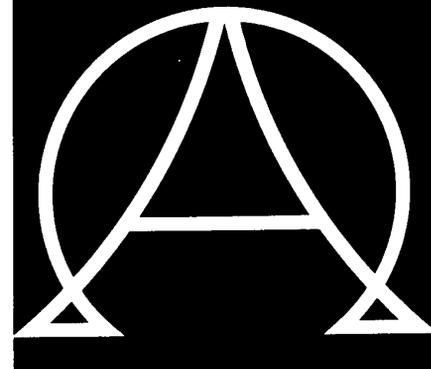


American Catholic Studies Newsletter



Volume 3, Number 2, Fall 1977

From the Editor's Desk

This past summer we conducted a subscription drive among various societies and achieved very good results. We also brought the subscription list up to date. The result of our efforts means that we now have 390 paid subscriptions. We are always interested in new subscribers so pass the word by sharing your newsletter with someone else. If for some reason you have not received past issues of the newsletter, please let us know; occasionally they get lost in the mail due to the special handling of bulk mailing items. One final note--if you have some news you wish to share with the readers of the newsletter, please mail it to us and we will see that it is published.

Society of American Archivists-- Workshop

The University of Notre Dame Archives hosted a workshop Aug. 8-11 run by the Society of American Archivists and co-sponsored by the Society of Indiana Archivists on the handling of historical records. The workshop, which served as a pilot program for similar Society of American Archivists' sessions to be held at different locations across the country during the next year, was designed to acquaint newly-appointed archivists with the fundamentals of the archival profession.

Participants, including several archivists for religious communities and Catholic colleges, were briefed on the history of archival administration in this country and Europe, and introduced to basic archival terminology and techniques used in the preservation and processing of historical documents. Attention was also directed toward ways in which the archivist can publicize his or her holdings and make them available to researchers. Activities during the week included tours of the University of Notre Dame archival facilities and the new Archives Center of the Indiana Province of the priests of the Congregation of Holy Cross. Information about future workshops can be obtained by writing to Tim Walch, Associate Director, Society of American Archivists, The Library, P.O. Box 8198, University of Illinois at Chicago Circle, Chicago, Ill. 60680.

Training Workshops for Archivists

The Leadership Conference of Religious Women and the National Historical Publications and Records Commission are sponsoring a series of basic training workshops for religious archivists. These programs, to be held at four sites around the country, will be based on the survey manuals developed by the Society of American Archivists. While the workshops will be of professional quality, they will be for archivists who have had little or no training in the field. The schedule is as follows: Nov. 14-18, San Antonio; Dec. 4-8, Dayton, Oh.; Jan. 8-12, 1978, San Rafael, Calif.; Feb. 2, 1978, Jamaica, N.Y. For more information write Sr. Evangeline Thomas, C.S.J., LCWR Archives Workshops, 148 North Oakdale St. Salina, Kan. 67401.

Bureau of Catholic Indian Missions

Marquette University has acquired the records of the Bureau of Catholic Indian Missions. This collection, one of the most important in the country for the study of the American Indian heritage, dates from 1874 to the present and contains over 400 cubic feet of material. It touches on such areas as religion, education, Congressional politics and local reservation affairs. The correspondence files alone comprise 150 cubic feet of material.

Centennial History of the Peoria Diocese

The Good Work Begun is the title of this work by Alice O'Rourke, O.P. The study includes numerous illustrations plus an index and is available from the Diocesan Chancery Office, 607 N.E. Madison Ave., Peoria, Ill. 61603 at \$6 for hard cover and \$3 for soft cover.

Indiana Catholicism

The Catholic Church in Indiana 1686-1814 is the title of a study done by Msgr. John J. Doyle. Comprising 117 pages, the book is available at \$3.50 a copy from The Criterion/P.O. Box 174, Indianapolis, Ind. 46206.

