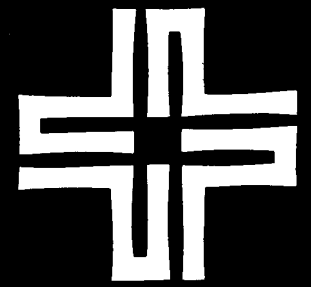


# American Catholic Studies Newsletter



**Charles and Margaret Hall Cushwa Center  
for the Study of American Catholicism**

**Volume 7, Number 1  
Spring 1981**

## Editor's Desk

At last we can announce some exciting news. Mrs. Margaret Hall Cushwa of Youngstown, Ohio, has made a generous gift to the University of Notre Dame to endow the work of the Center for the Study of American Catholicism. Mrs. Cushwa is the widow of Charles Cushwa, a 1931 alumnus of Notre Dame and a generous benefactor of the University. To celebrate this happy event, a dedication of the Charles and Margaret Hall Cushwa Center for the Study of American Catholicism will take place on May 7 and 8, 1981. Professor John Noonan of the University of California, Berkeley, will deliver the dedication address at a luncheon on May 8. In addition to Mrs. Cushwa and a daughter, Mary Ellen Wolsonovich, two alumni sons will also be on hand for the dedication of the Center, Charles B. Cushwa, III, and William W. Cushwa.

We are all truly grateful for this endowment gift from the Cushwa family. Their generosity will enable the Center to continue its important work in promoting the study of the American Catholic people.

## Vincentian Studies Institute Established

The Vincentian Community (the Congregation of the Mission founded by St. Vincent de Paul) in the United States has established a Vincentian Studies Institute to "encourage, support and coordinate basic research in Vincentian life and history." The Institute will also foster research efforts into the history of the Vincentians sister community, the Daughters of Charity. The Institute published the first volume of its scholarly journal Vincentian Heritage in December 1980. Initially, the journal will be published once yearly. The Institute will also publish a bulletin on a periodic basis containing information on Vincentian activities, pertinent publications, and the progress of research projects. Inquiries about the Institute should be directed to Frederick Easterly, C.M., c/o St. Vincent's Seminary, 500 E. Chelton Avenue, Philadelphia, PA 19144. Supporting memberships in the VSI are \$3.00 a year; members will receive the Bulletin and Vincentian Heritage. Memberships should be sent to Rev. John E. Rybolt, C.M., Secretary-Treasurer, Vincentian Studies Institute, 1723 Pennsylvania Avenue, St. Louis, MO 63104.

## Maryknoll China History Project

The Mission Research and Planning Department of the Maryknoll Fathers and Brothers under the direction of Donald MacInnes has undertaken a major investigation of the Society's missionary role in China. The Project "aims to gather and study all existing primary sources of material, both oral and written," and to develop

a one-volume critical history of the work of the Maryknoll Fathers, Brothers and Sisters in China from the year 1918 to 1952. The Project hopes to broaden holdings of oral historical materials by interviewing former missionaries, and hopes to organize and index archival material relating to the China missions. Historical scholarship on the missions in China has concentrated almost entirely on Protestant endeavors; the Project hopes to remedy this situation, acting as a catalyst to stimulate Catholic scholars and societies to undertake China Mission history projects. The Project is organizing and will sponsor a major scholarly conference on Catholic mission history in China. For more information write Donald MacInnes, c/o Maryknoll Fathers and Brothers, Mission Research and Planning Dept., Maryknoll, NY 10545.

## New Jersey Catholic History

The New Jersey Catholic Historical Records Commission began publishing the New Jersey Catholic Records Newsletter in 1980. The Newsletter and the Commission hope to foster the study of and the collection of materials relating to New Jersey Catholic history. For more information contact Peter W. Wosh, Archivist, Seton Hall University, South Orange, NJ 07079.

## A Journal of Religion in Literature

In October 1978 the Notre Dame English Journal became A Journal of Religion in Literature, becoming one of the few journals to provide a forum for articles focusing specifically on the interplay of religion and literature. The Journal accepts and publishes articles dealing with all religious faiths and doctrines in connection with world literature. The Journal also publishes an annual bibliography of works in the field of religion and literature. The Journal is published three times a year. Subscriptions are \$10.00 and should be addressed to Judith A. Zaccaria, Business Manager, Notre Dame English Journal, Box 91, University of Notre Dame, Notre Dame, IN 46556.

## Center Awards Graduate Fellowship

The Center for the Study of American Catholicism has begun awarding a graduate fellowship in American Catholic Studies. The Charles and Margaret Cushwa fellowship for the academic year 1980-81 was awarded to Jeffrey M. Burns of the University of Notre Dame. Mr. Burns is presently completing his dissertation "American Catholics and the Family Crisis: The Ideological and Institutional Response 1930-1962."

