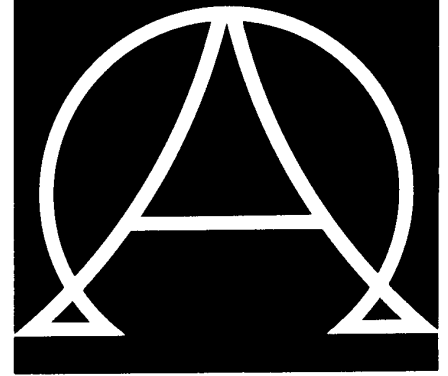


American Catholic Studies Newsletter



Vol. 3, Number 1, Spring 1977

From the Editor's Desk

With this issue the newsletter begins its third year. At present 400 copies of the newsletter are mailed out each spring and fall. We are hoping to increase our subscription list this year by publicizing the newsletter among the membership of selected societies. You can help by spreading the news and encouraging others to subscribe. The annual subscription cost is still \$2. If you have not renewed your subscription yet, please do so now.

Texas Catholic Historical Society

The second annual meeting of the Texas Catholic Historical Society was held in Dallas on March 4, 1977 in conjunction with the Texas State Historical Association. New officers of the society are President: Dr. Lawrence Kelly; Vice President: Kemper Williams; Secretary-Treasurer: Sister Dolores Kasner, O.P. The outgoing president, Dr. Karl Schmitt, presented a paper, "The Laity and the Clergy in the Late 20th Century." A panel session was held in the afternoon featuring the following papers: "French Education in Texas" (Rev. Barnabas Diekemper), "The Ursulines in San Antonio in the Early 1850s" (Catherine McDowell) and "San Antonio, 1869-1890, Incarnate Word Sisters in Texas Education" (Sister Rita Predergast).

U.S. Catholic Bibliography

The U.S. Catholic Historical Society has published a bibliography listing works published in 1976 pertinent to the history of the Catholic Church in the United States. Information on this bibliography and other publications of the society can be obtained by writing to: The Executive Secretary, U.S. Catholic Historical Society, St. Joseph's Seminary, Yonkers, New York 10704.

Information Service

ADRS Newsletter is the title of a bulletin published by the Department of Theology at Loyola University of Chicago. This newsletter, edited by R.F. Smith, S.J., contains a mountain of information on meetings, articles, books, audio-visual materials, research materials and sundry other items which touch upon religion. You have to see it to believe it. It is published quarterly and costs \$1.50 for each issue.

Rhode Island Catholicism

Dr. Patrick Conley and Matthew Smith have co-authored a very informative popular history of Catholicism in Rhode Island. The book, entitled Catholicism in Rhode Island: The Formative Era can be obtained by sending \$9.50 to: Catholic History, One Cathedral Square, Providence, Rhode Island 02903.

Black History Conference

The Pennsylvania Historical and Museum Commission will sponsor a conference on black history in Pennsylvania in the spring of 1978. While numerous sessions are being planned, the commission is particularly interested in receiving papers which investigate black migration to northern cities and subsequent settlement in the urban environment. Since the conference seeks to compare the urban experience of blacks with other ethnic groups and locations, papers need not deal with Pennsylvania. Papers may even deal with other ethnic groups or specifically compare the immigrant and black experience. Honorariums will be paid for all papers accepted for presentation. Please submit all proposals by September 30, 1977 to John Bodnar, Box 1026, Pennsylvania Historical and Museum Commission, Harrisburg, Pennsylvania 17120.

Symposium on the Catholic Church in the U.S.

On March 1-3 Holy Name College of Oakland, California and Prospective International, a research and communication center in Belgium, sponsored a symposium on the U.S. experience of being Catholic. Papers presenting views from the disciplines of history, sociology and theology were given respectively by David O'Brien, John Coleman, S.J., and Richard McBrien. International dimensions were treated by Bishop Samuel Ruiz-Garcia of San Cristobal, Mexico and Bishop Patrick A. Kalilombe of Malawi, Africa. About 60 participants, including bishops, educators, writers, and religious leaders discussed the implications of the papers. Special American and ethnic liturgies highlighted the activities of each day.

Prospective International, created in 1970, has sponsored Catholic symposia on various continents. This conference was the first in North America.

