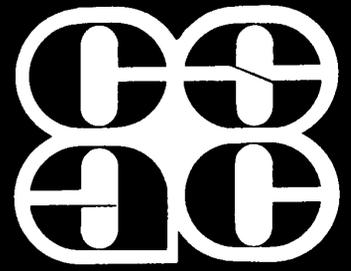


American Catholic Studies Newsletter



**Center for the Study
of American Catholicism**

**Volume 5, Number 2
Fall 1979**

From the Editor's Desk

It does not seem possible, but we have been in operation for five years. During this period we have tried our best to keep you informed of the activities, publications and research projects taking place in the area of American Catholic studies. We always need your help and would appreciate any notices about your work, especially any recent publications.

A subscription renewal notice was sent in October and if you have not yet renewed your subscription, please do so.

This past summer Ilene Chin, secretary at the center, left South Bend for New York where she plans to pursue further studies. We will miss her and wish her well. Sharon Marganti is the new secretary for the center.

Jay P. Dolan, Editor

In Memoriam

Francis P. Clark 1936-1979

On Monday morning, Oct. 1, 1979, Francis P. Clark died. Frank had been head of the microfilm department at the University of Notre Dame for the past 15 years and since 1976 had been in charge of the collection development program of the Center for the Study of American Catholicism. His untimely death has left a void in the American Catholic scholarly community that will never be adequately filled.

Frank Clark was truly a legend in his own time. He spent his whole life collecting books and filming old newspapers, church records and archival materials. As a result he amassed a personal collection of Catholic Americana that would rival any other personal collection, and for that matter, a lot of library collections as well. His parish history collection for example, remains one of the most extensive of its kind, numbering close to 2,000 volumes, and his collection of Kentucky historical records is allegedly larger than that of the Kentucky State Archives. As a result of his work in locating and filming Catholic newspapers the University of Notre Dame has the most extensive collection of Catholic newspapers on film available anywhere in the United States.

Frank was a tireless worker who had the uncanny ability of finding valuable materials hidden away in the midst of insignificant rubbish. Generous soul that he was, he did not hoard his treasures. He was always willing to share his materials with anyone—young college-students doing a term paper, visiting scholars looking for obscure pamphlets, and genealogists tracing family histories. He was an unselfish person who took great joy in helping people in their research. If you ever had the good fortune to consult him you could never forget him.

Frank was buried from Sacred Heart Church at Notre Dame on Oct. 4, 1979. Fr. James T. Burtchaeff, C.S.C., offered the funeral mass and Fr. Thomas Blantz, C.S.C., preached the homily; a large gathering of friends led the procession to the Notre Dame Cemetery where his body was placed to rest. It was a beautiful tribute to a lovable person. We historians will miss him; those who knew him will never forget him.

Alfred J. Ede 1936-1979

In the midst of a sermon which he was delivering at a Holy Hour for the priests of the Archdiocese of Dubuque, Fr. Al Ede was struck by a fatal cerebral attack and died several hours later on May 15, 1979. Fr. Ede had just completed his doctoral dissertation, "The Lay Crusade for a Christian America," at the Graduate Theological Union at the University of California, Berkeley. A member of the faculty at Loras College, Fr. Ede was just beginning his scholarly career; he was an active member of the American Catholic Historical Association and had recently delivered a paper at the spring 1979 meeting of the ACHA on the theme of his dissertation. We will miss this gentle person who, in the words of his colleague, Thomas Auge, "was friend, brother and priest to all who knew him."

A.C.H.A. Spring Meeting

The spring meeting of the American Catholic Historical Association will take place at Marquette University on April 11-12, 1980. Further information on the program can be obtained from Rev. John P. Donnelly, S.J., program chairman, c/o the department of history, Marquette University, Milwaukee, Wis. 53233.

Northern Great Plains History Conference

The 15th annual Northern Great Plains History Conference will be held in Duluth, Minn., on Oct. 23-25, 1980. Paper and session proposals in all fields of history and especially in Upper Midwest history are welcome. The deadline for proposals is March 15, 1980. Please address correspondence to Prof. Neil T. Storch, Department of History, University of Minnesota, Duluth, Minn. 55812.