## Texas Catholic Historical Society

The sixth annual convention of the TCHS met in El Paso on March 6, 1981, to examine "The Church Along the Rio Grande Watershed." Papers included Genevieve Palmer, "The La Bahia Missions" and Gene Alan Muller, "The Catholic Church in the El Paso Area in San Elizario, 1845-1926." Membership in the Society remains \$2.50 and should be sent to Sister M. Dolores, Catholic Archives of Texas, Box 13327, Capitol Station, Austin, TX 78711.

Of Related Interest: The Catholic Bishops of Texas have recently announced a plan for the writing and publication of a comprehensive history of the Church in Texas, 1836 to the present. The project, still in the planning stages, hopes to continue the tradition of Casteneda's early volumes.

## New Archives Building for Los Angeles Archdiocese

The Archdiocese of Los Angeles has erected a totally new archival facility adjacent to the historic San Fernando Mission, north of Los Angeles. The new building doubles the storage available for the Archives of Los Angeles. Under the leadership of Msgr. Francis J. Weber since 1962, this collection has become one of the largest and most diversified religious archives in the country. In addition to a work room and walk-in vault, the new building includes a large library and a display area where the treasures of the Historical Museum will be displayed.

## Reference Volume on Irish American Organizations

Greenwood Press plans to publish a reference volume on Irish-American organizations, past and present, national and local. Anyone interested in writing entries for the volume should contact the editor, Michael F. Funchion, Department of History, South Dakota State University, Brookings, SD 57007.

## Thomas Blantz, C.S.C., Wins Manuscript Competition

Rev. Thomas E. Blantz, C.S.C., has been named winner of the 1980 competition for the best manuscript in American Catholic Studies. The annual competition sponsored by the Center for the Study of American Catholicism at the University of Notre Dame provides a cash award of \$500 and a publishing contract with Notre Dame Press.

Blantz's manuscript, "A Priest in Public Service: Francis J. Haas and the New Deal," is a comprehensive study of a man who was both priest and public servant. Haas was an advocate of social justice who won national renown as a mediator of labor strikes. He held several prominent positions in the Roosevelt administration during the 1930s and also served on President Truman's Committee on Civil Rights. Blantz's study analyzes the work of this public servant, following Haas's career from his immigrant homestead in Wisconsin to his tenure as Bishop of the Diocese of Grand Rapids, Michigan.

Blantz studied at the University of Notre Dame before pursuing graduate studies in theology at the Gregorian University in Rome. In 1968 he received a Ph.D. degree in history from Columbia University. Currently, he is the chairman of the Department of History at Notre Dame.

## Conference on New York State History

The 1981 Conference on New York State History will be held on June 12 and 13, 1981, at the State University of New York College at New Paltz. The Conference is an annual meeting sponsored jointly by the New York State Education Department and the New York State Studies Group. The 1981 program will focus on the themes of ethnicity and cultural pluralism in New York State's past. Historians of New York are invited to submit paper and panel proposals at this time. Address inquiries to: Stefan Bielinski, Division of Historical and Anthropological Services, 3093 Cultural Education Center, Albany, NY 12230.

## American Catholic Studies Seminar

The seminar met three times during the spring of 1981. In the first session, Professor Randall M. Miller of St. Joseph's University presented a paper on "A Church in Cultural Captivity: Some Speculations on Catholic Identity in the Old South." Ms. Ellen Skerrett of Chicago delivered a paper in March on "The Irish Parish in Chicago, 1880-1930." Father Joseph Chinnici, OFM, presented the final seminar paper "Politics and Theology: From Enlightenment Catholicism to the Condemnation of Americanism." These papers are now available as working papers. Anyone interested in purchasing these working papers may do so by writing directly to the Center for the Study of American Catholicism, 614 Memorial Library, University of Notre Dame, Notre Dame, IN 46556. The cost per paper is \$2.50.

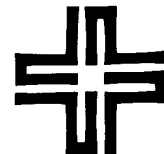
## Research Travel Grants

The Center for the Study of American Catholicism announces a new program for research scholars. Research grants ranging from \$1,000 to \$2,000 will be made to scholars engaged in projects which are related to the study of American Catholicism and require substantial use of the library and archives of the University of Notre Dame. Application for grants during 1982 should be made before December 1, 1981. The names of the recipients will be announced in January, 1982. Further information and requests for applications should be addressed to Jay P. Dolan, Director, Center for the Study of American Catholicism, 614 Memorial Library, University of Notre Dame, Notre Dame, IN 46556.