Master of Arts in the History of Christianity

The University of Notre Dame announces a program in the history of Christianity, leading to the degree of master of arts and preparing students for more advanced work on the doctoral level.

The program is interdepartmental in scope, drawing on the resources of various units of the university, particularly the departments of history and theology. For further information, write to: Rev. Marvin R. O'Connell, chairman Department of History, University of Notre Dame, Notre Dame, Ind. 46556.

Research Travel Grants to the University of Notre Dame

The University of Notre Dame Library and the University Archives have long been recognized for their collections in the history of American Catholicism. These collections are particularly rich in a number of areas: the Catholic press; the history of parish communities; literature, popular piety and the history of midwestern Catholicism; and the manuscripts of historical figures, organizations and European missionary societies. To expand and exploit these resources and to promote the study of American Catholicism the University of Notre Dame is establishing an archive/center for the Study of American Catholicism.

Under the auspices of this archive/center the University will provide small grants-in-aid 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. These grants are designed to defray the costs of travel for scholars who would benefit from short visits to the library. In general, such grants will not exceed \$400 to each scholar.

The awards of the travel grants will be announced three times a year--on the first of June, December and March. Requests for travel grants must be submitted three weeks in advance of the respective announcement date.

Further information and application forms may be obtained from:

Archive/Center for the Study of
American Catholicism
Memorial Library - Room 1109
University of Notre Dame
Notre Dame, Ind. 46556

Notre Dame Studies in American Catholicism

The University of Notre Dame Archive/Center for the Study of American Catholicism in conjunction with the Notre Dame Press has inaugurated a new publication series, the "Notre Dame Studies in American Catholicism." An annual competition will be held to select the best book-length manuscript for publication in this series. To be eligible for publication manuscripts must

be pertinent to the study of the American Catholic experience, past or present. Un-revised dissertations normally will not be considered. The series will have a social science emphasis and will not be limited to any one discipline in this area.

The annual deadline for submitting manuscripts is the first day of October. The announcement of the results of the competition will be made each year on February 1. The author of the manuscript selected for publication will receive a \$500 award as an advance on future royalties.

Those scholars interested in entering this competition should send one copy of their manuscript to:

Archive/Center for the Study of
American Catholicism
Memorial Library, Room 1109
University of Notre Dame
Notre Dame, Ind. 46556

American Catholic Studies Seminar-- Working Papers Now Available

Three sessions were held this spring at the University of Notre Dame American Catholic Studies Seminar. In February Dr. Anthony J. Kuzniewski, S.J. presented a paper on "Wenceslaus Kruszka and the Fight for a Polish Bishop." The March session featured a paper by Dr. Kathleen Neils Conzen on "Foundations of a Rural German-Catholic Culture: Farm and Family in St. Martin, Minn. 1867-1915." In April Dr. Margaret Ripley Wolfe presented a paper on "Aliens in Southern Appalachia: Catholics in the Coal Camps 1900-1940."

These papers will be published in a working paper format. Single copies of any one of the three papers or all three if you wish can be obtained by mailing \$1 (for postage and handling) to: Archive/Center for the Study of American Catholicism, Memorial Library, Room 1109, University of Notre Dame, Notre Dame, Ind. 46556. Henceforth all papers presented at the seminar will be available in this working paper format.

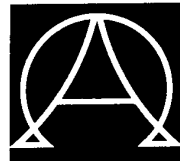
Personal Notices

T. William Bolts, S.M. is working with Benziger, Bruce and Glencoe on the publication (due in December) of his book which presents a new approach to American Catholic studies. This summer he will teach the American Catholic Experience course at Aquinas Institute, Dubuque, Iowa.

Francis J. Daly, S.J. is compiling a bibliography of American Jesuit history, 1805-1975.

Jay P. Dolan's book, *The Immigrant Church: New York's Irish and German Catholics 1815-1865*, will be published in a paperback edition by Johns Hopkins University Press. It will be available in September 1977.

Conrad L. Donakowski of Michigan State University is writing a social history of liturgy.



Bro. William Dunn, C.S.C., of St. Edward's University in Austin, Texas is studying the Knights of Columbus in Texas, 1952-1977.

Sr. Mary Ewens of Rosary College is researching Catholic attitudes towards American Indians.

