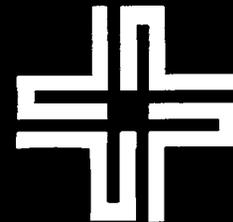


AMERICAN CATHOLIC STUDIES

NEWSLETTER



CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

JAIME R. VIDAL, EDITOR

CHARLOTTE AMES, PUBLICATIONS EDITOR

Sacred Encounters: An Exhibition on Jesuit Missionaries and the Indians of the Rocky Mountain West

A major exhibition on the cultural and religious encounter between the Rocky Mountain Indians and European missionaries in the 19th century will be opening in the spring of 1993. *Sacred Encounters*, organized by Washington State University in association with the Jesuit Missouri Province Archives, Salish-Kootenai Community College on the Flathead Reservation in Pablo, Mont., and the Cheney Cowles Museum in Spokane, Wash., seeks to illuminate the encounter between two sacred worlds by means of an unusual juxtaposition of European and Native American artifacts and works of art associated with the travels of Pierre Jean De Smet.

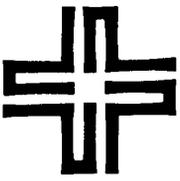
Among the 214 objects drawn from 40 loan sources in the United States, Canada and western Europe are drawings and watercolors by Jesuit artist Nicholas Point, a member of De Smet's missionary group, a rare set of drawings by a Salish warrior of a battle between his tribe and the Blackfeet, hand-colored maps by De Smet, as well as by Native mapmaker and fur traders, and a number of Native American artifacts and articles of clothing, including a complete set sent by De Smet to friends in Belgium, and only recently rediscovered in that family's chateau. Sacred objects from both traditions are also included in the exhibition. More than 85 percent of the exhibited materials have never been shown to the public before, and many of them have been recently discovered.

The nine sections of the exhibition have been arranged with extraordinary creativity — including audio-visual materials and even the smell of sage, sweetgrass and incense in different sections — to help the visitor enter imaginatively into the sacred worlds of both cultures, and understand the compatibilities and differences between them. This entailed a process of preparation involving over 100 Native American, Jesuit, curatorial and academic consultants — among them Professor Jay P. Dolan, Director of the Cushwa Center — over a period of some five years.

Sacred Encounters will open April 3, 1993, at the Museum of the Rockies in Bozeman, Mont., and will later travel to Vancouver, Montreal, Los Angeles and Indianapolis. A 300-page exhibition catalogue with 200 color and black/white illustrations is being prepared; it will also include scholarly essays by historians and art experts. For more information contact the De Smet Project, Washington State University, Pullman, WA 99164. (509) 335-9141.

U.S. Catholic Mission Association Sponsors Mission History

The United States Catholic Mission Association has commissioned a one-volume scholarly history which will examine the U.S. base and impetus for missions abroad. Against a background of the European mission heritage which the United States received, this work, placed in the context of political, social and cultural developments in this country, will explore the patterns of mission activity, theology and mission culture which developed from the post-Civil War period to the present. It will highlight the interaction of laity, religious, clergy and bishops to preach the gospel "to the ends of the earth," through mission-sending congregations, mission-funding groups, diocesan organizations and the work of individuals. Differences and similarities between women and men in their perception of the mission vocation and task as well as the influence on Catholic experience of Protestant mission development will also be treated. The work, which will use extensive primary and secondary sources, will conclude with a reflection on key missiological issues and questions which emerge in the course of the study. Authored by Angelyn Dries, OSF, Assistant Professor, Religious Studies Department, Cardinal Stritch College, Milwaukee, Wis., the book will be invaluable for historians, theologians, missiologists, missionaries and laity in church leadership positions. It is scheduled for completion and publication in 1997.



Symposium on U.S. Hispanic Religion

The Program for the Analysis of Religion Among Latinos (PARAL) will sponsor a major national symposium to evaluate existing studies on U.S. Hispanic religion and chart new directions for survey research. The symposium will take place on April 15-19, 1993, and will consist of two sessions, one at Princeton University and the other at the Graduate School of the City University of New York. In the words of PARAL's executive chairman, Dr. Anthony Stevens-Arroyo of Brooklyn College, the final product of the symposium will be "a comprehensive overview of how and why religion operates differently for Latinos when compared with other groups in the United States."

The symposium will gather an international group of scholars, who will meet at round tables on the topics of the Religious Element in Latino Cultural Identity, Popular Religion, Syncretism, and Innovative Methodology in the Study of Religion. PARAL has received funding from the PEW Charitable Trusts, the Lilly Endowment and the Inter-University Project, and the symposium's papers will be published by the City University's Bildner Center for Western Hemisphere Studies. Symposium participation is by invitation only; however, some observers will be included among the participants. For more information contact Anthony Stevens Arroyo, PARAL, Bildner Center, 33 West 42nd Street, New York, NY 10036.

New York University Project on Documentation of New York City Social History

"Ordinary People, Extraordinary Lives," a one-year project which will access the documentation of the 20th-century social history of New York City, and plan cooperative strategies for its preservation and interpretation, was launched this summer at New York University. Task forces of archivists and historians have been established to explore the areas of Ethnicity and Changing Demography, Politics and Popular Intellectual History, Religious Traditions, Economic Life, Women's History and Family Life, and Entertainment and Leisure Time Activity. At present project coordinators are searching out extant documentation and lesser known archival collections. The work of the project will culminate in a conference to be held in the fall of 1993. For further information call Debra Bernhardt, Project Director, at 212-998-2540.

Catholic Schools Sports History

Loyola University of Chicago sponsored the National Catholic Interscholastic Basketball Tournament from 1924 to 1941. This high school invitational meet featured competition between 32 outstanding teams representing various sections or states of the United States. The University Archives maintains the records of this annual athletic event, which are available to researchers. Copies of the inventory may be obtained for \$3.75 including postage. For further information or a copy of the inventory, please write to: Bro. Michael Grace, S.J., Loyola Univ., 6525 Sheridan Rd., Chicago, IL 60626.

