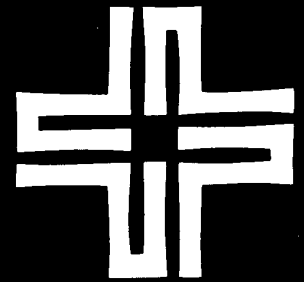


American Catholic Studies Newsletter



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

Volume 15, Number 2
Fall 1988

Mary Ewens, OP Named as Associate Director of the Cushwa Center

I am pleased to announce that Mary Ewens, OP, former faculty member and administrator at Edgewood and Rosary Colleges, has been appointed the Associate Director of the Cushwa Center. She will be responsible for coordinating many of the activities of the Cushwa Center, including the production of the newsletter. Dr. Ewens was also appointed Adjunct Professor in the College of Arts and Letters at Notre Dame, where she will teach courses in the humanities. While at Notre Dame, Dr. Ewens will continue her research on American Catholic sisterhoods. All of us at Notre Dame and the Cushwa Center are most pleased to have Dr. Ewens working with us.

Jay P. Dolan

Notes on Organizations and Conferences

The November 5 meeting of Women Historians of the Midwest at the College of St. Catherine will focus on New Directions in the History of Women in Religion. Contact: Joan Gunderson, St. Olaf College, Northfield, MN 55057, (507)663-3164.

The American Catholic Historical Association will hold its spring meeting April 21 and 22, 1989 at Canisius College, Buffalo.

The newly formed Conference on the History of Women Religious will hold a working conference with the theme "Setting an Agenda for the Future" at the College of St. Catherine June 25-28, 1989. Special emphasis will be

placed on the assessment of past research, future needs, sources, and networking. Among the featured speakers will be Barbara Welter and Mary Ann Donovan, SC. Contact: Karen Kennelly, CSJ, 1884 Randolph Avenue, St. Paul, MN 55105.

A Central Texas Catholic Historical Society has been formed in the Diocese of Austin "to bring awareness of our history to the Catholics in the Diocese."

The Seattle Archdiocese is also establishing a historical society.

The North American Association for the Study of Religion has been founded to encourage the historical and comparative study of religion by North American scholars and to link such scholars with the International Association for the History of Religions. Contact: Luther M. Martin, Religion Department, University of Vermont, 481 Main St., Burlington, VT 05405.

A conference on "Authority and Academic Freedom at Catholic Colleges and Universities" will be held at the College of Mount St. Vincent November 12 sponsored by the AAUP and others. Contact: Mark Blum (202)737-5900.

Georgetown University will hold a colloquium on "Liturgical Renewal In America" December 2-4. Contact: Rev. Lawrence Madden, Georgetown U., Washington, DC 20057, (202)687-4420.

Mary L. O'Hara, CSJ, of the College of St. Mary in Omaha convened a colloquium on the Future of the Religious Life in St. Paul May 20-22. Those whose papers on this topic were

presented and discussed were Clare Adams, OSC, Angela Berrios, OSB, Ritamary Bradley, FSCC, Mary Ewens, OP, Charlotte Marshall, OSP, Mary O'Hara, CSJ, Joseph Schmidt, FSC, and Vilma Seelaus, OCD.

Call for Manuscripts

The Texas Catholic Historical Society has established a new scholarly journal entitled the Journal of Texas Catholic History and Culture. The editors of the new periodical plan to publish their first issue in February, 1990, and at this time are issuing a call for manuscripts for publication consideration. The journal will focus on Roman Catholic history and culture (culture being considered broadly as literature, music, art, architecture, and related areas of study) of Texas and the American Southwest. Dr. Patrick Foley, editor, 1113 Idlewood Ave., Azle, TX 76020-3647. (817)237-9602. The deadline for submitting manuscripts is June 1, 1989.

Manuscript Competitions

THE ARCHBISHOP PETER L. GERETY FUND FOR ECCLESIASTICAL HISTORY has announced two awards. Through its Research Award it will give prizes of \$300 for monographs, essays, articles or short booklength typescripts produced as a result of research in the Archives of the Archdiocese of Newark and/or other archival deposits in the Archives of Seton Hall University under the care of the New Jersey Catholic Historical Records Commission. The Fund will biennially award \$2,000 as a subvention for the publication of a book, a substantial portion of which pertains to the history of the Roman Catholic community in the State of New Jersey, written by an author who has used the same archives. Submissions shall be sent to: Rev. Robert Wister, School of Theology, Seton Hall University, South Orange, NJ 07079.

THE CONFERENCE ON FAITH AND HISTORY has announced an annual prize competition for historical studies of religion's role in modern cultures. The prize will be guaranteed publica-

tion of the winning manuscript by the Mercer University Press. Deadline each year for the submission of manuscripts will be July 1. More information from Joel A. Carpenter; Administrator, Latourette Prize Competition; Wheaton College; Wheaton, IL 60187.

CUSHWA CENTER ACTIVITIES

American Catholic Studies Seminar

On September 20 Dr. Dale Light of Pennsylvania State University-Schuylkill presented a paper entitled "The Social Perspectives of Catholic Associations in Antebellum Philadelphia," which was a further development of the research outlined in his essay in the last issue of the Newsletter.

On November 3 Dr. Paula Kane of Texas A & M University will be the featured speaker at the seminar, expanding on the summary of her research presented in the current Newsletter. Another meeting of the seminar is scheduled for February 9, 1989.

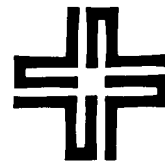
For a copy of these papers send \$3.00 each (this includes postage/handling) to the Cushwa Center.

Hibernian Lecture

The annual Hibernian Lecture was held at Notre Dame on October 13. Dr. Timothy Meagher of the National Endowment for the Humanities spoke on "Looking Through the Lace Curtain: The Irish-American Search for Identity and Role at the Turn of the Century." This annual lecture is made possible by a grant from the Ancient Order of Hibernians and the Ladies of the Ancient Order of Hibernians.

Grants and Awards

Research Travel Grants are awarded to scholars who wish to use the library and archive of Catholic Americana at Notre Dame.



The Hibernian Research Award, funded by the Ancient Order of Hibernians and the Ladies of the Ancient Order of Hibernians grants \$2,000 to a postdoctoral scholar of any academic discipline who is engaged in a research project studying the Irish experience in the United States.