John Huels, O.S.M. has published an article in Marianum, Vol. 38 (1976), "The Popular Appeal of the Sorrowful Mother Novena." It is based on his master's thesis done at the Catholic Theological Union in Chicago. He plans to publish the thesis and pursue further research on a biography of Father James Keane, the founder of the novena.

Ronald Isetti of St. Mary's College in Moraga, Calif. published an article in the November 1976 issue of Cithara entitled, "The Charter Myth of America: A Study of Biblical Symbolism in the Inaugural Address of the Presidents."

Rev. Lawrence V. McDonnell, archivist for the Paulists, is organizing the correspondence of Walter Elliott, C.S.P.

Annabelle M. Melville is currently completing work on a biography of Bishop William V. Dubourg.

Randall Miller of St. Joseph's College in Philadelphia is working on a study of Catholicism among planters and slaves in the American South. He also edited, along with Thomas Marzik, Immigrants and Religion in Urban America, a book of original essays on immigrant life which will be published by Temple University Press in May 1977.

Thomas G. Ryan of the University of Northern Iowa is doing research on 20th century voting behavior in Iowa.

R.F. Smith, S.J. of Loyola University in Chicago is studying contemporary liberal-conservative tensions in American Catholicism.

Richard S. Sorrell of Brookdale Community College in Lincroft, New Jersey is studying the French-Canadian experience in New England under the theme of Religion and Militant Survivance 1870-1930.

Susan Walton of Boston University is doing a dissertation on "The Catholic Church and Social Thought: Boston 1870-1930."

Archivist, University of Notre Dame

The University of Notre Dame announces a position available for an archivist. The University is seeking an experienced administrator to aggressively pursue the collection and processing of private papers pertaining to Roman Catholicism in the United States and to maintain the University Archives; fostering donor relations, supervising staff, and assisting in the development of the Center for the Study of American Catholicism.

Archivist holds a staff-level position in the University administration and reports directly to the provost. Salary, fringes and budget negotiable, consistent with background and experience.

Qualifications: graduate degree in history or related field, Ph.D. preferred; 5 years relevant experience, preferably including 2 years directing an archival program; demonstrated ability in innovative program planning; a sensitivity to the traditions of Roman Catholicism and some knowledge of materials relating to its development in the U.S.

Position available after January 1, 1978. Letters of application, including vita and names of references, should be submitted to Archivist Search Committee, Center for the Study of Man in Contemporary Society, University of Notre Dame, Notre Dame, IN 46556, by July 15, 1977.

Research Project

The following essay was written for the newsletter by Professor Kathleen Neils Conzen of the Department of History at the University of Chicago.

"THE FORMATION OF A RURAL GERMAN CATHOLIC COMMUNITY: FARM AND FAMILY IN ST. MARTIN, MINNESOTA, 1857 to 1915"

St. Martin, Minn. is a rural township located some 75 miles northwest of the Twin Cities on rolling, fertile land in the interior of Stearns County. First settled in the late 1850s by a mixture of Yankees and Germans, within 20 years it had become with its neighboring townships, an almost completely German and Catholic settlement, a character largely retained to the present. Historians have tended to ignore communities like St. Martin. The new wave of colonial community studies has yet to wash over 19th century rural America, while the older tradition of western history, preoccupied with Turnerian concerns for frontier egalitarianism, spared little particular attention to culturally distinctive communities. When the earlier generation of immigration historians gave any heed to the supposedly assimilated Germans, they, like their later counterparts in the "new" ethnic history, concentrated upon the more visible urban communities, nor did Catholic historiography until recently devote much analysis to the interaction of immigrant and church on the community level. Yet the quiet, uncharted history of communities like St. Martin is central to an understanding of the processes which fundamentally restructured rural communities, fueled urbanization, encouraged assimilation or ethnic cultural retention, and redefined the character of American Catholicism.

My current case study of St. Martin from the mid 19th to the early 20th century--the lifespan of its first generation--is thus both an attempt to recreate the lives and folkways of a little-known immigrant culture on its own terms and an essay in broader generalization. Concentration on a single community, while it poses inevitable problems for generalization, permits very detailed analysis of social trends within the context of the fullness of the local culture that generated them, thereby ideally raising interpretive issues which might otherwise be overlooked and which can then be tested in other settings. The specific focus of the study is upon the achievement of a cohesive and all-encompassing ethnic community in St. Martin and upon changes in that community and the life cycles of its members under the

impact of changing conditions of American life and the generational evolution of its immigrant heritage. Underlying the study is the assumption that the homogeneous ethnic community, once created by the logic of Familial, religious, and other values brought from Europe, and reinforced by relative physical isolation from non-German society throughout the period, acted independently to reinforce those values and filter its members' perceptions of their changing economic, social and cultural milieu.