American Catholic Historical Association—Annual Meeting

The December 1979 annual meeting of the ACHA in New York will feature a special session on the American Catholic Parish. Papers will be presented by Jay P. Dolan ("The Parish: From Colonial Maryland to Post-Modern New York"), Ellen Skerrett ("The Irish and Polish Parish: Chicago 1880-1920") and Patrick McNamara ("The Mexican-American Parish in the Southwest"). Rev. Joseph Fichter, S.J. and Rev. Philip Murnion will serve as commentators and Prof. Henry J. Browne will chair the session.

Catholic Archives of Texas

On Oct. 3, 1979 Vincent M. Harris, Bishop of the Diocese of Austin, formally dedicated the Catholic Archives of Texas. The archives is presently engaged in assembling and microfilming the sizeable collection of documents and historical materials housed in the Austin Diocesan Chancery Building.

The Boston Pilot 1829-1979

Boston College recently held an academic symposium to commemorate the 150th anniversary of the Boston Pilot. Prof. Thomas O'Connor chaired the symposium which featured talks on past editors of the Pilot. To mark this anniversary the Pilot published a special commemorative edition which richly portrays the history of this pioneer newspaper.

The Liturgical Collection at Boston College

In 1978 Boston College established The Liturgical Collection. This archive seeks to collect material related to the liturgical movement in particular and to American Catholic life in general during the period 1925-75. To augment the collection, William J. Leonard S.J., is seeking materials such as "books, magazines, pamphlets, and leaflets that indicate where American Catholics were and where they were moving from 1925 to 1975 in theology, spirituality, popular devotions, liturgy, the social apostolate, and ecumenism." Those wishing to contribute to the collection should write to Rev. William J. Leonard, S.J., The Liturgical Collection, The University Librarian, Boston College, Chestnut Hill, Mass. 02167.

Publications

Many notices of recently published books cross our desk and we would like to share these with you from time to time.

David J. Alvarez, (ed.), An American Church: Essays on the Americanization of the Catholic Church (Moraga, California, St. Mary's College, 1979).

Madeline Oliver and William Barnaby Faherty, Religious Roots of Black Catholics (St. Stanislaus Jesuit Historical Museum, 700 Howdershell Rd., Florissant, Mo. 63032).

Benedict Joseph Fenwick, S.J., Memoirs to Serve for the Future: Ecclesiastical History of the Diocese of Boston, ed. Joseph M. McCarthy (U.S. Catholic Historical Society, St. Joseph's Seminary, Yonkers, N.Y. 10704).

John M. Huels, O.S.M., Father Keane, Servant of Mary (The Servite Press, Berwyn, Ill. 60402).

Ronald E. Isetti, F.S.C., Called to the Pacific: A History of the Christian Brothers of the San Francisco District, 1868-1944 (St. Mary's College, Box 412, Moraga, Calif. 94575).

Robert F. McNamara, A Century of Grace: St. Mary's Parish (St. Mary's Church, 155 State Street, Corning, N.Y. 14830), second edition of a 1948 publication.

The Multicultural History Society of Ontario regularly publishes occasional papers in ethnic and immigration studies; for information you should write to Multicultural History Society of Ontario, 43 Queen's Park Crescent East, Toronto, Ont. M5S 2C3.

Eduard Adam Skendzel, The Kolasinski Story: Priest-Protector of Detroit's Pioneer Polish Immigrants (Littlesfield Press, 925 Flat St. N.E., Grand Rapids, Mich. 49503).

Peter Steinfels, The Neo-Conservatives: The Men Who are Changing America's Politics (Simon and Schuster, 1979).

Study Guide on Italian-Americans c/o George Altomare, United Federation of Teachers, 260 Park Avenue South, New York, N.Y. 10010.