Further information and application forms are available from the Cushwa Center. All applications must be postmarked no later than December 15, 1988.

Research Fellowship Program

In addition to the research fellowships noted in the last issue of the Newsletter we are happy to announce that a fellowship for 1988-89 has also been awarded to Dr. Anita Gandolfo of West Virginia University. She will be studying faith and imagination in contemporary Catholic culture, and in particular the relationship between religion and literature and the resurgence of the "story."

The Research Fellowship Program is designed to provide a collegial environment for individuals engaged in research in the area of American religion, especially as it relates to the study of American Catholicism both past and present. Research fellows are provided offices in the Cushwa Center and have easy access to the University library and archives. The application consists of the following: (1) a letter indicating the proposed period of residence as a research fellow and the plans for funding this period of research (the Cushwa Center will not provide funding for the research fellow); (2) a brief statement (not to exceed 500 words) of research plans; (3) A copy of the applicant's curriculum vitae. The deadline for applications for the 1989-1990 academic year is January 15, 1989.

Conference

The Cushwa Center will host a conference of the Commission on the Study of Church History in Latin

America (CEHILA) on "The History of Hispanic Catholics in the United States" March 12-14, 1989. Conference coordinators are Jay P. Dolan, Moises Sandoval, and Bishop Ricardo Ramirez, CSB. Immediately following that conference the University of Notre Dame will host one to commemorate the twentieth anniversary of Medellin and the tenth anniversary of Puebla.

Personal Notices

Susan Acker, History, Kent State University, is studying German immigrant sisterhoods.

Mary Urban Archer, OSF, has completed a history of Holy Name Province of the Sisters of St. Francis of Penance and Christian Charity entitled, From the Kreppel to the Banks of the Niagara River. It is available from the Stella Niagara (NY) motherhouse for \$7.75.

Christine Athans, BVM, of the St. Paul Seminary is working on an article on "Mary in American Catholic Spirituality" and a book on religious anti-Semitism in the US.

Anne Butler, History, Gallaudet University, is studying the lives of women religious on the frontier.

Joseph P. Chinnici, OFM, GTU Berkeley, is working on the history of contemplation/mysticism in the US Catholic community.

Conrad Cherry has been appointed Director of the Project on Religion and American Culture at Indiana University-Purdue University of Indianapolis.

Emmett Corry, OSF, St. John's University, is researching the history of the Franciscan Brothers of Brooklyn, a community of teaching religious founded from Mount Bellew, Galway, Ireland in 1858.

Cyprian Davis, OSB, of St. Meinrad's, is working on a history of Black Catholics.

William E. Ellis of the Oral History Center at Eastern Kentucky University seeks information on Patrick Henry Callahan from newsletter readers.

Michael Engh, SJ, of Loyola Marymount has received the Maynard J. Geiger Memorial Fellowship for 1988-1989 from the Santa Barbara Mission Archive Library.

Mary Ewens, OP, of the Cushwa Center has completed two chapters on nuns of North Dakota for centennial volumes of the Diocese of Fargo and of the North Dakota Women's History Project.

Patrick Foley, editor of the Journal of Texas Catholic History and Culture, will have a booklength manuscript on Bishop Jean-Marie Odin and the Catholic Church in Texas, 1840-1860, ready by the end of the year.

Carol Jablowski of the University of South Florida at Tampa, has published an article, "Rhetoric, Paradox, and the Movement for Women's Ordination in the Roman Catholic Church," in the Quarterly Journal of Speech, Vol. 74 (1988).

Glenn A. Janus is researching an intellectual biography of Bishop Bernard McQuaid, focusing on his Americanism.

Terrence Kardong, OSB, editor of the American Benedictine Review, has completed Beyond Red River, a history of the Diocese of Fargo and is currently working on a study of the Church's work on the Fort Berthold Indian Reservation during the last hundred years.

Christopher Kauffman, editor of the U.S. Catholic Historian, is working on the leadership of William Howard Bishop in Catholic Rural Life movements.

Karen Kennelly, CSJ, St. Paul, is currently doing research in Peru and elsewhere on Changing Concepts of Mission and Evangelization Since Vatican II.

Peter Kountz, University of Rochester, is working on a book on Thomas Merton, Twentieth-Century American

Monk, and on essays on monasticism and liberation, and on Karl Barth and Mozart.

Congratulations to Ellen Marie Kuznicki, CSSF, of Villa Maria College, who received a Citation of Merit from the Polish-American Congress for her contributions to the advancement of Polish-American causes.

Anthony J. Kuzniewski, SJ, Holy Cross College, recently delivered the first annual Fiedorczyk Lecture in Polish-American Studies at Central Connecticut State University in New Britain. His topic was "Francis Dzierozynski and the Jesuit Restoration in the United States."

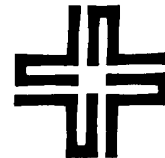
Dolores Liptak, RSM, has just completed the editing of Pioneer Healers: The History of Women Religious in American Health Care 1860-1986. She has been commissioned to compile, with Joseph Duffy a history for the 150th anniversary of the Hartford Archdiocese.

Gail Mandell of St. Mary's College (Notre Dame) is researching a biography of Sister Madeleva, CSC.

Benedict McCaffree, OSB, has been appointed Director of the Oklahoma Catholic Historical Society.

Peter McDonough of the Institute for Social Research at the University of Michigan has received three grants to help him in his study of changes in the Society of Jesus, particularly the flow of ideas and manpower between Western Europe, Latin America, and the US in the years following World War II and through the Vatican II era.

Randall M. Miller of St. Joseph's University has recently published a chapter in Varieties of Southern Religious Experience (ed. Samuel S. Hill) and co-authored Ethnic and Racial Images in American Film and Television and Shades of the Sunbelt: Essays on Race, Ethnicity and the Urban South, all of which have sections on Catholics.



Barbara Misner, SCSC, archivist of the School Sisters of St. Francis (Milwaukee), is writing the history of her congregation, the Sisters of Charity of the Holy Cross.

Michael V. Namorato, History, University of Mississippi, is researching a history of the Catholic Church in Mississippi, 1911-1984.

Suzanne Noffke, OP, is writing a history of the Racine Dominicans.

Mary Oates, CSJ, Regis College, is doing research on Catholic philanthropy.

Frances Panchok of the UST School of Theology is President-Elect of the Texas Catholic Historical Society.