Thus the study addresses such questions as who settled in St. Martin and why? What influence did their European backgrounds and possible motives for emigration have upon the subsequent histories of individuals and the community as a whole? How were the Germans of St. Martin able to achieve the ethnic and religious homogeneity of their settlement? What types of farming patterns did they evolve, and to what extent and how rapidly did such patterns constitute a positive adaptation to their new environment? How equitably were land and wealth distributed and were there major shifts over time? How stable was the population from generation to generation? Who left the community and what were their destinations? Who were the newcomers and how were they assimilated to local mores? To what extent was the inheritance and sale of land used as a conscious means of structuring the community, and how was land linked to the family? Did patterns of family structure and relationships change with succeeding generations in the township, and what were the factors influencing changes? What role did religion play in the community, and did the nature of its impact change? How was the community structured, formally and informally, through work exchange, kin networks, cooperatives, voluntary associations? Who were the community leaders? What were the areas of public decision-making and how were decisions reached? What were the social, economic, and political relationships with the outside world? What effect did they have on the ethnic community? What, in sum, explains the creation and character of an ethnic culture based upon a particular relationship between family, land and church? The study will conclude by assessing the impact of the triple threats of World War I, school language legislation and Prohibition on the township in the 1912-25 period.

Manuscript state and federal censuses between 1860 and 1905, coded separately for all households and all persons 15 and over for each census year, provide the basic core of data for computer analysis. The generosity of a local title and abstract company made it possible to compile a complete history of ownership, mortgages etc. for all land in the township. These data were used to reconstruct plat maps at five-year intervals, permitting information on land holdings to be added to the census-derived data sets; also added was tax assessment information and farm-level data from the agricultural censuses. The land transfer records were also separately coded to permit year by year documentation of trends in sales, mortgaging, inheritance, etc. A third set of data has been compiled, taking as its unit of analysis the intergenerational family and including not only census and land information

but material taken from biographical directories, vital records, and interviews conducted by the W.P.A. in the late 1930s. Other sources utilized thus far include federal records of land alienation, surveyors' field notes, two parish histories, and a series of studies conducted in the area by rural sociologists around 1950.

These linked data sets have permitted analysis of demographic trends in fertility, family and household size, marriage rates, family structure, life cycle change, persistence, etc., both for census year cross sections and for age- and settlement-year-specific cohorts. They have also formed the basis for a study of patterns of intergenerational land sale and inheritance. Analysis of the economic fortunes of the farmers is underway; so too is a trace of in-migrants back to their German home towns and of out-migrants to subsequent place of settlement. Future research will utilize both German and English language newspapers from nearby towns; county and church archives dealing with areas such as local government, civil and criminal court cases, welfare and poverty, education, and other social and cultural aspects of township life; and interviews with descendants of early settlers. My research thus far suggests that St. Martinites created a culture based upon distinctive patterns of land transfer, family structure, and persistence which encouraged cultural continuity and a continuing religious basis to community life, setting the township apart from individualistic models of frontier life and immigrant assimilation.

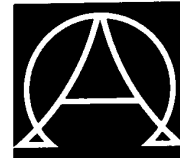
Dissertation Research

The following précis of a dissertation being completed in the Department of Theology at the University of Notre Dame, entitled "The New Apologetics of Isaac Thomas Hecker: Catholicity and American Culture," was submitted by Joseph F. Gower, St. Joseph's College, Philadelphia.

The point of this dissertation is to elucidate the meaning of the systematic theological programme of Isaac Thomas Hecker (1819-88) and to justify the claim that it represented the emergence of a "new apologetics" within the tradition of American Catholic religious thought. That Catholics in America were not only the bearers of an ancient theological heritage but also the forgers of a distinctive body of religious thought has not been fully appreciated. Primarily concerned with apologetical questions, their thought was structured by the religious and secular conditions peculiar to the United States.

