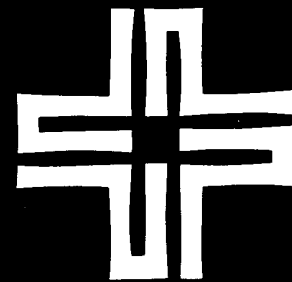


American Catholic Studies Newsletter



Charles and Margaret Hall Cushwa Center for the Study of American Catholicism

Editor: Jeffrey M. Burns

Center to Sponsor Conference "Perspectives on American Catholicism"

November 19-20, 1982: A Call for Papers

In an effort to foster the growth of American Catholic Studies and to provide a scholarly forum for the most current research in the field, the Cushwa Center for the Study of American Catholicism will sponsor a conference entitled "Perspectives on American Catholicism." The conference, to be held Nov. 19-20, 1982 at the University of Notre Dame, will focus on the comparative study of the American Catholic community. Papers examining this theme from any one of a variety of perspectives and disciplines, e.g. ethnic, educational, feminist, literary, popular religion, ecumenical, international, etc. are being sought. At present we are issuing A CALL FOR PAPERS. Deadline for proposals for papers is March 1, 1982. Proposals for entire sessions are especially welcome. Submit proposals to Jeffrey M. Burns, Cushwa Center, 614 Memorial Library, University of Notre Dame, Notre Dame, IN 46556. We hope the comparative approach will stimulate studies of American Catholicism which transcend narrow denominational and institutional concerns, and attain a broader perspective.

Notre Dame Studies in American Catholicism Manuscript Competition

The Cushwa Center for the Study of American Catholicism and the University of Notre Dame Press are again sponsoring a competition to select for publication the best manuscript in American Catholic studies. To be eligible for publication, manuscripts must be pertinent to the study of the American Catholic experience. Since the series is not limited to studies in any one discipline, manuscripts from both the historical and social studies disciplines will be considered; unrevised dissertations normally will not be considered. The author of the award-winning manuscript will receive a \$500 award and the award-winning manuscript will be published by the University of Notre Dame Press in the series, Notre Dame Studies in American Catholicism. Scholars interested in entering the competition should send two copies of the manuscript by Sept. 1, 1982 to Director, Cushwa Center for the Study of American Catholicism, 614 Memorial Library, University of Notre Dame, Notre Dame, IN 46556.

Volume 7, Number 2 Fall 1981

Cushwa Center Officially Dedicated

The Charles and Margaret Hall Cushwa Center for the Study of American Catholicism was officially dedicated May 7, 1981. Among the dignitaries assembled for the gala celebration were Rev. Theodore Hesburgh, C.S.C., President of the University, and principal celebrant at the dedication Mass, Provost Timothy O'Meara, Rev. Edmund Joyce, C.S.C., Msgr. John J. Egan, homilist at the dedication Mass, and the Cushwa family -- Mrs. Margaret Hall Cushwa of Youngstown, Ohio, her daughter, Mary Ellen Wolsonovich, and her two sons, Charles B. Cushwa, III and William W. Cushwa. Prof. John T. Noonan, Jr., professor of law at the University of California, Berkeley, delivered the "Dedication Address," which provided a reflection on the "antinomies" involved in the study of American Catholicism. Egan's dedication homily and Noonan's address have been published in a small pamphlet. Copies are available from the Cushwa Center upon request.

Cross Currents to Celebrate Thirtieth Anniversary

Cross Currents subtitled "A Quarterly Review to explore the implications of Christianity for our times" will celebrate its thirtieth year of publication this fall. Dedicated to publishing "material of deeply Christian inspiration that confronts the problems raised by the advances of modern thought," the first issue included essays by such greats as Emmanuel Mounier, Gabriel Marcel, Nicholas Berdyaev, Henri de Lubac and Emil Brunner. Cross Currents, under the guidance of founding editor and present Editor-in-Chief Joseph Cunneen, has maintained its excellence over a thirty-year period and remains a must for all informed Catholics. The fall issue, 1981, will be a special anniversary issue. Those interested in a subscription to Cross Currents should write Cross Currents, Mercy College, Dobbs Ferry, NY 10522 -- a one-year subscription is \$8, a three-year subscription \$21.

Paulist Oral History Project

The office of Paulist History and Archives has been conducting and taping interviews with older members of their Order for the last several years as part of their Oral History Project. Recently they added the "valuable experiences" in the Community of Paulist Fathers Edward Peters and J. Goldwin Moir. The Paulist Archives publishes news relevant to Paulist history in an informal newsletter entitled Beginnings. The office of Paulist History and Archives is located at 415 West 59th Street, New York, NY 10019.

Conference on the History of the Holy Cross Congregation to Be Held at Notre Dame, March 18-20, 1982

The Province Archives Center of the Indiana Province of the Congregation of Holy Cross will host a conference on "The History of the Congregation of Holy Cross in the U.S.A." on March 18-20, 1982 at Moreau Seminary at the University of Notre Dame. The conference will cover various aspects of the life and work of the brothers and priests of Holy Cross and of the various communities of Holy Cross sisters in the United States. The conference is open to the general public. For the conference's program and information about accommodations for the conference write Michael E. Connors, C.S.C., Moreau Seminary, Notre Dame, IN 46556.

Homestead Study and Parochial Schools

The Homestead Study is a project being conducted under the direction of Prof. Henry C. Johnson, Jr., at Penn State University, which is attempting a long-term, intensive and interdisciplinary study of education and schooling in Homestead, Pa., 1880-1940. Homestead was selected because the community was formed by the same key forces of industrialization, immigration, and urbanization that shaped the modern United States as a whole. Homestead seemed an ideal location to test previous generalizations made about schooling and education in America.

