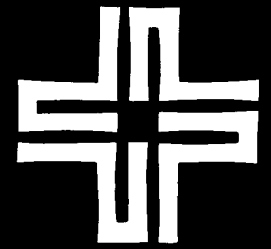


AMERICAN CATHOLIC STUDIES NEWSLETTER



CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

JAIME R. VIDAL, EDITOR

CHARLOTTE AMES, PUBLICATIONS EDITOR

Fundamentalism Project Publishes First Volume

The first of at least five projected volumes embodying the research of the Fundamentalism Project of the American Academy of Arts and Sciences has been published by the University of Chicago Press.

Edited by Martin Marty and R. Scott Appleby, *Fundamentalism Observed* is designed to trace the origins of fundamentalist movements in various world religions and the political, social and religious circumstances from which they emerged, as well as to describe their vision of a just order and their strategies for achieving it. The work is a collaborative effort of historians and sociologists of religion with economists, legal scholars, scientists, cultural anthropologists, etc., and seeks to study the phenomenon of fundamentalism at once critically and sympathetically, coming, in Spinoza's phrase, "not to laugh, not to cry, but to understand."

The 872-page volume contains 14 essays on movements around the world which are commonly referred to as "fundamentalist," each authored by an expert in that field, as well as a concluding essay by the editors. Of special interest to our readers should be the essays on North American Protestant Fundamentalism (N.T. Ammerman, Emory), Roman Catholic Fundamentalism in the United States (J. Hitchcock, St. Louis, and W. Dinges, Catholic U.) and Fundamentalism in Latin America (P.A. Deiros, Baptist International Theological Seminary, Buenos Aires).

Future volumes will study the impact of fundamentalist movements on their political and social environments, the internal sociology of fundamentalism, and its implications for public life.

Copies of *Fundamentalism Observed* may be ordered from the publisher at (800) 621-2736 (Illinois or foreign 312-568-1550), at \$40 a copy.

Exhibition of Puerto Rican Folk Religious Art

The Museum of American Folk Art (Columbus Ave. and 66th Street, New York) is presenting a major exhibition of Puerto Rican *Santos de Palo* (saints carved in wood)

from January 7 to May 10, 1992. The exhibit includes some 175 *santos* from the collection of Alan Moss Reveron, ranging from the early 19th century to contemporary works, as well as contextual material such as carving tools and the religious prints which served as models for the *santos*.

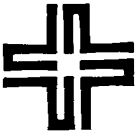
Santos de palo were carved and painted by Puerto Rican peasants to serve as devotional images in household shrines in a period when access to the parish church entailed long and difficult traveling; the household altar served as a symbolic extension of the church, where the family could gather for daily devotions and celebrate feasts of the Church year with prayers and folk hymns. In the 1930s, just as they were being replaced by cheap plaster images in most households, the *santos* were first recognized as authentic folk art and began to be collected by connoisseurs.

The exhibition will later travel to Miami, Chicago, Moorhead, Minnesota, Ponce and San Juan, Puerto Rico, San Antonio and Los Angeles. A full-color 32-page catalogue is available for \$5 (plus \$2 postage and handling) from the Museum of American Folk Art Book and Gift Shop, Mail Order, 2 Lincoln Square, New York, NY 10023. It includes an excellent essay on the history and iconography of the *santos* by Dr. Yvonne Lange, director emerita of the Museum of International Folk Art, Santa Fe, and another by Allan Moss Reveron and Liz O'Brien on the individual craftsmen.

Electronic Network on U.S. Catholic History

Jefferson Community College - University of Kentucky announces a new electronic discussion group for those interested in the history of American Catholicism, AMERCATH@UKCC. Access to AMERCATH is available internationally thus forming a global network of people who research and teach the history of American Catholicism. The use of the listserv AMERCATH is a major breakthrough in facilitating instant communication among faculty, students and researchers.

Appropriate messages for AMERCATH include: feedback on research; program proposals; calls for papers; meetings, media, and job announcements; information-gathering questions; syllabi and bibliographies; as



well as any other issues pertinent to enhancing the study and teaching of the history of American Catholicism. While messages sent to AMERCATH are received by all subscribers, users may then contact specific individuals via BITNET or INTERNET to pursue particular projects, issues and interests. (Access to BITNET or INTERNET electronic mail facilities is necessary for joining this network.)

To subscribe to AMERCATH from BITNET, type the following on the command line: TELL LISTSERV@UKCC SUB AMERCATH, and your first and last names. For further information contact: Anne Kearney, Assistant Professor of History, Jefferson Community College, University of Kentucky, 109 East Broadway, Louisville, KY 40202. (502) 584-0181, ext. 353, BITNET: JCCANNEK@UKCC, INTERNETG: JCCANNEK@UKCC.UKCC.UKY.EDU.

Santa Clara Honors Dr. Patrick Foley

In March 1991 Santa Clara University showcased the published works of Dr. Patrick Foley, and presented him with a special award in honor of his many publications on Catholic history. Dr. Foley, an alumnus of Santa Clara, is editor of the *Journal of Texas Catholic History and Culture*. He is currently co-editing with Dr. Gilbert Cruz a book on the hierarchical development of Catholic Texas from the Church's origins in Mexico through the 20th century. Anyone with a scholarly manuscript on this topic should contact Dr. Foley at 1113 Idlewood Ave., Azle, TX 76020.

Scholarly Editors Sought

Academic International Press is seeking qualified scholars to serve as editors for a collection of primary source documents on Religion in the United States and Canada, from colonial times to the present. Interested and qualified persons should contact the press at P.O. Box 1111, Gulf Breeze, FL 35262-1111.

Diekmann and Barry Papers Available

The papers of Godfrey Diekmann, OSB, and Colman Barry, OSB, have been processed and are open for research at the archives of St. John's Abbey, Collegeville, MN 56321. Fr. Diekmann, a major figure in the U.S. Liturgical Movement, succeeded Virgil Michel as editor of *Orate Fratres* (now *Worship*) in 1938, and served as editor-in-chief from 1964 to 1988. He is still on the editorial board as editor emeritus. His biography, *The Monk's Tale*, by Kathleen Hughes, RSCJ, was published by the Liturgical Press in 1991.

Fr. Barry was president of St. John's University, Collegeville, from 1964 to 1971, and dean of the School of Religious Studies at the Catholic University of America from 1973 to 1977. He is author of *Worship and Work*, a centennial history of St. John's Abbey (Liturgical Press, 1956) and *The Catholic Church and German Americans* (Bruce, 1953). Scholars interested in using these materials should contact the archivist of St. John's Abbey.

Study Session on U.S. Dominican History

Forty-five historians, archivists and record keepers met at Amityville, New York, on October 12-17, 1991, for the fourth study session, "In Our Keeping," sponsored by PARABLE Conference for Dominican Life and Mission. They participated in a hands-on study of documents from early U.S. Dominican history directed by the staff of Project OPUS: The History of the Order of Preachers in the United States. Staff members also presented papers on their current areas of research, beginning with the coming of the Spanish Dominican friars to the U.S. coastal areas in 1526. Two of the presenters were recent recipients of Cushwa Center Travel Grants for their research on this project, a joint endeavor of the Dominican Provinces and communities of the United States. The project covers the history of the First Order (friars), the Second Order (contemplative nuns) and the Third Order (active sisters and lay people living in secular environments) and is now moving into research on the mid-19th century.