The Edward Mellen Press is publishing George Pepper's study, The Boston Heresy Case in View of the Secularization of Religion: A Case Study in the Sociology of Religion this fall. His article "Peter L. Berger on Modernization and Religion," appeared in Cross Currents, Spring, 1988.

Spring also saw the publication of Civil Religion and the Presidency, (Zondervan) by Richard V. Pierard and Robert D. Linder.

Lora Ann Quinonez, CDP, and Mary Daniel Turner, SNDdeN, are doing research on the Leadership Conference of Women Religious.

Clifford J. Reutter is studying early Detroit Catholic history during the episcopate of Bishop Frederic Rese.

The Sisters of St. Joseph of Peace have recently issued An Index to the Published Writings of Margaret Anna Cusack, which is available from their Jersey City convent.

Vincent Tegeder, OSB, of St. John's Abbey recently spoke on "The Legacy of Virgil Michel and the Future of the Catholic Church in America" at the Virgil Michel Symposium at St. John's.

Richard Tristano of the Glenmary Research Center is studying the social history of the Black Catholic community of Natchez, Mississippi.

Timothy Walch of the National Archives reports that his new textbook, Catholicism in America: A Social History will be published by Robert E. Krieger in 1988.

Paulist will be publishing George Weigel's Catholicism and the Renewal of American Democracy in 1989.

Joseph M. White is currently working on a biographical study of Archbishop Peter L. Gerety of Newark, NJ.

Vincent Yzermans, acting archivist of the Diocese of St. Cloud, will publish his biography of Otto Zardetti, Frontier Bishop of St. Cloud in October. His centennial history of the St. Cloud Diocese will appear next summer.

Publications

Abortion and Catholicism: The American Debate, edited by Patricia Beattie Jung and Thomas A. Shannon consists of 23 essays on abortion. Contributors include Archbishop John R. Roach, Cardinal Terence Cooke, Mario Cuomo, Thomas A. Shannon, and Rosemary Radford Ruether. Crossroad. 1988. ISBN 0-8245-0884-X \$14.95.

Abounding in Mercy: Mother Austin Carroll, by Sister M. Hermenia Muldrey, RSM, documents the life of Mother Mary Teresa Austin Carroll, a member of the Order of Mercy who died in 1909. During the nineteenth century, Carroll founded social services and schools in the South from Florida to Louisiana. Available in December, 1988 from Our Lady of Mercy Convent, re Mother Austin Carroll, 2039 N. Geyer Road, St. Louis, MO 63131.

A Bentivoglio of the Bentivoglio, the servant of God Mary Maddalena of the Sacred Heart of Jesus, Countess Annetta Bentivoglio, 1834-1905... by Albert Kleber provides a rich

biography, based on letters, diaries, correspondence, and other unpublished sources of Mother Mary Magdalen Bentivoglio, foundress of the Order of St. Clare of the Strict Observance in the United States. 1984 230 p. Monastery of St. Clare, 6825 Nurrenbern Road, Evansville, Ind. 47712. BX4705.B469 K54. \$10.00.

Catholic Trails West: The Founding Catholic Families of Pennsylvania: Volume 1: St. Joseph's Church, Philadelphia (1733), by Edmund Adams and Barbara Brady O'Keefe provides a history of St. Joseph's Church, Philadelphia, the largest of six major parishes in Pennsylvania. Data on approximately 3,000 families and 12,000 family members is provided. In appendices, Acadian parishioners and New Jersey mission parishioners are also listed. 1988. Genealogical Publishing Co. 3412 p. ISBN 0-8063-1212-2 \$30.00

Centennial History of the Catholic Church in Riverside County, 1886-1986, by Dr. Bruce Harley, archivist for the Diocese of San Bernardino, traces the Church's growth from the first parish in Riverside Co. to the present, including information on a half dozen Indian mission chapels.

A Century of Christian Witness in America 1870-1970: A Short History of the Adorers of the Blood of Christ has recently been updated by its original author, M. Kathleen Washington, ASC. For information contact Sr. Kathleen, PO Box 82, Caldwell Hall, Catholic University, Washington, DC 20064.

Collectanea Commissionis Synodalis Digests of the Synodal Commission of the Catholic Church in China, 1928-1947. Microfiche copy of a multilingual journal in which missionaries to China discussed strategies for the conversion of China and adaptation to Chinese culture. Published by Congressional Information Service Academic Editions. \$895 prior to March 31, 1989.

A Comedy of Redemption: Christian Faith and Comic Vision in Four American Novelists by Ralph C. Wood considers the work of John Updike, Walker Percy, Flannery O'Connor, and

Peter DeVries in the context of theological literary criticism. 1988. 310 p. University of Notre Dame Press. ISBN 0-268-00767-5. \$32.95 (cloth).

A Discipleship of Equals: Towards a Christian Feminist Spirituality, edited by Francis A. Eigo, OSA, consists of essays by Joann Wolski Conn, Mary Ann Getty, RSM, Constance Fitzgerald, OCD, John Carmoday, Mary Jo Weaver, and Maria Harris. Proceedings of the Theology Institute, vol. 20. Theology Institute Publications, Villanova University, Villanova, PA 19085. \$8.95.

A Guide to the Archives of the Congregation of the Missionaries of St. Charles (Scalabrinians) by Nicholas Falco provides a brief historical sketch and description of the collections of churches and institutions served by the Scalabrinian Congregation, which was devoted to the care of Italians who emigrated, primarily to the Americas. On July 22, 1888, the first Scalabrinians arrived in New York. Geographic areas covered include New York State, New England, the South, the Midwest, the Far West, and Canada. Personal papers of 11 Scalabrini priests are also described. Series: Archival Guide Series, vol. 8. 1988. 79 p. Center for Migration Studies of New York, 209 Flagg Place, Staten Island, NY. 10304-1148. ISBN 0-934733-36-8. \$9.95.

The Guide to Collections of the Immigration History Research Center (University of Minnesota, St. Paul, MN 55114) is close to completion. Contact the Center for ordering information.

Isaac Hecker: The Diary, A Critical Edition, edited with introductions and notes by John Farina, provides the text of Isaac Hecker's six volume diary in a complete, previously unpublished critical edition. The diary covers Hecker's life from 1842-1845. Series: Sources of American Spirituality. 1988. Paulist Press. ISBN 0-8091-0391-5. \$16.95 (cloth).