Unlike much research in American education, the Homestead Study does not neglect the importance of parochial schools. At present, Mary Anne Grover of Penn State, is examining the preparation of teachers for parochial schools in Homestead around the turn of the century. While her study includes the preparation of lay teachers, it concentrates on the role of religious communities in parochial education. Areas of research for each order include its general history, manner of teacher preparation, supervision, and continued teacher education. Her study presently includes seven orders of Sisters who taught in Homestead schools during the period of the establishment of parochial schooling there, 1890-1920: the Sisters of Mercy of Cresson, Pa.; the Sisters of Charity of Seton Hill, Pa.; the Sisters of St. Joseph of Baden, Pa.; the Dominican Sisters of St. Rose of Lima of Oxford, Mich.; and the Vincentian Sisters of Charity, the Sisters of the Holy Ghost, and the Sisters of Divine Providence, all of Pittsburgh. Further information is available from the director of the project, Prof. Henry C. Johnson, Jr., 406 Rackley, University Park, PA 16802.

Loyola Religious Values Assessment Project — Information Sought

Loyola University of Chicago has received a grant from the Mellon Foundation to examine the current social profile, personal attitudes, values, and religious characteristics of the entire university population (administrators, faculty, students and staff). The project is called the Loyola Religious Values Assessment.

The principal methodological tool is a survey research instrument. Longitudinal information on Loyola, or other Catholic colleges (e.g., socioeconomic, belief, and values orientations of past students, faculty, and administrators) is being sought. Please send inquiries and/or information to: Don LaMagdeleine, Project Coordinator, Religious Values Assessment, Dept. of Sociology/Anthropology, 6525 N. Sheridan Road, Chicago, IL 60626.

Center Receives Lilly Grant for Theological Education Study

The Cushwa Center for the Study of American Catholicism has received a grant from the Lilly Endowment, Inc. of Indianapolis to plan the writing of a comprehensive history of American Catholic theological education. A study of the formation of the men who directed Catholic parish life on a day to day basis is crucial to a fuller understanding of American Catholic life. To date, this subject has received relatively little scholarly attention. No synthesis has been attempted. The Cushwa project is part of a larger study of interdenominational seminary education in America, being sponsored by the Lilly Endowment.

The principal investigator for the Cushwa project will be Dr. Joseph M. White, research associate with the Cushwa Center. (For a report on Dr. White's previous work, see *American Catholic Studies Newsletter*, Vol. 6, No. 1, Fall 1980.) Prof. Jay P. Dolan, director of the Cushwa Center, will supervise the project while Prof. Philip Gleason, professor of history at Notre Dame, will serve as principal consultant.

The first year of the project will be devoted to a bibliographic survey of published literature pertaining to theological education and on site evaluations of materials in selected seminaries and archives. The project will initially emphasize those seminaries associated with the training of diocesan priests. A plan for a general history will be devised after an evaluation of the sources has been made.

A board of advisors has been formed to assist the project. The board includes: Rev. Edmund Hussey, Mt. St. Mary's Seminary of the West, Cincinnati; Dr. Christa Klein, Lutheran Theological Seminary, Gettysburg, Pa.; Dr. Glenn T. Miller, Southeastern Baptist Theological Seminary, Wake Forest, N.C.; Rev. Thomas F. O'Meara, O.P., Department of Theology, Notre Dame; and Rev. Stafford Poole, C.M., president-rector, St. John's Seminary, Camarillo, Ca. Doctors Klein and Miller have experience in researching aspects of the history of American Protestant theological education. The Advisory Board will meet in October to discuss possible strategies and approaches to the topic.

The Cushwa Center welcomes receiving information on sources pertaining to the history of seminaries that may not be held in the principal diocesan and seminary archives.

Materials on Archbishop Ireland Sought for Microfilming

The Minnesota Historical Society is seeking to identify repositories having correspondence and other papers pertaining to John Ireland (1838-1918), first Roman Catholic Archbishop of the Archdiocese of St. Paul and influential leader of the American Catholic hierarchy. The society is preparing to publish a microfilm edition of Ireland papers located in several Minnesota repositories; Ireland materials located in other institutions will be listed in the printed guide to the microfilm edition. The project is funded by the National Historical Publications and Records Commission, the Northwest Area Foundation, and the Catholic Historical Society of St. Paul. Please send bibliographic information about collections containing Ireland materials to:

Deborah K. Neubeck
Director, John Ireland Microfilm Project
Division of Archives and Manuscripts
Minnesota Historical Society
1500 Mississippi Street
St. Paul, Minn. 55101



Notre Dame Studies in American Catholicism

The Notre Dame Studies in American Catholicism Manuscript Series needs your support. The series has received critical acclaim, and has served to fill a major lacuna in American historiography. We urge each of you to see that your libraries purchase these books. In this way you can contribute to the continued success and future excellence of the series. All manuscript winners are published by and available from the University of Notre Dame Press.

Joseph F. Gower and Richard Leliart, eds., The Brownson-Hecker Correspondence (1979) \$20.

William M. Halsey, The Survival of American Catholicism: Catholicism in an Era of Disillusionment, 1920-1940 (1980) \$16.95.

Anthony J. Kuzniewski, S.J., Faith and Fatherland: The Polish Church War in Wisconsin, 1896-1918 (1980) \$12.95.

Charles Shanabruch, Chicago's Catholics: The Evolution of an American Identity (1981) \$18.95

Thomas Blantz, C.S.C., A Priest in Public Service: Francis J. Haas and the New Deal. To be published soon.

American Catholic Studies Seminar

The seminar met two times during the fall of 1981. In the first session, Prof. Anne Klejment of SUNY-Plattsburgh presented a paper "'As in a Vast School Without Walls': Race in the Social Thought of Daniel and Philip Berrigan 1955-1965." The paper was based on Ms. Klejment's recently finished dissertation, "In the Lion's Den: The Social Catholicism of Daniel and Philip Berrigan 1966-1965" (Ph.D. thesis, SUNY-Binghamton, 1980.)