Monroe IHMs Form "Claiming Our Roots" Task Force

Ten members of the Immaculate Heart of Mary Sisters of Monroe, Michigan, have formed a "Claiming Our Roots" task force to explore the history of their congregation. They have already spent a year defining their project's purpose, refining assumptions and selecting topics, and now invite other IHMs to join them in writing a series of essays on topics such as the foundation period, personal relations and friendships, education and ministry, leadership, governance and power, the economics of the congregation, spirituality, health, community socialization, and the arts. The task force intends to produce a volume in time for the congregation's sesquicentennial, which will be celebrated in 1995.

Evangelical Scholarship Initiative Research Fellowships

The Evangelical Scholarship Initiative offers six research fellowships of \$30,000 each for scholars in the humanities, social sciences or theological disciplines who identify themselves as evangelical Christians. Applicants must hold earned doctorates in their fields and must demonstrate how their Christian faith informs their scholarly assumptions. Proposals for research on any topic within the targeted disciplines are encouraged; proposals that address questions at the intersection of academic inquiry and Christian faith are especially welcome. Proposals must be received by December 1, 1992. For more information contact Michael Hamilton, Evangelical Scholarship Initiative, G151 Hesburgh Library, University of Notre Dame, Notre Dame, IN 46556. Tel. (219) 239-8347.

Notes from the Editor:

Please note that, in order to publish the spring issue earlier in the school year, we are changing the deadline for submissions from March 1 to February 1, starting in 1992. The August 15 deadline for the fall issue will remain the same. Please be aware that events whose deadline is in March or early April should appear in the previous fall issue, and events whose deadline is in September or October should appear in the previous spring issue.

Subscribers who send us notice of the publication of one of their works should include a short description of its contents, as well as date of publication, publisher, number of pages and price; that way we can include it in the publications section.

Please let us know when you have a change of address. The post office will not forward bulk mail, and unless you send us your new address we will lose contact with each other.

Jaime R. Vidal,
Editor

Summer Research Stipends in the History of U.S. Hispanic Catholics

In order to promote and encourage research on the U.S. Hispanic Catholic community at the postdoctoral level, the Lilly Endowment has made a grant to the Cushwa Center to offer three \$5,000 Summer Research Stipends for the summer of 1993. These stipends are meant to free scholars to dedicate a summer for research in this field, and to help with their travel expenses to archives or other resources.

The recipients of these stipends need not be historians; research in fields such as literature, theology, anthropology, the social sciences, etc., will also be considered, as long as it is relevant to the history of U.S. Hispanic Catholics.

The deadline for application is December 15, 1992. The names of the recipients will be announced in February. Inquiries about the program and requests for application forms should be addressed to Dr. Jaime R. Vidal at the Cushwa Center.

Notre Dame Study on Hispanic Catholics in the United States

The first drafts for Volumes I and II of our Hispanic Study were discussed at a meeting of the Advisory Committee and the authors of all three volumes, which was held at Notre Dame on November 10-11, 1991. The three dissertation fellows were also present, and reported on their research. Final drafts for the first two volumes are due this spring. Meetings to discuss the first drafts of the essays for Volume III are scheduled for May and October of 1992, and it is hoped that final drafts for all three volumes will be on hand by January 1993.

Three of the authors in this study, David Badillo (*Mexican Americans in the Midwest*), Lisandro Pérez (*Cubans*) and Jaime Vidal (*Puerto Ricans*) presented papers based on their research at a session in the annual meeting of the Organization of American Historians held in Chicago, April 2-5, 1992. Louise Kerr, of the University of Illinois at Chicago, chaired the session, and Gilberto Hinojosa, of the University of Texas, San Antonio, was the respondent.

Dissertation Fellowships in the History of U.S. Hispanic Catholics

Only one fellowship was awarded this year. It was granted to *María Eva Valle* of the University of Arizona, whose dissertation title is *The Quest for Ethnic Identity Among Two Generations of Mexican American College Students*. The place of religion in the changing patterns of identity is a central issue in her dissertation proposal.

These fellowships, which are supported by a grant from the Lilly Endowment, provide a stipend of \$12,000 for 12 months (September to August) of full-time dissertation research and writing. Applicants must be candidates for a doctoral degree at an accredited university, who have finished all pre-dissertation requirements and expect to complete their dissertation during the academic year of their fellowship. Applications for the 1993-94 fellowships are available from Dr. Jaime Vidal at the Cushwa Center, and must be requested by **November 1, 1992. Completed applications must be postmarked by January 1, 1993.**

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 the study of American Catholicism, are as follows:

Patrick Allitt of Emory University who is researching the papers of Ross Hoffman as part of a larger project on the impact of converts on the transformation of U.S. Catholic higher education.

Robert Ferrell of Indiana University who plans to edit and publish the autobiography of Frank Walker from his manuscripts in the Notre Dame archives.

Dana Greene of St. Mary's College of Maryland who is engaged in preliminary research for a biography of Maisie Ward.

Anne C. Rose of Penn State University who is studying patterns of interfaith marriage in Victorian America.

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

American Catholic Studies Seminar

Allan Figueroa Deck, SJ, of Loyola Marymount University spoke on February 13, 1992, on "The Challenge of Evangelical/Pentecostal Christianity to U.S. Hispanic Catholicism."

Brigid Merriman, OSF, of Mt. Angel Seminary will speak on October 8, 1992, on aspects of the spirituality of Dorothy Day.

Hibernian Research Award

An award of \$1,000 was granted to *Suellen Hoy* for research on the recruitment and emigration of Irish nuns to the United States in the 19th century. Dr. Hoy is an adjunct associate professor at Notre Dame, and currently a visiting professor at University College, Dublin.

Another \$1,000 grant was awarded to *Kathryn Jane Oberdeck*, of the University of Michigan, for research on popular religion and popular culture in turn of the century America, centered on the Irish-American preacher and actor Alexander Irvine.

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

Publication Awards

The manuscripts for the "Notre Dame Studies in American Catholicism" and "The Irish in America" publication competitions are still 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 Fellows

Fellowships at the Cushwa Center which include library privileges, an office, and secretarial help, but no stipend, are offered in the spring and fall. They are for post doctoral 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.**

Report of Activities Published

In January 1992, the Cushwa Center distributed a *Report of Activities* covering the years 1975-91. The report, which was prepared by our administrative secretary, Delores Dant Fain, lists research projects, the recipients of our various grants, the speakers at our lectures and seminars, the winners of our publication competitions, etc., and gives a bibliography of the articles and books which have resulted from these activities. Copies of the report have been mailed to all subscribers of the newsletter and to scholarly institutions throughout the United States.

PERSONALS

Bernard Aspinwall of the Department of Modern History at the University of Glasgow, Scotland, published "The Catholic Irish and Wealth in Glasgow" in T.M. Devine, ed., *Irish Immigrants and Scottish Society in the Nineteenth and Twentieth Centuries* (Edinburgh: John Donald, 1991), pp. 67-90.

Dorothy Ann Blatnica, VSC, is writing her dissertation on the History of African American Catholics in Cleveland, Ohio, 1920-60, for Case Western Reserve University.

