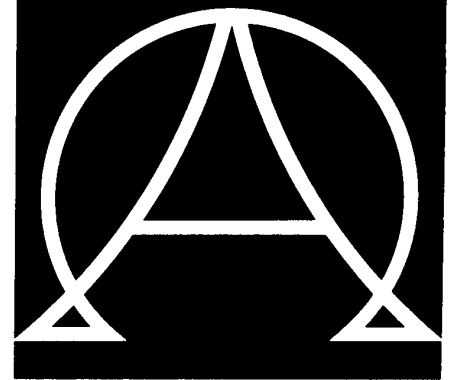


American Catholic Studies Newsletter



Volume 1, Number 1 April 1975

The Origin and Aims of the Newsletter

Being an historian it seems natural that I begin the first newsletter with an explanation of how this project came into existence. Certainly it is not a novel concept, but it is a new undertaking in the field of American Catholic studies. The idea was in the air and at the conference on American Catholic history at Notre Dame in October 1974; the thought of publishing a newsletter was discussed with many of the participants. The response to the idea was very favorable, but the question remained of how it would be actualized. The project was discussed with Rev. James T. Burtchaeil, C.S.C., provost of the University of Notre Dame, and he was very supportive. As a result of our discussion the University agreed to subsidize the project in its initial stages so that we could go to press. Once the newsletter attracts a readership it is hoped that it will become self-supporting.

For the first issue various individuals were asked to contribute information on the work that they are doing. In the future it is hoped that people working in the area of American Catholic studies will voluntarily submit information to the newsletter.

The aim of the newsletter is rather modest. It is intended to promote the study of American Catholicism by furnishing information on research, meetings and publications in the field of American Catholic studies. The newsletter hopefully will become a clearing house of information and will provide a network across the country in the area of American Catholic studies. To achieve this goal, it is necessary that pertinent information is passed on to the editor. Without such cooperation, the usefulness of the newsletter will be very limited. Thus, I urge you to send me information that you believe will be useful to the readers of the newsletter.

With the increasing interest evidenced in American Catholic studies such a newsletter is justified. It is our assumption that some means of exchange is necessary to inform and encourage scholars working in the area of American Catholic studies. Your response will indicate whether or not this assumption is correct.

The scope of the newsletter - American Catholic studies - was chosen deliberately so that it would include information having any relationship to the study of American Catholicism. It will not

be limited to history, but will include information from other disciplines such as American studies, English, sociology, theology, religious studies, ethnic studies, etc.

It is not the aim of the newsletter to duplicate related newsletters or journals, but to supplement them. The earnest hope is that this informational network will stimulate and encourage further study of the American Catholic experience.

On the last page of this issue is a subscription blank. If you wish to continue to receive the newsletter, please fill out the form and mail it to the address indicated along with a check for two dollars (annual subscription rate) payable to the University of Notre Dame. The newsletter will be published semi-annually; if the need arises, publication will be increased.

Jay P. Dolan, editor

A.C.H.A. Spring Meeting

Boston College was host to the A.C.H.A. spring meeting this year. About 175 people braved snow, sleet and rain to attend the meeting. Four sessions focused on American Catholic history. Friday's afternoon session was on "Religion in Revolutionary America." Paul Carnahan of St. Louis University described the political and denominational movements toward religious liberty in the period 1760 - 1800; Annabelle Melville of Bridgewater State College stressed the diversity of background and views in the Catholic minority during the same time frame. Frederick V. Mills of LaGrange College showed how episcopal elections in the Protestant Episcopal Church in the period, 1783-1789, were far more democratic in procedure than similar elections in England. Bruce Steiner of Ohio University commented on the papers and Michael V. Gannon of the University of Florida served as chairperson.

In the early afternoon on Saturday, Timothy L. Smith of Johns Hopkins University presented a paper on "The Ethnic Factor in American Religious History." He delineated a general theory to interpret the immigrant migration from the Old World to the New. Harold Abramson of the University of Connecticut and David O'Brien of Holy Cross commented on the paper.

Later that afternoon, one session featured papers



on Thomas Merton. Peter Kountz of Roosevelt University stressed Merton's artistry as a motivating force behind his conversion and entrance into the monastic life. Sister Elena Malits, C.S.C., of Saint Mary's College, examined the symbolic significance of Merton for the contemporary American Catholic experience. Gordon Zahn of Boston University chaired the session and commented on the papers.

A second, late afternoon session was on "American Catholics and Church-State Relations." Mary McGreal spoke on the thought of Father Samuel Mazzuchelli on church and state. Howard Smith of Spring Hill College delivered a paper on Justice Hugo Black and the Religious Establishment Clause. The Italian church-state problem in the 1930's as viewed by American Catholics was the theme of W. Barry Smith's paper. Marie C. Klinkhamer of Norfolk State College chaired the session.