Prof. Mary J. Oates (see American Catholic Studies Newsletter, Spring 1981, Vol. 7, No. 1, "Research Project"), of Regis College, Weston, Mass., presented a paper in November on "Learning to Teach: Professional Preparation of Massachusetts Parochial School Faculty 1870-1940." These papers will be available as working papers in December. Anyone interested in purchasing these working papers may do so by writing directly to the Cushwa Center for the Study of American Catholicism, 614 Memorial Library, University of Notre Dame, Notre Dame, IN 46556. The cost per paper is \$2.50.

New Research Grant Program

The Charles and Margaret Hall Cushwa Center for the Study of American Catholicism has established a new research grant program. Grants ranging from \$1,000 to \$2,000 will be made to scholars engaged in projects which are related to the study of American Catholicism and require substantial use of the library and archives of the University of Notre Dame.

Applications for grants during 1982 should be made before Dec. 1, 1981. The names of the recipients will be announced in January 1982. Inquiries about the program and requests for applications should be addressed to: Jay P. Dolan, Director, Charles and Margaret Hall Cushwa Center for the Study of American Catholicism, 614 Memorial Library, University of Notre Dame, Notre Dame, IN 46556.

Texas Catholic Historical Society

In March, 1981 Dr. Felix D. Almaraz, Jr., professor of history at the University of Texas, San Antonio, became the new president of the Texas Catholic Historical Society. Almaraz' most recent work is entitled Crossroads of Empire: The Church and State on the Rio Grande Frontier of Coahuila and Texas, 1700-1821 (San Antonio, 1979).

As reported in the last Newsletter, the bishops of the Province of Texas have pledged a substantial sum of money to update and enlarge the last volume of Carlos Casteneda's massive history Our Catholic Heritage in Texas. Dr. Philip P. Gleason, professor of history at the University of Notre Dame, has been acting as a consultant for the project.

The 1982 annual convention of the society will be held in Austin. For further information and/or a subscription to the TCHS Newsletter (\$2.50) contact Sr. M. Dolores, Catholic Archives of Texas, Box 13327, Capitol Station, Austin, TX 78711.

U.S. Catholic Historical Society Begins Publication

The revived United States Historical Society has begun publication of a small journal entitled U.S. Catholic Historian. The first volume was published in fall 1980 and included essays by LaVern Rippley on Archbishop Ireland and Samuel Thomas on American reaction to the church-state pronouncements of Leo XIII. The society was initiated in 1884 in New York by John Gilmory Shea and Richard H. Clarke "for the discovery, collection, preservation and dissemination of historical materials relating to the history of the Catholic Church in the United States." For further information and/or membership applications, write the Executive Secretary, U.S. Catholic Historical Society, c/o St. Joseph's Seminary, Dunwoodie, Yonkers, NY 10704.

Oregon Catholic History

The Archdiocesan Historical Commission of the Archdiocese of Portland, Ore., began publishing a newsletter in the winter of 1978. The commission is dedicated to fostering the study of Catholicism in the Pacific Northwest. In June, 1981 the commission hosted a "Conference on Catholic Archives: Preserving a Religious Heritage--II." For more information write Mary Ryan, Editor, Archdiocesan Historical Commission, Archdiocese of Portland in Oregon, 2838 E. Burnside Street, Portland, OR 97214.

Travel Grant Awards

Two grants were awarded this summer. Lester Goodchild, instructor at DePaul University and doctoral candidate at the University of Chicago, received a travel grant to study the question of institutional identity of Catholic colleges and universities from 1900 to 1930, and Arnold J. Sparr, a doctoral candidate at the University of Wisconsin, received a grant to study "The Catholic Literary Revival in America, 1930-1955."

Publications

Many notices of recent publications cross our desk and we would like to share these with you from time to time.

James T. Connelly, C.S.C., Holy Cross in East Africa, 1958-1980, (Province Archives Center: Notre Dame, 1981). This is the first in a series of historical monographs on the history of the Congregation of the Holy Cross in America and the overseas missions of the American provinces of the Congregation. The series is entitled "Preliminary Studies in the History of the Congregation of the Holy Cross in America." The price is \$1.50 plus postage. Copies may be obtained by writing the Province Archives Center, Box 568, Notre Dame, IN 46556.

Rev. Robert L. Conway, "A History of the Chilean Vicariate of the Precious Blood Fathers 1947-1972," Ph.D. dissertation, Loyola University of Chicago, 1980.

Dorothy Day, The Long Loneliness. Republished by Harper and Row, 1981, with an introduction by Daniel Berrigan, S.J.

James J. Divita, Slaves to No One (1981) is a history of the Holy Trinity Catholic Community in Indianapolis. Holy Trinity was a "religious haven for Slovene immigrants." Divita places their "spiritual development and Americanization in the context of the industrial development of Indianapolis' West side." 150 pp. Copies are \$7.50 available from Slaves to No One, c/o Holy Trinity Rectory, 2618 West St. Clair Street, Indianapolis, IN 46222.

Jay P. Dolan, "A Catholic Romance with Modernity" The Wilson Quarterly IV (Autumn 1981). Also of interest in the same volume are Cullen Murphy's "Protestantism and the Evangelicals" and Nathan Glazer's "Jewish Loyalties."

Fr. William Barnaby Faherty, Dream by the River: Two Centuries of St. Louis Catholicism. Updated version of 1973 edition, the new edition carries the story beyond the death of Cardinal Ritter in 1967 and narrates the main events of the years of John Cardinal Carberry. 250 pp. Copies are \$9.95 from River City Publishers, Ltd., P.O. Box 28665, Saint Louis, MO 63141.