This Spring two grants were awarded. Prof. Randall M. Miller of St. Joseph's University received a travel grant to study "Catholic Immigrants in the South" and Prof. John C. Scott, O.S.B., of St. Martin's College, Lacey, Washington, received a travel grant to study "The Missionary Work of Benedictine Monks with and among the native peoples of North America and Australia."

## Notre Dame Studies in American Catholicism Manuscript Competition

The Center for the Study of American Catholicism and the University of Notre Dame Press are again sponsoring a competition to select for publication the best manuscript in American Catholic studies. To be eligible for publication, manuscripts must be pertinent to the study of the American Catholic experience. Since the series is not limited to studies in any one discipline, manuscripts from both the historical and social studies disciplines will be considered; unrevised dissertations normally will not be considered. The author of the award-winning manuscript will receive a \$500 award and the award-winning manuscript will be published by the University of Notre Dame Press in the series, Notre Dame Studies in American Catholicism. Scholars interested in entering the competition should send two copies of



the manuscript by September 1, 1981 to Director, Center for the Study of American Catholicism, 614 Memorial Library, University of Notre Dame, Notre Dame, IN 46556.

## Publications

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

B.J. Blied, A History of John the Baptist Congregation, Johnsborg, Wisconsin (1980). Copies are available at St. John's Rectory, Route 4, Box 220, Fond du Lac, WI 54935.

James A. Crispino, The Assimilation of Ethnic Groups (Center for Migration Studies, Staten Island, N.Y., 1980).

Sister Ann Curry, PBVM, Mother Theresa Comerford: Foundress of the Sisters of the Presentation, S.F., Cal. (1980). Copies are available at \$2.45 at Presentation Convent, 1601 Allston Way, Berkeley, CA.

Charles Fanning, Ellen Skerrett, John Corrigan, Nineteenth Century Chicago Irish: A Sociological and Political Portrait (Number 7 of Urban Insight Series of the Center for Urban Policy, Loyola University of Chicago, Dr. Raymond Tatalovich, Director, 1980, \$3).

Msgr. James P. Gaffey, Francis Clement Kelley and the American Dream (Catholic Church Extension Society, 36 E. Wacker Drive, Chicago, IL, 1980).

Leonard Gilhooley (ed.), No Divided Allegiance: Essays in Brownson's Thought (Fordham University Press, 1980).

Leonard Gilhooley, Contradiction and Dilemma: Orestes Brownson and the American Idea (Fordham University Press, 1980).

Robert F. Karolevitz, Bishop Martin Marty: The Black Robe Lean Chief (Homestead Publishers, Mission Hill, South Dakota, 1980).

Rev. John E. McCarthy, Texas Catholic Conference: Its First Ten Years (Houston, 1979).

Sister M. Jerome McHale, R.S.M., On the Wing: The Story of the Pittsburgh Sisters of Mercy 1843-1968 (Seabury Press, N.Y., 1981).

Randall M. Miller, The Kaleidoscopic Lens: How Hollywood Views Ethnic Groups (Jerome S. Ozer, Publisher, Englewood, N.J., 1980).

Religious Books and Serials in Print, Second Edition, (R.R. Bowker, New York, N.Y., 1980). The second edition includes 47,788 book titles available from 2,160 U.S. publishers and 3,453 international serials titles.

Eduard Adam Skendzel, Detroit's Pioneer Mexicans: A Historical Study of the Mexican Colony in Detroit (Littlesfield Press, Grand Rapids, Michigan, 1980).

Eduard Adam Skendzel, The Kolasinski Story: Priest-Protector of Detroit's Pioneer Polish Immigrants (Littlesfield Press, Grand Rapids, Michigan, 1980).

Eduard Adam Skendzel, The Sacred Heart Story (1980, a limited edition). Copies are available at \$16.50. Write to Rev. Eugene S. Golas, Christopher House, 2001 Robinson Road, S.E., Grand Rapids, MI 49506.

Wm. Wolkovich-Valkavicius, Lithuanian Pioneer Priest of New England: The Life, Struggles and Tragic Death of Reverend Joseph Zebris 1860-1915 (Franciscan Press, Brooklyn, N.Y., 1980).

## Personal Notices

David Alvarez of St. Mary's College, Moraga, California, is studying the Vatican and the diplomacy of the Spanish-American War.

Sr. Mary Amelia of the Felician Sisters in Lodi, New Jersey, is writing a history of the New Jersey Felicians.

Richard E. Asher of the Indiana State Library is working on the Catholic Church in Indiana.

Dorothy C. Bass of the University of Chicago is studying Women in American Religious History.