Allan Figueroa Deck, SJ, has accepted a position as Coordinator of Hispanic Pastoral Outreach Programs at the Center for Pastoral Studies, Loyola Marymount University.

Ana María Díaz-Stevens of Rutgers University gave a conference on the impact of the Puerto Rican migration on U.S. Catholicism at the University of Puerto Rico in January 1992. Interest was expressed in having her forthcoming book on this topic (a winner of our Publication Award for 1991) translated and published in Spanish.

William Barnaby Faherty, SJ, Archivist of the Missouri Jesuit Province, published "From Mexico to Alaska," an account of Jesuit missionaries to the United States in the October 1991 issue of the Italian magazine *Popoli*.

Marina Herrera has finished translating *Evangelización y Violencia: La Conquista de America* by Luis Rivera Pagán to be published by Westminster/John Knox press.

Peter C. Holloran, Assistant Professor of History at Pine Manor College, was elected Executive Secretary of the New England Historical Association at its 26th annual meeting in Boston last October.



Patrick D. Kennedy is researching the development of American Catholic philosophy of education, 1919-67, for a dissertation at the University of Illinois, Urbana-Champaign.

Anthony J. Lisska of Denison University published "Lawrence Francis Kearney, OP: Provincial/Theologian/Master Builder/Zanesville Pastor" in the *Bulletin of the Catholic Record Society*, Columbus, Ohio, August-September 1991. He is currently researching the apostolic activities of Bishop Edward Dominic Fenwick among the Native Americans in Michigan and Wisconsin, 1820-30.

Gerald McKeivitt, SJ, of the University of Santa Clara received the Oscar O. Winther Award for his article "Jesuit Missionary Linguistics in the Pacific Northwest: A Comparative Study" at the 1991 annual meeting of the Western Historical Association. The award is given for the best article in a volume year of the *Western Historical Quarterly*.

Annabelle Melville, biographer of St. Elizabeth Seton and of Archbishop Louis William DuBourg, passed to her eternal reward May 17, 1991. May she rejoice in the company of the saints.

John V. Mentag, SJ, has donated the research notes for his 1957 dissertation, *Catholic Spiritual Revivals: Parish Missions in the Midwest to 1865* to the Archives of Loyola University, Chicago.

Sandra Yocum Mize of St. Mary's College published "Defending Roman Loyalties and Republican Values: The 1848 Italian Revolution in American Catholic Apologetics" in *Church History* 60:4 (December 1991). An earlier version of this article had been presented at one of the Cushwa Center's American Catholic Studies Seminars.

John Muffler of Iona College presented a paper at the Social Science History Association Conference held in New Orleans, November 1, 1991, entitled "Wait on the Lord: Church Response to Substance Abuse: Historical Perspectives and Present Encounters."

Margaret M. Reher of Cabrini College is currently researching the first "poor school" founded at Callao, Peru, by the Sisters Servants of the Immaculate Heart of Mary (Philadelphia), the first U.S. Catholic Sisters to open missions in South America.

Dominic Scibilia of Hope College presented a paper on "The Christological Character of Labor: The Theology of Mary Harris Jones, 1830-1930" at the AAR Midwest Regional Meeting held at Indiana University, Terre Haute.

Antonio Stevens-Arroyo of Brooklyn College gave a conference on the Catholic Philosophy of Puerto Rican Nationalist leader Don Pedro Albizu Campos at the Inter American University, San Germán, Puerto Rico, in January 1992.

Toby Terrar, a graduate student at UCLA, recently published "The Religious Ethic in the History of American Free Press Philosophy" in Creighton Peder, ed., *Terrorism, Justice and Social Values* (Lewiston, NY: Edwin Meller, 1991).

Jaime R. Vidal, Assistant Director of the Cushwa Center, participated in an invitational colloquium on Theological Foundations for Ministry to Migrants and Refugees held at the Center for Migration Studies, Staten Island, New York, in December 1991.

Olga Villa-Parra became a Program Associate in the Religion Division of the Lilly Endowment in September 1991. While this made it impossible for her to remain on the Advisory Board of the Cushwa Center's Hispanic Study (which is funded by Lilly), she remains involved with it "from the other side."

Msgr. Francis J. Weber of the Los Angeles Archdiocesan Archives received a California Historical Society Fellowship for his distinguished contributions to California history and its related fields through his work in the state's Catholic history.

CALLS FOR ASSISTANCE/NETWORKING

Bro. Emmett Corry, OSF, of St. John's University is interested in any information on **Bro. John McMahon, OSF**, who was the Principal of the Boys' Elementary School in the basement of Old St. Mary's Cathedral in San Francisco from 1863 to about 1870. Anyone with information should contact Bro. Emmett at St. John's University, Grand Central and Utopia Parkways., Jamaica, NY 11439.

Prof. Katherine L. Dvorak would like to get in touch with scholars from the Midwest who are interested in meeting to discuss current research in **African-American Religious History**. Interested persons should contact Prof. Dvorak at the Department of Religion, Wright State University, Dayton, OH 45435.

Bernie Gatzke, of 2120 Aldrich Ave. South (Apt. 303), Minneapolis, MN 55405 desires contact with scholars in the fields of Eastern Rite Catholicism (especially conflicts with U.S. Latin Rite hierarchy) Catholic-Orthodox Ecumenical dialogue, and the rise of late 20th-century Catholic Traditionalist movements.

Mary A. Grant, archivist of the Archdiocese of Portland in Oregon, is interested in any information on the history of the **Hibernian Society** in Portland. She may be reached at the Archdiocesan Historical Commission, 2838 E. Burnside St., Portland, OR 97214.

Sr. Joan Markley, is engaged in writing a two-volume history of the **Kansas City-St. Joseph Diocese**, which she hopes to publish in the fall of 1992. Anyone who has records, old diaries, photos, etc., relevant to the history of this diocese is asked to contact Sr. Joan at (816) 756-1850.

Rev. Robert O'Neil, director of the Mission History Project of the Mill Hill Fathers, is writing a biography of his community's founder, **Cardinal Herbert Vaughan** of Westminster. He is especially interested in materials in the United States that may be a result of Vaughan's travels, correspondence, and connections with the Josephites and other missionary societies. Fr. O'Neil can be contacted at the Mill Hill Missionaries, 1377 Nepperhan Ave., Yonkers, NY 10703.

Hiroaki Shiozaki of Junshin College at Nagasaki would appreciate information on recent studies on **Fr. Charles E. Coughlin** and **Archbishop Edward Mooney**, and on any primary materials on them. The address is: 22-12 Eminent Hayama Cho., Nagasaki 852, Japan.

PUBLICATIONS

An Alley in Chicago: The Ministry of a City Priest by Margery Frisbie. The story of Msgr. John J. Egan's ministry during the "Golden Age of Chicago Catholicism," and of the many organizations and movements with which he has been associated; gives a cross-section of a most exciting period in U.S. Catholic history. 1992. Sheed and Ward. 300 pp. pbk. \$13.95.

American Catholic Heritage: Stories of Growth by William Barnaby Faherty, SJ. A survey of American Catholic history, up to and beyond the Second Vatican Council. 1991. Sheed and Ward. 175 pp. pbk. \$12.95.