This indigenous tradition unfolded on two levels. One was the highly conventional theological level on which the subjects of controversy remained very much the same as those first introduced by the reformers and responded to by the Council of Trent. Instead of creating a natural theology or discovering new evidences for the truth of Christianity, Catholic theologians here produced a denominational apologetic designed to prove the truth of Catholicism on historical grounds.

The genuinely distinct characteristics of the tradition show themselves on the second level of apologetical activity. Fully cognizant that the anta-



gonism between Protestants and Catholics was not simply a clash between rival creedal affirmations but a conflict as well over the social and political implications of those creeds, American Catholic defenders were compelled to confront the fierce objections to the Church by making a convincing case for the compatibility of Catholicism with American principles and institutions.

When Hecker entered the arena of religious controversy in the 1850s, an alternative mode of presenting the Catholic faith to the American people was introduced for he charted a modified course by formulating a positive, comprehensive apologetic tailored to the contemporary religious situation. It diverged from its predecessors by virtue of its unusual presuppositions, different method and new argumentation. With Hecker we have the beginning of a non-scholastic fundamental theology that is self-consciously American.

That Hecker's apologetical perspective was autobiographically grounded is a central contention of this study. A definite correspondence between his theology and the personal accounts of his journey to the Church is quite discernible. Under the influence of Orestes Brownson, he passed from a background in radical socialism to become a religious seeker among the New England Transcendentalists. Convinced that the Roman Church alone provided the adequate basis for societal reform and motivated by intense spiritual-mystical needs, he entered the Catholic Church. The importance of the Brownson-Hecker relationship is closely examined throughout the dissertation.

Infused with a missionary zeal, Hecker's program was intended to bring about the conversion of the Transcendentalists whom he viewed as indexing the dominant trajectory of American religious history. The revolt against the Calvinist doctrines of the extreme sovereignty of God and the utter depravity of man gave rise to an extravagant naturalism which indicated the demise of orthodox Protestantism.

Employing a philosophical method, Father Hecker faced the subjectivistic challenges he perceived in the theology of the Transcendentalists, particularly that of Ralph Waldo Emerson. Calculated as a corrective, his work was equally constructive while it focused on three main objectives: to interpret the divine immanence and transcendence, to advance a realist theory of knowledge, and to formulate a theological anthropology. Standing within a Romanticist horizon, Hecker fashioned an inner apologetic of the heart depicting the longings of human nature for union with the transcendent God. Then in existentialist terms he described the various attempts to ascertain the meaning of life concluding that God alone is our end and beatitude. But our innate capacity for God can be actualized only by means of supernatural contact which has been made possible through the free revelation of God in Christ--the Mediator--who has restored human nature and opened the path to its destiny.

A comparison of the two systems claiming to be the witness to and interpreter of the Christian revelation was Hecker's next step. Just as he made Christology dependent on his anthropological analysis, so too the latter provided the criteria for determining the true Church. Accordingly, the Church of Christ would be the one that best

satisfied the essential needs of our spiritual nature and the demands of reason. Arguing that the principle of private judgment disallowed an unerring teaching authority, Protestantism was also found deficient in its spirituality. On the other hand, the criteria were fulfilled by the sacramental system and authoritative dogmas of Catholicism. Therefore, the Catholic Church was judged to be the sequel of the Incarnation, the historical medium of divine communion.

Hecker's vision of the conversion apostolate was executed in his many initiatives as a pastor, preacher, journalist and apologist and was institutionalized in the Paulist Fathers (1858). Methodically building upon his anthropological insights, he elaborated a theology of grace in which the doctrine of sanctification was extended beyond the individual to embrace all aspects of life. In spelling out the socio-political implications of the Gospel, he affirmed the values of modernity and reconceived the mission of the Church in the 19th century. The opportunities of modern civilization were to be transformed into instruments of sanctification directed towards the establishment of God's Kingdom on earth.

This basic theological anthropology was carried even further in his explication of a Catholic theory of democracy. Besides dealing with the question of church-state relations, Hecker took up the issues of religious liberty and education. In addressing the American scene he went beyond the acceptance of the constitutional arrangement to insist that Catholicity was essential to the very survival of a democratic society. To the troubled European Catholics he recommended the American model as a means of effecting the renewal of religion and the regeneration of society. Through such reflections Hecker sketched out a political theology as the correlative to his fundamental theology.

