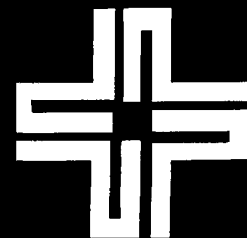


AMERICAN CATHOLIC STUDIES NEWSLETTER



CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

JAIME R. VIDAL, EDITOR

CHARLOTTE AMES, PUBLICATIONS EDITOR

Note from the Editor

We welcome a new member of the Cushwa Center staff, Ms. Barbara Lockwood, recently arrived from The Fundamentalism Project of the American Academy of Arts and Sciences, where she was the administrative assistant. Ms. Lockwood's new title is assistant to the director of the Cushwa Center. She participated in the preparation of this issue, and will succeed me as editor of the newsletter beginning with the fall 1994 issue.

Upcoming Cushwa Seminar on *The Soul of the American University*

On November 11-12, 1994, in conjunction with George Marsden's formal inauguration as the Francis K. McAnaney Professor of History at Notre Dame, the Cushwa Seminar in American Religion will host a two-day discussion of *The Soul of the American University: From Protestant Establishment to Established Nonbelief* (Oxford), Marsden's just-published history of the secularization of higher education in the United States. Copies of the book are available for seminar participants at a discount. Marsden's research, with its implications for current debates about academic freedom, has received advance attention in the pages of *Church History*, *Wall Street Journal* and the *New York Times*. Please mark your calendar now and consider joining us for this special discussion of the evolution of academic freedom and the need to widen the circle of multiculturalism to include as a full participant the religiously committed scholar.

Philip Gleason Receives 1994 Marianist Award

The University of Dayton conferred its annual Marianist Award on Professor Philip Gleason, of the history department at Notre Dame, on January 27, 1994.

The award was originally established in 1950 to honor persons who had made an outstanding contribution to Mariology in America; in 1967 the concept was broadened to honor individuals who had made outstanding contributions to humanity. After a lapse

of some years, the university revived the award in 1986, this time to honor a Roman Catholic for achievement in scholarship and the intellectual life.

The first recipient of the revived award was Msgr. John Tracy Ellis; other recipients have been Rosemary Haughton, Timothy O'Meara, Walter J. Ong, SJ, Sidney Callahan, John T. Noonan, Louis Dupré and Monika Hellwig.

A graduate of the University of Dayton, Professor Gleason received a doctorate in history from Notre Dame in 1960, and has been a member of Notre Dame's faculty throughout his academic career, except for a year as visiting professor of American Catholic History at the Catholic University of America. He has published numerous essays and articles, as well as six books, of which the most recent is *Speaking of Diversity: Language and Ethnicity in Twentieth Century America* (1992). From 1986 to 1988 he was national chair of the Catholic Commission on Intellectual and Cultural Affairs; he is also past president of the American Catholic Historical Association and has served as a consultant to the Johns Hopkins program in American Religious History, and on the editorial boards of the *Journal of American History* and the *Review of Politics*. Professor Gleason received an honorary doctorate from Loyola University in Chicago in May 1993, and was the main speaker at the graduation ceremonies.

Joseph H. Fichter, SJ (1909-1994)

Fr. Joseph Fichter, the noted Jesuit sociologist, died at the Ignatius Residence in New Orleans, on February 23, 1994, after a long illness.

A native of Union City, NJ, Fr. Fichter received bachelor's and master's degrees from St. Louis University and a doctorate in sociology from Harvard. He joined the Society of Jesus in 1930 and was ordained in 1942. In 1947 he joined the faculty of Loyola University in New Orleans, on whose roster he remained until becoming professor emeritus in 1982. From 1965 to 1970 he was on leave to hold the Chauncey Stillman Chair of Catholic Studies at Harvard, and on various occasions he held visiting professorships at other universities, both in the United States and in other nations.

The author of more than 30 books, studies and textbooks, his work was instrumental in promoting



the desegregation of parochial schools in the South, and in the pastoral care of alcoholic priests and religious. He also wrote on parish sociology, the charismatic renewal, and, most recently, on attitudes of Catholic priests toward the possibility of clerical marriage, and on the experience of the wives of Catholic clergy. His memoirs, *Sociology of Good Works*, published by Loyola University Press just before his death, is reviewed in the *Publications* section of this issue.

Fr. Fichter was past president of the Society for the Scientific Study of Religion, and was active in many organizations devoted to the rights of minorities, such as the Urban League, the NAACP and NOW; he was also instrumental in the founding of the Committee of Students on Interracial Concerns and the New Orleans Commission on Human Rights.

May he rest in peace.

Jane Coogan, BVM (1898-1993)

On December 23, 1993, Sr. Jane Coogan, historian of the Sisters of Charity of the Blessed Virgin Mary, passed away in Marian Hall, the retirement home of her community.

Born in Lincoln, Nebraska, in 1898, she was educated in the public schools of that city. She joined the BVMs on February 2, 1920. After 50 years as a high school teacher in Illinois, Iowa, Colorado and Nebraska, she began a second career as a historian, accepting a commission to research and write a history of her congregation. The fruits of this work were a biography of their foundress (*Mary Frances Clarke, Foundress*) and a highly regarded two-volume history, *The Price of Our Heritage*, as well as a number of essays and articles on the early history of the Archdiocese of Dubuque.

May she rest in peace.

Lilly Endowment Funds New Ethnic and Immigrant Congregations Project

The Lilly Endowment has granted funds for a training program to promote the ethnographic study of new ethnic and immigrant congregations, with a particular (but not exclusive) interest in recent Latin American and Asian immigrants. Under the direction of Dr. R. Stephen Warner, professor of sociology at the University of Illinois-Chicago, the project will include a six-week ethnographic training institute in the summer of 1994, a number of dissertation and postdoctoral fellowships for 1994-95, a one-week writing workshop for all fellowship recipients in

1995, and a national conference to present research results in the spring of 1996.

We are pleased to announce that *Nancy Wellmeier, SNDdeN*, one of our Hispanic Dissertation Fellows for 1993-94, has received one of this project's postdoctoral fellowships. Her research project is a study of the Mayan refugees from the town and parish of Santa Eulalia in Guatemala, and their efforts to establish a religious and ethnic community in Los Angeles by means of a voluntary association.

Catholic Relief Services Initiates Research/Publication Projects

Catholic Relief Services is initiating a publication series of historical case studies describing CRS activities in several areas of humanitarian service, such as health education and nutrition, food aid, work among refugees, emergency assistance in natural disasters and implementation of Catholic social teaching. The series will be under the direction of the Archives Advisory Committee.

A second research initiative, the Student Research Program, will give graduate students the opportunity to research issues in the field of humanitarian relief and development using the archives of one of the premier private voluntary agencies in the world. An annotated list of topics in CRS history, with suggested research questions, is designed to introduce the student to the history of the agency and to specific areas of potential interest.

Any university professor or graduate student interested in these projects should contact Dr. Rosalie McQuaid, CSJP, Archivist Historian and Records Manager, Catholic Relief Services, 209 W. Fayette St., Baltimore, MD 21201-3443; (410) 625-2220; fax (410) 685-1635. The archives are open for research Monday-Friday, 9:30 a.m. to 5 p.m. Photocopier and computer are available for research use.