Brief Notes

- The new premises for the *Archives of the Archdiocese of San Francisco* at St. Patrick's Seminary, Menlo Park, Calif., were dedicated on May 2, 1992. As part of the celebration Rev. Harry B. Morrison, Archivist of the Diocese of Oakland, spoke on the Formation of Priests in Early Diocesan California, and Jeffrey Burns, Archivist of the Archdiocese of San Francisco, spoke on Alumni Reminiscences of St. Joseph's and St. Patrick's Seminaries.
- The *University of San Diego* has started, as part of its normal curriculum, a series of courses on U.S. Hispanic Catholicism and Hispanic Theology. These courses are offered at both graduate and undergraduate levels.
- The *Franciscan Sisters of Chicago* are developing a Heritage Room at their Lemont, Ill., motherhouse, outlining the congregation's Marian and Franciscan roots. The project is under the direction of Sr. Anne Marie Knawa, and is scheduled for completion in October 1992.

CONFERENCES

The **Elizabeth Seton Federation** is sponsoring a conference entitled "**Elizabeth Seton in Dialogue with her Times and Ours**," open to anyone interested in the spiritual heritage of Mother Seton and the first American Sisters of Charity. It will be held at two locations: October 22-25, 1992, at Bergamo Center, Dayton, Ohio, and November 12-15, 1992, at Xavier Center, Convent Station, NJ. (The agenda for the program is the same in both locations.) For registration information contact Sr. Regina Bechtle, SC, 6301 Riverdale Ave., Bronx, NY 10471.

The **New England Conference for Irish Studies** annual meeting will take place in October at Fairfield University, Fairfield, Conn. For information contact Conor Johnston, ACIS President, Massasoit Community College, Brockton, MA 02402.

A conference on "**Religion in the Age of Exploration: the Case of Spain and New Spain**" will be held in Omaha, October 25-26, 1992. For information contact Bryan LeBeau, Creighton University, Omaha, NE 68178.

The **American Studies Association** will meet in Costa Mesa, Calif., on November 5-8, 1992. For information contact: American Studies Association, Program Committee, 2101 South Campus Surge Building, University of Maryland, College Park, MD 20741; (301) 405-1364.

The Annual Conference of the **Northeast Popular Culture/American Culture Association** will be held at Pine Manor College, Chestnut Hill, Mass., on November 6-8, 1992. For information contact Professor Alan Cheton, Humanities and Social Sciences, Wentworth Institute of Technology, 550 Huntington Ave., Boston, MA 02115; (617) 442-9010 ext. 370.

The **Conference on Faith and History** will hold its biennial meeting at Westmont College, Calif., on the topic of "**Christianity and the Clash of Cultures**," November 5-7, 1992. For information contact Richard W. Pointer, Department of History, Trinity College, Deerfield, IL 60015.

The annual meeting of the **American Society of Church History** will take place in Washington, D.C., December 27-30, 1992. For information contact American Society of Church History, 328 Deland Ave., Indialantic, FL 32903.

NOTES FROM THE EDITOR

We encourage our subscribers to send materials about their own activities, or about activities of their institutions which may be of interest to our readers. This is usually done when initiating or renewing subscriptions, since there is space provided for it in the subscription blanks, but it may also be done at any time.

Such information is normally included under one of the following sections:

- **PERSONALS:** This includes items such as papers and lectures presented, awards received, changes of employment and current areas of research. Books on topics not directly related to American Catholicism, but written by subscribers, will also be announced in the Personals section, as will all *articles*, *dissertations* and *chapters* in books or collections.
- **PUBLICATIONS:** This section is for *books relating to American Catholicism*. Subscribers who wish us to announce the publication of one of their books should include *full title*, a brief *description of the contents* (or copy of the jacket blurb), the number of *pages*, *publisher* and *price*, as well as whether the book is in paperback or hard cover. If the publisher is a small press, its ordering address should also be included.
- **CALLS FOR ASSISTANCE/NETWORKING:** These should be relatively specific requests for information or assistance on a topic you are researching. Your address and/or telephone number will be published so readers with information you can use may contact you directly.
- **CALLS FOR PAPERS; FELLOWSHIPS:** If your *deadline is between November and April*, your fellowship announcement or call for papers or fellowships should appear in the *fall* issue, whose deadline is August 15. If your deadline is *between May and October*, it should appear in the *spring* issue, whose deadline is February 1.

Jaime R. Vidal,
Editor

Cushwa Center Acquires Fax Machine

The Cushwa Center has acquired a Fax machine. Materials may be faxed to the center 24 hours a day, seven days a week at our new fax number: (219) 239-8471.

Notre Dame Study on Hispanic Catholics in the United States

First drafts for the first six essays in the third volume of our Hispanic Study were received this spring, and were discussed at a meeting of all Volume III authors and the advisory committee held at the University of Notre Dame, May 31 and June 1, 1992. Final drafts are expected in early October. First drafts of the final six essays of this volume will be discussed at a similar meeting, October 4-5, 1992, and final drafts are due in January 1993.

Final drafts for the essays for Volumes I and II have been arriving at the center during the summer, and are currently under editorial review. It is hoped that all the essays can be sent to the University of Notre Dame Press in early 1993.

Summer Research Stipends in the History of U.S. Hispanic Catholics

A very encouraging response has been shown by the scholarly community to the center's summer Research Stipend program, which was first announced this spring. These stipends, which are funded by a grant from the Lilly Endowment, are meant to free postdoctoral scholars to dedicate a summer to research in the field of the history of U.S. Hispanic Catholics, and to help with their travel expenses to archives and other resources.

The recipients of these stipends need not be historians; research proposals in fields such as literature, theology, anthropology, the social sciences, etc., will also be considered as long as they are relevant to U.S. Hispanic Catholic history. Three \$5,000 stipends are being offered for the summer of 1993. **The deadline for application is December 15, 1992.** The names of the recipients will be announced in February. Inquiries about the program and requests for application forms should be addressed to Dr. Jaime R. Vidal at the Cushwa Center.