John Cardinal O'Connor: At the Storm Center of a Changing American Catholic Church by Nat Hentoff provides a biographical portrait of John Cardinal O'Connor in the context of the Church, the country, and his past, including family life, childhood, and priesthood. 1988. Scribner's. 290 p. ISBN 0-684-18944-5. \$19.95.

Journeys, a preamalgamation history of the Srs. of Mercy, Omaha Province, has been written by Kathleen O'Brien, RSM, and can be ordered for \$10.00 from: Deb Newcomer, Sisters of Mercy Provincialate, 1801 S. 72nd St., Omaha, NE 68124. (746 pages).

Living Stones: A History of the Catholic Church in the Diocese of Paterson by Rev. Raymond J. Kupke presents a history of the Diocese (est. 1937) and of Catholicism in the area which traces its roots to the 18th century.

New Theology Review: An American Catholic Journal for Ministry made its first appearance with Volume 1, no. 1, February, 1988. It concentrates on the overall theme of "The Spirit of the American Catholic Church." The purpose of the new journal is to keep its readership abreast of new theological developments, especially in the practice of ministry. Articles include "The American Catholic Church as a Public Church" by John T. Pawlikowski and "Women Religious in Transition" by Mary E. Hines, SND. 1988. M. Glazier. ISSN 0896-4297. Quarterly. \$16.00 per year.

Nuns in Nineteenth-Century Ireland by Caitriona Clear traces the establishment of Irish women religious. The author examines the social background of Irish religious and their contribution to the teaching and nursing professions. Catholic University of America Press, 1988. 214 p. ISBN 0-8132-0661-8.

Pioneer Healers: The History of Women Religious in American Health Care, 1860-1986, ed. Ursula Stepsis, CSA, and Dolores Liptak, RSM, is available from Mt. Augustine, 5232 Broadview Rd., Richfield, OH 44286.

Puerto Rican Chicago by Felix M. Padilla provides a sociological study complete with statistical data, personal testimony, eyewitness newspaper accounts, and poetry as insight into the Puerto Rican experience in Chicago. 1988. University of Notre Dame Press. 256 p. ISBN 0-268-01564-3 \$26.95 (cloth); ISBN 0-268-01565-1 \$11.95 (paper).

Rebels or Reformers? Dissenting Priests in American Life, William B. Faherty, SJ. In this volume, historian Father William Faherty tells the stories of ten priests who confronted governmental or episcopal authority. 224 p. ISBN 0-8294-0587-9.

Records of the Apostleship of the Sea and Catholic Maritime Clubs, prepared by Diana Zimmerman, has recently been issued as volume 6 in the Archival Guide Series published by the Center for Migration Studies. 1988. Center for Migration Studies, 209 Flagg Place, Staten Island, NY 10304-1148. 40 p. ISBN 0-913256-86-2. \$9.95.

Religion Journals and Serials: An Analytical Guide, compiled by Eugene C. Fieg, Jr., consists of 328 citations to journals and serials in religion. Subjects include the history of religion, spiritualism, Christianity, Judaism, and Ecumenism. Information given includes title, date founded, price, publisher, and sources in which the journal is indexed/abstracted and geography, title, publisher, subject and academic indices. (Annotated Bibliographies of Serials: A Subject Approach, No. 13). Greenwood Press, 1988. 218 p. ISBN 0-313-24513-4. \$45.00.

The Restructuring of American Religion: Society and Faith Since World War II by Robert Wuthnow surveys the place of religion in American society since World War II. Princeton University Press. 1988. 374 p. ISBN 0-691-07759-2. \$25.00.

A Revolution of the Heart: Essays on the Catholic Worker, edited by Patrick G. Coy, presents eleven essays by noted scholars, activists

and workers who examine the history and progress of the Catholic Worker Movement, 1987. Temple University Press. ISBN 0-87722-531-1. \$29.95.

Salt of the Earth, The History of the Catholic Diocese of Salt Lake City, 1776-1987 is now available for \$25.00 (no cost for postage if prepaid) from the Diocesan Resource Center, 27 "C" St., Salt Lake City, UT 84103. The work, written by the diocesan archivist, Bernice Mooney, and edited by Msgr. Jerome C. Stoffel documents bishops, parishes, Catholic institutions, and lay apostolates in telling the story of Catholicism in Utah.

Shades of the Sunbelt: Essays on Ethnicity, Race and the Urban South, edited by Randall M. Miller and George E. Pozzetta. This collection of original essays represents the first scholarly effort to examine the variety of ethnic and urban experiences that have characterized the post-World War II South. Greenwood, \$39.95. ISBN 0-313-25690-X. 240 p. 1988.

Thomas Merton on Nuclear Weapons by Ronald E. Powaski represents an outgrowth of talks the author has given on Merton and the nuclear arms race. Loyola University Press. 1988. 169 p. ISBN 0-8294-0586-0. \$7.95.

Tradition and Transformation in Catholic Culture: The Priests of St. Sulpice in the United States from 1791 to the Present, by Christopher Kauffman, details the history of the society dedicated to preparing young men for an ecclesiastical life and Holy Orders. 1987. 366 p. Macmillan. ISBN 0-02-917211-X. \$29.95.

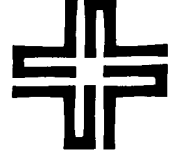
Varieties of Southern Religious Experience, edited by Samuel S. Hill consists of 12 essays covering a wide range of subjects, including C. Eric Lincoln's "The Black Church in the Context of American Religion," and Randall M. Miller's "Catholics in a Protestant World: The Old South." Louisiana State Univ. Press. 1988. 241 p. ISBN 0-8071-1372-7. \$25.00.

Vatican Authority and American Catholic Dissent: The Curran Case and Its Consequences edited by William W. May (New York: Crossroad, 1987; ISBN 0-8245-0840-8; LC 87-15168; pp. vi, 208; \$16.95) is a collection of fourteen essays by different authors concerned with the implications of the suspension of Father Charles Curran as professor of moral theology at the Catholic University of America.

Women with Vision: The Presentation Sisters of South Dakota, 1880-1985 by Susan Carol Peterson and Courtney Ann Vaughn-Roberson presents a history of the evolution of professionalism among the Dakota Territory branch of the Presentation Sisters, founded in 1776 in Ireland by Nano Nagle, 1988. University of Illinois Press. 332 p. ISBN 0-252-01493-6. \$24.95.