Although some of these positions were underdeveloped, the overall significance of his original theological program is not unimportant. Isaac Hecker's religious thought signals a turning-point in the American Catholic tradition but also bears meaning for wider theological movements. In my research I have depended upon Hecker's books, sermons, lectures and articles in the Catholic World and have used the valuable manuscript collection of his diaries, letters, and notes in the Hecker Papers at the Archives of the Paulist Fathers, New York City. In addition his letters to Brownson Papers at the Archives of the University of Notre Dame have been most helpful.

Archives

Rev. Robert Callen, S.J., associate archivist at Marquette University, wrote the following description of the holdings of the University Archives at Marquette.

"SOCIAL CHANGE AND THE MARQUETTE ARCHIVES"

Even before 1961, Marquette was collecting material which would eventually become the Department of Special Collections and University Archives. But that year, Marquette asked Rev. Raphael Hamilton, S.J., author and historian, to organize the

University papers and begin to arrange several collections into the archives. As time passed, the basic collections began to form a theme in the archives, namely social change during the late 19th century and 20th century, and mostly the contribution of Catholic Church organizations and movements. With the papers of such collections as those of the National Catholic Conference for Interracial Justice, the Catholic Worker Movement materials, and the recent acquisition of the Ligutti papers, along with other collections, Marquette has emphasized the social, economic and religious thrust of collecting papers for the use of scholars and researchers interested in social change.

The largest collection of this type (230 ft.) are the papers of the National Catholic Conference for Interracial Justice. The national conference was organized in Chicago in 1958, at the time when the bishops of the United States made their statement on discrimination. Local conferences in many areas, 34 in number, had helped Catholics keep abreast of the racial question. But, it was time to organize on a national level and for the Catholic Church to promote and publicize the moral principles of racial equality. The papers include the story of the organization of the conference, including general correspondence, material of the files of the board of directors, of the executive directors, of the various committees, and of the conferences, workshops, and institutes, including the national annual conventions. Papers from affiliated organizations are contained, including papers of various diocesan involvements. Information on interracial justice is included in the material from international, national, state, and local areas. A large collection of books and periodicals, pamphlets, clippings and reports are available. Services and projects were organized and activities coordinated with a variety of religious groups to bring the clergy, religious, and laymen of all denominations to work together in the fields of health, education, employment and legislation. Papers relating to these concerns are in the collection.

The collection also includes papers from the Southern Field Service, covering its organization, correspondence, diocesan relations, and papers of their services and projects.

Project Equality, Inc. (60 ft.) originated as one of the employment services of the NCCIJ. Its aim is to assist blacks and other minorities on behalf of equal employment opportunities. Since 1971, Project Equality has been independent and is now supported by several denominations and by their sale of their Buyers Guide. The national office is in Kansas City, Mo.

Closely connected with these collections are the papers of Sister Margaret Ellen Traxler of the School Sisters of Notre Dame, who was the executive director of the conference, 1971-1974. Her own papers (32 ft. +), cover correspondence, speeches, and manuscripts. She has been and still is very active in the work of interracial justice, women's rights, and the poor and the imprisoned. Through her efforts, Marquette was able to become the depository for the papers of the National Coalition of American Nuns, organized in 1969 to

consider the responsibilities and concerns of women religious. Some of the early papers are already in the archives, and more are to come.

The Madonna Center Papers (20 ft.) were given to Marquette by the heirs of Mary Agnes Amberg, who was the very generous benefactor who built and maintained a refuge and counseling center for the poor of Chicago. The collection contains correspondence, financial accounts, papers concerning the activities of the social center, 1900-1950. This type of private institution endowed by a wealthy donor who herself participated in the work, in the hope of uplifting the indigent, began to be duplicated by city and county social works who offered many services which the private unit could not supply; the Madonna House closed about 1950. In the collection are descriptions of projects and programs to help immigrants adjust to their new country. Also included are papers of Miss Amberg herself, which throw light on the life of an early 20th century Catholic lay woman.