David E. Washburn, Ethnic Studies, Bilingual/Bicultural Education and Multicultural Teacher Education in the U.S.A. Directory of Higher Education Programs and Personnel (Multicultural Education Center, Bloomsburg State College, Bloomsburg, Pa. 17815).

Francis J. Weber, California Catholicity, and Fray Junipero Serra, Pionero Religioso de California; both books are available from Dawson's Book Shop, 535 North Larchmont Blvd., Los Angeles, Calif. 90004.

Vincent A. Yzermans, St. Rose of Wrangell: The Church's Beginnings in Southeast Alaska (North Central Publishing Company, St. Paul, Minn.).



Research Travel Grants

In June 1979 the Center for the Study of American Catholicism awarded research travel grants to Prof. Mary Oates of Regis College to study the occupational patterns and work organization in American Sisterhoods: 1870-1920 and to Richard K. McMaster of James Madison University to study the American Catholic minority in the early 19th century.

Competition for these travel grants is held three times a year (on the first of December, March and June). Those interested in applying for the December competition should do so; applications will be accepted up until Dec. 10, 1979. Application forms are available from the Center for the Study of American Catholicism.

American Catholic Studies Seminar

The seminar met three times in the fall of 1979. Once again the theme of the seminar is Family and Religion. Prof. Thomas Curran of St. John's University, N.Y., presented a paper on "The Impact of the Church and Industrialization on the Irish-American Family"; Professors Maris Vinovskis and Gerald Moran of the University of Michigan presented a paper on "Religion and the Family in Colonial America" and Prof. Thomas Werge of the University of Notre Dame presented a paper on "Images on Eden: The Family as Sacrament and the Pain of Loss in Mark Twain". These papers are not yet available to the public, but it is hoped that they will be reproduced in a working paper format in the spring.

Notre Dame Studies in American Catholicism

Once again the center will sponsor a competition to select for publication the best manuscript in American Catholic studies. To be eligible for publication, manuscripts must be pertinent to the study of the American Catholic experience. The award-winning manuscript will be published by the University of Notre Dame Press. Scholars interested in entering this competition for the coming year should send one copy of their manuscript by Sept. 1, 1980 to Director, Center for the Study of American Catholicism, 1109 Memorial Library, University of Notre Dame, Notre Dame, Ind. 46556. Thus far, three volumes have been published in this series; information on these volumes can be obtained directly from the University of Notre Dame Press, Notre Dame, Ind. 46556.

Personal Notices

Sr. Mary Amadeus of Enfield, Conn., is working on a history of the Felician Sisters in New England.

Fr. Steven Avella of Kenosha is studying the life of Archbishop F.X. Katzer of Milwaukee.

Dorothy C. Bass of Brown University is doing research in the area of women and religion.

J. Brain Benestad of the University of Scranton has just completed a dissertation at Boston College on "The New Politics of the Catholic Church in the United States 1966-1978"

T. William Bolts has just published his work, The Catholic Experience in America, with Benziger Brothers. The book is designed for upper-division high school students and adult study groups.

Fr. Conrad M. Borntrager and Sr. M. Veronica Davison have compiled an Inventory of the Archives of St. Philip Benizi Parish, Chicago, (1905-1965) and the Papers of Two of Its Pastors: Fr. Pellegrino and Fr. Luigi Giambastiani. The inventory is available at the Morini Memorial Collection, Our Lady Sorrows Monastery in Chicago, Ill.

Mary L. Brophy, B.V.M., of Mundelein College in Chicago is working on the role of sisters as Catholic educators.

Saul E. Bronder has just completed a dissertation at Columbia University on Archbishop Robert E. Lucey of San Antonio, Tex.

Rev. Michael O. Brown of Tiffin, Ohio, is working on the development of ethnic parishes in Toledo, Ohio.

Harry M. Culkin, archivist of the Diocese of Brooklyn, is studying the Catholic bishops of the New York metropolitan area.

Joseph W. Devlin of LaSalle College in Philadelphia is doing research in the area of religion and political ethics.

Michael Engh, S.J. of the Jesuit School of Theology in Berkeley, Calif., is studying the Mexican-American community in the Southwest.