Bicentennial History of American Catholicism

Macmillan is publishing a six-volume series on the American Catholic Church to mark the two hundredth anniversary of the ordination of John Carroll in 1789 as the first American bishop. Christopher J. Kauffman has edited the series, called Making of the Catholic Community: Historical Studies of the Catholic People in America, 1789-1989, which has been authorized by the National Conference of Catholic Bishops as part of its celebration of the anniversary. A volume on Patterns of Episcopal Leadership edited by Gerald P. Fogarty, SJ, contains biographies of sixteen American bishops. Joseph P. Chinnici, OFM, has contributed Living Stones: The History and Structure of Catholic Spiritual Life in the United States to the series, while David O'Brien has written on Public Catholicism. Chapters by Karen Kennelly, CSJ, Mary Ewens, OP, Colleen McDannell, Mary J. Oates, CSJ, James Kenneally, Debra Campbell, and Rosemary Rader, OSB, enliven a volume on American Catholic Women: a Historical Exploration, edited by Karen Kennelly, CSJ. Dolores Liptak, RSM, has written on Immigrants and Their Church and Margaret Mary Reher on Catholic Intellectual Life in America, A History of Persons and Movements. These volumes are written in nonspecialist language, but draw



on the best of recent scholarship. The volumes are available individually or as a set (\$130 before December 31, 1988).

Recent Research

"Boston Catholics and Modern American Culture, 1900-1920"

The strength of Roman Catholic doctrine and practices among Irish-Americans is well-known, and the 19th-century immigrant experience has been richly documented, making another study of the Boston Irish appear perhaps superfluous. Yet, the question of religious response to modernity in the post-immigrant generations deserves further attention. Existing chronicles of the Church's conservative response to socialism and labor radicalism, and recent studies of selected segments of the Catholic population--clergy, women religious, urban workers, female domestics, and ward politicians--have left largely unexplored the cultural response of the Catholic community as a whole to perceived threats to its unity.¹ The complex first two decades of the 20th century present a crucial transitional era for Boston Catholics and Americans in general.

Using the new Irish middle class to examine a broader phenomenon in American Catholicism, "Boston Catholics and Modern American Culture, 1900-1920" (Yale University Ph.D. dissertation, 1987), charts how the presence of a bourgeois Catholic community allowed the Church to redefine itself, not as an ethnic Church but as a religious subculture with a distinct identity. What Will Herberg had posited about American Catholics of the 1950s already had a strong precedent in Boston of the 1920s. The apostolate of the middle class to the working class not only attempted to sustain the faith of the masses, but also helped the Church preserve itself as an institution. The Church's authoritarian mode of operation allowed only limited lay initiative to grow, however, and prevented independent lay reasoning on a vast range of moral issues. Instead, although parish participation and private piety appeared to be

at an all-time peak in Boston, the emergent Catholic subculture insulated Catholics from "the world," and served the institutional Church at the expense of the laity, ironically at the moment when Boston's Catholics were assimilating into American society. This research suggests some of the positive functions of a religious subculture as well, first as a force in shaping group identity and mobilizing social reform; second, in trying to understand all aspects of life as spiritually significant.

CATHOLIC SUBCULTURE: SEPARATE BUT EQUAL?

The Catholic community of Boston in the early 1900s presents a Church and people transforming itself from the ethnic Church and subcultures of the 19th-century immigrant to the ultra-American Catholic subculture of the 1950s. The interim amalgam lay somewhere between: Boston Catholics struggled to define themselves through the internal challenges inherent in any religious community, but also by the external problems posed by life in an often hostile Yankee Protestant city. Archbishop William O'Connell's phrase, "the Catholic equivalent," implied his vision of a Catholic subculture which would equal or surpass its American/secular/Protestant alternatives. "Boston Catholics" analyzes several varieties of Catholic identities which emerged from the Church's expression of a dual insider-outsider mentality. As described by R. Laurence Moore, insider-outsider rhetoric contains the overtones of martyrdom and triumphalism, giving the historian's narrative "the chance to heighten rather than conceal the ambiguities."² The sermons and addresses of the "fabulous" O'Connell, the Catholic press, and lay leadership flavorfully captured this complex relationship, yet Catholics often concealed or neglected the ambiguities attached to their own self-images. How could Catholics be simultaneously the most persecuted and marginalized group in Boston, and its cultural and spiritual leaders?

Surveying these inconsistencies led me to examine Catholic involvement in three different civic institutions: a Progressive reform project called

"Boston, 1915"; a nondenominational public lyceum, the Ford Hall Forum; and the Catholic Common Cause Society, whose common cause was antisocialism. The church gave minimal support to urban reform when it appeared to support financial and commercial rather than spiritual uplift, and gave cautious nods to Catholic lecturers at public assemblies mixed with harsh criticism when anti-Catholic comments surfaced. By far, the favored model for the Catholic laity was the Catholic society. Common Cause's history documents how Catholics had not fully accepted America's ideal of religious pluralism, even while Catholic clubs felt obliged to prove their patriotism. Retreating into their own institutions, which were modeled on secular culture, Catholics learned answers to issues according to the Church's "eternal truths" and "fixed ideals."

WOMEN AND MORAL ORDER

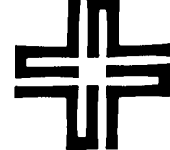
Closely related to Catholic anti-socialism were women's issues, which lay at the heart of the Church's rejection of the statism, free love and atheism it associated with socialism. Contemporary diaries, letters, guild and league records and conversion narratives helped me describe the Church's ideology of womanhood, and its concrete expression in the numerous women's organizations of Boston. Catholic women had absorbed or imitated much of the Protestant Victorian cult of true womanhood and its doctrine of separate spheres, which remained intact at least until Vatican II.³ Men and women absorbed the cliché-ridden formulas of the era from convent schools to the seminaries to the pulpit. Cardinal O'Connell often gave the impression that women were necessary on life's moral battleground essentially to preserve manhood. In a typical address he stated: "This fight for decency and Christian ideals is woman's fight. It is woman's question. If women lose the ideal, the men are lost with them. How could man respect woman-kind thereafter?"⁴

Fear of losing the mysterious "ideal" haunted Catholic female didactic literature with a jeremiad tone. Women themselves formed a major part

of the Church's middle class apostolate because the crises of modern civilization were pictured as threats to woman's very identity. The emergence of Catholic women's clubs in Boston to sustain ideals of womanhood signified a response to at least three trends: O'Connell's organizational revolution in the archdiocese, the expansion of women's associations nationally, and the professionalization of social work. After extensively surveying hundreds of Catholic clubs, I selected five different types to demonstrate their relationship to internal and external trends and how they affected woman's role in light of Catholic teaching: the League of Catholic Women, the Catholic Reading Circles, the Cenacle Convent Retreat Guilds, the International Federation of Catholic Alumnae, and the Catholic Literature Campaign.