The American Catholic Religious Life: Selected Historical Essays edited by Joseph M. White consists of a series of previously published essays and articles by 17 American Catholic historians on Catholic women religious and priests in the 19th century. (The Heritage of American Catholicism). 1988. Garland. 222 pp.

Basilian Leaders from Texas by Raphael O'Loughlin, CSB, gives the story of the early Basilian foundations in

Texas and of the early leaders of the congregation in that state, along with prosopographical appendices on Texas Basilians. 1991. Wings Press, P.O. Box 980340, Houston, TX 77098.

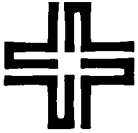
Building Bridges: Gay & Lesbian Reality and the Catholic Church by Robert Nugent and Jeannine Gramick provides careful analysis and seasoned insight into contemporary developments within the Catholic community. The authors explore in depth implications of ethical and pastoral questions about homosexuality. 1992. 208 pp. Twenty-Third Publications, Mystic, CT \$9.95.

A Calendar of Documents and Related Historical Materials in the Archival Center, Archdiocese of Los Angeles, for the Most Rev. Joseph Cantwell. Vol. I (1918-35), prepared by Sr. Mary Rose Cunningham, CSC. The first of two projected volumes on Cantwell's pontificate, this continues the series begun last year with a volume on Thomas J. Conaty. Available from Dawson's Bookshop, 535 N. Larchmont Blvd., Los Angeles, CA 90004. 482 pp. 1991. \$50.

Catholic Bishops in American Politics by Timothy A. Byrnes examines the relationship between political change and the actions of the American Catholic hierarchy. The bishops' position on abortion, their participation, both individually and collectively in the national electoral process, and their stance with regard to nuclear weapons are among the issues examined. Byrnes provides a lucid description of the National Conference of Catholic Bishops and its activities, demonstrating that the key to the political role of the bishops and other American religious leaders has been political change rather than religious revival. Princeton University Press. 1991. 177 pp.

Catholic Social Teaching and Economic Theory: Paradigms in Conflict by Mary E. Hobgood offers a study of the tradition of Catholic social teaching from 1891 to 1987. The author explores social paradigms which are critically important to Catholic teaching, including papal documents. In the traditions of Catholic teachings on the economy she discovers conflicting social models which result in division in confronting 20th-century economic realities. 1991. Temple University Press. 274 pp.

Christian Pacifism by Daniel A. Dombrowski offers an argumentative defense of Christian pacifism intended for scholars who wish to strengthen the intellectual rigor of their views and for just war theorists who are bewildered by pacifism as an intellectual stance. 1991. Temple University Press. 181 pp.



The Coughlin-Fahey Connection: Father Charles E. Coughlin, Father Denis Fahey, CSSp., and Religious Anti-Semitism in the United States by Mary Christine Athans, BVM. Based on the recently discovered papers of Irish theologian Denis Fahey, who studied in France and Rome during the anti-Modernist period, this book shows how Fahey's English language popularizations of conservative continental ideas gave Coughlin a theological rationale for his anti-semitism. 1991. Peter Lang. 265 pp.

Deutsche im Ausland, Fremde im Deutschland: Migration in Geschichte und Gegenwart edited by Klaus J. Bade. Covers German emigration to other parts of Europe and the New World, and German reactions to foreign immigration into Germany. 1992. Verlag C.H. Beck. 550 pp. hc DM 68.

Dictionary of the Ecumenical Movement edited by Nicholas Lossky, et al. A first rate reference work with more than 600 articles on persons and issues in the ecumenical movement, with bibliographies and other aids to study. 1991. WCC Publications/Eerdmans. 1196 pp. \$79.95.

Directory of African American Religious Bodies: A Compendium by the Howard University School of Divinity, edited by Wardell J. Payne, provides comprehensive information on extant African American religious bodies; councils; organizations; service agencies; African American religion scholars; and educational institutions. Historical essays by Cyprian Davis and others. Entries include key names, addresses, telephone numbers, membership and publication information on all known African American religious denominations. 1991. Howard University Press. 361 pp. \$49.95.

Geno: The Life and Mission of Geno Baroni by Lawrence M. O'Rourke. The first biography of the Washington-based activist priest, who held a cabinet level position in the Carter administration. Paulist. pbk. \$11.95.

The Great Victorian Sacrilege: Preachers, Politics and The Passion, 1879-84, by Alan Nielsen, tells the story of the attempt to produce a Passion Play (approved by bp. Alemany of San Francisco) and the scandal it engendered. 1991. McFarland. (Jefferson, NC). 272 pp. \$32.50.

Gustave Weigel: A Pioneer of Reform by Patrick Collins. The life and work of one of the first U.S. Catholic ecumenists, who in the 1950s prepared the ground for postconciliar U.S. Catholicism. Liturgical Press. 286 pp. pbk. \$19.95.

Harder Than War: Catholic Peacemaking in Twentieth Century America by Patricia McNeal. A comprehensive study of American Catholic peacemaking from the founding of the Catholic Association for International Peace in 1927 to the writing of the bishops' pastoral, *The Challenge of Peace* in 1983. The book documents the growth of pacifism and nonviolence within the American Catholic community and assesses its impact on the church and the nation. Rutgers University Press. 1992. Cloth, \$40 Paper, \$15. 293 pp.

A History of the Pius X School of Liturgical Music, 1916-1969, by Catherine A. Carroll, RSCJ, documents the founding and development of the Pius X School of Liturgical Music, Manhattanville, New York, one of the first responses to the plea of Pius X for reform in church music. For more than 50 years, the school was considered unique for the excellence of its teaching and performance of Gregorian Chant and poliphony. 127 pp. 1989. Society of Sacred Heart, 4389 West Pine Blvd., St. Louis, MO 63108.

Hispanic Devotional Piety: Tracing the Biblical Roots by C. Gilbert Romero examines in depth several significant practices of Hispanic devotional piety, taking into account insights from cultural anthropology and current biblical hermeneutical method as a way of understanding the phenomenon of *religiosidad popular* in the United States. 1991. Orbis. 140 pp. \$16.95.

Honorable Reader: Reflections on My Work, Thomas Merton. A candid evaluation of his own books, posthumously published. Includes a bibliography of his major writings. 1989. Crossroad. 172 pp. pbk. \$8.95.

Images of Penance, Images of Mercy: Southwestern Santos in the Late Nineteenth Century by William Wroth. A scholarly study, profusely illustrated, of the folk religious art of the Southwestern United States, and of the lay confraternities of *Penitentes* which used and produced it. The work goes beyond art appreciation and art history into the historical and theological roots of the popular religious images in the Southwest, and the contemporary rituals of popular Catholicism in the region. 1991. University of Oklahoma. hc \$45. pbk. \$24.95.

The Immigration History Research Center: A Guide to Collections compiled and edited by Suzanna Moody and Joel Wurl provides a summary of the archival and library holdings of the Immigration History Research Center, University of Minnesota. Designed to assist researchers in determining the usefulness of the IHRC's collections, and to explain the procedures for gaining access to them, this guide is a potential resource for

studies on labor, women, religion, journalism, education, and other areas of American social and cultural history. In addition to descriptions of the general collections, 23 ethnic collections are described, including Greek, Hungarian, Italian, Polish and Russian American Collections. Manuscript collections of priests, records of churches, societies, and monographs and lists of newspapers and serials are described. Greenwood Press. (Bibliographies and indexes in American history, no. 20). 1991. 446 pp.