Sr. Mary Ewens, O.P. of Rosary College in River Forest, Ill., has contributed a chapter on American nuns to the recent Simon and Schuster publication, Women of the Spirit, edited by Rosemary Ruether and Eleanor McLaughlin. She is also working on the section on nuns in the 19th century volume of a documentary source book on women in American churches to be published by Harper and Row. Her current research is on the Indian missionary, Rev. Francis Craft, and the American Congregation, a community of Indian nuns founded by Fr. Craft in North Dakota in the 1890s. Sr. Ewens is presently the assistant dean of the Rosary College Graduate School of Fine Arts in Florence, Italy.

William Barnaby Faherty, S.J. has been named co-editor of a projected Jesuit Encyclopedia and will pursue his work in Rome at the Jesuit Institutum Historicum.

Sr. Marie Walter Flood of Rosary College in River Forest, Ill., is studying early church ministries for women.

Msr. John Horgan, archivist for the Diocese of Bridgeport, Conn., is working on a history of that diocese.

Carol J. Jablonski of the University of Virginia recently completed a dissertation at Purdue University on "Institutional Rhetoric and Radical Change: The Case of the Contemporary Roman Catholic Church in America".

Thomas J. Jonas of the University of Chicago Divinity School is studying the Roman Catholic Missions to Protestants, 1890-1920.

Sr. Marie L. Kortendick, archivist of the Sinsinawa Dominicans, is doing research on the church in the Upper Mississippi Valley, 1830-1865.

Norlene M. Kunke of St. Mary's College in Winona, Minn., is studying the history of religious education in the U.S.

Sr. Dolores Liptak, R.S.M., has been appointed historian of the Archdiocese of Hartford, Conn., and will write a history of that archdiocese.

Rev. Lawrence V. McDonnell, C.S.P., is organizing the papers of James M. Gillis, C.S.P.

Mary J. Oates of Regis College in Weston, Mass., is conducting research on the work of womens' religious communities in America, 1870-1940.

John P. O'Connor of Brooklyn, N.Y., is studying the comparative ethnic history of Brooklyn parishes.

Robert O'Gorman of St. Thomas Seminary in Denver, Colo., is working on religion, education and culture in the Hispanic Southwest.

Sr. Margaret Quinn is writing a history of the Sisters of St. Joseph in New York State.

Fr. John C. Scott, O.S.B. of St. Martin's College in Lacey, Wash., is studying Catholicism in New Mexico, 1840-1890.

Susan Margaret Smith of Stonehill College is researching the Charismatic and Pentecostal movement.

Stephanie Terril of the Graduate Theological Union in Berkeley, Calif., is studying the European origins of American Catholicism.

Rev. Robert J. Wister of the North American College in Rome, Italy, is studying the establishment of the Apostolic Delegation.

Sr. Sally Witt is writing a history of the Sisters of St. Joseph in western Pennsylvania.

Maureen Murphy Nutting has been appointed special assistant to the executive director of the American Historical Association for minority and womens' scholarly and professional interests.

Judith A. Wimmer recently completed a dissertation at Drew University on "Roman Catholic Theological Interpretations of the American Civil War."

Research Projects

"Catholics and Socialists: An American Debate 1877-1960"

The Socialist Movement has been one of the most durable opponents of the Catholic Church in modern times. This study deals with the ideological contest between the Church and socialism in the United States, specifically with the mutual public perceptions which American Catholics and American socialists held of one another from 1877 to 1960.

The world-wide movement for social justice through some type of "cooperative commonwealth" originated in 18th-century Europe. In the early 19th century, European and American "utopian" socialists attempted to establish ideal cooperative societies in the United States, but had little impact on American society and even less on the immigrant Catholic church.