The Maryland Jesuits 1643-1833

This is the title of a new study done by several scholars and edited by R. Emmett Curran, S.J. Richly illustrated and competently done, this book is available from the Maryland Province of the Society of Jesus, 5704 Roland Ave., Baltimore, Md. 21210, for \$10.

Catholicism in Hawaii

Faith in Paradise is the title of a pictorial history which celebrates the 150th anniversary of Catholicism in Hawaii. The book aims at the general reading public and includes many previously unpublished photographs. It is available from the Daughters of St. Paul for \$7.50.

The Cause of F. B. Kenkel 1863-1952

Harvey J. Johnson, director of the Central Bureau, CCUA, is collecting materials on F.P. Kenkel (1863-1952) concerning the introduction of this layman's cause in Rome. Kenkel's long career in Catholic journalism (1895-1952) and as director of the Central Bureau, Catholic Central Union (Verein) of America, editor of Social Justice Review (1908-1952) and work for social reform was ably treated by Dr. Philip Gleason of Notre Dame University in The Conservative Reformers (1968). Kenkel's involvement in numerous activities over a half century makes it possible that other files of correspondence, etc., may exist, which are not in the Notre Dame University Archives or in the Central Bureau, CCUA, Archives. Harvey Johnson would appreciate information and knowledge of Kenkel papers or correspondence in private collections, libraries, archives, as well as information from those who may have known Dr. F.P. Kenkel personally. Mr. Johnson can be contacted at the Central Bureau, CCUA, 3835 Westminster Place, St. Louis, Mo. 63108.

Archdiocese of Boston

The archdiocese recently received a grant from the National Historical Publications and Records Commission to hire a professional archivist to develop an archival program for the records of the archdiocese.

Beginnings--Paulist History

The office of Paulist history and archives, under the direction of Lawrence V. McDonnell, C.S.P., has recently published a newsletter. It contains informative material on the history of the Paulists and recent developments in the Paulist Archives. Father McDonnell has recently completed the arranging and calendaring of the papers of Walter Elliott and Alexander P. Doyle. Information on the newsletter can be obtained from Father McDonnell at the Paulist Archives, 415 W. 59th St., New York, N.Y. 10019.

The Catholic Worker and Dorothy Day

Marquette University sponsored a two-day symposium on Nov. 8 and 9, 1977 to commemorate the 80th birthday of Dorothy Day. The symposium was highlighted by the public presentation of the Catholic Worker papers housed in the Marquette University archives. Robert Coles delivered the principal address of the symposium.

The American Catholic Tradition--A Reprint Collection

In December 1977 Arno Press will publish The American Catholic Tradition, a reprint collection of 49 volumes which are reflective of the life and culture of the American Catholic community. Jay P. Dolan served as the advisory editor for this collection and was assisted by Paul Messbarger and Michael Novak. This collection is especially valuable for libraries since it contains many valuable books which have been out of print for years. Those interested in receiving the brochure explaining the collection and its various titles should write directly to: Arno Press, Three Park Ave., New York, N.Y. 10016.

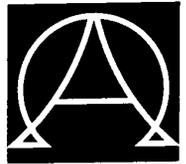
Center for the Study of American Catholicism

During the past year the University of Notre Dame established a Center for the Study of American Catholicism. Recently Jay P. Dolan was appointed as the director of the center. In addition to the newsletter in American Catholic Studies, the center sponsors a variety of other activities:

The American Catholic Studies Seminar--this is held at the University of Notre Dame during the academic year; papers presented at these seminars are published in a working paper format and available to the public for the cost of mailing.

Research Travel Grants--these grants are available to assist scholars who wish to use the facilities and resources of the Notre Dame Library and Archives, in particular their collections of Catholic Americana. The awards of the travel grants will be announced three times a year--on the first of December, March and June. Requests for travel grants, not to exceed \$400, must be submitted three weeks in advance of the respective announcement date. This past summer travel grants were awarded to James Hennessey, S.J., of Boston College; Esther J. MacCarthy of Emmanuel College; Robert F. McNamara of St. Bernard's Seminary; and James W. Sanders of the City University of New York.