J. Vincent Higginson, Handbook for American Catholic Hymnals published by the Hymn Society of America. Higginson gives details concerning the source and background of 1100 texts and their tunes from thirty hymnals in common use from 1871-1964. Copies are \$18.00 from the Hymn Society of America, National Headquarters, Wittenberg University, Springfield, OH 45501.

Also J. Vincent Higginson, The History of American Hymnals: Survey and Background published by the Hymn Society of America as a supplementary volume to The Handbook for American Catholic Hymnals.

Sister Dorothy P. Lentz, S.P., The Way It Was in Providence Schools: Stories of Seven Providence Schools in the West Founded between 1856-1920. (Sisters of Providence, Providence Mother House, 12055 Grenet Street, Montreal, Quebec, Canada H4J 2J5, 1978).

Isidro Lucas, The Browning of America: The Hispanic Revolution in the American Church (Fides/Claretian: Chicago, 1981). Foreword by Virgil Elizondo.

Ellis Lucia, Cornerstone: The Formative Years of St. Vincent's - Oregon's First Hospital (Portland, 1975). St. Vincent Medical Foundation, Portland, Oregon.

Ellis Lucia, Seattle's Sisters of Providence: The Story of Providence Medical Center - Seattle's First Hospital (Seattle, 1978). Providence Medical Center, Office of Public Affairs, 500 17th Avenue, Seattle, WA 98124.

Seamus P. Metress, The Irish-American Experience: A Guide to the Literature (University Press of America: Washington, D.C., 1981). A comprehensive bibliographical survey of the literature related to the study of the Irish-American Experience. The work includes over 2,000 citations to books, periodicals and unpublished theses and dissertations. It is categorized by topic and region and the citations are not annotated. Metress is a professor in the Department of Sociology, Anthropology and Social Work at the University of Toledo.

Joseph Parot, Polish Catholics in Chicago, 1850-1920: A Religious History, (Northern Illinois University Press: DeKalb, Illinois 60115, 1981). \$22.50 cloth, \$10 paper. Parot explores the religious origins of Chicago's Polish community.

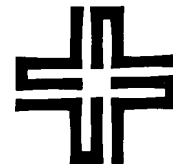
Sr. Madeliene Marie Schmidt, C.H.M., Seasons of Growth: History of the Diocese of Davenport, 1881-1981. To order write Diocese of Davenport, Central Office, 2706 Gaines Street, Davenport, IA 52804. Paper \$6, cloth \$12.

Mark Searle (ed.), Parish: A Place for Worship (Papers from the Ninth Annual Conference, Notre Dame Center for Pastoral Liturgy, June 16-19, 1980) published by the Liturgical Press, Collegeville, MN 56231. Of particular note are the essays in Part I: Father Richard P. McBrien, "The Parish We Are Shaping," Philip Murnion, "The Parish That Shaped Us," and Jay Dolan and Jeffrey Burns, "The Parish in the American Past."

Joseph Anthony Varacalli, The American Catholic Call for Liberty and Justice for All: An Analysis in the Sociology of Knowledge, Ph.D. dissertation, Rutgers University. The State University of New Jersey (New Brunswick) 1980. 653 pp. Director: Prof. Joseph Maier. In this dissertation Varacalli argues that the Call to Action Assembly and the Bishops' Bicentennial Celebration "represent nothing less than the establishment of the liberal Catholic perspective in America." Available from University Microfilms International, Ann Arbor, MI 48106. Order number 8013189.

Msr. Francis J. Weber (ed.), The Old Plaza Church: A Documentary History (Los Angeles, 1981). Los Angeles was originally the first of five "asistencias" or assistant missions established along "El Camino Real" between 1784 and 1818. The 42 entries in this book bring together many hitherto unavailable source materials on the historic asistencia. Published in a limited edition of 350 copies, it is available from Dawson's Book Shop, 535 N. Larchmont Blvd., Los Angeles, CA 90004. \$14.

George Huntston Williams, The Mind of John Paul II: Origins of His Thought and Action (The Seabury Press: New York, 1981) explores the intellectual and spiritual character of Pope John Paul II. Williams investigates the major influences on the Polish pope's life to discern the origins of the dominant themes already evident in his pontificate and to anticipate what the



Church and the world might expect from him in the future. Rev. George Huntston Williams is Hollis Professor of Divinity at Harvard University and has written extensively on the history of the Church in Poland. Copies are \$26.95 from Seabury Service Center, Somers, CT 06071.

Robert James Wister, The Establishment of the Apostolic Delegation in the United States: The Satolli Mission 1892-1896 (Gregorian: Rome, 1981).

Peter J. Wosh (ed.), Catholic Parish and Institutional Histories in the State of New Jersey: A Checklist (1980). Wosh, of the New Jersey Catholic Historical Records Commission, has compiled this bibliography of the commission's holdings to assist researchers interested in New Jersey's Catholic parishes and institutions. The commission's holdings are maintained at McLaughlin Library, Seton Hall University. For further information write Peter J. Wosh, Archivist, New Jersey Catholic Historical Records Commission, McLaughlin Hall, Seton Hall University, South Orange, NJ 07079.

Personal Notices

Rev. Edward J. Biggane, S.M.A. of the Provincial Council of S.M.A. Fathers (Society of African Missions) of Tenafly, N.J., is studying American Catholic connections with Liberia.

Mary Boros-Kazai of Indiana University, Bloomington, is working on a dissertation examining emigration policy in Hungary prior to World War I and comparing it to the policies of other European countries. She is also serving as Research Consultant for the Hungarian Ethnic Heritage Project of the American Hungarian Educators Association.

Mary Charles Bryce, O.S.B. of the Catholic University of America is preparing a book-length study of the U.S. bishops in the ministry of catechesis.

Debra Campbell of Boston University is working on a dissertation entitled "David Goldstein and the Lay Catholic Street Apostolate 1917-1942."