Enthusiastic episcopal support for women's groups occurred in the context of O'Connell's careful control over them: he appointed their directors, chaplains, and approved all public statements and projects. The poles of women's self-perceptions ranged from convert Martha Moore Avery's statement that "God invented women for domestic and social functions and not for the professions," to author-editor Katherine Conway's egalitarian view that "the cause of women is the cause of man also. There is but one standard of excellence in the arts and sciences."⁵ In the middle, Catholic tradition maintained that women are destined for motherhood and serve as guardians of morality by their domestic "influence" over children and fathers.

Sources indicate that women tentatively sought an enlarged sphere, but the Church discouraged female careerism, political activism, and public life at the expense of motherhood. Looking at the accomplishments of Boston's women in education and publication, two approved careers, persuades us that the Church, like 19th-century Protestantism before it, tapped women's energy and reservoirs of moral feeling to provide a moral mission for women without substantially changing their status. On the



other hand, Boston's exceptions to the rule indicate that women did break the norms to inspire others to transcend the Church's official pronouncements. Not surprisingly, the leadership that came from a significant core of Catholic converts enjoyed the most flexibility, but professed the most conservative orthodoxy.

CATHOLICISM AND THE CONTROL OF CULTURE: FORMING CATHOLIC HABITS

The Church wanted lay men and women to share its universal moral principles and to believe that Catholicism held "a monopoly on the means of culture." To foster this shared group commitment, the Church emphasized moral consensus, derived from lifelong habits developed in Catholic schools, seminaries, clubs and rituals. The Church began to utilize the Catholic middle class to resist secularism while trying to preserve the distinctiveness of Catholic identity. The Church further linked Catholic moral idealism to patriotic goals: Catholic culture, with its true and unchanging ideals, would save America from decline. The laity readily responded to the crisis atmosphere fostered by the Church in its efforts to preserve the faith and the nation.

Culturally, the Church carefully mediated popular culture and technology to extend its own values in Catholic artistic and literary culture. Art became principally apologetic, thus the literature produced by Boston's Catholics in these decades was largely negligible. The tentative introduction of innovations such as the auto-evangelization tour, public crusades and pamphleteering, stereopticon, slides and films, became acceptable when used for apologetic purposes or for morally wholesome entertainment. Using contemporary literature, visual arts, and literary criticism, I trace the Church's attempts to guide aesthetic judgments through its inflexible standards of morality, and its use of a new middle class audience to learn and defend Catholic ideals.

THE FUNCTION OF A SUBCULTURE

Following upon scholarship which

suggested an emergent climate of lay initiative in Boston of the 1880s,⁶ I suggest that from the 1890s, and largely coincident with William O'Connell's leadership, the growth of a new kind of Catholic subculture insulated Boston's Catholics from extensive personal moral reflection and action because the Church preferred to develop reflexive responses which affirmed its own teaching authority. Programs to educate the laity on moral dilemmas, from censorship and corruption to socialism and suffrage, involved memorizing dogma, pledging support for the Church, and teaching behavior patterns from childhood. As late as 1946 a Boston laywoman commented sadly the "lay leaders are not to be looked for in a regimented society where every Catholic association is ruled over and lectured to by a priest . . . Without these monitors, we might learn to use our own mental and moral muscles."⁷

Ultimately, however, a Catholic subculture meant more than a rigid defensive phenomenon engineered by the clergy and hierarchy. As the Church's "outsider" response to the WASP "insiders," the subculture performed a positive morale-raising function which helped Catholics learn and identify with the distinctiveness of their religious tradition and to feel morally superior to the flawed society surrounding them. Even though, for example, Catholic charities were praised over secular philanthropy, Catholic agencies served all of Boston through their many programs devoted to "constructive conservatism." The values which the church professed in its subculture represented the conservative piety and morality frequently associated with an immigrant poor, rather than with a middle class. Nonetheless, the Catholic subculture depended on uniting the ethic of dutiful work and devotion with the middle class laity who would forge the Church's "intellectual aristocracy," and teach the masses through example. Middle-class emphasis on the values of self-discipline and sacrifice for the sake of the Church, kept the laity bound more to privatized units of family and parish than to other religious

traditions, Boston's public institutions, or the secular world of American culture. Catholic conformity to uniform values was stressed in education and recreation, in gender roles, in the home and in the professions, but still in a vacuum.

The vibrancy of a religion stems partly from how it reflects its surrounding culture. To alleged threats to Catholicism, Boston's believers were encouraged to withdraw into the security and coherence of their own subculture. That subculture eventually allowed middle class Catholics to become self-conscious Catholics and Americans. Before that happened, Boston's Catholic subculture turned the community inward to defend the Church's universal moral truths and to sustain an alternative to secularism.

FUTURE SPECULATIONS

As "Boston Catholics" evolves into a book manuscript, I anticipate further development in at least the following four areas:

1. to integrate materials relating to other ethnic groups in Boston, especially the Italian community;
2. to develop a fuller consideration of the Catholic working-class and its response to middle class morality and activism;
3. to examine the failure of the Church to develop a critique of capitalism matching in intensity its vigorous antisocialist campaign;
4. to explore more precisely what Bostonians considered to be "mainstream" culture which Catholics alternately imitated and reviled.