Prof. Petro B.T. Bilaniuk of the University of St. Michael's College, Toronto, Canada, is researching Eastern Christian Iconography and Iconology. He recently published Theology and Economy of the Holy Spirit: An Eastern Approach (Published for Centre of Indian and Inter-Religious Studies, Rome, Bangalore, India, Dharmaram Publications, 1981).

Rev. Alden V. Brown of the Union Theological Seminary is working on the Grail Movement's role in American Catholicism, 1940-1970.

Randall K. Burkett of the College of the Holy Cross, in Worcester, Massachusetts, is exploring Afro-American Religious History especially Black African clergymen in the U.S. and the Caribbean.

Joseph P. Chinnici, O.F.M. of the Franciscan School of Theology, Berkeley, California, is studying the Catholic Enlightenment in the United States and is currently working on a book on the Catholic community and the devotional life in the U.S.

Sr. Mary Coleman, archivist for the Maryknoll Sisters Archives, is part of the Maryknoll China History Project (see above).

Patrick T. Conley of Providence College is researching the history of Rhode Island Catholicism 1872-1933.

Emmett Curran, S.J. of Georgetown University has begun a study of the Catholic community in colonial Maryland during the Penal Age.

Albert Desbiens of the University of Quebec at Montreal is examining labor demands and Catholic opinion 1946-1949.

William D. Dinges of Kansas University is working on an historical and sociological analysis of the Catholic traditionalist movement in the U.S.

James J. Divita of Marian College, Indianapolis, Indiana, has nearly completed a history of Holy Trinity Parish, Indianapolis, the only Slovene parish in Indiana.

Msgr. John J. Doyle of the Archdiocese of Indianapolis is working on a history of the archdiocese, making use for the first time of the register of the old cathedral in Vincennes.

Marc H. Ellis of the Maryknoll School of Theology has been named director of the Institute for Justice and Peace at Maryknoll. His second book, Peter Maurin: Prophet in the Twentieth Century, will be published by Paulist Press in the Fall of 1981.

Charles Fanning of Bridgewater State College, Massachusetts, is examining Irish in American fiction.

James W. Fraser of Jamaica Plain, Massachusetts, is working on a history of American education, examining public and church-related schools.

Rev. Karl P. Ganss of Loyola University, Chicago, is working on Catholic education in America during the 1960s.

Thomas J. Jonas recently completed his doctoral dissertation at the University of Chicago entitled "The Divided Mind: American Catholic Evangelists in the 1890s" which explores Catholic missions to non-Catholics.

Rev. Edward R. Langlois, C.S.P., chaplain at McGill University, Montreal, is studying Isaac Hecker's political thought.

William J. Leonard, S.J., Curator of the Liturgical Collection at Boston College is working on a history of American Catholic Life and Piety 1925-1975.

Richard K. MacMaster of James Madison University, Harrisonburg, Virginia, is researching "18th Century American Pluralism: Goshenhoppen, PA,;" American Repealers and Daniel O'Connell; Bishop Benedict J. Fenwick of Boston 1825-1846.

Rev. M.J. Madaj, archivist for the Archdiocese of Chicago, is working on Polish Catholics and their churches and parishes in the Archdiocese of Chicago.

Sr. Mary Lucy McDonald, R.S.M., province archivist for the Sisters of Mercy Province of Detroit, is studying the life of Sister Mary Joseph Lynch, founder of Houses in Michigan, Minnesota, Oregon; and is examining the work of the Sisters of Mercy with Indian children in Minnesota 1879-1896.

James T. McHugh of Queens College (CUNY) is exploring the influence of the Irish Church on American Catholicism.

Gerald McKeivitt of the University of Santa Clara, California, is examining Italian Jesuit immigration to the U.S. in the nineteenth century and the various works of this group in 19th century America.

Randall Miller of St. Joseph's University, Philadelphia, Pennsylvania, has published an article on "The Failed Mission: The Catholic Church and Black Catholics in the Old South" in Edward Magdol and Jon Wakelyn, eds., The Southern Common People: Studies in 19th Century Social History (Westport, Connecticut, Greenwood Press, 1980). He also received an ACLS Fellowship for 1981 to study immigrants in the South, which will include a study of Catholics in the South.

Robert T. Murphy of NYU is doing a history of U.S. Roman Catholic Church Architecture, 1847-1968.

Bernard Noone of Manhattan College is working on Catholic piety in the nineteenth century.

Robert T. O'Gorman of St. Thomas Seminary, Denver, Colorado, is examining the religious development of Hispanics in the Southwest USA.