College of St. Catherine Funds Research on Women of Vatican II

Carmel McEnroy, RSM, associate professor at St. Meinrad's School of Theology, was awarded a grant to research the experiences and influence of the 23 women who were officially invited to the third and fourth sessions of the Second Vatican Council. This was the first time in history that women were present at an Ecumenical Council in an official capacity as experts or resource persons. The study will include discussion of why the women were chosen, how the

experience influenced their lives, and the difference their presence made in a gathering of 3,000 men.

Msgr. Francis Weber Honored by Spain

Msgr. Francis J. Weber, archivist of the Archdiocese of Los Angeles, was given the Grand Cross of the Order of Isabel la Católica by King Juan Carlos of Spain at a ceremony held in Los Angeles, October 12, 1993. This decoration was instituted by King Ferdinand VII in 1815 to honor persons who distinguished themselves in connection with Spanish America. It was bestowed on Msgr. Weber for his many publications on the Hispanic legacy in Alta, California.

Brief Notes:

- Under the auspices of Project OPUS (Collaborative Research in the History of the Order of Preachers in the United States) the 18 American monasteries of contemplative Dominican nuns are collaborating in the organization of their archives on a uniform plan to facilitate research into their history.

- The Grotto Foundation of St. Paul, Minn., has given a grant to Ann Thomasine Sampson, CSJ, to study the early history of the Sisters of St. Joseph of Carondelet. She will share this grant with Rosalie Ryan, CSJ, who will study the history of women in health care, and Ursula Schwalen, CSJ, who is researching the life of Mother Evangela Sheehan, foundress of the Sisters of St. Joseph of Superior, Wis.

CONFERENCES

The **National Association for Women in Catholic Higher Education** will meet on June 24-25, 1994, at Loyola University, Chicago. For further information contact Melissa Kesler Gilbert, Department of Sociology, Boston College, Chestnut Hill, MA 02167.

The **New England American Studies Association** will hold a conference on **American Popular Cultures: At Home and Abroad** at Brown University, May 7-8, 1994.

The **Center for the Study of Religion and American Culture** will host a national conference on **The Public Expression of Religion in the American Arts** at Indiana University/Purdue University at Indianapolis, April 4-9, 1994. The conference will feature lectures, a literary presentation, a musical performance and an art exhibit. Author John Updike will be among the speakers. There is no conference registration fee; tick-

ets for the concert and the Updike lecture are \$5.50. For information contact the Center at 425 University Blvd., Room 344, Indianapolis, IN 46202.

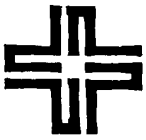
CALLS FOR ASSISTANCE/NETWORKING

John J. Augenstein of the School of Education at Marquette University is currently working on the **history of the Chief Administrators of Catholic Education (CACE), a Department of the National Catholic Educational Association (NCEA)**. This includes the history of the early diocesan superintendency. Persons working in similar or related areas and interested in networking with Dr. Augenstein may write to him at 1518 N. 119th Street, Wauwatosa, WI 53226.

Barbara Misner, SCSC, is working on the **history of the Sisters of Mercy of the Holy Cross, founded in Switzerland in 1852**. She is interested in contacts with others who are historians of international communities founded for any charitable purpose and with a Germanic background. She may be reached at 1500 O'Day Street, Merrill, WI 54452.

Paul Thigpen, doctoral candidate at Emory University, is writing his dissertation on **The United States Catholic Miscellany**, a pioneer Catholic weekly published in Charleston, SC, between 1822 and 1861. If anyone has information on possible sources, please write him at 2924 Stratford Drive, Augusta, GA 30909; (706) 736-2636.

Jeffrey Wills, of the University of Wisconsin, is collecting materials for a book on **the Catholic presence and challenges in the sort of colleges we now call the Ivy League, 1865-1965**. He may be contacted at the Department of Classics, University of Wisconsin, Van Hise Hall 910, Madison, WI 53706.



CUSHWA CENTER ACTIVITIES

Notre Dame Study on Hispanic Catholics in the United States

The University of Notre Dame Press is in the final stages of production for the three volumes of *A History of Hispanic Catholics in the Twentieth Century United States*, produced by the Cushwa Center's four-year study on Hispanics in the U.S. Church. All three volumes should be available in the fall of 1994.

The Dissertation Fellowships in the History of U.S. Hispanic Catholics and the Summer Research Stipends in the History of U.S. Hispanic Catholics which were given in connection with this project are being discontinued for the foreseeable future. At present the Lilly Endowment does not anticipate the possibility of continuing these programs beyond this year's recipients.

Dissertation Fellowships in the History of Hispanic Catholics in the United States

The winner of the Cushwa Center's Dissertation Fellowship in the History of U.S. Hispanic Catholics for 1994-95 is *Darryl V. Caterine* of the Department of Religious Studies, University of California at Santa Barbara. He will do an ethnographic study of the popular devotion to Mother María Luisa Josefa of the Blessed Sacrament (foundress of a Mexican order of active Carmelites and currently a candidate for beatification) among Chicanos and Mexican immigrants in the Los Angeles area.

Summer Research Stipends in the History of Hispanic Catholics in the United States

The recipients of the 1994 Summer Research Stipends are:

Yolanda Prieto, associate professor of sociology at Ramapo College of New Jersey, who will study the dynamics of change in St. Augustine's parish, Union City, NJ, as the neighborhood's Hispanic community changes from solidly Cuban to a mix of various Hispanic groups.

Rev. Jean-Pierre Ruiz, assistant professor of theology at St. John's University, Jamaica, NY, for a study of the tensions between Hispanic Catholics and Hispanic fundamentalists over the way the Bible is interpreted, and the place of the Bible in a Christian community.

Research Travel Grants

Recipients of this year's Research Travel Grants, which help to defray the expenses of coming to Notre Dame to use its collections for research on American Catholicism, are as follows:

Martin Joseph Burke, Fulbright Lecturer at University College, Galway, who is researching the construction of Catholic and Protestant religious identities in America between 1700 and 1900.

Una Mary Cadegan, of the University of Dayton, who will be studying the role of the National Office for Decent Literature as part of the Church's efforts to regulate reading and publication in the middle decades of the 20th century.

Joan Campbell, SL, of the Sisters of Loretto, who is studying the difficulties of her community's founder, Fr. Charles Nerinckx, in trying to establish a community of Black sisters.

David A. Gerber, of the State University of New York at Buffalo, who is researching the self-understanding and integration of British and Irish immigrants between 1830 and 1900.

David E. Klatzker, of the America-Holy Land Project, who will study the recently inventoried archival materials on Fr. Theodore Hesburgh's involvement in the establishment of the Ecumenical Institute at Tantur, Israel.

Edward Lee Lamoreux, of Bradley University, who will be studying the works of John J. Myers, bishop of Peoria, from the point of view of rhetorical discourse.

The deadline for applications for travel grants each year is December 15.

Hibernian Research Award

An award of \$2,000 was granted to *Edward L. Shaughnessy* for research on the Irish and Catholic sensibility in the works of Eugene O'Neill. Dr. Shaughnessy was Edna R. Cooper Professor of English Literature at Butler University, Indianapolis, until his retirement in 1993.