The Last Priests in America: Conversations With Remarkable Men by Tim Unsworth consists of 42 interviews with priests or former priests who discuss their personal perceptions of priesthood and ministry. 281 pp. 1991. Crossroad.

Living With Wisdom: A Life of Thomas Merton by Jim Forest offers an introduction to Merton's life by his close personal friend. Rewritten and greatly expanded from an earlier edition, this pictorial biography provides an engaging profile of Merton's life, writings and vision. 1991. Orbis. 226 pp. \$12.95.

Men Astutely Trained: A History of the Jesuits in the American Century by Peter McDonough focuses on demographic, organizational, cultural and psychological changes in the Jesuit community from the beginning of the 20th century to the beginning of the Second Vatican Council. The contributions of John LaFarge, Daniel Lord, John Courtney Murray and others to social order and social reform are described in some detail. 1992. Free Press (Macmillan). 616 pp.

Men of Menlo: The Transformation of an American Seminary by James P. Gaffey concerns the history of Saint Patrick's Seminary, Menlo Park, California. (Melville Studies in Church History, vol. 3). 1992. University Press of America. (Lanham, Md.) \$34.50.

Merton: Mystic at the Center of America by Thomas M. King, S.J., studies the central issues in Merton's spirituality and shows their underlying unity. 1992. Liturgical Press. 160 pp. pbk. \$12.95.

Militant and Triumphant: William Henry O'Connell and the Catholic Church in Boston, 1859-1944 by James M. O'Toole presents a vivid portrait of Cardinal William Henry O'Connell and his significance in the Church and his times. O'Toole examines O'Connell's cultural and symbolic leadership of New England's Catholic population as it extended to broad areas of public morality. 1992. University of Notre Dame Press. 320 pp. hc \$28.95.

Modern American Religion Vol. 2: The Noise of Conflict, 1919-1941 by Martin E. Marty explores the Red Scare, Prohibition, immigration control, the Depression, the Ku Klux Klan, nativists and anti-Catholic opponents of Al Smith. Marty contrasts the appearance of social and spiritual radicalism in American Catholic history with Protestant turns toward various radicalisms. 1991. University of Chicago Press. 464 pp.

The Moral Vision of Dorothy Day by June E. O'Connor. The first work to study Dorothy Day from a feminist perspective. 1991. Crossroad. 123 pp. \$16.95.

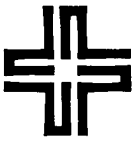
My Notre Dame: Memories and Reflections of Sixty Years by Thomas Stritch offers reflections and personal memoirs of Notre Dame since its Diamond Jubilee in 1917, including impressions of past presidents, its religious spirit, and its academic and physical environment. 1991. University of Notre Dame Press. 256 pp. \$19.95.

One Hundred Years of Catholic Social Thought: Celebration and Challenge edited by John A. Coleman consists of 23 essays by Catholic historians, theologians, philosophers and clergy on the history of Catholic social teaching, its tradition and development. In addition, essays address marriage, the family, human sexuality, work and peace in Catholic social thought. Contributors include David J. O'Brien, Gordon C. Zahn, Charles E. Curran, Richard A. McCormick, Archbishop Rembert G. Weakland, Joseph Cardinal Bernardin and Mary Evelyn Jegen. The authors favor Catholic progressivism, the Catholic left and solidarity movements for justice in the Church. Orbis. 1991. 364 pp.

Pro-Choice/Pro-Life: An Annotated Selected Bibliography (1972-1989) compiled by Richard Fitzsimmons and Joan P. Diana provides access to monographs, periodicals and non-print formats published in the United States between January 1972 and December 1989 on pro-choice/pro-life issues, interrelating abortion, birth control, contraception and family planning. 1991. Greenwood. 251 pp.

Proclaiming Justice and Peace: Documents from John XXIII - John Paul II, edited by Michael Walsh and Brian Davies. Revised and expanded ed. English translations of the 14 most important papal documents on social matters, from *Rerum Novarum* to *Centesimus Annus*. 1991. Twenty-Third Publications. 522 pp. \$29.95.

Prominent Visitors to the California Missions, (1786-1842), compiled and annotated by Msgr. Francis J. Weber. 1991. Dawson's Book Shop, 533 N. Larchmont Blvd., Los Angeles, CA 90004. \$22.



Religious Leaders of America by J. Gordon Melton lists and profiles 1044 North Americans, living and deceased, judged to have had an impact on American religion from 1865 to the present. All sectors of the North American religious scene are covered. 1991. Gale Research. 604 pp. \$79.95.

Richly Blessed: A History of the Diocese of Rockville Centre, 1957-1990, by Joan de Lourdes Leonard, CSJ. This is the first history of the diocese, which comprises the suburban part of Long Island. 1991. Available from The Long Island Catholic, P.O. Box 700, Hempstead, NY 11551. \$16.95.

St. Mary's of Natchez: The History of a Southern Catholic Congregation by Charles E. Nolan. A study of Mississippi's oldest continuous religious congregation (founded in 1716) from 1888 to 1988. Includes new materials discovered in U.S. and foreign archives. 1992. St. Mary's Parish, P.O. Box 1044, Natchez, MS 39121. 2 vols. 750 pp. \$39.95 plus \$4.15 p&h.

Sentinels of Love: Rural Churches of California by Bette R. Mills and Jeanne Mord provides a record in text and drawings of the old rural churches still in existence in California, with a guide to their locations. Buildings included are at least 50 years old, and located in rural areas with populations of 500 or less. Includes Catholic and Protestant churches. 1990. Fithian Press, P.O. Box 1525, Santa Barbara, CA 93102. 236 pp.

Testing the Faith: The New Catholic Fiction in America by Anita Gandolfo. Analyzes patterns in contemporary Catholic fiction to show both the shared interest the authors have in the Catholic experience, and their individual perspectives on it. The book is the first to offer an in depth study of post-Vatican II Catholic literature. 1992. Greenwood Press. hc \$43.

Thea Bowman: Handing on Her Legacy edited by Christian Koontz, RSM. A collection of Bowman's own words, with reminiscences by friends, her funeral sermon, the address read at the posthumous presentation of the Laetare Medal, etc. Sheed and Ward. 120 pp. pbk. \$8.95.

The Transformation of American Catholic Sisters, by Lora Ann Quiñonez, CDP, and Mary Daniel Turner, SND de N. This book, which uses the archival holdings of the Leadership Conference of Women Religious and oral history as major sources, discusses the change process in active communities in the United States. 1991. Temple University Press.

The Universal Catechism Reader: Reflections and Responses edited by Thomas J. Reese provides critical

response and evaluation of *The Universal Catechism* by 15 American experts in theology and religious education. 1990. Harper. 237 pp. \$19.95.

With Minds of Their Own: Eight Women Who Made a Difference by Boniface Hanley, OFM. Eight short biographies of heroic Christian women, some well-known, others virtually unknown, including Dorothy Day. Catherine de Hueck Doherty and Elizabeth Seton. Written in popular style and profusely illustrated, will serve as a good introduction for undergraduates. 1991. Ave Maria Press. pbk. \$9.95.