Dissertation Fellowships in the History of U.S. Hispanic Catholics

A second fellowship for 1992-93 has been awarded to *Timothy Matovina, CSB*, a doctoral candidate at the Catholic University of America, whose dissertation title is *Spanish Speaking Catholics in San Antonio, Texas, 1821-1860: A Study of Religion and Ethnicity*.

These fellowships, which are supported by a grant from the Lilly Endowment, provide a stipend of \$12,000 for 12 months (September to August) of full-time dissertation research and writing. Applicants must be candidates for a doctoral degree at an accredited university, who have finished all pre-dissertation requirements and expect to complete their dissertation during the academic year of their fellowship. Applications for the 1993-94 fellowships are available from Dr. Jaime Vidal at the Cushwa Center, **and must be requested by November 1, 1992. Completed applications must be postmarked by January 1, 1993.**

American Catholic Studies Seminar

Sr. Brigid Merriman, OSF, of Mount Angel Seminary in Oregon, will be the seminar speaker on October 8, 1992. The title of her presentation is "Called to be Holy: Dorothy Day and the Retreat Movement."

Colleen McDannell, of the University of Utah, will present a seminar on "Lourdes Water and Catholic Devotionalism" on Tuesday, November 10, 1992.

Karen Davalos, of Yale University, and *Thomas Kelliher*, of Notre Dame, will present some of the results of their research on the Chicago Hispanic Catholic community on February 25, 1993.

Hibernian Lecture

The 1992 Hibernian Lecture will be delivered by *Professor David Emmons*, of the University of Montana, on Thursday November 5. Professor Emmons will speak on "Faction Fights: Another Look at the Irish in the American West." This annual lecture is made possible by a grant from the Ancient Order of Hibernians.

CUSHWA CENTER ACTIVITIES

Research Fellowship

Professor George Rawlyk, of the History Department of Queen's University, Kingston, Ontario, will be the Cushwa Research Fellow for the fall semester of 1992. He will be doing research on comparative aspects of American-Canadian religious history. These fellowships include library privileges, an office and secretarial help, but no stipend, are offered in the spring and fall. They are for postdoctoral scholars in the humanities of social sciences who are working on some aspect of American Catholicism. **The deadlines for Research Fellowship applications are January 15 and April 15.**

Occasional Papers

The Cushwa Center has printed two titles in its series of Occasional Papers: *American Catholics and the Holy Land: Report on a Consultation* (Summer 1992) by David Klatzker, of the America-Holy Land Project, and *A Beginning Reference on Religious Communities in the Diocese of Pittsburgh* (Fall 1992), by Sally A. Witt, CSJ, and Anthony P. Joseph, Jr.

Klatzker's paper is a detailed report on the Consultation on American Catholics and the Holy Land, which was held at Notre Dame by an international group of scholars on November 12-13, 1989, under the sponsor-

ship of the Cushwa Center and the Institute of Contemporary Jewry of the Hebrew University of Jerusalem. The Witt and Joseph paper is a bibliography of sources for the history of men's and women's communities in the Pittsburgh diocese. **Both papers are available from the Cushwa Center for the price of \$3 each.**

Deadline for Grants and Awards

December 15 is the deadline for several competitions sponsored by the Cushwa Center: **Research Travel Grants** help defray the expenses of postdoctoral scholars who need to use the Notre Dame library and archives for research on American Catholicism. The **Hibernian Research Award**, funded by the Ancient Order of Hibernians, grants \$2,000 to a postdoctoral scholar who is studying the Irish in America. **Publication Awards:** The best manuscript in each of two categories, "Notre Dame Studies in American Catholicism" and "The Irish in America," will be published by the University of Notre Dame Press. Manuscripts from the humanities and the historical and social studies disciplines will be considered; unrevised dissertations normally will not be considered. The press reserves the right to withhold the award if no suitable manuscript is submitted. **Further information and application forms for all of these competitions are available from the Cushwa Center.**

PERSONALS

Charlotte Ames, Publications Editor of this newsletter, was promoted from Associate Librarian to Librarian at the Hesburgh Library. She presented a paper titled "Jessica Powers: A Carmelite Contemplative Poet's Contribution to American Poetry" at the conference on "500 Years of Catholic Women Religious in the Americas" at the College of St. Benedict, St. Joseph, Minn., April 1992.

Bernard Aspinwall, of the University of Glasgow, Scotland, presented a paper on the role of Irish migrants at a conference celebrating the quincentennial of the Archdiocese of Glasgow, May 1992. He recently published "Patrick Magill, 1890-1963: An Alternative Vision" in *Studies in Church History, The Church and the Arts* v.28, 499-513.

David Badillo has accepted a position as Assistant Professor in Latin American Studies at the University of Illinois, Chicago Circle.

Marjorie Beane, of Loyola University, presented a paper on the Sister Formation Conference, 1940-1970, at the "500 Years of Catholic Women Religious" conference held at St. Benedict's College, St. Joseph, Minn.

Conrad Borntrager, OSM, is researching the history of the foundation of the Servites in the United States, 1870-1900.

Fran Campbell, of the Sisters for Christian Community, presented a paper on "Blandina Segalé and the Taming of the 'Wild' West, 1862-1884," at the conference on "500 Years of Catholic Women Religious." Segalé, a Cincinnati Sister of Charity was sent to Colorado to minister to "outlaws and Indians," and became a friend of, among others, Billy the Kid and Governor Lew Wallace.

Joseph Casino, archivist of the Archdiocese of Philadelphia was interviewed on Channel 17's program *Reel to Reel*, where he explained the resources of the Archdiocesan Archives for historical research.



Catherine Ann Curry, PBVM, published an article entitled "Three Irish Women and Social Action in San Francisco: Mother Teresa Comerford, Mother Baptist Russell and Kate Kennedy" in *The Irish in the West* (Manhattan, Kans.: Journal of the West, 1992).

Jay P. Dolan, Director of the Cushwa Center, gave the keynote address at the spring conference of the Oregon Catholic Historical Society, held on April 4 at the University of Portland. On April 26 he delivered the Mullen Lecture "The Search for an American Catholicism, 1940-1980" at St. Mary's Seminary, Cleveland, Ohio, and on April 29 he presented a paper on "Competing Strategies for Survival: the Catholic Experience," at the seminar "Minority Faiths in the American Protestant Mainstream," held at Brandeis University, Waltham, Mass.