Notre Dame Studies in American Catholicism--this is a publication series inaugurated in conjunction with the University of Notre Dame Press. An annual competition is held each year to select the best book-length manuscript for



publication in the series. The award for the year 1977 was given to Joseph F. Gower and Richard M. Leliaert, editors, The Brownson-Hecker Correspondence. This collection of correspondence will be published by the University of Notre Dame Press in 1978 and will cost \$20. The deadline for the 1979 award is Oct. 1, 1978.

Persons desiring more information on these activities should write to Jay P. Dolan, Center for the Study of American Catholicism, Memorial Library 1109D, University of Notre Dame, Notre Dame, Ind. 46556.

Working Paper Series

Series one, spring 1977, comprises the following papers: A.J. Kuzniewski, S.J., Wenceslaus Kruszkza and the Fight for a Polish Bishop; K.N. Conzen, The Foundations of a Rural German Catholic Culture: Farm and Family in St. Martin, Minn. 1867-1915; M.R. Wolfe, Aliens in Southern Appalachia: Catholics in the Coal Camps, 1900-1940.

Series two, fall 1977, comprises the following papers: J.A. Colemann, S.J., American Catholicism and Strategic Social Theology; P. Carey, A National Church: Catholic Search for Identity, 1820-1829; J.W. Sanders, 19th Century Boston Catholics and the School Question. This series of papers will be available in December 1977.

Anyone interested in these papers should send \$1 for each series of papers (i.e. \$2 if you wish both series) to Jay P. Dolan, Center for the Study of American Catholicism, Memorial Library 1109D, University of Notre Dame, Notre Dame, Ind. 46556.

Personal Notices

Petro B.T. Bilaniuk of Toronto, Canada has written the first volume of Studies in Eastern Christianity.

Christine M. Bochen of Nazareth College of Rochester, N.Y. is studying the conversion narratives written by 19th century American converts to Catholicism.

Martin J. Brabeck, S.J. of Mount Saint Mary's College in Los Angeles recently completed his dissertation at Catholic University on "The Role of the Catholic Layman in the Church and American Society as seen in the Editorials of Commonweal Magazine."

Francesco Cordasco has recently published two bibliographies. One is entitled Immigrant Children in American Schools and the other is A Bibliography of American Immigration History; both are available from the Augustus M. Kelley Publishers in Fairfield, N.J.

Michael J. DeVito recently completed a study of The New York Review 1905-1908; it was published by the U.S. Catholic Historical Society in 1977.

Charles B. Elston has been appointed head of the Department of Special Collections and University Archives at Marquette University.

Barnaby Faherty, S.J., with Madeliene Oliver, is working on a study of the religious origins of Black Catholics in St. Louis.

Robert J. Fauteux of the Program in American Studies at the University of Minnesota is offering a course in "The Catholic Experience in America."

D.A. Gerber of the History Department of S.U.N.Y.--Buffalo, N.Y. is working on the origins and early development of pluralistic society in Buffalo.

Esther MacCarthy, S.N.D. of Emmanuel College recently completed a dissertation at Stanford University on the "Issues of War and Peace in Major National Catholic Publications, 1914-1946."

Randall Miller of St. Joseph's College in Philadelphia recently published an article, "Black Catholics in the Slave South: Some Needs and Opportunities for Study," in Records of the American Catholic Historical Society, Vol. 86, (1975). He also delivered a paper at the October meeting of the Association for the Study of Afro-American Life and History on "All God's Children: Black Catholic Slaves in the Old South."

Albert Raboteau of the Afro-American Studies Program at the University of California in Berkeley has completed a book on Slave Religion: The Invisible Institution in the Antebellum South; it will be published by Oxford University Press in 1978. He is currently working on the topic of religion in the Black Catholic community.