In the 1850s "scientific" socialists, disciples of Marx and LaSalle, began arriving in the U.S. Though they had little influence for some time, they had a few followers among German-speaking workers in New York and in other cities. The Paris Commune, widespread labor unrest and increasing anarchist activity in Europe and America during the 1870s and 1880s brought socialism vaguely to the attention of Americans. But it was not until the 1890s that the American movement began attracting significant support among workers and middle-class reformers. The writings of Edward Bellamy, the fate of the Populist movement and multiplying economic grievances probably had more significant roles in this process than the doctrines of Marx and his American evangelists.

In 1896 Eugene V. Debs and others founded the Social Democratic Party of America. After amalgamating with the majority of the old Socialist Labor Party in 1901, the S.D.P. became the principal socialist organization in the U.S. Its supporters included, besides doctrinaire socialists, dissatisfied workmen, former populists, some professional people and social reformers. These people considered socialism the panacea for social and industrial evils, but many did not subscribe to, and some were even unaware of the complex teachings of Marx and the other founders of scientific socialism.

The new organization immediately encountered socialism's traditional enemy, the Catholic Church. The Church had fought socialism at least since 1864 when Pope Pius IX condemned scientific socialism, among other modern ideologies, in the encyclical Quanta Cura. Pope Leo XIII renewed the condemnation in the encyclicals Quod Apostolici Muneris, 1878, and Rerum Novarum, 1891. The popes charged that scientific socialism was atheistic, denied the God-given natural right to private property, threatened marriage and the home, attempted to reduce people to a single level of existence, and subverted legitimate civil authority.



Under papal leadership the Church vigorously opposed socialist "contamination" of the working-class faithful. While American Catholic bishops and editors before 1900 did not consider socialism in America an imminent threat in itself, they often confused socialism with anarchism, which seemed a far greater menace. On the other side, the few socialists who wrote in English for American audiences generally ignored the Church as such, although they often were suspicious of and hostile to religion in general.

During the early 20th century the socialist movement, particularly the Social Democratic, or Socialist, Party grew rapidly in the U.S. This alarmed the Catholic clergy and press which bitterly attacked the party and socialism in general. Fear of socialism also spurred development of Catholic programs of social justice, free from the socialist "taint," along the lines of the suggestions of Leo XIII in Rerum Novarum.

Research indicates that Catholic opponents perceived American socialism as a monolithic phenomenon, deriving their image from the European model of Marx and Engels. They believed that the vast majority of socialists were atheistic enemies of the Church, who would abolish private property in capital, destroy the family, promote free love and impose Godless education on children. Socialism demeaned the dignity of labor and would result either in anarchy, on the one hand, or in a centralized, repressive State on the other.

Many socialist writers tried to avoid confrontation with the Church. They claimed that socialism was simply an economic system and denied that it opposed religion or favored "free love." They claimed that socialism was "Christianity in practice," or at least that religion was a "private matter" for socialists and that family life would flourish in a socialist economic regime. Other, more doctrinaire socialists, however, defended socialist opposition to organized religion; they proclaimed that they based the marriage relationship on "love," rather than on legal technicalities or economic necessity. They charged that the Church was a lackey of capitalism, that the politically ambitious hierarchy extorted large sums from Church members, opposed learning and fostered spiritual and economic slavery. Their view of the Church was equally monolithic.

Both sides intensified their efforts during the years of social and political ferment in America before 1912. In the presidential election that year, Debs, the socialist candidate, received over 800,000 popular votes. Almost immediately the socialist movement began to decline, although many churchmen continued to regard socialism in America as a significant threat until the Social Democratic Party split in 1917 on the issue of whether or not to support the war effort.

The American socialist movement entered the 1920s diminished in numbers and energy. The growing peril of Bolshevism and obvious American socialist impotence distracted the American Church's attention from what it no longer considered a threat. Direct Catholic-socialist confrontation almost ceased. Even in the early part of the

Depression, when American socialism regained temporary momentum, Catholic writers and preachers generally ignored the American movement, although they frequently emphasized that Bolshevism, later Communism, was only a later manifestation of scientific socialism and opposed it for the same reasons. (Communism is a topic outside this project's scope.)