Mary Anne Foley, CND, has completed her dissertation on the origins of the Congregation of Notre Dame of Montreal, entitled "Uncloistered Apostolic Life for Women: Marguerite Bourgeoys' Experiment in Ville-Marie."

Patrick Foley published "The Shamrock and the Altar in Early Nineteenth-Century Texas: Irish Catholics and their Faith" in *The Irish in the West* (Manhattan, Kans.: JOW, 1992).

Cynthia Glavac, OSU, has completed "A Biography of Dorothy Kazel, OSU, From the Perspective of Contemporary Women's Biographical Theory," her doctoral dissertation for the Department of English Literature at Bowling Green State University. Kazel was one of the four women murdered in El Salvador on December 2, 1980.

Loretta Zwolak Greene has been appointed Archivist of the Sacred Heart Province (Seattle, Wash.) of the Sisters of Providence; she replaces **Sr. Rita Bergamini, SP**, who, after a sabbatical, plans to return to the archives to do part-time work on special projects.

Nancy Hanks, a doctoral student at the University of Oklahoma, is researching the history of the French secular clergy in the American West, especially in the Archdiocese of Santa Fe, 1850-1912.

Stephen C. Holler of Thomas More College, Ky., recently completed his Ph.D. dissertation at the University of St. Louis, entitled "Mary and the Poor in Latin America Since Vatican II: Responses of the Church to Marian Popular Religion." In August 1992 he read a paper on "Hispanic Marian Popular Religion in the United States" at the national meeting of the Association for the Sociology of Religion, held at Pittsburgh.

Rev. Robert W. Hovda, for many years a leading figure in the U.S. Liturgical Movement, died in New York on February 5, 1992, at age 71. May he rest in peace.

Paula M. Kane, of the University of Pittsburgh, wrote an article on "Irish Catholics" for the *Encyclopedia of American Social History* (Scribners, 1992). With **James O'Toole**, of the University of Massachusetts, Boston, she presented a panel on "Politics and Culture in Irish Boston" for the American Council of Irish Studies annual conference held at Galway in July 1992.

Edward Kantowicz wrote a new chapter on "The Ethnic Church" for the third edition of *Ethnic Chicago*, edited by Melvin Holli and Peter Jones (Eerdmans, 1992); he also revised his chapter on "The Poles of Chicago," which had already appeared in earlier editions.

Karen Kennelly, CSJ, president of Mt. St. Mary's College, Los Angeles, gave the keynote address at the conference on "500 Years of Women Religious." Its title was "Women Religious in the Americas: Contrasts and Comparisons."

Anne Klejment, of the University of St. Thomas, St. Paul, Minn., presented a paper on "The Lyrical Left and War Resistance: Dorothy Day, 1917," at the 1992 meeting of the American Culture Association.

Ellen Marie Kuznicki, CSSF, is completing the final chapters of a history of the Felician Sisters' Buffalo Province.

Anthony J. Lisska of Denison University, Granville, Ohio, read a paper on "Bishop Fenwick and the Apostolate to the Native Americans" to the Catholic Record Society, Columbus, Ohio, in February 1992. In the following month he gave a lecture on "Willard Warner: Granville Native, Civil War Officer, United States Senator" to the Licking County Historical Society.

Kathleen McDonagh, IUBS, is researching contemplative and apostolic religious life in 17th-century France.

Randall M. Miller is doing research on Catholic immigrants in the American South.

John Muffler of Iona College, co-authored a chapter titled "There is a Balm in Gilead: Religion and Substance Abuse Rehabilitation," in Lowinson et al., *Comprehensive Textbook of Substance Abuse* (Williams and Wilkins, 1992).

David J. O'Brien, Loyola Professor of Roman Catholic Studies at Holy Cross College, Worcester, Mass., received the 1992 Hesburgh Award from the Association of Catholic Colleges and Universities in recognition of his accomplishments as a historian of American Catholicism.

Mel Piehl, of Valparaiso University, has written an article on Dorothy Day for Greenwood Press' forthcoming book *Contemporary American Activists*, edited by David DeLeon.

Craig W. Pilant, of Fordham University, is writing a dissertation on Orestes Brownson and the inculturation of American Catholics into the mainstream. He is also preparing an annotated anthology on the theme of millennialism in the United States.

Martin Poluse successfully defended his dissertation, "Archbishop Joseph Schrembs and the 20th-Century Catholic Church in Cleveland, 1921-1945" at Kent State University.

Steve Rosswurm, of Lake Forest College, edited *The CIO's Left-Led Unions*, published by Rutgers University Press in 1992, and contributed to it the chapter on "The Catholic Church and the CIO's Left-led Unions: Labor Priests, Labor Schools, and the ACTU." He also co-authored "The Education of an Anti-Communist: Father John Cronin and the Baltimore Labor Movement," *Labor History*, vol. 33, no. 2 (Spring 1992) pp. 217-247.

Sue Schrems is working on a dissertation for the University of Oklahoma, entitled "Lady Black Robes: Establishment of Indian Mission Schools in Montana, 1860-1900." The dissertation focuses especially on the work of the Sisters of Providence and the Ursulines.

Dominic Scibilia of Hope College co-presented a paper with **Rebecca Kasph** on "A Grassroots Catholic Feminist Challenge to the Church: A Social-Theological History of the Women's Commission for the Archdiocese of Milwaukee, 1982-1991" at the AAR Midwest Regional Meeting held at the Indiana University, Terre Haute.

Margaret Susan Thompson gave the banquet address, "Sisters and the Meaning of Catholicism" at the conference on "500 Years of Women Religious in the Americas."

Toby Terrar, a graduate student at UCLA, recently published an article on "Early Background of Liberation Theology During the Period of Eighteenth Century Democratic Revolution," in *NST: Nature, Science and Thought* 4:127-50.