Lawrence Scrivani, S.M. of Chaminade College in Honolulu, Hawaii is organizing an archival collection which includes material on St. Louis College in Hawaii and the Brother Bertram Collection of documentary photos on Hawaii subjects in general and on Catholic life in particular from 1885 to 1905.

Jeffrey Smith of Creighton University is completing a study of the life of Father John Markoe, an inner city apostle in the Black community in St. Louis and Omaha.

Silvano M. Tomasi and Edward Stibili have written an annotated bibliography on Italian-Americans and Religion, published by the Center for Migration Studies.

Dissertation Research

James T. Connelly, "Neo-Pentecostalism: The Charismatic Revival in the Mainline Protestant and Roman Catholic Churches in the United States, 1960-1971." (Ph.D. thesis, The University of Chicago, 1977).

Précis

In April, 1960, the Reverend Dennis Bennett, an Episcopalian pastor in a Los Angeles suburb, announced to his parish that he had been baptized in the Spirit and that he

spoke in tongues. The ensuing uproar that followed upon Bennett's announcement led to his resignation and an investigation by a special commission appointed by the Episcopal bishop of Los Angeles. The publicity surrounding the Bennett case also brought to light the existence of a neo-pentecostal or charismatic movement in the mainline Protestant denominations in the United States.

The report submitted to the Episcopal bishop of Los Angeles by his special commission in 1960 was the first in a series of such reports that would be produced by ecclesiastical committees as the institutional church sought to understand and evaluate the growing charismatic movement in the 1960's. By the end of 1971, three Episcopal bishops, the leadership of the International Order of St. Luke the Physician, the Council of the American Lutheran Church, the Commission on Theology and Church Relations of the Lutheran Church--Missouri Synod, the General Assemblies of the United Presbyterian Church and the Presbyterian Church in the United States and the American Catholic Bishops Committee on Doctrine had all passed judgment on the charismatic movement within their respective constituencies.

The twelve years, 1960-1971, may be seen as the apologetic phase of the charismatic movement when it sought to establish its right to exist as a force for renewal within the mainline churches and resisted the secessionist impulse. The judgment passed on the movement by church authorities was not unanimous. Episcopalian and Lutheran authorities, acting in the first half of the 1960's, focused on speaking in tongues and were inclined to see the charismatics as disruptive of good order and falling away from orthodox belief. The Episcopal Bishop of California, James A. Pike, called the movement "heresy in embryo" in a 1963 pastoral letter.

By the end of the 1960's, however, the studies of Luther Gerlach and his associates, Virginia Hine and Kilian McDonnell, had shown that speaking in tongues need not be pathological behavior. McDonnell and Edward O'Connor published positive theological appraisals of the movement which influenced the cautious but favorable statement on the Pentecostal Movement in the Catholic Church by the Catholic Bishops Committee on Doctrine in 1969.

This statement signaled a new attitude toward the movement on the part of officials in the mainline churches. In 1970 and 1971, the general assemblies of the two largest Presbyterian bodies in America decided that with certain qualifications the charismatic movement was compatible with Presbyterian belief and practice. The rejuvenation of Redeemer Episcopal Church, a failing inner-city parish in Houston that had become a charismatic parish with a communitarian life style, demonstrated the movement's capacity for corporate renewal and social commitment.

By the end of 1971 the most determined opposition to the charismatic movement was coming from the more conservative churches like the Missouri Synod which saw the movement's emphasis on religious experience as a threat to the primacy of the written word and rejected the strong ecumenical pull that the movement was exerting.

Thus, by the beginning of 1972, the four major theological traditions in Western Christianity, Anglican, Lutheran, Reformed and Roman Catholic, had all come to grips with the charismatic movement in the United States and had evaluated it. The movement had persisted in spite of early negative appraisals by Episcopalian and Lutheran authorities and its rapid growth would force a reappraisal in those quarters in the 1970's. Moreover, as a study of the cases which provoked the documents in the individual churches indicates, the charismatic movement had served as a vehicle for legitimating the discussion of religious experience in a period when such experience was likely to be held suspect.

