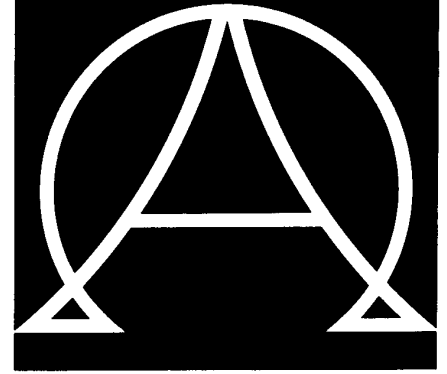


American Catholic Studies Newsletter



Volume 2, Number 2 November 1976

From the Editor's Desk

RENEWALS - If you have not yet sent in your \$2 subscription renewal for the newsletter, please do so now. A renewal form is included in the newsletter for this purpose.

NEWS ITEMS - If you have information or news pertinent to the newsletter, please pass it on. This can include personal items about research, papers delivered, publications, or any organizational news items relative to the broad topic of American Catholic studies. Since we do not have the luxury of a wire service, our readers have to serve as our roving reporters. We depend on your assistance.

American Catholic Historical Association

The Spring meeting of the A.C.H.A. will take place on March 18-19, 1977 at the College of the Holy Cross, Worcester, Mass.

Brownson Memorial Conference

On Oct. 28, 1976 the University of Notre Dame held a conference to commemorate the centennial of the death of Orestes A. Brownson. The morning session featured papers by Rev. Thomas Ryan, C.P.P.S. of St. Joseph College, Rensselaer, Ind., Prof. William Gilmore of Stockton State College of Pomona, New Jersey and Prof. Eleanor E. Simpson of St. Cloud State University, St. Cloud, Minn. Ryan spoke about Brownson as a philosopher, theologian, political theorist, and essayist, drawing material from his recent study, Orestes A. Brownson, published by Our Sunday Visitor Press, Huntington, Ind., 46750. Gilmore discussed the early childhood of Brownson in relation to his later years from the perspective of psycho-history. Gilmore centered on the conservatism of Brownson's thought.

In the afternoon, Prof. Daniel Barnes of Ohio State University commented on Brownson's lengthy reply to William Lloyd Garrison on the subject of abolition of slavery. Prof. James McDonnell of St. Joseph's College, North Windham, Maine discussed Brownson's thought on education in general and the parochial school in particular. Patricia O'Connell Killen of Stanford University presented a paper on Brownson and Technology which revealed his critical views of an emerging industrial culture. The evening session featured papers by Joseph Gower of St. Joseph's College, Philadelphia, Pa. and Richard Leliaert, O.S.C.

of the Catholic Theological Union of Chicago, Ill. Both papers centered on aspects of Brownson's theological thought.

A highlight of the conference, attended by some fifty people, was a memorial service in the Brownson Memorial Chapel in Sacred Heart Church where Orestes A. Brownson is buried. The liturgy was arranged by William Storey of Notre Dame and featured a paper on "Brownson and Notre Dame" presented by Thomas J. Schlereth of the American Studies Program at the University of Notre Dame.

New Journals in Religion

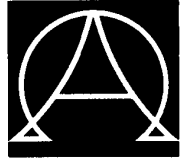
If you have found it difficult to keep up with the flood of new books that appear annually in the area of religious studies, two recent publications should be of help. Religious Studies Review is already one year old; it is a quarterly publication published by the Council on the Study of Religion, Wilfrid Laurier University, Waterloo, Ontario, Canada N2L 3C5. It features a review of publications in the field of religion and related disciplines. An important item in the review is the periodic listing of recent dissertations in religion. The second review service is The New Review of Books and Religion which began in September 1976. It is published by Seabury Book Service, 815 Second Ave., New York, N.Y. 10017. Both publications will keep you informed and up to date on just about everything published in the area of religion.

Sir Denis Brogan Institute

The University of Glasgow in Scotland has recently established the Sir Denis Brogan Institute. The temporary supervisor, Bernard Aspinwall, wrote to tell us of the new institute and its interest in American Studies. If you are working in any area of research that has a "Scottish element in it," you are urged to contact Prof. Aspinwall. If you know of any source materials pertinent to Scotland, Prof. Aspinwall would also like to know this. His address is: Department of History, The University, Glasgow, G12 8QQ Scotland.