Daniel P. O'Neill of St. Mary's College, Winona, Minnesota, delivered a paper on "The Development of an American Priesthood: St. Paul's Native's Sons, 1863-1930" at the North Great Plains Historical Conference in Duluth in October, and will deliver a paper on "Archbishop John Ireland and the Americanization of the

Catholic Church, 1884-1918" at the Spring meeting of the OAH.

William L. Portier of Mt. St. Mary's College, Emmitsburg, Maryland, is involved in the "Hecker Papers Project."

Rev. Michael Roach, visiting professor of church history at Mt. St. Mary's Seminary, Emmitsburg, is working on Michael Curley, tenth Archbishop of Baltimore.

Sr. Mary Amadeus Ruda, C.S.S.F. of the Felician Sisters, Enfield, Connecticut, is writing a history of the Felician Sisters New England Province.

S. Madeleine Schmidt of the Diocese of Davenport is writing a history of the diocese of Davenport.

Karl G. Schmude of the University of New England, Armidale, Australia, is exploring the dimensions of an Australian Catholic identity.

Susan Margot Smith of Stonehill College, Massachusetts, is studying the "Catholic Charismatics: New Participants in the American Evangelical Tradition."

John F. Teahan of Wheaton College, Norton, Massachusetts, is working on mysticism in America, Catholic spirituality and East-West mysticism.

Joseph Anthony Varacalli recently completed his doctoral dissertation at the University of Rutgers entitled "The American Catholic Call for Liberty and Justice for All: An Analysis in the Sociology of Knowledge."

Tim Walch of the National Historical Publications and Records Commission is working on a history of Catholic Education in America.

George S. Weigel, Jr., Scholar-in-Residence, World Without War Council, Seattle, Washington, is studying "War, Peace and the Catholic Tradition."

Rev. Robert J. Wister of Darlington Seminary, Mahwah, New Jersey, has recently finished his dissertation at the Gregorian University in Rome, "The Establishment of the Apostolic Delegation in Washington: The Satolli Mission, 1892-1896."

Sr. Sally Witt, C.S.J. of the Sisters of St. Joseph of Baden, Pennsylvania, is working on a history of the congregation in western Pennsylvania, especially in relation to organized labor.

Rev. William Wolkovich-Valkavicius of U.S. Lithuanian Immigrant Studies, Hudson, Massachusetts, is currently doing research on a seven parish region tentatively called "Immigrant Catholics in Protestant Nashoba Valley, Massachusetts: Irish, French-Canadians, Poles, Lithuanians and Italians 1845-1945."

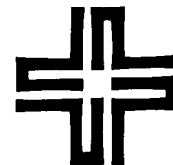
## Archives

### The Archives of the Indiana Province, Congregation of Holy Cross

By James T. Connelly, C.S.C.

Archivist, Indiana Province, Congregation of Holy Cross

"This I hold to be the chief office of history," Tacitus once wrote, "to rescue virtuous actions from the oblivion to which a want of records would consign them." He might well have added that the historian will be virtually stymied in his rescue mission if an archivist



has not been on the scene to promote the preservation of records in the first place.

The Province Archives Center is the depository for the papers and records of the provincial administration of the Indiana Province of the Congregation of Holy Cross. Since the Indiana Province was the original province of the Congregation in the United States, the Center has in its collection materials dating back to 1841, when the first Holy Cross Brothers and Priests came to the United States from France. As new provinces have been formed in the United States, beginning in 1946, each province has maintained its own archives with all the records generated since its beginning as an autonomous province.

Although there is record of an archivist having been appointed for the fledgling American Province as early as 1848, the man had other duties as well. That continued to be the pattern for more than a century. It was not until 1954 that an archivist was appointed who, while not yet full-time, could devote a substantial portion of his time to the care and arrangement of the provincial archives. Fortunately, the residence of the provincial where the archives were kept was relatively stable over the years--only four different locations in one hundred and forty years.

Matters were further complicated by the fact that five provincials of the American Province also served as presidents of the University of Notre Dame, two of them simultaneously. While some distinction between what were Holy Cross community papers and what were university papers was attempted, the papers were, apparently, all stored together when no longer current. In the nineteenth century the University of Notre Dame was already collecting documents of archival value on the American Church. While this led to the preservation of many materials which might not otherwise have been kept, it has resulted in documents pertaining to the life and work of the Holy Cross community being included in the University Archives.

From 1970 to 1976 the Indiana Provincial Archives were housed in several places, wherever storage space could be found. The collection was finally consolidated in its present repository in 1976 by my predecessor, Rev. Thomas Elliott. It was he who persuaded the provincial administration to let him have a renovated bungalow on property adjacent to the Notre Dame campus for office and workroom space. He had a two-storey storage building constructed as an addition to the bungalow, equipped with machinery for controlling temperature and humidity.