Social change in recent days includes the Council on Urban Life Papers (25 ft.). This Milwaukee Agency is funded through the Archdiocese of Milwaukee and United Way. The council is primarily a research and action organization, concerned with the social, political, and economic institutions which affect the lives and welfare of urban residents. The council has received national attention because of its aggressive involvement with issues related to the poor, minorities, unemployed, and underemployed.

A very significant collection (100+ ft.) is the Catholic Worker collection. Dorothy Day and Peter Maurin founded the Catholic Worker Movement in 1933, which would apply the Gospel's approach to cope with issues of poverty, war, unemployment, and social injustice. Its organ is The Catholic Worker, published in New York, widely distributed, and at its original price of a penny a copy. The Movement has directed itself to social issues and promoted in its writings and services, a Christian approach to agrarian change, the economic war between different classes, and the cause of peace and justice among all peoples. Basically, it is a lay group which through soup kitchens, communal farms and houses of hospitality, speaks of its teachings. This collection spans 44 years and includes the personal correspondence with Dorothy Day (which letters are restricted in order to preserve the writers' confidentiality). The original manuscripts of her books and articles are included.

There is such material by and about Peter Maurin--his works and his journal and a biography by Dorothy Day about Mr. Maurin. Stanley Wisniewski was associated early with the Catholic Worker Movement and continues to assist in the operation of the Catholic Worker Farm at Rivoli, New York. His papers are also deposited in the Archives and include letters and his manuscript on the history of the Catholic Worker Movement. Other material of outstanding Catholic Workers and editors of the paper include Ammon Hennacy, Deane Mowrer, Pat and Kathleen Jordan and Arthur Sheehan. Papers from the communal farms and the houses of hospitality where the poor are welcomed as guests, are included. There is a wide sampling of books and articles from and about the Movement and Dorothy Day.



Finally, there are many pamphlets and clippings from various other groups, dealing with the area of Catholic Worker interests. Each year more material is being added to the collection, especially by Dorothy Day and Stanley Wisniewski.

The Catholic Association for International Peace was founded in the 1920's and continued until 1970. It was a committee of the National Catholic Welfare Conference, and its aim was to promote "the peace of Christ in the kingdom of Christ", by bringing about the establishment of an international body with power to settle international disputes without an appeal to arms. These papers (45 ft.) deal with the annual conference, and their reports, material about other activities of the Association and its committees and sub-committees, and its correspondence. Pamphlets and news releases from this organization are also included, and other material originating from the organization. A similar small collection are the papers of the Catholic Conference on Industrial Problems, including papers of Edward Marciniak, president of the group.

Social change involves the work for the handicapped. Within the last quarter century, there has been a great change for the better, in helping these persons. After World War II, the Marines began working with the physically handicapped veterans and sought to get jobs for them. President Truman established the President's Committee on Employment of the Handicapped in 1946. Gradually, the group expanded to include other than Veterans and the physically handicapped. Papers (70+ ft.) of this official organization of the Federal Administration are deposited at Marquette. In addition, there is an extensive series of correspondence from the staff of the committee, and in this correspondence there is a story of the growth, expansion, and development of their goal of rehabilitation and procurement of jobs for the handicapped. Promotional activity of the committee, such as the "National Employ the Handicapped Week", the Annual Meeting, the "Handicapped American of the Year" and the "Employer of the Year" Award are recorded. Minutes of meetings, reports of the various committees, bulletins, and news releases connected with the projects of the committee are included. Speeches and articles, often in their original transcripts are there. Most of the pamphlets and memoranda of the committee are available. There is considerable collection of items from other organizations here in America and throughout the world on rehabilitation and the efforts for employment of the handicapped.

In another direction, the social change includes the rural life effort. Quite recently, Monsignor Luigi Gino Ligutti, who was the distinguished pioneer of the National Catholic Rural Life Conference, and an international leader of the Catholic agrarian mission, gave his papers to Marquette. In 1948, Msgr. Ligutti was appointed permanent observer of the Holy See to the United Food and Agricultural Organization of the United Nations. His papers include his work in the United States before 1948, and then his works and labors in Rome, on behalf of the Church to assist the effort for rural improvement and concern for food supply. This collection (80+ ft.) has not yet been processed.