An award of \$1,000 was granted to *William L. Smith* of Loras College, Dubuque, who will research the recent role of Irish-born and Irish-trained priests in the U.S. Catholic Church.

A further grant of \$500 was made to *Louis J. Gesualdi* of St. John's University, Jamaica, NY, for research on the history and sociology of Irish-American Catholics in Connecticut between 1880 and 1940.

This award is funded by a grant from the Ancient Order of Hibernians. **The deadline for application is December 15.**

Seminar on American Religion

On March 19, the Cushwa Seminar in American Religion discussed *The Rise of Gospel Blues: The Music of Thomas A. Dorsey in the Urban Church*, by Michael Harris. The seminar, composed of historians, theologians, and social scientists invited from throughout the midwest, meets twice a year with the author of a recently published book of note. Harris, associate professor of history and African American world studies at the University of Iowa, opened the discussion by responding to the formal comments of theologian James F. White, a professor of liturgy at Notre Dame, and Spencer C. Bennett, associate professor of history and religious studies at Siena Heights College in Adrian, Michigan.

American Catholic Studies Seminar

On February 3 of this year, *Paul Robichaud, CSP*, of the Catholic University of America, presented a paper on the emergence of "middle-class Catholicism" as reflected in the themes of certain Victorian-era Catholic writers in the United States. Father Robichaud traced the shift from regionalism to nationalism in the work of these late 19th century authors.

On March 24, *Ellen Skerrett*, independent scholar and co-author of *Catholicism, Chicago Style*, spoke on sacred space and the religion of parish and neighborhood in Chicago Catholicism. The presentation included a slide show depicting churches, parish communities, and religious leaders from various eras in the history of the Archdiocese of Chicago.

The Working Papers resulting from these seminars may be obtained from the Cushwa Center at a cost of \$3 each.

Publication Awards

The manuscripts for the "Notre Dame Studies in American Catholicism" and "The Irish in America" publication competitions are in the hands of the outside readers. Winners will be announced in the fall newsletter. **The deadline for the submission of manuscripts for both these competitions is December 15.**

Research Fellowships

Fellowships at the Cushwa Center include library privileges, an office and secretarial help. Offered in the spring and fall, they come without stipend. Eligible for the fellowships are postdoctoral scholars in the humanities or social sciences who are working on some aspect of American Catholicism. **The deadlines for research fellowship applications are January 15 and April 15.**

PERSONALS

R. Scott Appleby became the director of the Cushwa Center and joined the history faculty at Notre Dame in January 1994.

Bro. Emmett Corry, OSF, has been elected president of the New York Irish History Roundtable for 1994-95.

Jay P. Dolan, professor of history at Notre Dame and former director of the Cushwa Center, has been elected first vice-president of the American Catholic Historical Association. He will become president of the association the following year.

Michael Engh, SJ, of Loyola Marymount University, is at work on a history of social reform in Los Angeles, 1890-1960, from the perspective of the life of Mary Julia Workman (1871-1964), pioneer Catholic social activist and reformer.

Anthony J. Lisska, of Denison University, published a short biography of Rev. Lawrence Mulhane, historian of the Diocese of Columbus at the turn of the

century, in *Bulletin of the Catholic Record Society*, Vol. XVIII, Nos. 11 and 12, November and December 1993; and "Dominican Ideals in Early America: The Example of Edward Dominic Fenwick," in *New Blackfriars*, Oxford, Vol. 74, September 1993.

Rev. Michael J. McNally has accepted a position as visiting professor of church history at St. Charles Borromeo Seminary, Overbrook, Pa.

Kathleen Mahoney, of the Warner School of Education at the University of Rochester, is working on a dissertation, "Catholics and American Higher Education: Charles W. Eliot, Harvard Law School, and the Jesuits." The dissertation examines a turn-of-the-century controversy over a policy which excluded graduates from Jesuit colleges from admission to Harvard Law School as regular students.

Timothy M. Matovina of the Mexican American Cultural Center published "Our Lady of Guadalupe Celebrations in San Antonio, Texas, 1840-41," in the premier issue of the *Journal of Hispanic Latino Theology*.



Randall M. Miller, at St. Joseph's University, published "Roman Catholicism in South Carolina," in Charles H. Lippy, ed., *Religion in South Carolina*, University of South Carolina Press, 1993.

John F. Roche is currently researching for a work on "Bishop John Loughlin of Brooklyn and the 1863 Draft Riots."

John A. Santucci recently completed his dissertation, "The Italian Agricultural Colony and its German Missionary at St. Helena, North Carolina: A Parish History, 1905-1925," at the University of North Carolina at Chapel Hill.

Neil T. Storch, of the University of Minnesota, presented three workshops on the history of divorce ministry at an international conference sponsored by the North American Conference of Separated and Divorced Catholics at the Catholic University of America, Washington, D.C., in July 1993.

Jaime R. Vidal, assistant director of the Cushwa Center, presented a lecture on "Popular Religion Among Hispanics: The Result of Cultural Pluralism" at William Paterson College, November 17, 1993.

Joseph M. White has completed the manuscript, "Where God's People Meet: A Guide to Significant Religious Places in Indiana," to be published in 1994 by the Indiana Religious History Association. His history of Sacred Heart Parish at Notre Dame received one of the five awards of the Indiana Religious History Association's 1993 Church Publications contest.

PUBLICATIONS

American Women in the 1960s: Changing the Future, by Blanche Linden-Ward and Carol Hurd Green, includes a discussion of the role of women religious in the social change movements of that decade. Twayne, 1993.

A Biography of Msgr. Benedict Joseph Flaget: First Bishop of Bardstown and Louisville, Kentucky, 1810-1850, by Charles Lemarié, CSC (trans. by Mary Wedding, SCN, and Rachel Willett, SCN), is a three-volume study of the first bishop west of the Alleghenies. The Flaget-Lemarié Group (Bardstown, Ky), 1992. 747 pp. spiral bound, \$49.50.

Black Elk: Holy Man of the Oglala, by Michael F. Steltenkamp, SJ, is a biography of the well-known Native American medicine man, based on the reminiscences of his only daughter and other eyewitnesses, and stressing the little-known years after his conversion to Catholicism in 1904 and his service as a tribal catechist. University of Oklahoma Press, 1993. 109 pp.

Bread for the Journey: The Mission of Transformation and the Transformation of Mission, by Anthony J. Gittins, considers the meaning of *mission* and *missionary* in the context of past cultures and a rapidly changing milieu. Orbis, 1993. 187 pp. \$18.95.

Calendar of Documents and Related Historical Materials in the Archival Center, Archdiocese of Los Angeles, for the Episcopate of the Right Reverend George Thomas Montgomery (1894-1902), prepared by Sister Mary Rose Cunningham, CSC, provides a descriptive account, in chronological order, of correspondence to and from Montgomery during his years as Bishop of Monterey-Los Angeles. Saint Francis Historical Society, Mission Hills, CA, 1993. 79 pp. hc \$50.