Kenneth J. Uva is doing research on Catholic anticommunism in the Cold War period.

Jaime R. Vidal, Assistant Director of the Cushwa Center, spoke at Augusta College, Ga., on "The Sixteenth Century Evangelization of the Antilles and Mexico," February 22, 1992. He also gave a presentation on "Historical Perspectives on the National Parish" at the National Convocation of the Holy Cross Hispanic Ministries held at Notre Dame, April 27, 1992.

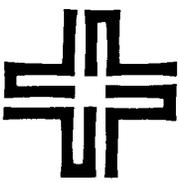
Francis R. Walsh is researching the relations between the Catholic Church and the motion picture industry.

CALLS FOR ASSISTANCE/NETWORKING

The Editorial Committee of the Archdiocesan Historical Commission of the **Archdiocese of Portland in Oregon** is seeking material for a history of the archdiocese that it is writing for the observance of the sesquicentennial of the archdiocese's founding, 1846-1996. Of particular interest is information on, or copies of, letters or other communications, diaries, chronicles and printed material dealing with Catholic experiences in Oregon or the perception of such experiences by Catholics or others elsewhere. This includes material dealing with Catholic organizations and the institutional Church, its clergy and bishops. The committee is casting its net widely and would welcome any leads dealing with information on the story of Catholics in Oregon. Persons having or knowing about such material should contact Dr. Lillian Pereyra, Archdiocesan Historical Commission, 2838 E. Burnside St., Portland, OR 97214.

Edward R. Kantowicz is writing entries on **John Cogley** and **Frank Sheed** for the upcoming volumes of *American National Biography*. He would like to know the whereabouts of any paper collections they may have left, so as to include them in the bibliography. Persons with information may write him at 151 N. Michigan Ave., Suite 2109, Chicago, IL 60601.

John P. O'Connor is researching the life of the **Rev. Dr. Hugh Quigley**, and would be interested in receiving information on the period he spent as president of St. Mary of the Lake University, as well as on any photo or physical description of Quigley. He would also appreciate information on Quigley's last book, *The Mode of Life*, which he has been unable to locate. Persons with information may write to him at 918 East 34th Street, Brooklyn, NY 11210.



PUBLICATIONS

All Imaginable Liberty: The Religious Liberty Clauses of the First Amendment, edited by Francis Graham Lee, includes seven essays on the rise of religious freedom and the early Catholic experience. Contributors include Jay Dolan, J. William Frost, Joseph J. Casino, Patrick W. Carey, John T. Noonan, Philip B. Kurland and Henry J. Abraham. 1990. 191 pp. Saint Joseph University Press, 5600 Center Ave., Philadelphia, PA 19131.

The American Catholic Experience: A History from Colonial Times to the Present, by Jay P. Dolan, is now available in a reprint from the University of Notre Dame Press. 1992. 504 pp. pbk. \$15.95 plus \$3 p/h.

American Catholic Higher Education: Essential Documents, 1967-1990, edited by Alice Gallin, OSU. A collection of documents illustrating the 25-year dialogue between Vatican officials and Catholic university presidents struggling to articulate a mutually acceptable description of the role of a Catholic university. Various drafts of the more significant documents are given. 1992. Notre Dame. 480 pp. hc. \$29.95.

Beliefs and Holy Places: A Spiritual Geography of the Pimería Alta, by Names S. Griffith, explores the region of Pimería Alta, (central Arizona-Sonora Borderlands), and the traditional relationships which bond people to places. Beliefs, legends, customs, shrines, chapels, and living cultural traditions of the peoples of the region, including Tohono O'odham, Yaquis and Mexicans, are described. 1992. University of Arizona Press. 218 pp. \$32.50.

A Bridging of Faiths: Religion and Politics in a New England City, by N.J. Demerath III and Rhys H. Williams, studies the interaction of early Protestant and later Catholic establishments with each other and with secular issues in Springfield, Mass. Princeton University Press.

The Catholic Church and the Politics of Abortion: A View from the States, edited by Timothy A. Byrnes and Mary C. Segers, focuses on the official Catholic response to the Supreme Court's 1989 decision in *Webster v. Reproductive Health Services, Inc.* which allowed more aggressive regulation of abortion by individual states. Ten essays analyze the effects of *Webster* on abortion politics in the states, and examine the efforts of the Catholic Church to influence abortion policy at the state level. 1992. Westview Press. 193 pp. \$28.

Catholic Ministry to the Addicted, by Roy Barkley, deals with problems of addiction and the Catholic Church's current response. Barkley offers suggestions on improving pastoral care offered to addicts and their families. 1992. Our Sunday Visitor. 144 pp. \$5.95.

Catholic Social Thought: The Documentary Heritage, edited by David J. O'Brien and Thomas A. Shannon, provides a comprehensive collection of primary documents, from Leo XIII's *Rerum Novarum* to John Paul II's *Centesimus Annus*. Includes introductory essays and notes to encyclicals and complete texts of the American bishops' pastorals on peace and the economy. 1992. Orbis. 650 pp. \$49.95.

Christianity Comes to the Americas, 1492-1776, by Charles H. Lippy, Robert Choquette and Stafford Poole retells, from the vantage point of the latest historical scholarship, the story of the encounter between the Native American peoples and Christianity in its Spanish Catholic, French Catholic and English Protestant incarnations, and of the local churches which were founded as a result, and which came to a major turning point at the end of the 18th century. 1992. Paragon House. hc. \$29.95.

Chronicles of Notre Dame du Lac, by Edward Sorin, CSC, edited and annotated by James T. Connelly, CSC. An edition of the confidential yearly reports sent by the founder of Notre Dame to his superiors in France, this is a primary source for the history of the University from its foundation in 1812 to the end of the Civil War. It also casts light on Sorin's conflicts with U.S. bishops and with his own superiors. 1992. Notre Dame. 320 pp. hc. \$18.95.

A Church Divided: The Vatican Versus American Catholics, by Terrance Sweeney, explores issues of Church authority and priesthood, including married clergy, women priests, celibacy, sexism and infallibility. 1992. Prometheus Books. 229 pp. \$23.95.