U.S. Catholic Historical Society

This society has recently inaugurated a newsletter and is receiving applications for membership in the society. This past year it also published volumes 31 and 32 of the society's monograph series: Martin J. Becker, History of Catholic Life in the Diocese of Albany 1609-1864 and Mary C. Taylor, History of the Foundation of Catholicism in



Northern New York. Information about these publications and the newsletter can be obtained from Mr. James J. Mahoney, St. Joseph's Seminary, Yonkers, New York 10704.

Bibliography of Dissertations

Dr. Gerald W. McCulloh of the Department of Theology, Loyola University-Chicago, Chicago, Ill. 60626, has recently published a mimeographed bibliography of dissertations in nineteenth century theology. Included in the list are many items pertinent to American Catholic Studies. For copies of the bibliography please contact Dr. McCulloh.

Bicentennial Publication

The Catholic Conference of Ohio has published The Catholic Journey Through Ohio, written by Albert Hamilton. It is a popular history of Catholicism in Ohio, an exemplary study, well written and richly illustrated. For further information write to: Catholic Conference of Ohio, 22 South Young St., Columbus, Ohio 43215.

Catholics/Americans

This is the title of a recent publication of Paulist Press which demands more notice than it has currently received. It is an audio-visual history of the Catholic Church in the United States. Using filmstrips and cassette tapes it tells the story of American Catholicism from colonial times through the first two hundred years of the nation's history. Written by historians and illustrated with colorful slides it is an excellent aid for anyone who is teaching American history. Information on this audio-visual history may be obtained from Paulist Press, 1865 Broadway, New York, N.Y. 10023.

Religious Community Archives

Policies for Archives is the title of a publication drawn up to assist archivists of religious communities. It is available from: Salem Heights Archives, Sisters of the Precious Blood, 4830 Salem Ave., Dayton, Ohio 45416. The cost is \$2.

The Archbishop Fulton J. Sheen Collection

St. Bernard's Seminary in Rochester, N.Y. dedicated the Sheen Special Collections Room in September 1976. It will house the Sheen archives, rare books, faculty publications and local history. Inquiries should be sent to Rev. Jasper Pennington, St. Bernard's Seminary, 2260 Lake Ave., Rochester, N.Y. 14612.

Polish American History

Prof. Daniel Buczek is organizing a group of American scholars to study Polish American ecclesiastical institutions. The study will be part of a larger international history of ecclesiastical institutions inaugurated in Rome by the Commission internationale d'histoire ecclesiastique comparee. He is most interested in contacting scholars working in the area of Polish American history. Inquiries should be sent to Prof. Daniel Buczek, Dept. of History, Fairfield University, Fairfield, Conn. 06430.

Author's Query

Prof. Mel Piehl, Dept. of History, Valparaiso University, Valparaiso, Ind. 46383 is attempting to locate editions of the liturgical journal, The Living Parish. It was published in St. Louis, Mo. during the 1940s and 50s and anyone having information on where this journal can be found is asked to contact Prof. Piehl.

American Academy of Religion

The Nineteenth Century Theology Working Group held its annual session at the 1976 American Academy of Religion meeting in St. Louis, Mo. in October. Part of the session was devoted to papers presented on the topic of American Catholicism. Richard M. Leliaert discussed "The Brownson-Hecker Letters: A Barometer of the Native American Catholic Theological Experience." Margaret Mary Reher presented a paper entitled, "How American is the Social Gospel? How Social Gospel is Edward McGlynn? A Suggestion and an Assertion." Jay P. Dolan discussed the topic of "Evangelical Catholicism." Copies of the papers can be obtained from Prof. Mary Jo Weaver, Dept. of Religion, Indiana University, Bloomington, Ind. The cost is \$5.

Personal Notices

Bernard Aspinwall of The University, Glasgow, Scotland recently published an article in The Innes Review, Vol. 27, no. 1, entitled "Orestes A. Brownson and Father William Cumming."

Howard M. Baker, Librarian at Pikeville College in Pikeville, Ky. recently finished an M.A. thesis at Morehead State University on American-Papal Relations.