Although the Congregation of Holy Cross was established in the United States in 1841, the bulk of the material in the Province Archives Center is from the twentieth century. The first record group which is archival, strictly speaking, is the files of the provincial administration of Rev. Andrew Morrissey (1906-1920). Thereafter, provincial administrations have regularly deposited their papers in the archives. Prior to 1906 there are, properly speaking, manuscript collections. For one provincial administration, that of Rev. Louis J. L'Etourneau (1881-1886), there are no papers at all.

Most of the material in the files of the provincials is correspondence. There are also documents and reports from houses and institutions. For the record groups after 1906, the principal of provenance has been observed in processing and the filing system used by each provincial has been retained. The original order of the pre-1906 materials has long since been disrupted.

The Province Archives Center is also the repository for the records and papers of committees and officers of the Congregation of Holy Cross in the United States other than the provincials. Materials from local houses of the Congregation and from the various activities of the community and of individual members are also part of the collection. The chronicles of most of the houses, once required to be kept by the constitutions of the Congregation, are part of the collection as are admission questionnaires for candidates wishing to enter the community. The latter are frequently used by genealogists. The Provincial's Steward's records contain abundant information on the financial operations of local houses and the institutions maintained by the Congregation.

Individual priests and brothers who have spent much of their career at one of the universities associated with the community - Notre Dame, University of Portland (Oregon) and St. Edward's University in Austin, Texas - have usually preferred to leave their papers to the archives of that university. Other community members, however, have made use of the Province Archives Center as the depository for their papers. A drop file has been set up for each individual member of the province, the living as well as the dead, and for each local community, past and current. A collection of publications by community members is maintained as is a collection of slides and photos. An oral history project, started by Fr. Elliott, is being continued and expanded.

Research projects which have used the collection in the past have had to do mostly with the history of the University of Notre Dame. At least two provincials, Rev. Edward F. Sorin (1855-1868) and John A. Zahm (1898-1906) have been the subject of doctoral dissertations. There is no history of the Congregation of Holy Cross in America, however, and the potential for using the collection to study Catholic religious communities in the U.S. is as yet untapped.

When the Indiana Provincial Archives were moved into the new building in 1976, the collection was shelved in such a way that the appropriate record groups and series were brought together. Presently, an inventory is under way and when it has been completed a catalog will be prepared and made available to researchers. A detailed inventory and index of correspondents for the papers of the Morrissey Administration has been completed and an inventory and index for the Zahm papers is currently in progress.

The Center published a chronological outline of the history of the Congregation of Holy Cross in America for the years 1841-1978 which was prepared by the staff. This spring the Center will launch the first in what is intended to be a series of monographs on the history of the Holy Cross priests and brothers in the U.S. The purpose of these publications is to educate community members about the Congregation's life and work in America and to stimulate interest in the study and writing of Holy Cross history. In the past Holy Cross historiography has been largely limited to biographies and studies of the Congregation's founder, Fr. Basil Moreau.

Plans for the immediate future include the preparation of calendars and indices for the papers of two nineteenth century American provincials, Alexis Granger (1868-1870, 1873-1880) and William Corby (1870-1873, 1880-1881, 1886-1897). The chronological outline published last year will be revised and carried through 1980. It will also be expanded to include a fact-book on the Congregation which will list by name and term

of office all the men who have served in the U.S. as major superiors and administrators of institutions. The staff is preparing a short course in the history of Holy Cross in America which will consist of four conferences with accompanying slides. This is intended primarily for the education of new members of the community but will also be made available to other groups. An active collection policy for the acquisition of materials will continue to be pursued.

Researchers are encouraged to use the Province Archives Center's collection to get at the Catholic experience in the United States and, especially, the way in which religious life was lived in men's communities in this country. There is a sixty year waiting period before the papers of a provincial administration are open to the public but other materials are not under this restriction.

Tacitus saw the historian's role as that of teaching the present generation about the virtuous actions of their ancestors. While the actions documented in the collection which I have been describing may not have always been virtuous, they often have immense educational value for the present. How tragic if, in the quest for renewal, religious communities seek to find their identity only in their origins and neglect their history.

## Research Project

### Teaching and Learning in Massachusetts Parochial Schools, 1870-1940

by Mary J. Oates, Regis College

Studies of popular education in Massachusetts have concentrated almost exclusively on the development of the public school system. Yet after 1850, a parallel system of elementary schools was developing in the state. In philosophy, curriculum and environment, parochial schools were seen as clear alternatives to public schools and by 1870 they were enrolling large numbers of children of the working class. While scholars have analyzed the social and political controversies which accompanied the establishment and progress of these schools in New England, few have given even marginal attention to their faculty. The labor force which staffed the parochial schools was composed mainly of members of religious communities of women.