A new feature of the meeting (and a successful one it appears), was the Saturday morning seminar. Two of the nine seminars discussed aspects of American Catholic history. Boston Catholicism was the focus of the session led by Andrew Buni, Alan Lawson and Thomas O'Connor, all from Boston College. Jay P. Dolan and Philip Gleason of Notre Dame led a seminar on the ways of studying the Catholic experience in the United States.

The meeting attracted people from across the country and it generated a good deal of enthusiasm for more such spring meetings. The planning committee of David Herlihy, Joan Maloney and David O'Brien are to be congratulated along with Alan J. Reinerman of Boston College who chaired the committee and organized the two-day conference.

John Carroll and Revolutionary America

On October 10 - 11, 1975 John Carroll University will host a regional meeting of the A.C.H.A. The theme of the conference will be John Carroll and Revolutionary America. Papers will be presented by James Hennesey, S.J., Gerald Fogarty, S.J., Thomas O'Brien Hanley, S.J., Roger Welchans, Joseph Agonito, Paul Carnahan, Philip Gleason and Annabelle Melville. Joseph F. Kelly of the Religious Studies Department at John Carroll University is the coordinator of the conference.

Notre Dame Seminar in American Catholic Studies

The Department of History at the University of Notre Dame has inaugurated a seminar program in American Catholic studies. The first seminar took place at the University on March 15. Philip Gleason presented a paper entitled, "From an Indefinite Homogeneity: The Beginnings of Catholic Higher Education in the U.S." Participants came from Chicago, Cleveland, Valparaiso and South Bend. A second seminar was held on April 26. Rev. Donald Kemper of the University of Missouri and a visiting professor at Notre

Dame delivered a paper on "The St. Louis Trauma: Integrating the 'Colored' in Archdiocesan Schools, 1930-1950."

The seminar will resume in the fall and anyone interested in presenting a paper at the seminar in the coming academic year should contact the editor of the newsletter.

American Catholic Bicentennial Observance

The National Conference of Catholic Bishops has undertaken a multi-dimensional approach to the bicentennial observance. One aspect will focus on the history of American Catholicism. Through the facilities of the National Catholic News Service, the history subcommittee of the Bishops' Committee for the Bicentennial will publish a weekly series of articles in 1976 related to the history of American Catholicism. The articles will eventually be collected and published as a book.

Another project undertaken by the history subcommittee will be the publication of an updated, revised version of A Guide to American Catholic History, compiled by John Tracy Ellis in 1959. Robert Trisco, a member of the subcommittee, has already begun work on the project. The history subcommittee will also be involved in the preparation of a television documentary on the life of Katherine Drexel.

Current Research

A feature of the newsletter will be reports on research in progress.

An examination of Dissertation Abstracts indicates that the historical study of American Catholics is proceeding at a lively pace. Although the source is not comprehensive, it does suggest the type of work being done. Denominational studies are very much in evidence and these are being completed in both Catholic and non-Catholic universities. Studies of Catholic immigrant groups, however, are multiplying more rapidly as the ethnic factor attracts more scholarly attention. A small sampling indicates that they outnumber denominational studies by about two to one.

"Their Own Kind: Family Life in Albany, New York, 1850 - 1915"

This is the title of a dissertation currently being completed by Margaret E. Conners at Harvard University under the direction of Oscar Handlin.

The dissertation examines the impact of changes in the city upon the family life of Irish, Germans and natives in Albany. In 1850 natives and immigrants differed in their dwelling patterns and household structure; by 1915 these differences had disappeared. At mid-century the demographic determinants of family life (age, fertility, mortality) and the stages

of the family cycle were very similar; by 1915 these demographic factors and family cycles varied widely and the children of immigrants were remaining at home long beyond expected years.

Beyond the family, demographic, physical and social changes created a new Albany which offered economic opportunities to a variety of ethnic groups, to females as well as to males, but also allowed the self-segregation of ethnic groups on a block-by-block, dwelling-by-dwelling basis not possible in the antebellum city. Simultaneously, a four-part social network developed, creating a Catholic, Protestant, Jewish and WASP Albany. The divergent family cycles and roles which had emerged supported these ethnic divisions for another 40 years. Despite superficial similarities, families in the new Albany, whether natives or first, second, or third generation immigrants, lived with their own kind, married their own kind and turned to their own kind in good times as well as bad.

Sources used in this study include manuscript census schedules of the 1850, 1860, 1870 and 1880 federal and 1905 New York State census, city directories, church and vital records, newspapers, city, state and federal documents. A sample of 7,000 families was taken from the census schedules and analyzed using the Statistical Package for the Social Sciences. Baptismal and marriage records of Protestants, Catholics and Jews were used to determine kin and friendship networks. Females as well as males were studied and intergenerational comparisons as well as ethnic comparisons were made in this study.

Ms. Conners, who provided the above description of her work, will teach at Dickinson College beginning in the fall.