Robert N. Barger completed his dissertation at the University of Illinois, Department of Education. The title of his dissertation is "John Lancaster Spalding: Catholic Educator and Social Emissary."

Bruce D. Boling of Berkeley, Ca. is preparing an edited and annotated collection of the letters, journals and memoirs of Irish immigrants, both Catholic and Protestant, to North America from the 17th century to the present. About 3000 items have been collected thus far.

Paul Carnahan, Jr. was awarded a CBS Bicentennial Narrators Scholarship at the University of Chicago.

Kathleen Neils Conzen, a member of the department of history at the University of Chicago, is currently doing work on ethnic community formation and cultural change among the German Catholics of St. Martin, Minn., 1856-1915. Her most recent publication is Immigrant Milwaukee 1836-1860: Accommodation and Community in a Frontier City (Cambridge: Harvard University Press, 1976)

Rev. Dennis J. Dease is doing a dissertation at Catholic University on the theological influence of O. Brownson and I. Hecker on the Americanist ecclesiology of John Ireland.

Dean R. Esslinger of Townson State University is working on a social history of Catholic ethnic groups in Baltimore, Md.

Victor Greene recently published his study, For God and Country: The Rise of Polish and Lithuanian Ethnic Consciousness in America (Madison: State Historical Society of Wisconsin, 1975.)

Rev. M. Edmund Hussey, archivist of the Archdiocese of Cincinnati, is working on a biography of Archbishop John Purcell.

Christa Ressmeyer Klein is currently the coordinator of a research project on the history of reform in theological education being conducted at Union Theological Seminary in New York City.

Sister M. Dolores Kasner, O.P. of Austin, Texas is researching the history of Catholic parishes in Texas from 1848 to 1945.

Don Magee of the University of Southern California is studying the ethnic images of pre-1920 popular music.

Robert G. Mickey of Franklin and Marshall College is working on the topic of American Cultural Religion 1860-1900 - a study of Henry Ward Beecher, Isaac M. Wise and John Ireland.

Michael O'Neill recently completed a dissertation at the University of Edinburgh, Scotland (1974). The topic of his study is "The American Catholic Bishops and Foreign Policy - Vietnam and Latin America."

Beverly Ann Replogle of Loyola College - Baltimore, Md. - is studying the portrayal of Catholics in American social novels.

Mary Schneider of the Religious Studies Department at Michigan State University has been writing and studying in the area of American Civil Religion and American Catholics.

Thomas W. Spalding is working on a history of the Archdiocese of Baltimore.

James F. Smurl of Indiana University at Indianapolis is studying American social ethics, especially John Ryan.

Judith A. Wimmer of Drew University is doing a dissertation on Catholics and the Civil War.

Rev. William Wolkovich of St. Matthias Rectory, Marlboro, Mass. has recently completed a study entitled "Lithuanians of Connecticut and Their Slain Pastor." It is a history of the beginnings of some 30 Lithuanian settlements in Connecticut together with a biography of Rev. Joseph Zebrius, the first Lithuanian priest of New England who was murdered in February 1915.

Research Project

Prof. James Sanders is currently doing a study of urban Catholicism and its relation to education. One stage of this study centers on Boston and has been funded by the National Endowment for the Humanities. Prof. Sanders provided the following rationale for his study of Boston Catholics and the Schools.

"BOSTON CATHOLICS AND THE SCHOOLS - AN URBAN HISTORY"

Until very recently historians of education in the United States paid little attention to the impact of urbanization on the nation's effort to school its children. Lawrence Cremin's groundbreaking study, The Transformation of the School (1961), while not professedly a history of urban education, did deal extensively with those educational upheavals of the late nineteenth and early twentieth centuries that resulted from the process of urbanization. More recently a group of younger scholars has directed specific attention to the historical roots of the present conflicts over public education in the cities.

These works, taken as a whole, have tended either to debunk or to substantially modify the long-held myth of the public school, to use Horace Mann's words, as "the great equalizer of the conditions of man...the balance wheel of the social machinery". Concentrating largely on issues of control, they demonstrate the degree to which urban school systems developed into bureaucratic "culture factories" designed to enforce uniform habits of punctuality, neatness, and submission to authority on the future urban worker, and how they systematically strove to impose a single culture on the richly varied immigrant groups massed in the cities. Further, these studies indicate that then, as now, the middle and not the lower class benefitted most from the public school.