Organized service to society was an obligatory tenet of most Catholic sisterhoods which developed successfully in the United States. While their efforts were channelled into traditionally female work, this orientation to service outside the community, embodied in a religious calling to a common and celibate life became a strongly positive feature attracting members to communities. The religious motive is especially significant since if teaching or providing social services were the only goal of a group of women, there would be little reason for organizing under the aegis of the Catholic Church.

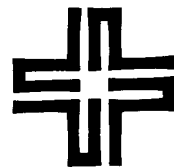
In an earlier study,<sup>1</sup> I analyzed overall changes in the numbers, works, education, remuneration and living conditions of Massachusetts sisters who by 1940 numbered over 4,000. Nearly two-thirds were teaching in 155 parochial schools enrolling more than 93,000 students. Recent interest in explaining the economic progress of the "common people" has led to increased research emphasis on educational, demographic and social factors. Women's influence in such institutions as family, school

and church is beginning to be investigated. The project described here may be considered a second stage of my ongoing research. It evaluates the work of groups of women who taught in an alternative school system in Massachusetts between 1870 and 1940. Since the subject has not been examined in depth before, the study will provide a more complete explanation of the American past, a clearer understanding of the role of women in economic and social development and of the place of parochial schools in popular education.

Although some sisters were working in the state prior to 1850, their numbers and institutions were few. Between 1834 and 1849, a few Sisters of Charity from Emmitsburg, Maryland, who maintained an orphanage, were the only sisters in Boston. In the latter year, Sisters of Notre Dame de Namur arrived from Cincinnati to staff a parish school. The services of sisters in Massachusetts hospitals, orphanages and homes had always been viewed positively as a welcome supplement to state social agencies, but the establishment of a network of schools paralleling the existing public school system was controversial from the start. So too was the social value of the work of those who staffed them. The 1853 Dupleian lecturer at Harvard College considered it a troubling sign that "a convent had arisen in the sight of Harvard Yard."<sup>2</sup> By 1870, with the rapid growth of the Catholic population in the state, sisters were becoming important and visible in the instruction of children in parochial schools. These schools did not charge tuition, were supported from general parish revenues and were, therefore, more similar to public schools than to private, tuition-charging institutions.

Over the seventy years between 1870 and 1940, the number of sisterhoods with members teaching in Massachusetts parochial schools increased from one to twenty-seven, while the number of sisters in these schools increased more than twenty-five-fold, from 102 to 2606. The Sisters of Notre Dame de Namur and the Sisters of St. Joseph were the largest of the teaching groups, accounting for over 40 percent of all parochial school sisters throughout the period. At the same time, there was a proliferation of small groups of sisters representing many other communities. While over 70 percent of parish school teaching sisters by 1920 were members of the seven largest communities, the remaining sisters were distributed over eighteen other groups. By 1940, 70 percent were concentrated in only five communities, with the rest scattered in twenty-two other groups.

One explanation for the growth in the number of teaching sisters and the appearance of so many different communities within the diocese in a relatively short time is that parishes seeking teachers for parochial schools expanded enormously with the mandate of the United States bishops at the Council of Baltimore in 1884 that every parish must open a parochial school. Since Boston had been relatively slow to respond to earlier recommendations on the parochial school issue, the edict occasioned a surge of school construction, and an increased demand for teaching sisters. The two established communities were unable to meet this demand and so pastors travelled throughout the country seeking sisters for their schools. By 1890, communities from Canada, Maryland, Kentucky, Nova Scotia, New Jersey, Indiana and New Hampshire, not represented in Boston in 1880, had sent sisters and the number of communities teaching in parochial schools rose from two to thirteen. In contrast, there was no increase in the number of sisterhoods engaged in hospital or social work. Most of the "new" communities in this initial expansion were for English-speaking schools.



A second factor contributing to the numerous sisterhoods is that the rule of the largest teaching community, the Sisters of Notre Dame de Namur, precluded their teaching boys, except for the very youngest. Before 1884, this was not a serious problem. Many parishes had parochial schools for girls only. But the Council requirement and the growing reluctance of communities of brothers to teach boys at the elementary level led pastors to find other communities of sisters willing to instruct boys.