Calendar of Documents and Related Historical Materials in the Archival Center, Archdiocese of Los Angeles, for the most Reverend Francis A. McIntyre, Vol. 1: 1948-1960, prepared by Mary Rose Cunningham, CSC, provides a calendar of the documents in the Archival Center, Archdiocese of Los Angeles of records and correspondence to and from Cardinal McIntyre from 1948-1970. Each coded document includes correspondence, date, place of origin, summary of contents, language of document, and number of pages. Saint Francis Historical Society, Mission Hills, CA, 1993. 294 pp. \$50.

Catholic and American: The Political Theology of John Courtney Murray, by Thomas P. Ferguson, presents a summary of Murray's contribution to the integration of the Catholic and American visions of the ideal society. Sheed and Ward, 1994. 200 pp. pb \$14.95.

The Catholic Church in Haiti: Political and Social Change, by Anne Greene, gives an overview of the history of Catholicism in Haiti, with special focus on Duvalier dictatorship, and an analysis of the post-Duvalier church. Michigan State University Press, 1994. 175 pp. hc \$28.95.

Catholic Intellectuals and Conservative Politics in America: 1950-1985, by Patrick N. Allitt, is a history of the interplay of Catholic religious ideas and U.S. conservative politics in the Cold War era which gives special attention to issues of anticommunism, contraception, abortion, Catholic education and Vatican II. Allitt analyzes the work of authors such as William F. Buckley, Garry Wills, Michael Novak, John T. Noonan, John Lukacs and Thomas Molnar. Cornell University Press, 1993. 315 pp. \$29.95.

Catholic Schools and the Common Good, by Anthony S. Bryk, Valerie E. Lee and Peter B. Holland, analyzes findings from in-depth investigations of

seven Catholic high schools, exploring the historical and philosophical roots of Catholic schools, and examining the distinctive features of Catholic high schools in their social and academic environment. Harvard University Press, 1993. 402 pp.

The Catholic Side of Henry James, by Edwin Sill Fussell, examines the presentation of Catholics and Catholicism in James's fiction, using criticism, letters and notebooks to illuminate his fiction. (Cambridge University Press, 1993. 166 pp.

Catholic Social Thought and the New World Order: Building on One Hundred Years, ed. by Oliver F. Williams and John W. Houck, consists of 20 updated versions of papers presented at a symposium hosted by the Notre Dame Center for Ethics and Religious Values, University of Notre Dame, April 14-17, 1991. Theologians and others reflect on the development and evolution of Catholic social teaching in the context of a new world order. University of Notre Dame Press, 1993. 383 pp. hc \$29.95; pb \$15.95.

The Catholic University of America: A Centennial History, by C. Joseph Nuesse, traces the often controversial history of that institution's first hundred years. Catholic University of America Press, 1990. 508 pp. hc \$39.95; pb \$19.95.

The Catholics of Harvard Square, ed. by Jeffrey Wills, is a combined history of St. Paul's parish at Cambridge and of the Catholic community at Harvard and Radcliffe, with reminiscences by alumni/parishioners such as Avery Dulles, SJ, Msgr. John Tracy Ellis and Sidney Callahan. St. Bede's Publications (P.O. Box 545, Peterham, MA 01366), 1993. 212 pp. hc \$22.95.

Catholics, Jews, and the State of Israel, by Anthony J. Kenny, gives an overview of Catholic-Jewish dialogue since the days of John XXIII, and summarizes the widely heterogeneous attitudes within Judaism to the State of Israel, in an effort to examine the issue of that state in Catholic-Jewish ecumenical relations. Paulist, 1994. 192 pp. pb \$9.95.

Century Ended, Century Begun, by Fred J. Maroon, is a pictorial essay by a well-known photographer, celebrating the centennial of the Catholic University of America. Catholic University of America Press, 1990. 144 pp. hc \$29.95.

A Century of Pioneering: A History of the Ursuline Nuns in New Orleans, 1727-1827, by Jane Frances Heaney, OSU. Using primary archival sources, this work describes the coming of the first women's religious community to the United States, and the hardships and achievements of their first century as educators and nurses in French, Spanish and American Louisiana. 1993. Order from Ursuline

Archives, 2635 State Street, New Orleans, LA, 70118, (504) 866-1472. 431 pp. hc. \$20 libraries, \$25 individuals.

Christianity and Feminism in Conversation, by Regina A. Coll, CSJ, offers new insight into the demanding process of integrating feminist culture into ethical, theological and anthropological issues. Includes bibliography. Twenty-Third Publications, 1994. 195 pp. \$14.95.

The Columbus People: Perspectives in Italian Immigration to the Americas and Australia, ed. by Lydio Tomasi, Pietro Gastaldo and Thomas Row, presents papers from an international symposium organized by the Center for Migration Studies and the Giovanni Agnelli Foundation during the Columbus Quincentennial, with nine additional essays prepared for the collection. Center for Migration Studies (209 Flagg Place, Staten Island, NY, 10304), 1993. 600 pp. hc \$37.50

The Cross and the Cinema: The Legion of Decency and the National Catholic Office for Motion Pictures, 1933-1970, by James M. Skinner, describes the history and domination of American film censorship by the National Legion of Decency, which in 1965 became the National Catholic Office for Motion Pictures (NCOMP), from the early 1930s through the late 1960s. Praeger, 1993. 211 pp.

The Cross in the Middle of Nowhere: The History of the Catholic Church in Eastern Oregon, by Msgr. Williams S. Stone, covers the history of Catholicism in the present diocese of Baker from 1839, when the first Mass was celebrated at Fort Walla Walla, to the present. Maverick Publications (P.O. Box 5007, Bend, OR 97708), 1993. 370 pp. pb \$17.50

The Culture of Disbelief, by Stephen L. Carter, studies and criticizes the growth of secularism as the accepted common ground of American public discourse, especially on moral issues, and the consequent privatization of religious beliefs and values. Basic Books, 1993. 328 pp. hc. \$25.

A Divine Legacy: Record Keeping for Religious Congregations/Orders, compiled by Denis Sennet, SA. A workbook-style source compendium to assist archivists and records managers of religious communities in the administration and appraisal of material for their collections. Order from Franciscan Friars of the Atonement, Archives/Records Center, Graymoor, P.O. Box 300, Garrison, NY 01524. 300 pp. loose-leaf-binder. \$39.50

Dunwoodie: The History of St. Joseph Seminary, Yonkers, N.Y., by Thomas J. Shelley. Covers the eventful history of that influential seminary to the



present day. Christian Classics, Inc., 1993. 416 pp. hc \$39.95 plus \$4 s/h.

En La Lucha/In the Struggle: An Hispanic Women's Theology, by Ada María Isasi-Díaz, interprets the experience of Hispanic women in the light of the author's *mujerista* theology. Fortress, 1993. 176 pp. pb \$13.

The Foundation of the Order of Servants of Mary in the United States of America (1870-1883), by Austin Morini, OSM; English translation by Conrad M. Borntrager, OSM; Italian text edited by Odir Jacques Dias. Provides a chronicle of the foundation of the Servite Order in Wisconsin and Chicago, based on notes and memoirs of Morini. Includes narrative of the founding of Our Lady of Sorrows Parish, Chicago. (Scrinium Historiale, 19) 1993. Rome, Edizioni Marianum. 260 pp. Available from: Edizioni Marianum, Viale Trenta Aprile 6, 00153 Roma; Eastern Province of Servites, 3121 W. Jackson Blvd., Chicago, IL 60612.