Women Towards Priesthood: Ministerial Politics and Feminist Praxis by Jacqueline Field-Bibb brings together a record of the documents and debates over women and priesthood during the last 200 years in the English Methodist Church, the Church of England and the Roman Catholic Church. The author interprets these debates at several levels, and offers a feminist analysis of the resistance to the ordination of women. Cambridge University Press. 1991. 387 pp. \$49.50.

NEWSLETTERS/JOURNALS

The 1992 issue of the *Journal of Texas Catholic History and Culture* will be devoted to Catholic evangelization in Texas and the Southwest since 1492. It will feature essays on women religious and the evangelization of Texas, the cultural and political background of the Franciscans in Texas, the development of parishes, and a reassessment of the mission heritage of Texas. This issue will be available in March 1992. For information on submission of manuscripts or other editorial matters contact Dr. Patrick Foley, 1113 Idlewood Ave., Azle, TX 76020. For subscriptions contact the journal at 3001 S. Congress Ave., Austin, TX 78704.

A colloquium of scholars on Religion and Ethnicity in the United States and Canada was held in Rome on March 7-9, 1991. Some 25 scholars participated in the colloquium, representing universities and institutions from Italy, the United States, Canada, France and Taiwan. A selection of 12 papers from this conference has been published in a special issue of *Studi Emigrazione* (No. 103, September 1991); it includes articles on the historiography of ethnicity and religion in the United States and Canada, on Italians (Catholic and Jewish), Germans, Belgians, Ruthenians, Slovaks, Slovenes and Chinese. With only two exceptions (both in Italian) the articles are all in English. Copies of this issue are available from *Studi Emigrazione*, Via Dandolo, 58/00153 Roma; Italia, for \$9 plus postage and handling.

CONFERENCES

The **Mid West Archives Conference (MAC)** will sponsor a session at its May 19-21, 1992, meeting in the Bismarck Hotel, Chicago, on May 20 at 8:30 a.m. on the topic "**Who Will Administer the Archives of Religious Orders and Communities in the Future?**" The speakers include Srs. Ann Donnelly, CSC, General Administration; M. Campion Kuhn, CSC, General Archives; Elizabeth Yakel, Maryknoll Mission Archives; John J. Treanor, Archdiocese of Chicago Archives; Sr. Barbara Misner, SCSC, commentator. Br. Michael Grace, SJ, Loyola University of Chicago Archives, is organizer and chair of the session.

The **Center for Migration Studies of New York, Inc.**, and the **Giovanni Agnelli Foundation**, in cooperation with **Casa Italiana Zerilli-Marimò** of New York University, are sponsoring an international conference on "**The Columbus People: An International Conference on 500 Years of Italian Immigration to the Americas,**" May 27-29, 1992, at New York University. This conference will present research on 1) the processes of Italian population settlement and growth in the Americas from Columbian times to the present; 2) roles played by Italians in different countries; 3) similarities and differences in the experience and links in the Italian diaspora; and will develop an agenda for future research on the Italian presence in the United States, Canada, Latin America and Australia. For further information, contact: Lydio F. Tomasi, Center for Migration Studies, 209 Flagg Place, Staten Island, NY 10304. Tel. (718) 351-8800.

A national meeting of the **Institute on Religious Life** will take place in Chicago, May 29-31, 1992; its topic will be "**Religious and the Evangelization of the New World.**" For information contact the Institute on Religious Life, P.O. Box 41007, Chicago, IL 60641.

The 11th annual **Conference on the History of the Congregation of the Holy Cross** will meet at the University of Portland, June 5-7, 1992. For further information contact Rev. Barry Hagan, CSC, at the University of Portland, Portland, OR 97203.

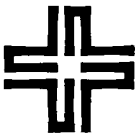
The **History of Women Religious Network** is sponsoring a conference on **Women Religious and the Social Fabric** at Marymount College, Tarrytown, NY, June 28-July 1, 1992. for information write to the Conference on Women Religious, 12001 Chalon Rd., Los Angeles, CA 90049.

The biennial conference of the **American Benedictine Academy** will be held at St. John's Abbey, Collegeville, Minnesota, on August 9-12, 1992; its theme will be "**Benedictines Discovering America - Monastic Culture in American Life.**" Presentations will offer a historical, theological, artistic and anthropological view of monastic life in North America and works of monastic artists will also be on display. Open to all interested persons, not exclusively to monks or nuns. For further information contact ABA President, Glastonbury Abbey, Hingham, MA 02043.

A **Hispanic Congress for Leaders in Ministry**, sponsored by the **National Catholic Council for Hispanic Ministry** will be held at Loyola Marymount University on August 13-16, 1992. For information contact Sr. Judith Vallimont, SSpS, Loyola Marymount University, 7101 W. 80th St., Los Angeles, CA 90045.

A symposium on "**Hispanic American Catholics: Cultural Identity and Social/Religious Integration**" will be held in Pittsburgh, August 18-20, 1992. For information contact Carroll J. Bourg, Box 10, Fisk University, Nashville, TN 37203.

Loyola University of Chicago, Department of History, is sponsoring an international symposium in 1992 entitled "**Agents of Change: The Jesuits and the Encounters of Two Worlds**" to commemorate the Columbian Quincentennial. The conference will be held from October 8-11, 1992, and will concentrate on the role of the Jesuits in the historiography and geographic reporting of the New World and will consider new approaches to analyzing their impact on the institutional development of the Americas. For further information, contact the Department of History, Loyola University of Chicago, 6525 North Sheridan Road, Chicago, IL 60626 or call (312) 508-2221.



CALLS FOR PAPERS/MANUSCRIPTS

New England Historical Association

The New England Historical Association will meet on October 17, 1992, at Rhode Island College, Providence, Rhode Island. Inquiries or proposals on any topic in any field of history should be sent to Peter Holloran, NEHA, Pine Manor College, Chestnut Hill, MA 02167. Deadline for proposals is June 30, 1992.

Latourette Prize Competition

The Faith and History Conference announces an annual prize competition for book-length studies of the cultural role of religion in modern history from A.D. 1500 onwards. The competition is in honor of Kenneth Scott Latourette, an outstanding historian of religious and cultural history and a founding member of the Faith and History Conference. The competition is not limited to Christianity's cultural role but is open to studies of the cultural role of any and all religions in any period of modern history any place in the world. Mono- or co-authored works are of special interest for the competition, but edited symposia will also be considered. The prize will consist of a certificate of merit and guaranteed publication by the Mercer University Press. For further information contact: Administrator, Latourette Prize Competition, Institute for the Study of American Evangelicals, Wheaton College, Wheaton, IL 60187.