One study which reveals a rather different model of urban schooling is my own, The Education of an Urban Minority: Catholics in Chicago, 1833-1965. (New York: Oxford University Press.) If Chicago proves to be typical of urban Catholic school systems, then these gain a social significance far beyond their obvious religious distinctiveness. Despite the Church's reputation for centralized authority, aside from enforcing uniformity in religious doctrine, the Chicago Catholic schools throughout the 19th and 20th centuries allowed maximum possible diversity, in marked contrast to the public schools. In particular, the institutions of each ethnic and cultural group flourished with little restraint. The Church's schools gained popularity precisely because they identified with the immigrant. They also identified with the

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

Name _____
Address _____
Affiliation _____
Current Area of Research _____

laborer. In 1890, 80% of Catholic school children resided in the city's most deprived neighborhoods, in contrast to only 45% of public school pupils; and Catholics boasted that theirs was "The Church of the working man." Thus, the evidence strongly suggests that socio-economic, ethno-cultural, and religious factors coincided to make the parochial school attractive and the public school alien. In fact, the greater their differences from the public schools, not only in religion but in general cultural orientation, the more the Catholic schools thrived.

These issues, together with later educational consequences of the Catholic move into middle class status, the gradual breakup of ethnic isolation, the rise of Catholic political power in the cities, and the perplexing racial issue, delineate the very general questions that need to be pursued in a long range research program on urban Catholicism, particularly in its relation to education. Carefully selected cities, including Boston, New York, Philadelphia, St. Louis, Cincinnati and probably others should first be studied and then drawn into a single analysis.

These studies, like the one already completed, while focusing on the development of Catholic educational institutions and programs should strive to place them in the broader context of urban social history related to immigration, ethnic, and cultural pluralism, social and residential mobility, city politics, and of course public education. Each city offers a unique variant on the main avenues of inquiry and therefore an opportunity for useful comparison and contrast.

Professor Sanders views his work on Boston as only the first stage of a larger, long range study and is interested in corresponding with persons who may be interested in working as a member of what he conceives to be a group study project. He may be contacted at 24 Griggs Terrace, Brookline, Ma. 12146.

Dissertation Research

Prof. Ruth Bradbury LaMonte of the University of Alabama in Birmingham, Alabama submitted the following summary of her dissertation done at Ohio State University in 1976: "Early Maryland Education: The Colonials, The Catholics and The Carrolls".

Purpose: The purpose of this study is to illustrate how one Catholic family, prominent in colonial Maryland despite its Catholicism, educated two of its members who played a significant role in the development of this country. The subjects dealt with are Charles Carroll of Carrollton and his cousin, John Carroll. While the writer does not claim that the Carrolls were typical of all Catholic families in mid-eighteenth century America, she does claim that they were not atypical of wealthy Catholic Marylanders, and that neither the family, the community, nor the church was an open agency for the education of Catholic children.

Another claim made is that Catholics saw schooling as their model for education early on; that is, Catholics looked to the Church-run school for the inculcation of those values which characterized

the virtuous, brave man. Especially were post-reformation schools begun by Ignatius of Loyola instituted for children of Catholic families who held positions of leadership. The claim here is not that Church-run schools transformed students into leaders; rather, it is that these schools educated students to assume leadership roles which family and circumstance had awarded. This study relates the way these families schooled their youth despite the prohibitive legislation of Maryland's provincial government.

Major Findings:

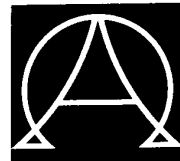
1. Colonial Maryland's population had difficulty enacting legislation for the schools.
2. Although Maryland was founded as a refuge for believers in Jesus Christ, political differences, closely allied to religious differences, caused much strife and little successful schooling.
3. When provincial schools were established, they were sectarian, not secular.
4. Despite the lack of provincial schooling, a school for poor children and Negroes existed for a short time.
5. Although Catholics attempted to establish schools, their efforts were usually thwarted and their children denied Catholic educations.
6. Two Catholic schools have been identified: Newtown Manor and Bohemia Manor.
7. Even though it was illegal to educate Catholics, many families sent their children to St. Omers, a Jesuit school in Europe.
8. After John and Charles Carroll returned to the colonies from Europe, they were active in the American Revolution and instrumental in establishing religious liberty in the United States.
9. Maryland's colonial teachers varied from highly trained clerics to barely literate indentured servants.