Four Centuries of Italian-American History, by Giovanni Schiavo, is a folio-sized volume of source materials for the history of Italians in America from Columbus to the end of the World War II. 1993. Center for Migration Studies (209 Flagg Place, Staten Island, NY 10304). 300 pp. hc \$25.

From Framework to Freedom: A History of the Sister Formation Conference, by Marjorie Noterman Beane, places the Sister Formation movement in a historical context encompassing Church directives and educational trends of the period, and the struggles and developments within U.S. religious life. University Press of America, 1993. 172 p. hc \$37.50.

Full Pews and Empty Altars: Demographics of the Priest Shortage in United States Catholic Dioceses, by Richard A. Schoenherr and Lawrence A. Young, reports the results of a six-year investigation of the changing demographics of priesthood in the United States, using data from a random sample of 86 dioceses. The study predicts a 40 percent decline in priests over a 40 year period, from 35,000 active diocesan priests in 1966 to 21,000 by 2005. University of Wisconsin Press, 1993. 437 pp. hc \$65; pb \$19.

Growing Consensus: Documents from Church Conversations in the United States, edited by Joseph A. Burgess and Jeffrey Gros, FSC, gathers in one volume documents of the ongoing ecumenical dialogue between different Christian traditions in the United States. Among the themes explored in them are the nature of ministry, the order of the Church, the Lord's Supper, mission, social witness, the role of Mary, and ethical issues such as euthanasia and homosexuality. Paulist, 1994. 688 pp. pb \$29.95.

Hearts on Fire: The Story of the Maryknoll Sisters, by Penny Lernoux, recounts the origins, achievements and transformations of America's first and most famous community of women for the overseas missions. Orbis, 1994. 294 pp. hc.

Here Comes Everybody! Stories of Church, by journalist Tim Unsworth, combines narratives, interviews and commentaries on various subjects, including chapters on Call to Action, Dorothy Day and the Business Vocational Conference. Crossroad, 1993. 226 pp.

House of Peace: A History of the Church and Friary of St. Francis of Assisi, by Flavian Walsh, OFM, recounts the 150-year history of one of New York City's most famous churches, "St. Francis at 31st Street," which, as its neighborhood changed from residential to commercial, moved from a regular parish to a "service church" with noon masses for shoppers and workers on lunch break, constant confessions, and general availability to anyone passing through the area. Order from Fr. Timothy Shreenan, OFM, 135 W. 31st Street, New York, NY 10001. 1994. \$5 plus \$1.50 s/h.

Image and Likeness: Religious Visions in American Film Classics, ed. by John R. May, is a collection of essays that seeks to analyze the religious imagery and religious attitudes found in 15 well-known and durable American films, with brief notes by the editor on 20 others. Paulist, 1992. 206 pp. pb \$14.95.

Italian Immigrants in the Archives of the Apostolic Delegation of the United States, by Claudio De Dominicis. Center for Migration Studies (209 Flagg Place, Staten Island, NY 10304), 1992. 45 pp. \$7.50.

Italian and Irish Filmmakers in America, by Lee Lourdeaux, traces the impact of Irish and Italian cultures on four major American directors (Ford, Capra, Coppola and Scorsese), showing how they bypass stereotypes such as ethnic priests, cops, politicians and gangsters to assimilate ethnic background and mainstream culture. Temple University Press, 1990. 232 pp. hc \$29.95; pb \$14.95.

Jesus Christ Today: An Historical Essay on the Muncie Deanery in the Ecclesiastical Provinces of the Church He Founded, by Anthony J. Prosen, provides a brief history, from 1658 through 1993, of the Muncie Deanery, composed of parishes and institutions in Blackford, Jay, Delaware and Randolph counties in Indiana since December 22, 1968. 1993. 58 pp.

The Letter Carrier, by William J. Leonard, SJ, is the memoirs of a Jesuit priest who served in World War II as a military chaplain in the Philippines and later as a

teacher and administrator at Boston College, while being involved with the Liturgical Movement. Sheed and Ward, 1993. 384 pp. hc \$29.95; pb \$15.95.

Mary McKillop: An Extraordinary Australian, by Paul Gardiner, SJ, is a biography of the foundress of the Australian Sisters of St. Joseph, and her country's first candidate for sainthood. E.J. Dwyer, 1994. hc \$24.95.

The Melkite Church, by Serge F. Descy, is a brief historical and ecclesiological study of an Eastern Church whose leaders were very influential during the Second Vatican Council. While the American Melkite community is not specifically discussed, the book is useful for understanding the mentality of Eastern Catholics, and their role in ecumenical dialogue. Sophia Press (Newton, Mass.), 1993. 106 pp. pb \$9.95.

The Neoconservative Mind: Politics, Culture and the War of Ideology, by Gary Dorrien, presents an analysis of neoconservatism's history, ideology and future prospects, focusing on four of the movement's most influential theorists: Irving Kristol, Norman Podhoretz, Michael Novak and Peter Berger. Temple University Press, 1993. 512 pp. hc \$34.95; pb \$22.95.

North to Share: The Sisters of Saint Ann in Alaska and the Yukon Territory, by Sister Margaret Cantwell, SSA, documents the history of the pioneering efforts of the Sisters of Saint Ann in hospital and school ministries in Alaska. Order from Sisters of St. Ann, 720 Boston Post Road., Marlboro, MA 01752. 1992. 308 pp. \$20.95 plus \$4 s/h.

Nuns in Nineteenth Century Ireland, by Caitriona Clear. Catholic University of America Press, 1988.

Others Waters: A History of the Dominican Sisters of Newburgh, by Mary Cecilia Murray, OP, gives a readable history of this congregation, and includes material on the origins and progress of other Dominican women's communities founded from it. Brookville Books (Old Brookville, N.Y.), 1993. 401 pp.

Oxcart Catholicism on Fifth Avenue: The Impact of the Puerto Rican Migration upon the Archdiocese of New York, by Ana María Díaz-Stevens (Notre Dame Studies in American Catholicism, 12). A sociological and historical exploration of the Church's efforts to meet the needs of the great Puerto Rican migration into New York City. The author was a participant in many of the events described. University of Notre Dame Press, 1993. 288 pp. hc \$34.95.

A Parish for the Federal City: St. Patrick's in Washington, 1794-1994, by Morris J. MacGregor, is a history of the oldest Catholic church in the nation's capital, and the different challenges it had to meet as the nature of the city and its Catholic community evolved over two centuries. Catholic University of America Press, 1994. 400 pp. hc \$29.95; pb \$19.95.

Past is Prologue: Some Historical Reflections, 1961-1991, by Msgr. Francis J. Weber. St. Francis Historical Society, Mission Hills, CA, 1992. 722 pp. hc \$20.

Pastoral Care: The First Ten Years of Chaplaincy in Western Australian Government Secondary Schools, ed. by Richard G. Berlach and Brian E. R. Thornber, is a collection of 18 essays on the experience of chaplains in Australian non-sectarian schools. 1993. \$29.95 plus \$4.50 s/h. Order from ACET, Edith Cowan University, Goldsworthy Road., Claremont, WA 6010, Australia.