The Conversion Experience in America: A Sourcebook on Religious Conversion Autobiography, by James Craig Holte, provides biographical, bibliographical and critical commentary for the study of 30 significant Catholic and Protestant American writers of religious conversion narratives, including Dorothy Day, Thomas Merton and John Cogley. 1992. Greenwood Press. 228 pp.

Counterpoint Melodies: Mary Gertrude Regan, BVM and Mary Cecilia Dougherty, BVM, by Jane McDonnell, BVM. A study of two Sisters of Charity of the Blessed Virgin Mary who alternated as Superiors General from

1888 to 1919, with selections from their correspondence. Order from BVM Center, 1100 Carmel Drive, Dubuque, IA 52001. 1991. 115 pp. pbk.

Curran vs. Catholic University: A Study of Authority and Freedom in Conflict by Larry Witham documents chronologically the conflict between Curran and the Catholic University of America over issues of morality, academic freedom and compliance. 1991. Edington-Rand, P.O. Box 511, Riverdale, MD 20738. 333 pp. \$12.95.

The Devastation of the Indies by Fray Bartolomé de las Casas, translated by Herma Briffault, introduction by Bill M. Donovan. A new translation of a classic source for the recurrent controversy on the Columbian encounter, the *Brevísima Relación de la Destrucción de las Indias* (1552). 1992. Johns Hopkins. 144 pp. pbk. \$11.95.

The Diocese of Beaumont: The Catholic Story of Southeast Texas, by Rev. James Vanderholt, Carolyn B. Martínez and Karen Gilman, begins with the Spanish mission work of the Ven. Antonio Margil de Jesús, OFM, and tells the complete history of the Church in the area that is now the Diocese of Beaumont. Available from the East Texas Catholic, Box 222, Port Neches, TX 77651. 468 pp. hc. \$30.

Eclipse of Justice: Ethics, Economics, and the Lost Traditions of American Catholicism, by George E. McCarthy and Royal W. Rhodes, provides a scholarly critique of the U.S. bishops' pastoral, *Economic Justice for All*. An examination of conservative and liberal reactions to the letter provides a forum for further debate. 1992. Orbis. 298 pp. \$24.95.

The Encyclopedia of Religions in the United States: One Hundred Religious Groups Speak for Themselves, edited by William B. Williamson, provides profiles of U.S. religious bodies, written by their own members, which cover history, doctrine, organization and worship; each profile includes a bibliography. Included are Christian and non-Christian groups, mainline and lesser-known. 1992. Crossroad. 359 pp.

The Foundation and First Decade of the National Catholic Welfare Council, by Douglas J. Slawson, documents the history of NCWC from its inception in 1919 through its first decade of existence. Slawson focuses on the issue of who will speak for the church. He examines power struggles generated by the NCWC, which became the parent of both the United States Catholic Conference and the National Conference of Catholic Bishops. 1992. Catholic University of America Press. 380 pp. \$55.95.

Flannery O'Connor: An Introduction, by Miles Orvell, illuminates and evaluates O'Connor's major works in the tradition of Hawthorne, Melville and Poe. With a new preface, this work was originally published as *Invisible Parade* in 1972. 1991. University Press of Mississippi. 232 pp.

Flannery O'Connor and the Mystery of Love, by Richard Giannone. Analyzes the theological, patristic and scriptural resources of O'Connor's art, and illuminates its symbolism. 1989. University of Illinois. 288 pp. hc. \$29.95.

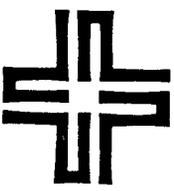
Fling Old Glory: The Story of Patrick Walsh, an Irish-American Fire Chief, by Kathleen Walsh Packard. The life of the Irish-born Fire Chief of New York City under Fiorello LaGuardia includes his participation in many famous conflagrations, but also records his family life, religiosity and attitudes to his adopted country. Order from K.W. Packard, 792 Samish Is. Rd., Bow, WA 98232. 216 pp. \$15.

The Fractured Dream: America's Divisive Moral Choices by Robert F. Drinan, S.J., analyzes clashing moral visions which divide American churches and governments. Drinan discusses major issues of foreign policy, race, marriage, family, abortion, narcotics and the death penalty, among others. 1992. Crossroad. 217 pp. \$19.95.

Free Priests: The Movement for Ministerial Reform in the American Catholic Church, by William F. Powers, is an account of the lives and organizations of resigned priests in the United States, and a sociological examination of this post-conciliar phenomenon. 1992. Loyola. 350 pp. pbk. \$16.95.

From Italian Villages to Greenwich Village: Our Lady of Pompei, 1892-1992, by Mary Elizabeth Brown, is a scholarly history of a well-known national parish in New York City, and how it has survived its neighborhood's many changes in the last hundred years. 1992. Center for Migration Studies (209 Flagg Place, Staten Is., NY 10304) 196 pp. hc. \$19.50. pbk. \$14.50.

Frontier Faiths: Church, Temple, and Synagogue in Los Angeles, 1846-1888, by Michael E. Engh, S.J., explores the religious roots of Angelenos in the mid-19th century, providing new insights into the complex beginnings of Catholic, Protestant, Jewish, Chinese and other ethnic groups in Los Angeles. 1992. University of New Mexico Press. 267 pp. \$32.50.



The Future of Catholic Institutional Ministries: A Continuing Conversation, edited by Msgr. Charles J. Fahey and Mary Ann Lewis, focuses on Catholic identity in three ministries: higher education, health care and social services. This report probes the meaning of Catholic institutional identity and Catholic culture from various perspectives, with data elicited from nearly 400 respondents. Includes seven papers delivered at a symposium held at Fordham University April 19-21, 1991. Contributors include Joseph Cardinal Bernardin, Sally Furay, RSCJ, and Avery Dulles, SJ. 1992. Third Age Center, Fordham University 167 pp.