Research in Progress

TRUSTEEISM: AMERICAN CATHOLIC SEARCH FOR IDENTITY, 1785-1860

by Patrick Carey
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Trusteeism was the most significant and widespread struggle within American Catholicism during the national period. Even though there are a few studies of the problem, there is no comprehensive history of trusteeism as it influenced national Catholic developments. Historians of American Catholicism have readily acknowledged the need for such an examination.

In the past, historians generally agreed that trusteeism was a manifestation of lay and clerical insubordination expressed in their attempts to control the temporal and sometimes spiritual welfare of the local congregations. This description relied almost exclusively upon the current episcopal perceptions and did not sufficiently examine other contemporaneous views of the problem. Such interpretations, moreover, identify trusteeism primarily with conflicts of authority and nationalism; they do not analyze the various other issues and questions involved in the contentions, nor do they study the harmonious lay and clerical experiences in the trustee system. These latter experiences reveal that trusteeism cannot be identified solely with dissensions.

Trusteeism was part of the American Catholic minority's experiment in congregationalism and was conditioned by European as well as American legal, cultural, political and religious experiences. Within this context, I have raised a number of questions to guide my study of the causes, course and consequences of the phenomenon.



The trustee system arose as a result of American laws. The Catholic experience of trusteeism, however, was a product of numerous other factors. How did the multi-national composition of the congregations and the European backgrounds of many Catholics condition their congregational experience? Were the structures and functions of the Catholic trustee systems particularly different from those in American Protestantism? Who were the trustees (i.e., their professions, education, status within the communities, social and ethnic backgrounds, etc.) and what segment of the population did they represent?

Various forms of legal incorporation of church property in the different states and the multi-ethnic composition of the congregations produced the great variety of trustee experiences. What other factors contributed to this diversity? Why were some experiences contentious and others harmonious? Why were there no major dissensions between the native American trustees of Baltimore and their bishops, while in Philadelphia the native Americans did conflict with their bishops? How and why did the trustees of European backgrounds differ from native American Catholics in their exercise of the trustee system? Moreover, how did their social, economic, political and ethnic backgrounds influence their conceptions of Catholicism in America and help to create different experiences of congregationalism?

Throughout the country during the national period numerous tensions developed between the trustees and their opponents (usually the hierarchy). What economic, political and ideological issues besides those of authority and nationalism supported and sustained the various conflicts? Since the hostilities emerged in almost every part of the country, was there a single underlying issue uniting the different local dissensions? How did the bishops as well as the trustees perceive the troubles between them?

Certainly a study of trusteeism would have to include an examination of Bishop John England's Charleston Constitution as one episcopal response to the trustee problem. That study could be enhanced by comparing his constitution to other episcopal responses to trusteeism: e.g., Bishop Henry Conwell's 1826 agreement with the Philadelphia trustees in New York.

An analysis of comparable experiences of the trustee system within Protestantism could also shed some light on the Catholic experiment. Other minority churches, particularly the Black Protestant Churches, experienced internal conflicts within their emerging congregations at the time. Are these experiences comparable and do they reveal a pattern that can help explain the Catholic quarrels?

Another line of questions emerges when the course of the trustee movement is considered. Why, for example, after the 1829 Baltimore

Council's declarations against many of the trustees' proposals, did the hostile debates continue until the late 1850's? What effect did Roman and papal participation have upon the trustees' movement? How did the vast immigration movement after 1830 influence the operation of the trustees' system and their campaign? What was the Protestant perception of these struggles and how did the "Protestant Crusade" affect the internal Catholic tensions?

A final series of questions relates to the consequences and meaning of the trustee experience. What positive and/or negative effects did trusteeism have upon the formation of the Catholic Church? In what ways did the trustees succeed in their goals and how did they fail? Does trusteeism represent an inherent and almost perennial struggle within American Catholicism to identify itself in relationship to American republicanism?