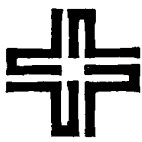
Rethinking Protestantism in Latin America, ed. by Virginia Garrard-Burnett and David Stoll, is a collection of essays on various aspects of Latin American Protestantism, including the role of women, the connection with Catholic mysticism, the political impact and the social impact. Temple University Press, 1993. 240 pp. hc \$38.95; pb \$18.95.

The Rhythm Girls, by Alice Halpin Collins, provides a fictional account of the tensions and turmoil experienced by Catholic women in Visitation parish on Chicago's South Side as they struggle to cope with the Church's doctrines on birth control. 1993. JOAL, 9724 Brandt Avenue, Oak Lawn, IL 60453. \$23.00

Rose Hawthorne Lathrop: Selected Writings, ed. with an intro. by Diana Culbertson, OP (Sources of American Spirituality). Letters, diaries and essays of Nathaniel Hawthorne's youngest daughter, who converted to Catholicism and founded a community of Dominican women dedicated to caring for poor people with cancer. Paulist, 1994. hc \$24.95.

Searching for Christ: The Spirituality of Dorothy Day, by Brigid O'Shea Merriman, OSF (Notre Dame Studies in American Catholicism, 13), examines the development of Day's spirituality, and relates it to 20th-century intellectual and cultural history. University of Notre Dame Press, 1994. 360 pp. hc \$29.95.

Seeking Common Ground: Multidisciplinary Studies of Immigrant Women in the United States, ed. by Donna Gabaccia, explores such themes as women in the migration process, the role of gender in the creation of American ethnic identities and the comparability of today's immigrant women with



those of the past. Includes essays on "Catholic Sisterhoods and the Immigrant Church" (Deirdre Mageean), "Historical Memory Among Mexican American Women" (Vicki Ruiz) and "Cuban Women in New Jersey: Gender Relations and Change" (Yolanda Prieto). Greenwood, 1992. 272 pp. hc \$55. pb \$17.95.

Sociology of Good Works: Research in Catholic America, by Joseph H. Fichter, SJ, is a collection of reminiscences by a well-known Jesuit sociologist, covering such topics as his five years as professor at Harvard Divinity School, his study of alcoholism in the clergy, the charismatic renewal, the education of students at Jesuit universities and the wives of married priests. Loyola University Press, 1993. 200 pp. pb \$13.95.

Some Essays about the California Missions in Honor of the V Centenary of Evangelization in the Americas, ed. by Msgr. Francis J. Weber. California Catholic Conference, 1992. 217 pp. hc \$15.00.

South and Meso-American Native Spirituality: From the Cult of the Feathered Serpent to the Theology of Liberation, edited by Gary H. Gossen, explores the spiritual traditions of South and Central America and the Caribbean Basin from the pre-Columbian period to the present. Two essays present the varieties of Hispanic Catholicism transplanted to America in the 16th century (World Spirituality, vol. 4). Crossroad, 1993. 563 pp. \$49.50.

Struggle and Success: An Anthology of the Italian Immigrant Experience in California, ed. by Paola A. Sensi-Isolani and Phylis Cancilla Martinelli, uses unpublished and hard to reach materials to present the triumphs and defeats of the Italian community in all parts of their state. Center for Migration Studies, (209 Flagg Place, Staten Island, NY 10304), 1993. 289 pp. hc \$19.50; pb \$14.50.

Thomas Merton In Search of His Soul: A Jungian Perspective, by Robert G. Waldron, focuses on Merton's life and work from a Jungian perspective, drawing on Merton's autobiography, his journals and his poems. Ave Maria Press, 1994. 160 pp. \$7.95.

Ungodly Rage: The Hidden Face of Catholic Feminism, by Donna Steichen, provides a history and indictment of the Catholic feminist movement in the Church from the late 1970s to the late 1980s. Ignatius Press, 1991. 420 pp. \$15.95.

Voices from the Catholic Worker, compiled and edited by Rosalie Riegle Troester, consists of extensive oral history accounts of over 200 Catholic Workers associated with the movement throughout the United States. Personal reflections on the life and

work of Dorothy Day, Peter Maurin and Ammon Hennacy illuminate the diversity of the movement committed to nonviolence and voluntary poverty. Temple University Press, 1993. 597 pp. hc \$49.95; pb \$22.95.

Where Have You Gone, Michelangelo?: The Loss of Soul in Catholic Culture, by Thomas Day, combines anecdotes with historical and theological background to survey past and present, sometimes bizarre trends in American Catholic culture. Music and liturgy are highlighted. Crossroad, 1993. 240 pp. \$19.95.

Women out of their Sphere, by Anne McLay, RSM, uses history, sociology, psychology and theology to study the settlement, growth and amalgamation of the Sisters of Mercy in Western Australia, with an emphasis on the effect of class and gender roles on their ministry. Western Australia Vanguard Press, 1992. 483 pp.

Women in the Vanishing Cloister: Organizational Decline in Catholic Religious Orders in the United States, by Helen Rose Fuchs Ebaugh, surveys from a sociological perspective the demise of women's religious orders and their organizational decline in the United States. Authority, recruitment and retention, finances and morale are among the subjects discussed. Rutgers University Press, 1993. 191 pp.

AUDIO-VISUALS

From Shore to Shore: Irish Traditional Music in New York City is a 57-minute video documentary which features performances and interviews with immigrant and first-generation Irish American musicians, showing how Irish traditional music became a powerful vehicle for the transmission of ethnic identity, as well as the changes undergone by the music and its performance as a result of the American environment. Goes beyond pure music history into ethnic and cultural history. VHS, \$30 (individuals); \$75 (public libraries) \$175 (universities and institutions); plus \$3 s/h. Order from Cherry Lane Productions, P.O. Box 366, Truckee, CA 96160, (415) 292-3240.

My Soul Proclaims: History of Catholic Women, USA, is a one-hour video documentary describing the historical and contemporary contributions of Catholic women in church and society. This USCC production is available from the office of Catholic Communications Campaign, (800) 235-8722.

CALLS FOR PAPERS

New England Historical Association

The New England Historical Association's fall conference will meet at the Massachusetts Institute of Technology, Cambridge, Mass., on October 22, 1994. Papers or proposals on *any historical topic, area or period* may be submitted by **July 15**. For further information contact Peter Holloran, NEHA Executive Secretary, Pine Manor College, Chestnut Hill, MA 02167.

Texas Medieval Association

Our Lady of the Lake University in San Antonio will host the fourth annual International Meeting of the Texas Medieval Association on September 8-11, 1994. Papers on all medieval topics are welcome. There is a special interest on papers which would explore *medieval influences on colonial Mexican or Latin American art, music, literature, philosophy, history and culture, and of medieval influences in Spanish Texas*. Paper or session abstracts (100 to 150 words) in Spanish or English should be submitted by **July 30** to Professor Edwin Duncan, Department of English, Towson State University, Baltimore, MD 21204.