Patrick W. Carey of Marquette University is finishing his work on trusteeism and preparing an anthology on American Catholic religious thought from John Carroll to the present.

Rev. James T. Connelly, C.S.C., archivist for the Province Archives of the Congregation of the Holy Cross, Indiana Province, is working on a history of the Congregation of the Holy Cross.

Sr. M. Jane Coogan, B.V.M. of the Sisters of Charity, Chicago, Ill., is researching early Iowa bishops.

J.F. Donnelly of New York University is working on a dissertation entitled "Catholic New Yorkers and New York Socialists 1870-1920."

Paul A. FitzGerald, S.J., University archivist of Boston College, is working on a history of the Jesuit Educational Association. Recently, FitzGerald collaborated with Charles F. Donovan, S.J., University historian, to produce: Boston College: A Pictorial History to be published fall 1981.

Edwin S. Gaustad of the University of California, Riverside, is working on a documentary history of religion in America.

Herbert C. Hayek, O.P. of the University of Minnesota is working on Archbishop John Ireland and his educational programs.

James Hennesey, S.J. of Boston College has recently completed a general history of American Catholicism: American Catholics: A History of the Roman Catholic Community in the United States scheduled for publication by Oxford University Press in fall 1981.

Sr. Julia Anne Heslin of Fordham University is examining "opportunities in administration for women religious in non-traditional ministries" in New York.

Sr. M. Campion Kuhn, C.S.C. of St. Mary's College, Notre Dame, Ind., is doing a study of Holy Cross schools in Philadelphia, 1856-1865.

Sr. Ellen Marie Kuznicki, C.S.S.F. of Villa Maria College, Buffalo, N.Y., is writing a history of the Felician Sisters of the Buffalo Province.

Richard M. Leliaert of Nazareth College, Mich., is working on a Catholic theology of marriage based on the experience of the American Catholic Church and World-wide Marriage Encounter; also he is working on the unpublished writings of Orestes Brownson, 1803-1876.

Sr. Joan de Lourdes Leonard, J.C.L. of the Tribunal of the Diocese of Rockville Centre, Brentwood, N.Y., is working on a history of the diocese of Rockville Centre.

JoAnn Manfra of Worcester Polytechnical Institute continues to work on the American Catholic hierarchy, 1789-1852.

Rev. Lawrence V. McDonnell, C.S.P. of the Office of Paulist History and Archives is collating material for a possible biography of Walter Elliott, Paulist.

Gerald McKeivitt, S.J. of the University of Santa Clara, Archives, is researching Italian Jesuits in the western United States.

John O'Breza of Marlton, N.J., is studying parochial schooling in 19th-century America.

Sr. Josephine Marie Peplinski, S.S.J. of Milwaukee, Wis., is working on a history of the Sisters of St. Joseph of the Third Order of St. Joseph.

Christopher J. Reutter of the University of Detroit is researching two topics: "St. Nicholas: Patron of the Immigrant Poor" and "Ethnic Influences on Fr. Charles E. Coughlin."

Rev. Joel Rippinger, O.S.B. of Marmion Abbey, Aurora, Ill., is preparing a History of Male and Female Monastic Communities in the United States.

Frank B. Roman of the Polish American Historical Association is collecting bibliographies on Polish-American studies.

Sr. Mary Serbacki, O.S.F., Archivist for the Sisters of St. Francis of Holy Name Province, Stella Niagara, N.Y., is establishing the archives of the Holy Name Province and documenting the work of the Sisters of St. Francis of Penance and Christian Charity in the United States, 1874 to the present.

Gerald J. Stortz of the Wilfred Laurier University, Guelph, Ontario, is examining William O'Brien's effect upon Irish Catholics in Toronto and their nationalist activities, and the Irish Catholic Press, 1887-1892.

Samuel J. Thomas of Michigan State University is working on American Catholics and the crusade for social purity in the late 19th century and early 20th century. Dr. Thomas has recently published three articles: "The American Press and the Encyclical Longinqua Oceani" Journal of Church and State XXII (Autumn, 1980); "The American Press and the Church-State Pronouncements of Pope Leo XIII" U.S. Catholic Historian I (Fall, 1980); "Catholic Journalists and the Ideal Woman in Late Victorian America" International Journal of Women's Studies IV (Jan.-Feb., 1981).

Joseph Varacalli of Hudson County Community College, North Bergen, N.J., has recently published an essay "Manifesto: What It Means to be a Catholic Sociologist" in Free Inquiry.

Peter W. Williams of Miami University, Oxford, Ohio, is researching the Catholic church in Cincinnati, 1900-1960.

Judith Conrad Wimmer of the College of St. Elizabeth, Convent Station, N.J., is exploring the self-image and piety of late 19th-, early 20th-century American Catholic lay women.

Sr. Sally Witt, C.S.J. of the Sisters of St. Joseph of Baden, Pa., is working on the Sisters of St. Joseph in Aliquippa, Pa., during the 1930s.

Sr. M. Xavier, Archivist of the Sisters of St. Mary of Namus, is preparing a history of the Sisters of St. Mary's and their founder Father Minsart.

Archives

Loyola University of Chicago Archives

By Michael J. Grace, S.J., Archivist
with the assistance of
Yolande Dembowski
Assistant Professor of French
Loyola University of Chicago

The Loyola University Archives, though organized relatively recently, serves as the depository for the permanent, non-current, inactive records generated or received by the University offices during the conduct of official University business and serves as the depository for the official copy of all theses and dissertations written at Loyola. Included in the archives' holdings are the University records of the 1920s and 1930s and college catalogues from 1870. We are fortunate to have the diary of St. Ignatius College (Loyola's predecessor) kept by a community official from the opening day of school, Sept. 5, 1870 to June 14, 1922 as well as a ledger containing copies of the Litterae Annuae, the annual letters for the years, 1920-1941. These Latin letters to the provincial superior narrate the history of the community for a calendar year. The archives contains the presidential papers of Father Samuel Knox Wilson, S.J. (1933-1942) who played an important role in the development of the University, Jesuit Educational Association and established the Institute of Jesuit History. Also the archives holds a rich collection of early photographs of University activities as well as scrapbooks covering the period, 1920-1940.