These questions, among others, arise from a preliminary investigation of the abundant sources of trusteeism. Lay and clerical trustees, bishops, other American Catholic laity and clergy, popes, Roman Congregations, and American Protestants produced numerous letters, pamphlets, newspaper articles, decrees, broadsides and position papers concerning the trustee experience. Like the sources of American Catholicism in general, these particular materials are difficult to find and analyze because they are located in various archives and libraries throughout the country, and because they are written in numerous languages--Latin, German, French, Spanish, Italian, as well as English. The lay, clerical and papal correspondence, as well as episcopal and papal decrees, are located in various diocesan archives and particularly in the files of the Congregation de Propaganda Fide in Rome (microfilm copies of which are found in the Archives of the University of Notre Dame). Many of the bishops' and trustees' views are also published in hundreds of pamphlets preserved in various libraries (primarily in Wilfred Parson's collection of pamphlets in the Georgetown University Library, the Woodstock Library, the Library of Congress, and a few private libraries in Philadelphia). The trustees' perceptions are found, moreover, in the minutes of their monthly meetings. When preserved, the minutes are usually located in the diocesan or parish archives.

Protestant and secular as well as Catholic newspapers also contain much information on the debates from differing perspectives. Protestant reactions to the trustee troubles are likewise available in numerous controversial tracts of the period. Since many of the trustee-episcopal disagreements were taken to the state legislatures, state papers have become important sources for analyzing the movement from the perspective of the church-state issues. Furthermore, since many of the charges and countercharges

of trusteeism eventually ended up in either mayoral or state courts, the various testimonies in the trials are significant materials to be studied.

Present examination of these sources tentatively suggests that the conflicts of trusteeism, in particular, are a part of the early American Catholic minority's internal struggle to accommodate itself to and define itself in the new world of American democracy. The dissensions were primarily those of conflicting perceptions of the extent to which Catholicism should be identified with republicanism. When viewed in this light, the lay-clerical rivalry can be seen as a minority's search for identity in a world foreign to its previous European experiences and traditions.

I have outlined some of these interpretations of the history of trusteeism in two forthcoming articles. "Two Episcopal Views of Lay-Clerical Conflicts, 1785-1860," will be published in the Records of the American Catholic Historical Society in October or November of 1977 and "The Laity's Views of the Trustee Movement, 1785-1860" will appear in the Catholic Historical Review probably in January of 1978. In the near future, I hope to publish a monograph on the history of trusteeism.

An Archival Prospectus

Thesis: Even if an archives of a Roman Catholic Religious Congregation meets every professional standard currently proposed for a competently administered archives in the United States, it will not meet the legitimate demands of the historians who will want to use such an archives.

What I propose is that the archivist of any religious community must be 1. an activist, and 2. an educator of community policy makers. Both of these duties will not be in the job description for most religious community archivists. But the communities need someone to educate and lead to an understanding the consequences of their archives program.

My major concern is that the current archival theory, developed in Prussia and Holland and taught throughout the United States, presumes that the essence of each institution may be observed through a survey of its records. Such records, carefully edited by a trained records manager or archivist, should reflect the development of policy, the planning, hopes and daily routine of the institution.

But religious communities, I believe, deal with the intangible: to give witness to the life of the Body of Christ, now on earth. What administrative records, dealing even with the development of community policy, truly give witness to the growth of the Body of Christ?

In my own community, the Indiana Province of the Congregation of Holy Cross, our archives are administrative tools. They are a selected, representative cross section of the files of the past Provincial Administrations since 1852. My community sent the first missionaries to Indiana in 1841. The original Frenchmen reached Notre Dame with a handful of Irish immigrant novices in 1842. In 1844 the University of Notre Dame received recognition from the State of Indiana, and in 1851 our French Superior General declared Notre Dame to be the Provincial center of the United States Province. We have had the fortune of preserving about 80 per cent of our administrative correspondence, and 90 per cent of the minute books of the various Chapters and Councils that met since 1844. But these documents do not give any more than a direct administrative picture of the works of the priests and brothers of Holy Cross.