However, socialist speakers and writers in the 1920s and 1930s continued, on occasion, to attack the Church although in a different manner from the earlier period. Except for the most radical segment of the movement, the Socialist Labor Party, the few remaining publications in the socialist "mainstream" offered much more sophisticated opposition to the Church than before. No longer primarily concerned with gaining or keeping Catholic working people for socialism, they now appealed mainly, though not exclusively, to an elite readership of middle-class intellectuals who now comprised the majority of American socialists. Many socialist publications increasingly resembled the liberal press which also considered the Church reactionary, anti-democratic and anti-intellectual.

Together with liberal magazines like The Nation, socialist periodicals gloried in the savage persecution of the Church in Mexico in the 1920s. In the 1930s, they pointed to Catholic support for Mussolini and Franco, the corporatism of the encyclical Quadragesimo Anno and Fr. Coughlin as evidence of the Church's reactionary nature. Catholic speakers and writers frequently responded to these charges, but rarely to socialist publications or writers as such.

By 1945 "democratic socialism" in Europe and in the U.S. had shed or modified some features which the Church had earlier condemned. While continuing to oppose scientific socialism, manifested in Communism, some Catholic writers discovered that "milder" forms of socialism existed. At the same time many socialist thinkers were recognizing that the Church was not entirely a reactionary monolith, but that some Catholics were a strong force for peace and social justice. At the dawn of the era of Mater et Magistra and the Second Vatican Council, and facing a common, more genuinely monolithic enemy, there was real hope that relations between American Catholics and American socialists would no longer be uniformly hostile.

Since the study deals with mutual public perceptions, I have utilized journalistic sources almost exclusively--newspapers, magazine, pamphlets and books meant for the general reader. Since I want to focus on the American setting for this debate, I have confined myself to American authors and editors and to foreigners who dealt specifically with the American situation and published in English in America. Articles and essays in secular journals are included, but to a much lesser extent than material in Catholic and socialist publications.

I have tried to avoid condemning or justifying either side. Both made valid points in the course of the long debate. Both often made the common mistake of battling a phantom. Robert Doherty's thesis that the struggle before 1912 was primarily an

institutional contest between a socialist party striving for political power and a Catholic Church striving for enhanced respect in the larger community, has some validity, but the ideological factor was of over-riding importance. The struggle was for "minds and hearts," as much as and probably more than for votes and "respectability." Sophisticated antagonists on both sides recognized that it was part of the greater international struggle between Catholicism and socialism although many of the Catholic antagonists failed to see that the majority of American socialists were, at best, modified Marxists, and many were not Marxists at all. At the same time, many non-Marxist socialist apologists failed to recognize that outside of certain doctrinal essentials, there was no single "Catholic" opinion in matters of reform.

by Rev. Raymond Joyce, Graduate Student
Department of History
University of Oklahoma

Archives

The Archives of the Archdiocese of Boston

Since January of 1978, the Archives of the Archdiocese of Boston has been engaged in an active effort to arrange and describe its manuscript and documentary collections and to make those collections available for research. Prior to that time, there was only a vague realization of the nature and value of diocesan records: church officials knew that the archives would probably be of interest to researchers but, in the absence of any detailed knowledge of what the records were, any extensive use of them was difficult, if not impossible.

Prompted by a number of factors (not the least of which was a chancellor personally interested in history and genealogy), the archdiocese applied for and received a number of grants to support the hiring of a professional archivist to identify the archival holdings and make them available. The largest grant came from the national Historical Publications and Records Commission, with additional support from the Boston Globe, the Raskob Foundation, the Riley Charitable Trust, the local Permanent Charity Fund and the Knights of Columbus. An Archives Advisory Committee was appointed, the writer was hired as Archivist, and work began.

The first requirement was than an inventory be taken of the records held in the three basement rooms in the chancery building. Archival collections had accumulated in these rooms over the years and, although efforts had been made to keep records from the same offices together physically, there had inevitably been a great deal of scattering. A few records of parishes and diocesan institutions had been deposited there for "safe-keeping." Every volume and filing cabinet drawer was examined so that related materials could be grouped together ("on paper" if not in actual fact). The record groups and series gradually emerged and form the basic structural divisions of the collection. Work could then proceed on preparing more de-

tailed guides and finding aids for particular portions of it. Researchers will find a number of these of special interest.