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1. Recent studies in the social history of religion, urban and church history which have provoked and aided my own scholarship include: Hasia Diner, Erin's Daughters in America (Baltimore: Johns Hopkins, 1983); John Tracy Ellis, The Catholic Bishops: A Memoir (Michael Glazier, 1984); Ronald Formisano and Constance K. Burns, Boston 1700-1980: the Evolution of Urban Politics (Westport, Conn.: Greenwood, 1984); Donna Merwick, Boston Priests 1848-1910, A Study of Social and Intellec-

tual Change (Cambridge, Mass.: Harvard University, 1973); Dennis Ryan, Beyond the Ballot Box: a Social History of the Boston Irish, 1845-1917 (Rutherford, N.J.: Rutgers, 1983); Robert Sullivan and James O'Toole, eds., Catholic Boston: Studies in Religion and Community 1870-1970 (Boston: Roman Catholic Archbishop of Boston, 1985).

2. R. Laurence Moore, "Insiders and Outsiders in American Historical Narrative and American History," AHR 87 (April 1972), 390-412. I agree with Moore that a carefully done narrative "with a proper appreciation for the reasons why distortion and exaggeration are part of the meaning and why outsiders on one issue may be insiders on other issues, a narrative focus on contests between insiders and outsiders remains one of the best ways to analyze America's past." (p.408)

3. Suggestive material supporting the relationship between Catholic and Protestant 19th-century notions of femininity appears in Colleen McDannell, The Christian Home in Victorian America, 1840-1900 (Bloomington, Ind.: Indiana University Press, 1986).

4. O'Connell, "Woman's Basic Interests," 1920, Sermons and Addresses (Boston: Pilot), 7:429.

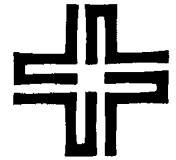
5. Avery, "Portia: the Ideal Wife," Boston Pilot, May 5, 1923; Conway, Bettering Ourselves (Boston: Pilot Publishing Company, 1899, 78).

6. Donna Merwick argues that the nascent Catholic renaissance of the late 1800s was stifled through the increasingly conservative and heavy-handed control of the clergy in the early 20th century.

7. Katherine Loughlin, Commonweal, March 15, 1946, 545-48.

The Archives of the School Sisters of Notre Dame: A Profile

The School Sisters of Notre Dame are an international congregation founded in Bavaria in 1833 by Blessed Theresa of Jesus Gerhardinger. The foundress had been educated by the Congregation



de Notre Dame (or the Canonesses of St. Augustine), a 16th-century French community, whose Bavarian schools were secularized in the early 19th century. Blessed Theresa adopted some of the Rule of the French-based congregation and focused -- as they had -- on the education of girls. But in three important ways she created a new religious congregation: (1) her sisters taught in rural areas; (2) they lived not in large houses but in groups of two or three; and (3) all houses of the congregation were united under the governance of one general superior, a woman.

In 1847, when the fourteen-year-old congregation numbered only 120 members, Blessed Theresa brought five pioneers with her to establish a mission in the United States. Planning originally to settle among the German Catholics of St. Marys, Pennsylvania, Mother Theresa realized upon arrival that the site was not suitable for the motherhouse of a teaching congregation. An alternative presented itself when St. John Neumann offered her the schools in Redemptorist parishes of Baltimore, Pittsburgh, Philadelphia, Rochester, and Buffalo.

Although the North American SSND beginnings were in the East, only three years later in 1850, the 26-year-old Sister Caroline Friess-- under directions from Mother Theresa -- moved the center of the congregation in the United States to Milwaukee, Wisconsin, and accepted responsibility for the congregation's development in North America, a charge she held until her death 42 years later. For the next quarter century (1850-1876), SSND developed primarily in the Mississippi river valley and its tributaries.

When Mother Caroline died in 1892, the North American part of the Congregation had grown to almost 2000 members, in charge of more than 66,000 children primarily in parochial schools and orphanages. Today the Congregation numbers over 7,000 women organized into 21 provinces in 32 countries. Of that total membership, about 60% belong to the eight North American provinces.

SSND Archives underused: Despite the Congregation's size and its historical significance as one of the first German-speaking groups of women religious in the United States, SSND historical archives have until recently been little used for scholarly research. There are several reasons for this apparent oversight: (1) Because SSNDs worked primarily among ethnic groups, especially the Germans, their early documentation was often unavailable in English. (2) Because SSNDs worked primarily in parochial schools rather than in academies, their history was often hidden even when used in parish anniversary publications. (3) Because SSNDs frequently worked in parishes administered by men's religious congregations or in German national parishes, their records were only minimally represented in diocesan archives, the typical research source.

Organization of SSND Archives: A fourth reason for the limited scholarly use of SSND archives was the condition of existing SSND archives. With 21 provinces worldwide (eight of them in North America), what did the individual province archives need? How could the resources be organized for their best use? With those questions in mind, the Provincial Leaders of the North American provinces mounted a three-year (1982-1985) research project, authorizing two researchers to "locate, identify, preserve, organize and make accessible for serious study those materials -- both historical and current -- which are significant in the history of the School Sisters of Notre Dame in North America and in the other cultures where SSNDs of these provinces serve."

As a result of the three-year project, SSNDs today have eight North American archives that share a common classification system. Trained SSND archivists have formed their own network, not only meeting annually but also sharing the work of providing and keeping up-to-date the researcher's finding tools. In eight areas, SSND archives can provide valuable help.

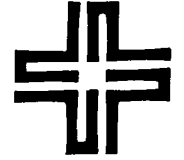
1. Mother M. Caroline Friess and Catholic Church History, 1850-1892: Educated and cultured, Mother Caroline Friess brought to her American experience a missionary's heart and an administrator's acumen. The archives contain some 400 documents from her correspondence of 42 years, all of it translated, annotated, and indexed. Her letters record her acceptance of rural and urban schools for children of immigrants, whether they be German, Polish, Bohemian, Dutch, French, Black. The correspondence also includes her letters to, and reflections on, the pastors and bishops of her day, including her non-involvement in the coadjutor controversy in Milwaukee and her disagreement with Bishop John Ireland's plan for merging parochial schools into the public system.

Complementing Mother Caroline's correspondence are three other collections: (1) letters addressed to her, which often provide the other half of her correspondence; (2) letters of Archbishops Henni and Heiss, of Dr. Salzmann, and of Ludwigsmisionverein Business Director Rev. Joseph Ferdinand Mueller, which appeared originally in publications of St. Francis Seminary, Milwaukee; and (3) letters of persons significant in the early history of SSND in North America. Some letters of this third collection refer directly to SSND; all of them contribute to the contextual history of the congregation and Church in North America, particularly in the Midwest.