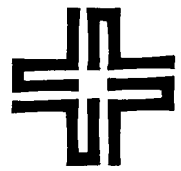
In addition to official University records, the archives holds a number of significant manuscript collections including the papers of Samuel Insull (1859-1938), the renowned Chicago public utilities magnate. His papers include correspondence, ledgers, speeches, two large scrapbooks and nine containers of clippings, photographs and memorabilia. Another collection is the Dorr E. Felt Pamphlet and Clipping Collection which covers a variety of topics with emphasis on political and economic issues between 1902 and 1935. The archives also holds a collection of legitimate theatre stage bills mainly from Chicago covering the period 1920-1945.

The archives possesses the research files of the Institute of Jesuit History. The purpose of the institute, established on June 11, 1936, was to collect, organize, catalogue, and publish source materials of Jesuit history of the middle United States. After several years of activity the research program was stopped. Its research files are mainly comprised of photostatic copies of original records. There is an index to the files which document Jesuit activity in South America, New France (French Canada), and in the Eastern United States. Materials were gathered and used by various members of the institute such as Jean Delanglez, S.J. (1896-1949), Gilbert Garraghan, S.J. (1871-1942), Jerome V. Jacobson, S.J. (1894-1970) and William Eugene Shiels, S.J. (1897-1976). In addition about 200 rolls of microfilms have been recently "re-discovered" and are in the process of being rearranged for research purposes. Until recently, they were kept or forgotten in several locations according to the past research projects of the members of the institute. It is only two years ago, and after several moves, that the complete collection, by then in absolute disarray, reached the Archives of Cudahy Library.

To date, only half of the collection has been identified in detail. It comprises a surprising variety of documents taken from various collections in America and in Europe. A good portion of this first half consists in microfilms of documents photographed from French archival collections (Archives Nationales, Bibliothèque Nationale, Musée de la Marine, etc.) or from American copies of the above collections, as for example, the hand copies made for Francis Parkman, now found among his papers at the Massachusetts Historical Society in Boston. Each filmed document pertains to some aspect of the history of North, Central or South America. The greatest interest of this portion lies not in the documents themselves, which are readily available to specialists, but rather in the fact that the collection constitutes in itself a rare "document" on how historians of the past worked.

Another portion includes microfilms of the less known, as yet unpublished documents, such as a collection of Indian Mission Registers of Baptism, marriages and burials, and a course on cartography to name but two items.

The second half of the collection has not yet been identified in detail. It deals with the Jesuitica documents which in the words of the late Father Shiels in a letter (January, 1938) to the president of Loyola University at that time, Father Samuel Knox Wilson (1882-1959): "Concern the work of ours (Jesuits) in all the country from Mississippi River to the coast, from St. Louis to Guatemala" (unpublished letter, Loyola University Archives). The same letter implies that the microfilm collection of the institute comprises about 9,000 frames.



Another significant collection held by the archives is the Catholic Church Extension Society papers. The society donated its early papers and photos from 1905 (year of origin) to 1963 to Loyola University in September, 1966. This society was established by the late Most Rev. Francis Clement Kelley (1870-1948), the first president, 1905-1924, the year of his appointment to the see of Oklahoma City and Tulsa. In 1924, his assistant, Father, later Archbishop (Ad Personam) William D. O'Brien was appointed president and remained in that position until 1962.

The correspondence, diocesan and general correspondence, make up the bulk of the collection which is both domestic and foreign in nature. Among the files of correspondence are the records relating to the Russian Apostolate and the Montezuma Seminary (Seminario Nacional Pontificio, est. Sept., 1937) a center for the education of Mexican clergy during that nation's troubles. This seminary, which was located in the Archdiocese of Santa Fe, New Mexico, and now closed, was supported in part by the Extension. Most of the correspondence deals with Extension's mission to various dioceses, the affairs of its magazine Extension, constitution, by-laws, petitions to the Holy See and material relating to the formative years of the society. Much of the correspondence is rather formal and routine but some letters are very informal and informative.

The photos, approximately 11,000 in number, span the period, 1890 to 1950. They show churches (exterior and interior views) chapel cars, priests, sisters, and parishioners from all parts of the United States, including Alaska, Philippine Islands and Puerto Rico and other countries. At this time, Extension's arrangement of photos has been retained wherein persons and locations are interfiled. It is under consideration to remove persons from the files and rearrange the buildings and places by state or country. Each photo is listed by state, city or town and name of building or person and other important information is noted on the master list. Each photo is placed in an acid-free folder and a brief identification is placed at the top of the folder. Among the surprises in this colossal-sized photo collection are pictures from Archbishop James Quigley's funeral in Chicago. Many of these photos can be used for local church histories.

Another small collection of Catholic historical value are the papers and some photos relating to Chicago Inter-Student Catholic Action (CISCA), a student Catholic Action group during the period of 1934-1965. The collection has yet to be organized but it is somewhat accessible.

All materials are non-circulating. Photo-copying service is available at 5¢ a page. Photography can be arranged. Hours are by appointment between 9 a.m. and 4:30 p.m. Monday-Friday. The University Archives are in the E.M. Cudahy Memorial Library, Room 219, 6525 Sheridan Road, Chicago, IL 60626. Telephone: 312/274-3000.

Research Project

Catholic Traditionalism in America: An Overview

by William D. Dinges, Kansas University

Shortly after the Second Vatican Council, it was not uncommon to read of the emergence of an "underground Church" in America. Among Catholics the term referred

to liberal, middle-class laity and clergy who met in unofficial locations to celebrate unauthorized liturgies.