FELLOWSHIPS AND OPPORTUNITIES

Competition for **Fulbright Scholar awards** for faculty and professionals opens March 1, 1994, with a **deadline of August 1, 1994**. This program is open to professionals, independent scholars, and artists outside academe including individuals in the private sector and government, journalists, lawyers, and many others. Research and lecturing grants are available in nearly 140 countries, for from two months to a full academic year. Contact Steven A. Blodgett, Director of Recruitment and Liaison, Council for the International Exchange of Scholars, 3007 Tilden Street, N.W., Suite 5M, Washington, DC 20008-3009.

The **History Computerization Project** is offering **free workshops and a printed tutorial** on the use of computer database management for historical research, writing and cataloging. Persons unable to attend the workshops can still obtain the 80-page tutorial by mail. No prior computer experience is required. The project is sponsored by the Regional History Center of the University of Southern California and the Los Angeles City Historical Society. For current workshop schedule and a free copy of the tutorial, contact History Computerization Project, 24851

Piuma Road, Malibu, CA 90265; (818) 591-9371.

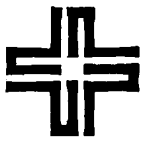
RECENT RESEARCH

Science and the Saints: American Catholics and Health Care in the Age of Progress

Philadelphia's St. Joseph's Hospital was born of a need and a fear. Like the priests and women religious who founded the schools and orphanages of the immigrant church, the clergymen who organized Philadelphia's first Catholic hospital in 1849 were motivated as much by their perception of the threat public institutions posed to the faith of Catholic immigrants as they were by their desire to respond to a particular need in their community. Establishing their own hospital, the Jesuit priests of St. Joseph's church believed, was the only way to ensure that both the physical and the spiritual needs of the sick and impoverished Irish of their parish were met.

The work which the Sisters of St. Joseph, and later, the Daughters of Charity, took upon themselves when they agreed to staff the hospital was daunting. The facility was inadequate, funding was scarce, and the medical needs of an immigrant community living and working in unsafe and unsanitary surroundings were overwhelming. Almost immediately, additional property adjacent to the hospital had to be purchased in order to house the sisters who, because they had been living in close proximity to the patients, nearly lost their lives to disease. With few wealthy Catholic patrons to turn to for financial support, the sisters were forced to rely on revenue from paying patients and donations from local parishes to subsidize the care of the indigent.

St. Joseph's was one of three Catholic hospitals founded in Philadelphia during the 19th century. St. Mary's and St. Agnes, both operated by the Sisters of St. Francis, were founded in 1860 and 1888 respectively. This study focuses on the development of these hospitals from 1880 to 1920, years of significant change for each institution. When St. Joseph's Hospital was founded in the middle of the 19th century, all hospitals, not just church-related ones, were viewed as charitable institutions, intended for the care of the poor and the friendless and operated out of a sense of *noblesse oblige*. Because there was little that a physician or surgeon could do in the hospital that could not be done more safely and more comfortably in a private home, those who were able to make choices about the kind of medical care they received chose to be cared for at home. Those whose personal situation left them with no choice *but* the hospital sought relief at its doors, but with few illusions, for all too often the hospital served the poor



only by providing them with a place to die.

By the end of the 19th century, however, American hospitals had changed dramatically. No longer havens of last resort, hospitals enjoyed new prestige as people gained confidence in the power of the laboratory and the operating room to detect and cure disease. The development of new surgical techniques, rapid advances in the science of chemical analysis, and, most important, the discovery of the germ theory of disease, revolutionized the practice of medicine in America and transformed the American hospital. Gradually, the care of the sick and the dying shifted from the home to the hospital, from the family circle to the circle of professionals.

Like other urban hospitals, Philadelphia's three Catholic hospitals entered the scientific age by expanding their surgical and lab facilities and setting new professional standards for their physicians and nurses. The Catholic hospitals were committed to providing patients with medical care that was equal in quality and scientific sophistication to the care available in non-Catholic institutions, and they succeeded. That few differences existed in the kind of medical care offered by Catholic hospitals does not mean, however, that there was nothing to distinguish Catholic institutions from public or non-Catholic voluntary hospitals. There was a sense of the sacred about the Catholic hospital that set it apart from other medical institutions. Religious symbols — material representations of the sacred — were everywhere, from the statues of saints placed in the front of each building to the crucifixes that adorned every wall and the habits worn by the nuns who provided nursing care. Together these symbols formed a sacred canopy, proclaiming to all who entered its doors that the work of the hospital was holy work.

The most visible, and arguably the most powerful, representation of the sacred was the one that took human form. Set apart by their religious garb and having about them an aura of holy self-sacrifice, sister-nurses were symbols not only of what the church offered to its people but also of what it expected of them in return. By caring for the most vulnerable — the sick poor — the sisters lived out the message of the gospel, but their responsibilities were not limited to works of charity. Through their lives of strict devotion and rigorous self-discipline, the sisters demonstrated to patients what it meant to be an obedient Christian and showed them how to endow their physical suffering with spiritual meaning. Indeed, the sisters, because their nursing duties brought them into close and frequent contact with patients, were often in a better position than hospital chaplains and parish priests to offer spiritual guidance to the sick.

By their presence, the sisters helped to mark the

hospital as sacred space, but they influenced the character of the institution in another way as well. Catholic hospitals were unique among 19th-century medical institutions in the degree of autonomy and the level of power women exercised within them. Although the amount of control the sisters had over hospital matters varied according to the rules of their order and the terms of their agreement with the diocese, the sisters of even the least autonomous of the religious orders had considerably more decision-making authority than did the female staff members of non-Catholic hospitals. The unique place the sisters occupied in the hospital's administrative structure had a profound impact on the place of physicians in that structure. The relationship between physicians and sister-nurses was a symbiotic one, and neither group was ever completely comfortable with its dependence on the other. As the social status of physicians rose in the early decades of the 20th century, the sisters were forced to cede more authority to their medical staffs, but they never relinquished ultimate control over their institutions.

The other sacred symbols of the Catholic hospital also served to distinguish it from its sister institutions. The statues of saints that stood throughout the hospital and its grounds, the crucifixes on the wall in every room, the presence of holy water, devotional candles, and religious art in the wards and in the chapel, and the frequent celebration of the sacraments all helped to establish the hospital as a world set apart. Other devotional objects used by patients and staff members, such as rosary beads, scapulars or personal crucifixes, only heightened the sense of the hospital as sacred space. Although all these objects, images and traditions had a use outside of the hospital, they took on new meaning when they were used in the service of the sick and suffering. The story of Christ's passion, represented by, among other things, the crucifix and the Mass, gave patients the strength to endure pain by reminding them that in doing so they were participating in the work of redemption. More generally, the devotional life offered patients assurance that they were being sustained by a wider community, the communion of saints.

Church teachings and devotional traditions that emphasized the spiritual significance of suffering had an impact not only on the way people experienced illness, but also on the way pain and illness were viewed by the physicians and nurses who treated the sick. The belief in the positive value of suffering, for example, prompted debate about the appropriate uses of anesthesia and pain relieving-drugs. The church's embrace of suffering as a spiritual good also influenced the way physicians handled certain medical problems, such as complications in pregnancy and childbirth. Because suffering and death were not

perceived as evil, and therefore to be avoided at all cost, it was difficult for Catholic physicians to defend medical procedures that sacrificed one life to save another. Some non-Catholics also questioned the morality of these procedures, but Catholics are unusual both in the intensity of their condemnations and the precision with which they articulated their ethical positions.