2. Individual Sisters: Historically, most individual women religious have been anonymous, characterized only as "the Sisters." SSND archives, however, do possess registers of all living and deceased North American members. In addition, the Congregation has published annually since 1857 a directory of all its members and their location. Finally, for most deceased members there is available an obituary and basic biographical information and for current members a drop file of accomplishments.

3. Ethnic and Cross-Cultural Studies: Although SSNDs came to North America primarily to work among German Catholics, they soon branched out to serve other immigrant groups as well, staffing, for example, the first Bohemian Catholic school in the US. Historically, SSNDs frequently taught in bilingual or multilingual foundations. As recently as the 1950s, SSNDs ranked second among congregations of women religious in their number of Polish members and foundations; today they continue ministries among Blacks, Native Americans, and Hispanics and rank behind only the Maryknoll Sisters for sending members to other cultures. From the North American provinces, for example, women currently minister in Bolivia, Chile, Dominican Republic, England, Ghana, Guam, Guatemala, Honduras, Japan, Kenya, Liberia, Nepal, Nigeria, Paraguay, Peru, Puerto Rico, Sierra Leone, and Yap. Materials on all these are available in province archives.

4. Catholic Education in the United States and Canada: Archival holdings record the 140 years that SSNDs have ministered in Catholic education at all levels. Most of their work they have done in the elementary and secondary schools, but in many rural areas they expanded education to take in boarders in their convents, thus enabling children who lived at a distance to get a Catholic education. SSNDs also staffed orphanages in a dozen cities and -- in their own convent homes -- more than once accepted an orphan girl who remained with them to adulthood. In Baltimore, SSNDs established and continue to maintain the oldest Catholic women's college, and in St. Louis, they helped pioneer special education. Like other women religious, SSNDs gave religious instruction on weekends, after school, and during the summers to children who did not attend a Catholic school. Catechetical records, house chronicles, and indexed newsletters and chronological sketches record these ministries. Annual directories report statistics on orphans, boarders, and pupils.



SSND archives also contain congregation-published educational materials, including the following from the nineteenth century: German-English manuals of knowledge; kindergarten through high school syllabi; and teacher conference notes which warn against too much emphasis on grades (promotes competition), suggest that the teacher apologize if she has made a mistake, and remind the reader that "children need models, not critics."

Chief among 20th-century educational materials are the proceedings from 28 years of annual interprovincial educational conferences. Themes evolve from "Understanding the Child" (1955) to "Godwrestling: Creative Response to Violence" (1983), detailing in their titles and in the accompanying materials the dynamism of an educational congregation in the years before and since Vatican II.

5. Adaptation of European-based Religious Life to the United States:

SSNDs stand as a congregation that maintained, and even strengthened, the connection with European roots but at the same time, adapted to North American exigencies. In the first years in Milwaukee, Archbishop Henni advised the Sisters to drop the word Poor from their official title--Poor School Sisters of Notre Dame--because it wouldn't be understood by the people around them.

The issues of enclosure and the education of boys also had to be negotiated for North America, and they were--not always painlessly but nevertheless effectively. Key to some of the North American adaptation was the 1850 appointment of Sister Caroline Friess as Vicar for North America and the later establishment (1881) of a Commissariat for the provinces of the US and Canada. Under this governance structure (which continued until 1959), the North American provinces were directly accountable to a Commissary General, who herself was responsible to the General Superior. Details of these adaptations can be traced in the government documents of the congregation, in the correspondence

of Mother Caroline and other major superiors, and in the chronicles and newsletters.

6. Community and Spiritual Life of Women Religious: This largely undocumented area of religious life can be pursued in three ways in SSND archives. A finding aid, The Catalog of Title Pages, enables the researcher to study in one place the first page of each edition of a community prayerbook, each prayer leaflet, each set of spiritual exercises, together with a list of the province(s) that have a copy of each.

Secondly, correspondence from the General Superior and from the Commissary General are valuable sources of information about community living and spirituality. Annotated catalogs of this correspondence are in process. Draft copies are presently available in province archives.

Third, house chronicles--those accounts of significant happenings in the house or institution--have been kept fairly well, although some nineteenth-century ones are missing and many have a lacuna around the time of Vatican II. Uneven in quality, house chronicles nevertheless give the ambiance of community life and often provide information which is available nowhere else. Province archives not only house chronicles of all former foundations, but today tend also to keep a copy of the chronicle of existing foundations. Small oral history collections, especially in the St. Louis Archives, also document spiritual and community life.

7. International Unity: Historically, Blessed Theresa pioneered a painful but ultimately successful change in the usual way of governing women's congregations. In 1859 the Church approved the SSND Rule, allowing for a single General Superior, a woman. Throughout its history, SSND has striven to maintain international unity, an often painful process that was tested to new limits in two world wars when the major parts of the Congregation were on two

sides of the conflict. Correspondence between Europe, particularly Germany, and the United States and Canada during the years of World Wars I and II describes conditions and testifies to the bond of unity.

8. Archival Organization for Congregations with Provinces: each congregation has to find its own best way to maintain necessary archival holdings, but SSNDs have one answer. The eight North American SSND archives share a common classification system which fits their collection. Common finding tools eliminate unnecessary duplication among collections but allow each archivist to know what the other seven archives possess. Most historical materials and much correspondence is annotated and/or indexed.

Using SSND Archives: Each of the eight province archivists has access to, or can direct the researcher to, the holdings of the other province

archives. Inquiries can be directed to the archivist at the nearest motherhouse or province house.

Baltimore Province: 6401 N. Charles Street, Baltimore, Maryland 21210.

Canadian Province: 1921 Snake Road, Waterdown, Ontario Canada L0R 2H0.

Chicago Province: 1431 Euclid Avenue, Berwyn, Illinois 60402.

Dallas Province: P.O. Box 227275, Dallas, Texas 75222-7275.

Mankato Province: Convent of Our Lady of Good Counsel, Mankato, Minnesota 56001.

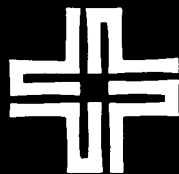
Milwaukee Province: 1233 North Marshall Street, Milwaukee, Wisconsin 53202.

St. Louis Province: 320 East Ripa Avenue, St. Louis, Missouri 63125.

Wilton Province: 345 Belden Hill Road, Wilton, Connecticut 06897.

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