The appellation "underground Church" proved short-lived. Within four years after the Council, the Church had officially undertaken a series of wide-ranging changes in her liturgical life, culminating in Pope Paul VI's promulgation in 1969 of a new rite of the Mass (the Novus Ordo Missae). The new Order of the Mass was simplified, vernacularized, and far more participatory in character than the Tridentine rite, the implementation of which became mandatory in 1971. Many of the devotional features of the "underground Church" had been incorporated into the liturgy of the official Church.

By the early 1970s a new "underground Church" had emerged consisting of a small but growing group of self-proclaimed "Traditionalist Roman Catholics" whose far-flung rebel congregations were clinging tenaciously to what they believe constituted the essence of the Roman Catholic faith -- the centuries old Latin Tridentine "Holy Sacrifice of the Mass."

Like the liberal underground Church before them, Traditionalist Catholics gathered privately in homes, hotel rooms, meeting halls, and other ex officio chapel and "Mass centers." They gathered not to experiment with new liturgical forms, but to hear a cultic ritual that had been abruptly abrogated and replaced by a new rite of worship after a 450-year tenure as the central expression of Catholic devotional piety. Within ten years after Vatican II the Tridentine rite, which had been used since the 16th century, no longer enjoyed the official sanction of the hierarchy. It had been "revised" in accordance with the mandate of Sacrosanctum Concilium, the Constitution on the Sacred Liturgy (Chapter II, Art. 50). Those who clung to the old liturgy were accused of being disobedient, and told that they were "no longer fulfilling their obligations as Catholics" by attending the Tridentine Mass. They were, in the words of Pope Paul VI, "outside obedience and communion with the Successor of Peter and, therefore, outside the Church."¹

The complaints of Traditionalist Catholics against the pace and direction of aggiornamento were initially an expression of the general discontent in conservative Catholic quarters. In time, these complaints became isolated from moderate conservative voices. By the late 1960s, Traditionalist "lay theologians" and priests were publishing tracts "proving" liturgical renewal had "invalidated" the new Mass and that Vatican II had been a "false Council" with no binding power on Catholics.² Their attack on Pope Paul VI became increasingly vitriolic and a pervasive conspiratorial mind-set -- characterized by the conviction that the Church had been "infiltrated" by Communist and Masonic elements bent on the subversion and destruction of Catholicism -- gained widespread credibility among Traditionalists.

Amidst the tension and turmoil in postconciliar Catholicism, the Traditionalist Movement represents the institutional polarization of the most alienated segment on the Catholic Right. Moderate conservative Catholics associated with organizations such as Catholics United for the Faith, are struggling for a "strict-constructionist" implementation of the documents of Vatican II. Traditionalist Catholics embody a more radicalized type of movement. Unlike the Catholic Charismatic Movement, Traditionalists are not

motivated by a new theological paradigm intended to revitalize the faith. Nor is Traditionalism a type of religious innovation. Instead, the movement is an organized effort on the part of priests and lay Catholics to arrest and reverse social change and preserve the religious, ideological, organizational, and cultic patterns that have lost much of their institutional legitimacy in the postconciliar Church. Catholic Traditionalism is a social reaction against a new world-view which has gained ascendancy in the Church. It is a protest against the blurring of traditional Catholic identity, against the "Modernist" transformation of the Church, against the demise of religious patterns, values, symbols and norms that have been abandoned or deprecated in the wake of Vatican II.

Catholic Traditionalism can be understood as an adaptive response on the part of some Catholics to the spiritual and structural anomie besetting the postconciliar Church. As a sociological phenomenon, Catholic Traditionalism is a type of separatist movement long associated with the concept of "sectarianism."

While the Traditionalist Movement is often singularly linked in the popular and religious press with the effort to retain the Latin Tridentine liturgy, this characterization grossly oversimplifies the nature of the movement. It is true that the Tridentine Mass has become the focal point of many anti-Vatican II sentiments. This Mass is also the symbol of Traditionalist defiance of the hierarchy and the most media-visible aspect of the movement. However, the cause and character of Catholic Traditionalism far transcends the matter of "which rite is right?" in the postconciliar Church. Conservative social and political realities have also played a central role in the rise of the Traditionalist cause.

At the present time, there are four official "Traditionalist" organizations operating in the United States. Fr. Gommard De Pauw, a professor of theology and canon law at Mount St. Mary's Seminary in Emmitsburg, Md., launched the first Traditionalist organization, the Catholic Traditionalist Movement, Inc., in 1965. He was the first to attempt to mobilize resources outside the channels of conservative Catholic opposition to the changes taking place in the Church, and the first to articulate the central ideological motifs that became part of the Traditionalist attack on the official Church. Following a brief and abortive union with a canonically questionable "religious order," Fr. De Pauw embarked upon his own one-man crusade against aggiornamento. Today, he heads the Catholic Traditionalist Movement, Inc., from national headquarters in Westbury, N.J.

A Connecticut diocesan priest, Fr. Francis Fenton, and two lay Catholics founded the Orthodox Roman Catholic Movement (ORCM) in 1973. The ORCM was the first Traditionalist organization to achieve any national organizational stature. By 1979, the ORCM had 12 priest members and a chain of Traditionalist chapels throughout the country. In 1979, internal factionalism endemic throughout the Traditionalist Movement led to a split in the ORCM. Fr. Fenton and a small group of priest supporters loyal to him subsequently organized the Traditional Catholics of America (TCA), headquartered in Colorado Springs, Colo. The ORCM continues its operations in Monroe, Conn.