RECENT RESEARCH

Italian Jesuits in the American West, 1848-1990

"Once I thought to write a history of the immigrants in America. Then I discovered that the immigrants *were* American history." In the four decades since Oscar Handlin wrote those lines in *The Uprooted*, immigration and ethnicity have remained subjects of intense academic interest. Exile and uprootedness still loom as central themes of American literature and historical writing in our own day. Although the continuing increase of the nation's minority population ensures that ethnic diversity will endure as a rich field of scholarly investigation, many important facets of immigration and ethnic history still await analysis. Despite our passion for ethnicity, we have not often considered how specific European immigrant newcomers interacted with older and established ethnic com-

munities, particularly Hispanics and Native Americans. Nor, as Howard R. Lamar has observed, have western immigrant communities received the same attention given those in other parts of the country. The correlations between education and religion — cross-cultural meeting points between many ethnic groups — have often been overlooked. In his recent study, *The Protestant Clergy in the Great Plains and Mountain West*, Ferenc Szasz concludes that the history of the churches in the trans-Mississippi West remains largely a *terra incognita*.

My research on the history of Italian Jesuit immigrants seeks to shed light on these and related issues. This project developed out of research for an earlier volume on the history of Santa Clara University (Stanford University Press, 1979). While tracing the institution's origins, I was struck by the fact that its Italian Jesuit founders were part of a larger group once significant in the West. Often overlooked by historians, these expatriates (about 350 Piedmontese and Neapolitans) shaped frontier culture in 11 western states by founding Indian missions, hospitals, churches, presses and colleges that blended American and European traditions. A powerful force among diverse ethnic groups, they were especially active among Native Americans and Hispanics. They also expand our understanding of Italian immigration whose religious component warrants closer examination. No comprehensive study about this group of clerics has yet been written.

These exiles were among the millions of refugees who, in the last century, emigrated to the United States for religious reasons. Their exodus reflected the challenge institutional religion faced in finding a *modus vivendi* with forces set in motion by the Enlightenment and the French Revolution. Unwilling to accept the political and social transformations of the post-revolutionary era and attached to a world of national monarchies linking throne and altar, most Jesuits, like the Catholic Church at large, found themselves in open conflict with the dechristianized modern state. During the Italian *risorgimento* they were systematically banished from one kingdom after another; with the advent of national unification in 1870 exile became universal. The first wave arrived in the United States in the wake of the upheavals of 1848. Drawn west by the Gold Rush, Piedmontese Jesuits adopted the West Coast as a permanent mission field in 1854. In California they established a network of urban parishes and colleges. In the Pacific Northwest they founded colleges and assumed administration of a chain of Indian missions founded a decade earlier by the Belgian Pierre Jean De Smet.

Their encounter with Native Americans promises to provide new insights into spiritual aspects of the inva-

sion of aboriginal America that began with Columbus. Like the Jesuit-Indian confrontation in New France studied by James Axtell in *The Invasion Within*, it suggests intriguing ways in which native peoples withstood spiritual conquest by integrating traditional beliefs with the new tenets of European religion. It also raises questions about how missionaries adapted Old World Catholicism to New World circumstances. Through a process of subtle manipulation, adjustment and resistance, there evolved a native Catholicism that merged Euro-Christian doctrines with traditional beliefs and practices. Previous research has shown that the Italians' linguistic skills and their ambiguous national allegiance gave them an entrée among many tribes that was not enjoyed by American-born missionaries. What remains to be studied is how the missionaries, forsaking early efforts to create a Christian utopia modeled on the Jesuits' Paraguay reductions, turned in the 1870s to the classroom as a vehicle for native conversion and acculturation, thus underscoring the role of education and religion in the ideological encounter between Indians and whites. The Jesuits' federally-financed institutions, which struggled to accommodate both governmental regulations and European educational customs, manifested characteristics that set them apart from other contract schools. Their success in attracting appropriations contributed to the backlash that ended the United States government's contract school program among Native Americans.

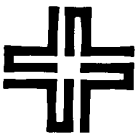
Piedmontese work in the Northwest was paralleled in the Southwest in 1867-1919 by Neapolitans who focused primarily on the area's Hispanic population. Resisting in a variety of ways the Hispanics' absorption by Anglo-American culture, the Italians opposed public education by blocking for years the emergence of a public school system in New Mexico. Their Spanish-language newspaper *Revista Católica* molded public opinion on a host of issues. Its pages open a fascinating window on 19th-century attitudes toward politics, family, religion, women and the challenges facing Hispanics in an increasingly Anglo-dominated region. The *Revista's* editorials suggest that the conservative and ultramontane policies espoused by Jesuits in Italy were championed by the Neapolitans in the American West. Evidence examined thus far also shows that during the so-called Americanist controversy the Italians emerged as religious outsiders, to use historian Laurence Moore's term, through their advocacy of cultural pluralism and the preservations of ethnic and national identities in America.

An examination of Italian methods of religious proselytization provides interesting historiographic balance to the study of frontier religion, especially in

the Southwest where an emphasis on French and American influences in the post-conquest era has diverted historians' attention from the role played by other ethnic groups in forging a multi-faceted regional Catholicism. Wherever the Jesuits went in frontier America — in the Hispanic Southwest, in the Native American world of the Northwest or in urbanized California — they fostered distinctively Italian forms of popular piety, a topic whose importance to ethnic history has only lately begun to be appreciated by scholars. A study of the beliefs and devotional practices promoted by them in their colleges, missions, parishes and publications reveals a tendency to italianize American popular religious culture. My preliminary findings support the thesis of Jay Dolan, Ann Taves and other recent scholars that 19th-century devotionalism fostered the centralization of ecclesiastical authority in the hands of pope, bishops and priests.

These atypical westerners molded the intellectual life of America's largest religious denomination by founding institutions of higher learning in four western states. Wherever they went the emigrés were torn between two conflicting desires: to adhere to European conventions, on the one hand, and to adapt to the exigencies of American culture, on the other. Thus their colleges in California, Colorado, New Mexico and Washington reveal unique curricula and policies that combined both Italian and American educational traditions. They elucidate one of the neglected topics of 19th-century cultural history: the schooling of Mexican-Americans and bilingual education. Research will probe how the Italians' western colleges served in the years after the Mexican War as cultural bridges facilitating the transition of young *californios* and *nuevomexicanos* from pre- to post-conquest culture.

Like other immigrant groups, the Italians faced ethnic opposition, even from within their own ranks. They increased their numbers over the years by accepting many American-born members, who gradually came to resent European domination of the Jesuits' American colleges, churches and missions. Tension between Italians and Americans was a recurring theme as Jesuit operations in the West steadily moved from being dependent on Europe to being independent ecclesiastical entities. Ethnic conflict as well as natural evolution eventually led to a severance of administrative ties with Italy. Piedmontese jurisdiction on the West Coast finally ended in 1909; 10 years later the Neapolitans withdrew from the Southwest. In the intervening years the Italians had molded the cultural, intellectual and religious life of the Far West; they in turn were changed and americanized by it.



Most of my research draws on archival sources in Italy: the *Istituto del Risorgimento* (Rome), *Archivum Historicum Societatis Iesu* (Rome), *Archivio della Provincia Torinese della Compagnia di Gesù* (Turin), *Archivio della Provincia Napoletana della Compagnia di Gesù* (Naples). Jesuit provincial archives in New York, Maryland, Louisiana, Washington and California are also rich depositories. Universities with useful collections relevant to the subject include Fordham, Georgetown, Gonzaga, Marquette, Regis College, Saint Louis, Santa Clara and San Francisco. The Bancroft Library, the Huntington Library and the National Archives in Washington, D.C., also contain relevant materials.