"Pastoral Care of Black Catholics in Chicago, 1938 - 1970: An Oral History Project"

This is the title of a research project undertaken by Rev. Thomas Joyce, C.M.F. of the Catholic Theological Union in Chicago. He furnished the news-

letter with the following information about his research:

From the mid-thirties into the late sixties the Chicago priests exercised a significant role in the development of progressive and reform ideas within American Catholicism. One area of particular importance was the pastoral care of black Catholics. Chicago's experiments in liturgy, team ministry, the delivery of education and social services to minorities, and community organization became part of priests' agenda for reform and renewal throughout the country.

Before 1939 black Catholics were cared for by religious and segregated into two parishes. That year, Fathers Joseph Richards and Martin Farrell began to concentrate their ministry at St. Malachy's Parish on the West Side, among unchurched blacks. They developed a methodology of convert-making and recruited other diocesan priests for what they called "the work." The first efforts were mostly to build up black parishes around the parochial school and parish organizations. A few years later other priests concentrated on an issue-oriented approach. Already by the early 1950's priests in black parishes were caught up in "the movement." By 1970, however, "the work" was experiencing severe tensions -- some internal such as the growing black consciousness and the departure of many priests and sisters, and some external such as the shock of priests and sisters marching with Martin Luther King and the effect this had on white Catholics.

This project will attempt to interview as many priests as possible who were in the work during those years. It will concentrate on their conceptualization of the work, their methods, successes and failures, their conflicts, etc. It is expected that real generational differences will emerge -- the older men in the work being more parish oriented or convert oriented and the younger men more issue oriented or justice oriented. If possible, the project will extend to interviewing sisters, laity and Protestant ministers who were part of, influenced by, or observers of "the work."

The American Catholic Studies Newsletter is designed to promote the study of American Catholicism by providing information on research, meetings and publications in the field. It will be published semi-annually at a subscriber's price of \$2.00 per year. If you wish to subscribe, please complete the form below and mail to:

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

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I enclose a \$2.00 check or money order payable to the University of Notre Dame for a year's subscription to The American Catholic Studies Newsletter.



The Archives of the Josephites

The Josephite archives are a depository for manuscript collections and general information that will make the history and purpose of the Josephite Society more available to all branches of the Josephite administration as well as to the scholarly community.

The Josephite Society is an American religious community that broke off from the English Mill Hill Fathers in 1893. For more than a century their work has focused on the evangelization of the American Negro community.

In 1871 the Mill Hill Fathers undertook the first formally organized efforts for Catholic missionary work in the U.S. among the Negro population.

From 1871 to 1893 the Mill Hill community in the U.S. established parishes in Baltimore, Washington, Richmond, Norfolk, Louisville and Charleston, as well as making contacts with many other areas in the U.S. in regards to work with black Catholics.

In 1893 the American group, led by John R. Slattery, broke off from the parent group and established a new community under the patronage of Cardinal Gibbons. For 11 years Slattery was the dominant figure in black Catholic work in the U.S., developing missions in Delaware, Mississippi, Louisiana, Arkansas, Alabama and Texas. By 1948 the work of the society had expanded into Massachusetts, New York, Ohio, Tennessee, North Carolina, Florida, Kentucky, Oklahoma and Texas.

The records of the work of the society in these areas are located in the Josephite archives. The Mill Hill period is on 27 reels of microfilm, from 1871 - 1904. For later years the materials are in the original manuscript form. A manuscript collection of several of the Josephite Fathers supports the basic collection; especially notable are the papers of John T. Gillard, who was, in the sense, the research scholar in residence during much of the 1920's and 30's. There also is a rather limited section of transcripts from taped interviews with Josephites and others in the mission field.

An interesting aspect of the archives are the newspaper clipping files. These are developed on a broad base of interest, geared around knowing what is happening in the black community in particular, with or without Josephite involvement. The clippings also include materials supportive of areas of interest of individual Josephite activities and social apostolates. These interests range from the permanent diaconate, penal reform, poverty programs, education, political action, black power, black theology, fine arts and more. Over 150 newspapers, secular, Catholic and black are read each week, clipped, mounted and filed topically to keep the ephemeral day to day materials from evaporating. There is also a limited collection of pamphlets, books, and magazines to buttress the general purpose of the collection.

Preferred use of the archives is by personal visits and individual research. Research by mail is difficult because of the small staff. Scholars are welcomed and cooperation is gladly given. The archives are open, day and night, weekends included, at least 80 per cent of the time. A staff member must be present and no originals may be removed from the archives; access to a copy machine, at cost of paper, is available.

The archivist is Father Peter E. Hogan, S.S.J..
The archives are located at 1130 North Calvert St.,
Baltimore, Md. 21202

Publishing

The University of Notre Dame Press is exploring the possibility of a publishing program in American Catholic studies. The press is interested in learning about current research and writing being done in this field, particularly with regard to projects which go beyond dissertations and monographs in their scope and potential audience. All inquiries should be addressed to : Editor, University of Notre Dame Press, Notre Dame, Ind. 46556

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