Gathering a People: A History of the Diocese of Winona, by William L. Crozier, gives an extensive history of the pioneer Church, with Indian wars and ethnic revolts, through the '60s and the post-conciliar Church. Order from Rev. Thomas Ploof, Center Plaza #1122, 220 South Broadway, Rochester, MN 55904. Postage paid. 1989. Diocese of Winona. 526 pp. pbk. \$18.95.

God's Warriors: The Christian Right in Twentieth Century America, by Clyde Wilcox, presents a balanced study of political action by conservative Christians, especially in the second half of the century. 1992. Johns Hopkins. 249 pp. \$34.

History of the Catholic Church in Jamaica, by Francis J. Osborne, SJ, is an account of the Catholic presence in Jamaica from 1492 to 1986; a number of U.S. congregations have contributed to the Church's work there. 1988. Loyola. 532 pp. hc. \$15.95.

A History of Christianity in the United States and Canada, by Mark Noll. A historical overview of the evolution of North American Christianity from the early 17th-century to the present. 1992. Eerdmans. 576 pp. hc. \$39.95. pbk. \$29.95.

A History of the Mexican-American People, by Julian Samora. A revised and expanded edition of a 1977 work which has already become standard in its field. Contains a new chapter on the religious life of Mexican-Americans. 1992. Notre Dame. 272 pp. pbk. \$12.95.

The Irish in America: A Guide to the Literature and the Manuscript Collections, by Patrick J. Blessing, has 14 bibliographies on topics such as politics, religion, labor, the military, writers, women, etc., a guide to manuscript collections in each state, a guide to government manuscript record groups and a statistical overview. 1992. Catholic University of America. 337 pp. hc. \$49.95.

Isaac Hecker: An American Catholic, by David J. O'Brien, offers a comprehensive account of the life and works of Isaac Hecker, 19th-century idealist, mystic, visionary and founder of the Paulist Fathers. 1992. Paulist. 446 pp. hc. \$25.

Jacques Marquette, SJ, by Joseph P. Donnelly, SJ, is a biography of the famous missionary and explorer; addresses recent controversies about his discovery of the Mississippi River and his ordination. 1989. Loyola. 397 pp. hc. \$12.95.

Jesuits in Profile - Alive and Well in the United States, edited by Craig Boly, SJ, is a collection of essays by contemporary Jesuit priests in which they express their personal experiences on themes such as the Spiritual Exercises, community living, spiritual direction, solidarity with the poor, vocation and chastity. 1992. Loyola. 175 pp. pbk. \$10.95.

Kids First/Primero Los Niños: Chicago School Reform in the 1980s, by Edward R. Kantowicz and Charles L. Kyle, studies the school reform movement in Chicago, with a strong emphasis on the role of Hispanics, and includes a section on how Catholic schools served as a model for public school reformers. 1992. Sangamon State University.

Laws of Heaven: Catholic Activists Today, by *Commonweal* writer Michael Gallagher, explores religion and politics today, profiling the lives of 15 men and women whose controversial beliefs have led them to challenge the Church and the political system. Among major activists represented are Father Robert Begin, Elizabeth McAlister and Philip Berrigan, Charlie Liteky and Archbishop Raymond G. Hunthausen. 1992. Ticknor & Fields. 306 pp. \$21.95.

Letters from New France: The Upper Country, 1686-1783, translated and edited by Joseph L. Peyser, documents many aspects of French colonial military, religious and mercantile life in central North America. 1992. University of Illinois. 216 pp. hc. \$29.95.

The Letters of Mother Caroline Friess, edited by Barbara Brumleve, SSND. Letters of the first superior of the U.S. provinces of the School Sisters of Notre Dame, pioneer educator and organizer of nearly 300 schools. Available from School Sisters of Notre Dame, 320 East Ripa Ave., St. Louis, MO 63125. 1991. St. Mary's Press, pbk. \$8.

Milwaukee Catholicism: Essays on Church and Community, edited by Steven M. Avella, covers the relation of church to neighborhood and politics throughout

Milwaukee's history, as well as the ministry to Germans, Poles and Hispanics. Chapters on women, liturgy and the period immediately before Vatican II are also included. Available from the Archdiocesan Archives, 3501 S. Lake Dr., P.O. Box 07912, Milwaukee, WI 53207. 1992. pbk. \$12.

Mother Cabrini: Italian Immigrant of the Century, by Mary Louise Sullivan, MSC, draws on previously unresearched documents in Italy, the Vatican and the United States to show St. Frances Cabrini's struggles and achievements both before and after her coming to America to work with the Italian immigrants. 1992. Center for Migration Studies (209 Flagg Pl., Staten Is., NY 10304). 320 pp. hc. \$19.95.

Mother Church: What the Experience of Women Is Teaching Her, by Sally Cunneen, offers a reflection on the nature of nurturing and the process of recovering powerful symbols of motherhood buried in our traditional culture. 1991. 222 pp. Paulist Press. \$11.95.

My Chicago, a memoir by former Chicago mayor Jane Byrne, provides a chronicle of political life intermingled with Irish Catholicism in Chicago. Byrne recalls the growth of Chicago, racial conflicts and her own personal aspirations for political justice. 1992. Norton. 384 pp. \$22.95.

O'Malley of Notre Dame, by John W. Meaney. A biography of the legendary professor of humanities, who influenced generations of Notre Dame students in and out of the classroom. 1991. Notre Dame. pbk. \$10.95.

Only a Beginning: The Passionists in China, 1921-1931, by Caspar Caulfield, C.P. 1990. Passionist Press (Union City, NJ) 296 pp. \$14.95.

The Only Way, by Fray Bartolomé de las Casas, translated by Francis Patrick Sullivan, SJ, and edited by Helen Rand Parish (Sources of American Spirituality). First complete English translation of Las Casas' famous defense of the Native American peoples, which moved Emperor Charles V to promulgate a new code of Indian rights; with a biographical introduction to Las Casas' spirituality. 1992. Paulist. 288 pp. hc. \$22.95.

Out of the Wind: Poles and Danes in Lincoln County, Minnesota, 1880-1905, by John Radzilowski, is a comparative history of the first generation of settlement of two rural ethnic groups on Minnesota's agricultural frontier. 1992. Crossings Press (P.O. Box 764, Marshall, MN 56258). 130 pp. pbk. \$11.95 + \$1 s/h.