Gerald McKeivitt, SJ
Santa Clara University

ARCHIVES

The Maryknoll Mission Archives

In 1990, the Maryknoll Sisters of St. Dominic and the Catholic Foreign Mission Society of America (Maryknoll Fathers and Brothers) decided to consolidate their archival programs. The primary reasons for the collaboration are to facilitate research and to better preserve the archival materials. The new entity, known as the Maryknoll Mission Archives, is jointly administered and funded by its two parent organizations. The integrity and distinction of the two archives is maintained, although the archival materials are now housed in one temperature and humidity controlled area. There are few jointly sponsored archival programs and no others between religious organizations to the extent of the Maryknoll Mission Archives. This article, however, will focus on the scope of the archival materials, rather than on issues surrounding cooperative archival ventures.

The Maryknoll Fathers and Brothers began in 1911 with the establishment by Fathers James Anthony Walsh and Thomas Frederick Price of the first American seminary to train priests for foreign missions. The Maryknoll Sisters were formally founded in 1912. Two of the women, including the foundress Mary Josephine Rogers, had been working on *The Field Afar* (now known as *Maryknoll Magazine*), with James Anthony Walsh since 1907. From the establishment of the first foreign mission in 1918 in China, Maryknollers have served in over 40 different countries sharing the gospel message of peace and justice, not in words alone, but in practical and concrete actions: feeding the hungry, clothing the naked, giving shelter to the homeless, and comforting

the oppressed. Through diverse ministries — pastoral, medical, social — Maryknollers have tried to bridge barriers of differing cultures, races and religions to promote a more just and humane society, and to offer hope and love to a world divided by conflict and violence.

The archival records of the two Maryknoll organizations document their varied ministries in countries around the world. Materials in the archives also demonstrate Maryknoll's involvement in the United States Catholic Church through publications, mission education, promoting global awareness of issues, training of priests, sisters, brothers, and associate members for mission service and development activities. Highlights of the archives follow:

Papers of the Founders: Maryknoll was founded by Father (later Bishop) James Anthony Walsh (1867-1936), Father Thomas Frederick Price (1860-1919), and Mary Josephine Rogers (1882-1955), known in religious life as Mother Mary Joseph. The archives contain personal papers of all three of the founders. The Bishop James Anthony Walsh collection predates the establishment of Maryknoll and includes extensive sermons, parish announcements and notes on activities with various parish groups from his pre-Maryknoll days as a parish priest at St. Patrick's of Roxbury, Massachusetts (1892-1904), and as director of the Society for the Propagation of the Faith (SPF) in Boston. The Walsh collection also contains correspondence related to the founding of Maryknoll, travel diaries, and spiritual talks and writings. A complete set of conferences (spiritual talks and instructions to the sisters) form the basis of the Mother Mary Joseph Rogers collection. Another interesting aspect of this collection is Mother Mary Joseph's visitation diaries, which serve as travelogues of her visits to Maryknoll Sisters around the world. The collection also includes selected letters to Maryknollers around the world, to family and to friends.

The Field Afar Collection: *The Field Afar*, now called *Maryknoll Magazine*, was established in Boston in 1907, when Father James Anthony Walsh was SPF director. Although now the journal is devoted primarily to the work of Maryknollers, through the 1920s excerpts of letters and stories from missionaries of different religious orders working throughout the world appeared regularly in this serial. These original materials are now known as *The Field Afar* Collection (1907-30). This collection contains the unedited descriptions of indigenous customs, conditions in various countries, and the lives of missionaries in Africa, Asia and the Pacific Islands.

Mission Diaries: All Maryknoll houses were required to maintain monthly diaries and to send these diaries to the headquarters in New York. The diaries were edited

for publication and used to inform both other Maryknollers and the American Catholic Church of mission activities. Today, these diaries, which cover Africa, Asia, Latin America and the United States, form a rich basis for research. Although some diarists dryly recount events, other writers provide invaluable details concerning local culture and traditions, religious practices, as well as economic, social, political and medical conditions in other countries. The diaries document the lives of individual Maryknollers as well as the peoples they serve.

Regional Records: Both the Maryknoll Fathers and Brothers and the Maryknoll Sisters are governmentally organized by regions. The records of the regions are another good source of information on Maryknoll's diverse ministries and the countries in which they serve. Types of materials open for research in the regional files include: historical and statistical data on Maryknoll's activities; Maryknoll bulletins, newsletters and publications from the regions; information on works, ministries, and the goals and objectives for a region; summaries of regional assemblies; and secondary literature concerning regional history, social concerns and current events.

As we commemorate the 500th anniversary of evangelization in the Americas, there may be increased interest in the records in the archives which document missionary activities in Latin America. The Maryknoll Fathers and Brothers arrived in Bolivia in 1942; the Maryknoll Sisters in 1943. Since that time, both organizations have established numerous foundations in many Central and South American countries.

Charism and Spirituality: In addition to the sermons, conferences and talks of the founders, the archives holds a variety of materials documenting the Maryknoll charism and the spirituality of the Maryknoll Sisters as well as the Maryknoll Fathers and Brothers. For example, the spirituality collection of the Maryknoll Sisters includes a full set of their constitutions and directories, office and prayer books, hymnals, etiquette books and other materials of special significance used by the sisters since their foundation.

Oral Histories: Both the Maryknoll Fathers and Brothers and the Maryknoll Sisters have actively recorded oral histories of their members. Another collaborative effort, the China History Project, collected information from former China missionaries and resulted in Jean Paul Wiest's publication *Maryknoll In China: A History* (Armonk, NY: M.E. Sharpe, 1988). Data collected for this project includes approximately 175 oral history

tapes and transcriptions of Maryknoll priests, brothers and sisters as well as a computerized list of major subjects and areas of ministry covered in each interview.

The Maryknoll Fathers and Brothers are beginning another project to record oral histories with missionaries around the world; in the future these will also be a rich resource. Likewise, Maryknoll Sisters have interviewed members around the world. Although the latter interviews are not transcribed, they are open to researchers according to the provisions of the release form.

Alternative Media: The Maryknoll Mission Archives house materials in different formats. In addition to the paper and oral history audio tapes noted above, the archives house the historical photograph collection of the Maryknoll Sisters as well as motion picture films and video tapes produced by both Maryknoll organizations. The archives also contain a wide variety of artifacts from individual missions and missionaries.

Access to Collections: Except where noted above, all of the record's series and collections mentioned in this article are open to researchers. There are also internal finding aids to most of the collections listed above. The types of finding aids range from calendars, such as those of the Maryknoll Sisters Regional Historical Files and the computerized inventory of major subjects/ministries in all the China Diaries, to general lists of materials which can be located in a given collection.

The archives are also cataloguing materials using the United States Machine Readable Cataloguing for Archival and Manuscripts Control (MARC AMC) format. Plans are under way to upload data from the collection onto the Online Computer Library Center (OCLC) network in the coming year.

The archives are open Monday-Friday, 8:30-12:30; 1:00-4:30 except holidays. Appointments are requested. The address is Maryknoll Mission Archives, Seminary Building, Maryknoll, NY 10545. Telephone: (914) 941-7590 ex. 2500. FAX (914) 762-0316.

Elizabeth Yakel
Maryknoll Mission Archives



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