Catholic medical professionals became well versed in the ethical teachings of the church through courses offered in medical and nursing schools, manuals devoted to the subject, and programs offered by Catholic professional societies. Parish priests were also trained to advise physicians and patients on ethical matters. Books on "pastoral medicine" offered priests a summary of the church's position on specific medical procedures and provided them with the medical knowledge they needed to assess a patient's condition and administer the appropriate sacraments. The mere existence of courses and handbooks on medical ethics is not sufficient proof, of course, that the church's ethical teachings had an impact on medical care in Catholic hospitals. Information on the actual practice of medicine, as distinguished from the expectations for practice outlined in official texts, is scarce, but the sources that are available suggest that Catholic physicians and nurses did take their ethical responsibilities seriously. Sister-nurses monitored procedures performed by the medical and surgical staffs in order to ensure that the Catholic code of ethics was upheld, and hospital boards censured or dismissed physicians guilty of violating it. The personal manuscript collections of two prominent Catholic physicians, Lawrence Flick and Joseph Walsh, also indicate that at least some doctors took seriously their responsibility to honor the church's ethical teachings.

This dissertation is a hybrid of sorts. Part medical history and part religious history, it explores the Catholic church's involvement in medical care from a new perspective. Because relatively little secondary literature exists on Catholic medical institutions, it relies heavily on primary documents preserved in the archives of the Daughters of Charity (Northeastern Province), the American Catholic Historical Society of Philadelphia, and the College of Physicians of Philadelphia. Many questions remain unanswered, however, due to the unavailability of other sources. Perhaps the greatest contribution a study of this type can make, therefore, is to raise awareness of the need for Catholic institutions and religious orders to intensify their efforts to preserve and make available the documents that are the church's most precious legacy to future generations.

— *Kathleen M. Joyce*
Princeton University

ARCHIVES

Archives of the Archdiocese of Milwaukee

In 1990 the Archdiocese of Milwaukee established a permanent archives program. Aided in its initial growth by a grant from the National Historical Publications and Records Commission, valuable historical documents and records of the archdiocese have been processed and are now available to researchers.

When it was founded in 1843 the Diocese of Milwaukee encompassed the Wisconsin Territory. In those early years pioneer priests administered to the needs of the territory's rapidly growing population and organized the first parishes in the diocese. John Martin Henni, the first bishop of Milwaukee, arrived in 1844. He charted the Catholic church's growth in the region, in part by soliciting support from Europe for the new diocese. Within several years after his arrival Henni established the Seminary of St. Francis de Sales to prepare candidates for the priesthood and to meet the needs of the church on the frontier. This seminary is still in operation today. In 1875 Milwaukee was elevated to the rank of archdiocese, one of 11 in the nation at the time. The archdiocese currently oversees 269 parishes within a 10-county region.

The archives' holdings document the growth of the archdiocese and the history of the Catholic Church in southeastern Wisconsin. The records reflect the church's religious, social, political and cultural influence on both Catholics and non-Catholics. Processed highlights include:

Papers of Individuals:

Manuscript collections include papers from the archdiocese's archbishops, pioneer priests, educators and other clergy or lay individuals who played important roles in the Catholic Church in southeastern Wisconsin.

The archives house collections of the nine archbishops who have served the archdiocese. A significant collection is the papers of John Martin Henni, who served as head of the diocese until his death in 1881. The bulk of the collection consists of correspondence to Henni dealing with matters concerning the rapidly expanding church in Wisconsin and the surrounding region.

Several manuscript collections of pioneer priests document conditions in the early days of the archdiocese. The most comprehensive of the pioneer priest materials are the Martin Jundig papers (1827-1877). This priest organized and founded many of the earliest parishes in the archdiocese. His papers include diaries describing plans to depart from Europe for the United States with John Martin Henni, and letters to family members before and after his ar-



rival in this country.

The archives also have papers of individuals noted for their wider role in the Catholic Church. Particularly noteworthy are the papers of Monsignor Peter Leo Johnson (1888-1973), a long-time professor at the St. Francis Seminary. The collection contains detailed correspondence from Johnson's student days in Rome (1908-1912). Also included are letters written during World War I when he served as an army chaplain. Later, Johnson published works about the archdiocese, its early priests and the seminary. His publications are important resources for the study of the archdiocese.

Parish Records:

A substantial parish history collection contains histories of parishes in the archdiocese. Early church histories frequently reflect the ethnic makeup of the congregation and the surrounding community, and were often written in the native language of its parishioners.

Parish annual reports (1905-present) reflect changes, such as parish size and ethnicity, and depict parish life in individual communities and neighborhoods.

Sacramental records provide a valuable supplement to State of Wisconsin vital statistics, which are incomplete prior to 1907, and frequently provide the only records of births, deaths and marriages.

Records of Educational Institutions:

The archives hold the records of St. Francis Seminary, which has the distinction of being one of the oldest seminaries in the nation. Seminary records document administrative functions, faculty activities and student organizations.

The archives also have some records of the Catholic Normal School/*Pio Nono* College, established in 1870 in St. Francis, Wis. Music was featured as part of the Normal School curriculum. This school later became the starting point for a marked reform in church music.

In 1991 the archives acquired the records of the St. John's School for the Deaf, founded in 1876. This school educated deaf and hearing-impaired children from around the nation before closing in 1983.

Records of Archdiocesan Events and Movements:

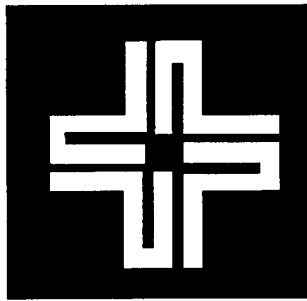
Holdings include records of *Synod 1987* whose purpose was to assess the church of the Milwaukee archdiocese and the problems it faced. Six themes were taken up during the synod—prayer and worship, Christian education, racial and cultural concerns, justice and human dignity, ministry and family. Key concerns were addressed and five top recommenda-

tions for the future direction of the church were presented to the archbishop for implementation. The collection documents the synod process, contains theme materials, and includes final recommendations, as well as Archbishop Rembert G. Weakland's response to the recommendations.

The archives also contain records (1944-1977) of the Catholic Family Life Program and the Christian Family Movement. The former was primarily an informal adult education program whose aim was to sustain, strengthen and promote Christian family living. The program presented conferences, retreats, publications, and family events. The Catholic Family Life Program also supervised the Christian Family Movement, a specialized movement for married couples featuring topics relating to family life, marriage, parenting, church and community.

The Archdiocese of Milwaukee Archives are open to researchers by appointment only. Finding aids to the collections highlighted above are available in the archives. Records for processed collections have also been entered into OCLC, the national library database. For additional information write or call: Archdiocese of Milwaukee Archives, P.O. Box 07912, Milwaukee, WI 53207-0912. Telephone number: (414) 769-3407.

— Christel T. Maass
Project Archivist



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