The largest and best known Traditionalist organization is the Society of St. Pius X, a priestly fraternity founded in 1970 by the French Archbishop Marcel Lefebvre, which began establishing Traditionalist chapels in the U.S. in 1974. Lefebvre's conflict with the Vatican began in 1974 when a canonical investigation led to a withdrawal of approval of his "wildcat" seminary. On June 29, 1976, in public defiance of an explicit papal directive, Lefebvre ordained 13 Econe seminarians despite a last-minute appeal by a Vatican

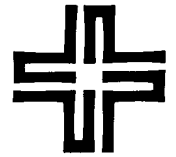
emissary to stop the ordinations. Two days later, the Vatican suspended Lefebvre from conferring orders. On July 22, 1976, he was suspended a divinis.

All four traditionalist organizations publish their own Traditionalist literature. There are two Traditionalist Catholic papers in the United States: The Remnant, begun in December 1967, by Mr. Walter Matt of St. Paul, Minn., and the now defunct The Voice, published between 1967 and 1978 by Mr. Hugh McGovern in Canandaigua, N.Y. Aside from these publications, there exists a vast amount of Traditionalist literature in the form of books, pamphlets, tracts, newsletters, and periodicals published by "lay theologians" and Traditionalist priests not affiliated with any organization.

The actual number of Traditionalist Catholics in the United States is difficult to determine. Based upon Traditionalist periodical subscription rates, attendance figures at Traditionalist chapels, and impressionistic accounts, there are somewhere in the neighborhood of 10 to 15 thousand Catholics active in the movement. Aside from the four organizations cited, there are numerous ad hoc Traditionalist groups scattered throughout the United States. The 1981 edition of the Catholic Traditionalist Directory lists over 230 locations in the United States where the Latin Tridentine Mass is offered on a regular basis. There are more than 50 Traditionalist Catholic elementary and secondary "academies", and between 80 to 90 Traditionalist Catholic priests who continue to say the Tridentine Mass and administer the traditional sacraments. Approximately 30 of these priests are associated with the Society of St. Pius X, the ORCM, or the Traditional Catholics of America. The rest are unaffiliated but have their own Traditionalist parishes.

The "cause" of Catholic Traditionalism is complex and varied, but I offer the following initial and tentative conclusions. Religious movements are often associated with periods of structural strain and the decline or weakening of religious values, conventions, and symbolism. To many individuals imbued with a preconciliar Catholic Weltanschauung, the "Spirit of Vatican II" came to represent a radical disjunction with what had previously been held to be the essence of the faith. Even under the best of circumstances some Catholics would have been incapable of successfully adjusting to the changes. They had internalized the mystique of the "unchanging" Church. To embrace aggiornamento -- which came to include markedly "Protestant" features they had always been taught to reject -- would have meant making unacceptable compromises with their own religious self-understanding.

Secondly, a Traditionalist Movement arose in the postconciliar Church because conservative Catholics on the extreme right perceived no other means of orthodox dissent. When Fr. De Pauw issued his Catholic Traditionalist Manifesto in 1965, his complaints against aggiornamento were not unlike those of other conservative Catholics at the time. He did not reject Vatican II or the reform of the liturgy. He complained of the "excesses" associated with these efforts. However, once his canonical status came into question (over the matter of whether or not he was properly incardinated), he was increasingly isolated by the official Church and by neo-orthodox groups on the Catholic right. His rhetoric then became more bitter and polemical, geared toward a wholesale rejection of everything associated with the Second Vatican Council.



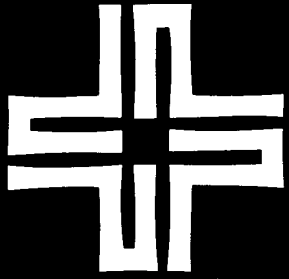
This same process is true regarding the manner in which liturgical reforms were imposed. Once the Novus Ordo Mass became the mandatory rite in the Church, Catholics committed to the retention of the traditional liturgy had their options dramatically reduced. Their defiance of the hierarchy over the issue engendered a more radical ideological perspective as the necessity arose to legitimate open defiance by discrediting the authority structure of the Church.

The Traditionalist Movement in the postconciliar Church is also the product of certain ideological motifs that have been part of the historical fabric of post-Tridentine Catholicism. These ideas did not cause the movement, rather they enhanced its ideological credibility. For example, there is a very strong penchant among Traditionalist Catholics to interpret the tensions in the Church in the last two decades as the diabolical unfolding of a vast and sinister plot on the part of communists, freemasons, modernists, and other "enemies" of the Church to infiltrate and subvert her from within. This paranoid style among Traditionalists is supported by a long line of papal warnings and admonitions that such machinations were entirely possible and to be vigilantly guarded against (See, e.g., Pius X's encyclical Pascendi Gregis on the threat of "Modernism").

Catholic Traditionalists have molded these historical motifs into a coherent world-view which both explains the nature and cause of the current malaise in the Church, and shapes their response to it. Although social factors are relevant in explaining the etiology of the Traditionalist Movement -- Traditionalists tend to come from the middle, upper-middle-class social strata and to hold conservative political views -- the seeds of Catholic Traditionalism are buried first and foremost within the ideological framework and character of Catholicism itself.

NOTES

- ¹ Remarks made by Pope Paul VI on May 24, 1976, to the Consistory of Cardinals. In, Michael Davies, Apologia Pro Marcel Lefebvre (Dickinson, Texas: Angelus Press, 1979), p. 176.
- ² It should be pointed out that some of this literature was published by arch-conservative voices within the hierarchy. Cardinal Ottaviani, the aging Pro-Prefect of the Congregation of the Faith (formerly the Holy Office) sent a personal letter to Pope Paul VI in September, 1969, accompanied by a "theological study" highly critical of the Novus Ordo Mass. The document, subsequently known as the "Ottaviani intervention," first appeared in the United States in the pages of Triumph magazine (December, 1969). This "intervention" by a prelate who headed the Congregation of the Faith circulated widely among Traditionalist Catholics and reinforced the rising tide of Traditionalist opposition to the new liturgy.



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