Conclusions: Since Maryland was founded as a refuge for religious dissidents, it is ironic that religion played a major part in deterring the establishment of provincial schools; however, political unrest, stemming from religious prejudices, was the main reason that schools were so slow to be built and maintained.

A second conclusion is that despite restrictive legislation, Catholics were able to build and maintain for short periods two identifiable schools. One of these, Bohemia Manor, was attended by the Carrolls.

Third, Maryland Catholics had no alternative but to send their children out of the colony for instruction. Catholics were locked out of the mainstream of education in the colonies and forced to go elsewhere for instruction.

The final conclusion is that Catholics do not fit within the norms described by Bernard Bailyn's Education in the Forming of American Society: Needs and Opportunities for Study, because neither the family, nor the Church, nor the community could legally sanction the education of colonial Catholic children in the traditions of the faith. Until the government of the United States was formed, Catholic children were denied the educational opportunities open to their Protestant peers.



Archives

The Archives of the University of Notre Dame has long been known for its collection of materials relating to nineteenth century American Catholicism. In recent years, under the direction of the archivist, Rev. Thomas Blantz, C.S.C., the archives has acquired several important collections pertinent to twentieth century Catholicism in the United States. One such collection is composed of the papers of the Christian Family Movement. The following description of this collection has been written for the newsletter by Wendy Clauson Schlereth, assistant archivist of the Archives of the University of Notre Dame.

"CHRISTIAN FAMILY MOVEMENT"

The University of Notre Dame Archives holds the papers of the Christian Family Movement and its allied organizations, 1946-the present. The bulk of the collection was received in 1969, with papers dating up to that time; additional accessions have been made since that time. The collection is open to use by researchers, with an unpublished guide to the collection available for consultation in the Archives.

The Christian Family Movement Collection provides a rich source of information on the values and concerns of lay Catholics during the past three decades. At a time when lay Catholics were struggling to determine how they could most faithfully live out their Christian commitment in the light of new Church teachings on the lay apostolate and Catholic Action, American society was struggling with such problems as economic dislocation, international conflict, and social inequality. The papers of the Christian Family Movement, and related groups of workers and students, not only contain the information necessary to explore the backgrounds, internal organization, composition and concerns of these various groups, but also could be used by researchers interested in exploring larger topics affecting American society and how one segment of the population responded to them. For example, "Crises" that CFM was concerned with included communism and race relations.

Seven groups of papers comprise the bulk of the Christian Family Movement Collection and its affiliated organizations: CFM; Young Christian Workers; Young Christian Students; Young Christian Movement; Coordinating Committee of CFM, YCM and YCS; Foundation for International Cooperation; and the International Confederation of Christian Family Movements. Each of these groups is sub-divided into a series organization. Series are generally arranged either chronologically or topically.

Tracing its origins back to a men's Catholic Action group in Chicago in 1943, the Christian Family Movement, by following the inquiry method of Canon Cardijn of Belgium of "Observe, Judge, and Act," tried to expand their members' personal areas of concern to the various communities within which they functioned as members of the lay apostolate: family life, cultural life, political and economic life. Similar groups to that formed in Chicago began to spring up in various cities around the country. In 1946 the Chicago groups received official approbation from the Chancellor of the archdiocese and began publishing ACT: A

Quarterly of Adult Catholic Action (Vol. I, no. 1, October 1946). In 1947 the movement fused its separate men's groups and women's groups, and in 1949 at a meeting in Childerly, Illinois a national coordinating committee was established. From that time through the early sixties, the movement mushroomed. In 1969 the executive operation of CFM was reorganized to accommodate a greatly expanded membership.

The largest portion of the CFM papers is "General Correspondence." Most of this material pertains to routine affairs. There are also mailing lists of "federations" (the CFM organizational structure at the diocesan level), and federation newsletters. Special correspondence concerning CFM groups in the armed forces, hospitality to foreign visitors, and married university students comprise other segments. The role of the chaplain within individual CFM groups or "cells" was deemed of great significance and a topic of frequent discussion. One series of the CFM papers contains diverse materials on this issue.