The story of the development of Communism as a political force and people's reaction to it, is definite part of social change. Joseph R. McCarthy, elected to the United States Senate from Wisconsin, 1946-1957, was very much a part of identifying the Communist threat during those years. Speeches, reports, and clippings are included. Senatorial and Congressional Reports of various related committees are also in the collection. Many books about Communism and political views from the senator's office are with the papers. All of these papers are at present sealed. In the same area, the Marquette Archives include the papers (60 ft.) of Charles J. Kersten, Milwaukee attorney and congressman. He was a chairman of the Select Committee on Communist Aggression, and a consultant of the White House staff under President Eisenhower. Kersten papers are available and include correspondence, reports, and memoranda related to his work in Congress and as a staff consultant. His papers give scholars an approach to the study of anti-Communist activities in the post-war years.

John L. Hammond and his wife Barbara were social critics and by their historical research and publications about economic reforms of the 19th century, they are well known. The archives contains some papers of the Hammonds, which include a series of 160 notebooks, largely in Mrs. Hammond's handwriting, containing the notations and citations of the Hammond books and pamphlets. In addition, there are many scrapbooks, filled with book reviews and critical essays from the Guardian Manchester, for which John Hammond wrote regularly. There are also many clippings during both world wars. Also with these papers, a good part of the Hammond Library was purchased for the Marquette Library.

Radio and television entered communications during this century and both changed the world, and in turn they themselves were changed during this time. The Don McNeill collection was given to Marquette by Mr. McNeill, a Marquette alumnus who was for many years the Master of Ceremonies of the ABC radio and television program, "The Breakfast Club" (70 ft.). Correspondence, outline of scripts, scripts themselves of the programs, features of each program, etc. are available. Publicity, advertising, and financial considerations some of McNeill's personal papers and awards are also included. The program ran five days a week

Complete the form and mail together with a check for \$2 made payable to the Newsletter to:

Dr. Jay P. Dolan
Department of History
University of Notre Dame
Notre Dame, Ind. 46556

Name _____

Address _____

Affiliation _____

Current Area of Research _____

from 1933 to 1968. There are many video tapes as well as radio tapes, a good collection of clippings, pictures and scrapbooks, which gives an idea of the mores of the depression, World War II and post-war American people.

Citizens for Educational Freedom (10 ft.) is a private organization seeking to secure the civil rights of parents in the education of their children, and to publicize the importance of freedom, equality, diversity and democracy in education. It began in 1959 and flourished in the 1960s. The archives here contain the files of the Wisconsin Office of the organization, (10+ ft.).

Two major manuscript collections include the Houghton and Tolkien manuscripts. Elizabeth W. Houghton was a bibliophile particularly interested in first editions and rare issues of books by literary persons of the early 20th century. As background for books, she often added manuscripts by their authors. The manuscripts number about 500 pieces, original manuscripts of literary works and correspondence, including holographed letters and some typed but signed. The number of authors is 26, including Rupert Brooke, Louis Bromfield, Alfred Coppard, John Drinkwater, Wilfred Gibson, Siegfried Sassoon, Edward Marsh and Lascelles Abercrombie.

The second manuscript collection includes the holographs of three novels of J.R.R. Tolkien, The Hobbit, Farmer Giles of Ham and Lord of the Rings. The Marquette collection holds the work

papers of these three works: the holographs, the typescripts with the author's corrections, and the galley sheets with further holograph corrections. There is also an unpublished work in Tolkien's caligraphy with water color illustration and with the title, "Mr. Bliss." Finally, this collection contains some periodicals produced by Tolkien enthusiasts and other studies about his writing.

These collections show the central thrust of the Marquette acquisition policy, that is towards social concern and development in the Catholic Church and outside of it. There are more than 30 other collections. These papers include papers of: John O. Riedl, philosopher and educational advisor to the Occupied Germany, 1946-1953; Rudolf Morris, sociologist and German political commentator; Michael Collins, Irish revolutionary figure; Charles de Gaulle: printed copies of 75 speeches, 1954-1967; Andre Hallays, author of works on Jansenism; the Marquette Lincoln Room combines the private extensive libraries of Lester W. Olson and Fred L. Holmes; the George Lines Collection, concerning patriotic projects in World War I and the promotion of education and social welfare in Milwaukee.

This archival material at Marquette is located in the Department of Special Collections and University Archives at the Marquette University Memorial Library. The archives also contain the rare books collection of more than 4,500 books, including a Jesuitica collection and a typography collection.

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