Although the Boston diocese was erected in 1808, the material in the archives is concentrated heavily in the 20th century. Dating from the episcopate of William Henry Cardinal O'Connell (1907-1944), these records are the product of the financial, personnel and general administrative control systems put into effect in the archdiocese by O'Connell. Church administration in Boston for most of the 19th century had been a relatively informal matter. Like the other great "manager-bishops" of American Catholic history (the McQuaids, Corrigans and Mundeleins, for example), O'Connell devoted considerable attention to strengthening internal diocesan administration. A vast body of records was generated in the process: records that were originally created to accomplish some specific, functional purpose, but that are now of interest to researchers for other, secondary reasons.

The most important series of records of this kind in the archives at Boston is the collection of the chancery's parish correspondence files from 1907 to the present. These files have been processed for the period 1907-1950 and occupy 63 linear shelf-feet. They present a detailed picture of the activities of more than 300 parishes in this period. The chancery was kept informed of every aspect of parish life: missions, bazaars, festivals, the meetings of parish organizations, school matters, etc. Since any parish expenditure over \$100 had to receive the explicit approval of the archbishop, financial matters are very well documented. The establishment of new parishes and the construction of churches, schools and convents are also visible. The activities of ethnic parishes are detailed. Although these files are purely administrative in origin, their contents support precisely the "history-from-the-bottom-up" approach now being adopted by many Catholic historians.

Similar to these parish files is the collection of chancery-institution correspondence files, which have been arranged for the same period, 1907-1950, and occupy 15 shelf-feet. These contain records of official correspondence with charitable, educational, and social service institutions and agencies of the archdiocese: grammar and secondary schools, colleges, houses of religious orders, hospitals, orphanages, homes for the aged and destitute, retreat houses. As with the parish files the research potential of this collection goes well beyond the purely routine aspects of diocesan administration to include rich information on the entire fabric of local Catholic life.

The research projects that have used the archives in the past suggest the breadth of subjects that can be profitably explored in its collections. A study of the development of the parochial school system (never as strong or an actively encouraged in Boston as in other places) has relied heavily on the parish correspondence files. A number of doctoral dissertations on the role of Catholic charitable and social welfare agencies are now in progress. The ethnic parishes



of the archdiocese (particularly Italian and French) have received attention; one would wish that equal study would be given to German and East European groups. Although Catholic lay organizations such as the Knights of Columbus and the League of Catholic Women have been investigated, much more remains to be done.

For all the records related to the 20th century in the archives, the 19th century should not be overlooked. Although few papers survive from the tenure of Boston's first bishop, Jean Cheverus (1808-1823), his successors--Benedict J. Fenwick (1825-1846), John B. Fitzpatrick (1846-1866), and John J. Williams (1866-1907)--are well represented. These men maintained official diaries and journals at a time when all of diocesan administration was concentrated largely in the hands of the bishop himself. In addition, the archives has prepared detailed calendars and indexes for the Fenwick and Fitzpatrick papers; a similar calendar for the Williams papers is now in progress.

The archives of the archdiocese of Boston will continue its efforts to arrange its records so that they may be readily used by researchers of all kinds. In this, it takes its place in the growing archival "movement" in the American Catholic church, especially among diocesan archives. Researchers are encouraged to use the records at Boston in their attempt to describe the Catholic experience in this country. Even more important, they are urged to support the growth of diocesan archival programs elsewhere.

by James M. O'Toole
Archivist
Archdiocese of Boston

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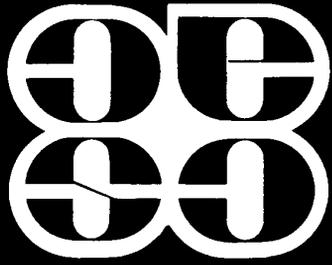
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