The third reason for the proliferation of teaching communities is that ethnic parishes desiring to open schools required teachers who could speak the language. Sisters speaking French, German, Polish, Italian and Lithuanian appeared in increasing numbers after 1890 as various national groups acquired the resources to finance their own schools. French-speaking communities were by far the most important, providing 13.6 percent of all parochial school sisters by 1920. Communities with Italian, Polish and German-speaking members, on the other hand, provided only 5.8 percent of sister faculties in that year. Although the representation of ethnic sisterhoods never exceeded 20 percent of all teaching sisters in the period, they exerted an important local influence.

The establishment of a network of "free" schools was an ambitious project for a largely immigrant population and obtaining teachers became a primary concern of pastors and bishops. Sisters were always preferred to teaching brothers and to lay teachers because of their willingness to subsidize the schools more heavily. If the number of parochial school teachers was to grow consistently and rapidly after 1884, there had to be steady growth in the numbers of local women joining the teaching congregations. Communities with motherhouses and schools in other dioceses were naturally limited in their ability to supply teachers for Massachusetts schools. Without such an increase, free schools would be far too expensive to operate from parish funds. And if tuitions were charged, poor parents would have reason to send their children to public schools.

Women not only had to be convinced that teaching was to be preferred to other professional work, but they also had to find the prospect of convent life attractive. Sermons and the Catholic press, therefore, emphasized and glorified the work of teaching sisters over that of those engaged in social work. Teaching, according to a typical preacher, "required greater self-sacrifice and higher consecration of purpose than devotion to a life of charity in the alleviation of bodily suffering."<sup>3</sup> The teaching communities most highly recommended by church authorities were those with the heaviest involvement in parochial schools. The expansion of Boston's two largest teaching communities indicates, in part, the remarkable response of women to such pleas. In the 1880's alone, their total membership in the diocese, including novices and postulants, increased by 130 percent. Other communities with smaller representations also recruited new members from the Boston area, but the groups with many schools and sisters attracted more candidates than the smaller congregations. This reflected not only an "imitation effect" from their relatively higher visibility but also direct recruiting by their members. Communities with sizable enrollments of girls at the junior high and high school levels had a special advantage. These were usually larger groups able to staff one or more academies for girls as well as parish schools.

It is clear then that sisters teaching in the parochial schools of Massachusetts after 1870 were hardly a monolithic group. Despite certain external similarities noted by the casual observer, they represented a wide geographical and ethnic variety not characteristic of the teaching force of the state's public schools. Within congregations of women, considerable homogeneity existed in ethnic, educational and socioeconomic backgrounds. But among them were persistent and significant differences. In this period, these distinctive features, customs, dress and rules, were emphasized and sisters were provided little opportunity for interchange with women in other communities. As a consequence, there did not develop much of a cooperative spirit and tradition among these women. This may have resulted in part from the presence of so many independent groups, many having only a few sisters working in Massachusetts schools. But even the two largest teaching communities had few contacts with each other. The ultimate effect of such isolationism was a rivalry which did not foster collective strength among religious women. Common policies with regard to their rights and their works were slow to develop. This was particularly unfortunate since control by the teaching communities over their works, institutions, professional and social lives, was limited in these years.

I plan to consider next the social and religious environments in which sisters worked in Massachusetts parochial schools in 1870-1940 period, the internal structure of their communities and their position in the organizational framework of the church, in order to understand their responses to challenges in the areas of group life and work arrangements. In this part of the study, I will use a comparative approach in evaluating the position of the sisters in the administrative structure of the parochial school system and their opportunities for leadership roles. Intertemporal changes in these areas will be considered in the broader context of Massachusetts educational practice by comparing the sisters with women public school teachers. This approach to identifying the common and unique characteristics of these women is, I believe, the best method for analyzing their educational values, philosophy and methods. We need to know the criteria by which sisters measured the success of their efforts and which aspects of their community organization fostered or impeded their professional work.

#### NOTES

1. Mary J. Oates, "Organized Voluntarism: The Catholic Sisters in Massachusetts, 1870-1940," *American Quarterly* 30 (Winter, 1978): 652-680. Reprinted in *Women in American Religion*, Janet Wilson James, Editor, (Philadelphia: University of Pennsylvania Press, 1980): 141-169.
2. George W. Burnap, "The Errors and Superstitions of the Church of Rome," Dudleyan Lecture, Harvard College, May 11, 1853. Cited by Douglas C. Stange, "The Third Lecture: One Hundred and Fifty Years of Anti-Popery at Harvard," *Harvard Library Bulletin* 16 (October, 1968): 362.
3. Sermon of Bishop J. J. Glennon, St. Louis, January 1, 1910. Cited by Anna C. Minogue, *Loretto: Annals of a Century* (New York: American Press, 1912): 177.

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