Does a President/Superior of a college in Wisconsin or Cincinnati want more Brothers? Is there an alcoholic or homosexual among the religious teaching at the grade school in Brooklyn? Why will the assessment at Columbia Prep not be made this year? What are the probable consequences if we do not pay the interest on our \$60,000 loan? Will the Provincial Council approve the recommendations of the Director of Novices? Can the farmer/Brothers buy 40 lbs. of coffee at the inflationary price of \$4 just after Notre Dame was refused permission to build a new library because of its \$150,000 estimate?

These are the type of questions that are consistently dealt with by the various Provincial Administrations. In fact, the daily, routine concerns of the superiors of the various local houses clearly deal with fiscal, personnel and legal questions. Once a year each house will submit for approval the schedule of regular discipline, the exercises that stabilize a local community's times for prayer, meals, recreation and work. But even though this schedule reflects the daily schedule, it will only be an external sign. These schedules cannot tell us of the devotion of the community, either collectively or individual by individual. Being one myself, Pharisees have successfully lived within external standards before and after the birth of Jesus.

To word my concern in another way, what methodology enables an administrative archives to be used to discover the charism on the part of individual members of that congregation? It is the experience of my community that the Provincial and General Chapters assist in the growth of the community by approving past experiments that proved to work since the last Chapter. These experiments may or probably were not approved when the local communities started them. But they proved to work. Therefore, they were approved.

The local superiors, in my community, were supposed to write "chronicles" of the house. These diaries were to note the changes in lifestyle, the unusual apostolic venture, the change in the schedule, the inspirational visitor. But they were never kept in each house. Indeed despite attempts at discipline, most of the houses never tried. Those that did, again only gave a superficial notation as to who went where.

What we do not now have is documentation that will show: 1) what kind of preaching was done in word and deed, b) what kind of initiative was made to encourage community growth, both within the local house, and the surrounding neighborhood, c) what kind of effective attempts were made to enable individual religious to grow spiritually, intellectually and physically.

It is my limited experience, casually observing the attempts made by about 200 other religious communities, that their attempts do not have the ability to answer the types of questions I suggest above. But I propose that those questions, and others like them, are more to the point of our existence than the questions of fiscal, legal and external observance.

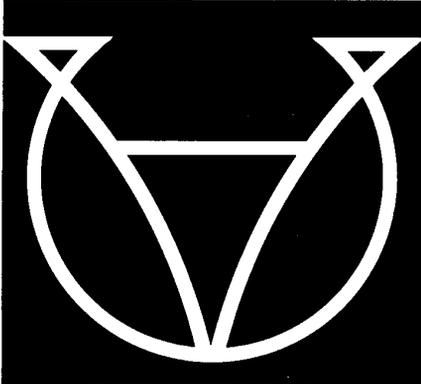
What I propose to do in my own community is to develop a three-fold program. First, as I suggested in my opening: educate the policy makers as to the glaring gaps we have in our holdings. This has been done so as to enable me to have the time and money to start two other programs: start a visitation program which will enable me to bring into the archives control documentation which will more clearly show what each religious is doing with his "non-assigned" time and who he is becoming. The second is the development of an oral history program.

This means that I must travel, and try to discover ways to encourage individual religious to sense their individual worth. Getting the time and money to do the first is more difficult than the effort to do the latter. We may be conceited, but as a community we are aware of our influence in this country. It just takes me a little time in each house to convince a representative sample of the community that what they have in their desks and files is of historical importance.

It is my hope that in this time of renewal of interest in roots and archives, major religious superiors and Chapters will give the money and time to develop an aggressive program of records and document recovery.

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