A major governing arm of CFM was the National Coordinating Council which was formed in 1949 "to determine major policy for the national movement, decide on the direction of the movement, and to facilitate full and free exchange of ideas between all diocesan CFM groups." It was composed of "leader" couples from each diocese in which CFM was active. By 1969 the size of the Council had become unwieldy and at that time it was reconstituted to function as a sounding board for grass roots sentiments, and the Executive Committee (made up of leader couples from larger "areas" covering 5-15 dioceses) became the primary decision-making body. Correspondence, agendas and minutes of meetings are found within this series.

Originally published as a quarterly, ACT, the mouthpiece of CFM, became a monthly periodical of some importance to the membership. As this organ became associated with the more liberal elements within CFM it drew a good deal of criticism from more conservative Catholics. The collection contains a complete set of ACT, correspondence concerning it, as well as other publications of/about CFM.

Materials were also collected concerning the national and regional conventions of CFM. One series of materials labeled "Crises" reflects CFM's concern and involvement with issues that affected American society, particularly in the 1960's. Printed material, in the forms of surveys, dissertations and articles relative to CFM and its concerns, were also collected. Books, scrapbooks and tape recordings complete this grouping.

Coinciding with the development of CFM was the parallel growth of men's and women's groups of workers and students. The Young Christian Workers, an American branch of Cardijn's Jeunesse Ouvrière Chrétienne, organized into its first "cell" in Ponca City, Oklahoma in 1938. Other groups were formed across the country over the next several years, culminating in an International Congress held in Montreal in 1947 and the establishment of a national headquarters in Chicago. In 1965 the organization changed its name to the Young Christian Movement. Similarly trained in the Cardijn technique of "Observe, Judge, and Act," Father Louis Putz, C.S.C. at the University of Notre Dame organized the first group

of college students in 1940 under the name of Catholic Action Students. Branches were soon established on other college campuses as well as in high schools and grade schools. At a national study week held in 1947, the students who gathered decided that a national headquarters and staff were needed, and the Young Christian Students also set up their office in Chicago that year.

Papers held at the University of Notre Dame Archives for the YCW, YCM and YCS date from the period when their national headquarters were established. Series divisions within these papers follow the same general pattern as divisions within the CFM materials. Correspondence includes letters from this country and abroad, the bulk of it covering the period from the late 1950s through the 1960s. Correspondence, records and reports of national committee meetings, summer training programs, national and regional study weeks, material on the recruitment, training and organizing activities of the different groups, material on chaplains, and general and miscellaneous files from their offices are included. Programs, publications, financial papers, photographs and research materials are also found in these series, as are files of YCS activities in high schools, grade schools and among the Spanish-speaking, and material concerning organizations that were affiliated with YCM.

In 1955 a Coordinating Committee of CFM, YCM and YCS was formed to facilitate cooperation between the three groups. It was composed of about eighteen representa-

tives of the three organizations and their chaplains. Materials in this series include minutes of meetings and financial papers from the Coordinating Committee. The remainder of this series contains materials gathered from the individual organizations on training courses, conventions and meetings, publications and topics of interest to the groups.

Another organization closely allied to CFM is the Foundation for International Cooperation. Incorporated as an autonomous organization in 1961, the FIC has its roots in CFM's efforts to provide hospitality and financial help, when necessary, to foreign students and visitors to the U.S. Programs of the FIC continued these efforts of CFM as well as other projects, including combining family vacations with missionary endeavors in this country and abroad, and arranging foreign "exchange" programs for both students and married couples. FIC material in this collection is limited to papers concerning students in summer jobs, a job assistance program, and an alphabetical file.

On September 7, 1966 at a Latin American meeting of CFM, an International Confederation of Christian Family Movements was formed. It was designed to be both international and ecumenical in scope, and to serve as a coordinating body for CFM groups all around the world. Papers of the ICCFM in the Notre Dame Archives date back to 1966; many of the papers received since 1969 are from the International Confederation and are essentially a continuation of the CFM series.

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