El Padre Varela: Pensador, Sacerdote, Patriota, edited by Roberto Esquenaza-Mayo, is a thematic biography of the Cuban priest Félix Varela, a significant thinker exiled to the United States because of his advocacy of Cuban independence, who became a major figure in the early Diocese of New York and is now a candidate for beatification. In Spanish. Georgetown. pbk. \$14.95.

The Path Marked Out: History of the Sisters of Providence, Vol. III (1890-1926) by Mary Roger Madden, SP, records the growth of the congregation during the 36-year leadership of Mother Mary Cleophas Foley, a period during which the number of schools served by the community was doubled and an ambitious building program was launched at St. Mary of the Woods College. Available from Providence Center Gift Shop, St. Mary of the Woods, IN 47876. 1992. 636 pp. pbk. \$10. plus \$2.75 s/h.

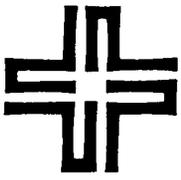
Pilgrims' Guide to America: U.S. Catholic Shrines and Centers of Devotion, by J. Anthony Moran, briefly describes more than 360 shrines in the United States. Includes maps and bibliography. 1992. Our Sunday Visitor. 272 pp. \$7.95.

Polish Immigrants and Industrial Chicago: Workers on the South Side, 1880-1922, by Dominic A. Pacyga, looks at both the European origins and the American development of a sense of community and socioeconomic class among Polish workers in Chicago. Both meat packing and steel workers are discussed. 1991. Ohio State University. 298 pp., ill. \$40.

The Pope Speaks to the American Church: John Paul II's Homilies, Speeches and Letters to Catholics in the United States prepared by the Cambridge Center for the Study of Faith and Culture, gives all the addresses, talks and homilies delivered by the Pope during his visits to the United States, his addresses to American bishops during their *ad limina* visits to Rome, and his two letters to the American episcopate. Includes a detailed subject index. 1992. Harper. 512 pp. pbk. \$18.

Popular Religion in America: Symbolic Change and the Modernization Process in Historical Perspective, by Peter W. Williams. 1989. University of Illinois. 288 pp. pbk. \$11.95.

Priests and Parishes of the Diocese of Brooklyn, 1820-1990, edited by Harry M. Culkin. Third revised edition, expanded into two volumes. For information contact the author at Immaculate Conception Center, 7200 Douglaston Pkwy., Douglaston, NY 11362.



The Protestant Crusade in Great Britain, 1829-1860, by John Wolffe, is a detailed history of anti-Catholic agitation in England from Catholic Emancipation to the beginning years of the decline of anti-Catholicism. Students of anti-Catholic forces in U.S. history will find it a useful correlative. 1991. Oxford University Press. 366 pp. hc. \$79.

The Reformed Jesuits: A History of Changes in Jesuit Formation During the Decade 1965-1975, by Joseph Becker, SJ, provides a narrative history of change in the Jesuits based almost entirely on primary sources, including interviews, house histories and published documents. 1992. Ignatius Press. 420 pp. \$19.95.

Des "Réguliers" dans le Siècle: Les Soeurs de St. Joseph du Père Médaille aux XVIIe et XVIIIe Siècles, by Marguerite Vacher, CSJ, is a history of the French Sisters of St. Joseph from their foundation to the French Revolution; in the 19th century this congregation was to found many communities in the United States, and this work is an excellent background to their origins and spirit. Copies may be obtained through ADOSA BP 46710, Boulevard Trudaine, 63013 Clermont-Ferrand CEDEX. 1992. Centre Européen de Recherches sur les Congrégations et Ordres Religieux. 324 FF.

Religious Bodies in the United States: A Directory by J. Gordon Melton. A thoroughly revised, updated and greatly expanded edition of the 1977 *A Directory of Religious Bodies in the United States*. 1992. Garland. 313 pp. \$55.

Report on the Church: Catholicism After Vatican II, by Richard P. McBrien, consists of a series of reflections on changes in the Church from 1966 to the present. McBrien provides incisive essays, originally published as syndicated columns, on Vatican II, authority, ordained ministry, women in the Church and the future of the Church. 1992. Harper San Francisco. 263 pp.

Response to Love: the Story of Mother Mary Elizabeth Lange, OSP, by Maria M. Lannon. The story of a Black nun who founded the Oblate Sisters of Providence, the first U.S. based religious order of Black women. Mother Lange is now a candidate for beatification. Order from: Josephite Pastoral Center, 1200 Varnum St. N.E., Washington, DC 20017. \$8.95.

Sacred Heart Parish at Notre Dame: A Heritage and History, by Joseph M. White, traces the history of the parish from its origins and French religious heritage in 1842 through its sesquicentennial year in 1992. Order from: University of Notre Dame, Sacred Heart Parish, Presbytery, Notre Dame, IN 46556. 112 pp. \$10.

Servants of the Land: God, Family and Farm, the Trinity of Belgian Economic Folkways in Southwestern Minnesota, by Joseph A. Amato, draws on a variety of sources, including oral histories to draw out the ethos of this immigrant group. 1990. Crossings Press. 80 pp. pbk. \$8.95 plus \$1 s/h.

Silent Lamp: The Thomas Merton Story, by William H. Shannon, internationally known Merton scholar and general editor of more than 4,000 Merton letters, represents an authoritative and reflective biography of Merton's life in the context of its most significant moments. Includes chronologies of world events. 1992. Crossroad. 304 pp. \$22.95.

Sisters of Mercy Spirituality in America, 1843-1900, edited by Kathleen Healy, RSM, an anthology of spiritual writings of Sisters of Mercy in America, examines the spirituality of the order founded in Dublin by Catherine McAuley in 1831. Documents include convent annals, historical sketches, diaries, poetry, letters, reminiscences and newspaper accounts from Mercy foundations throughout the United States. Sources of American Spirituality series. 1992. Paulist. 393 pp. hc. \$24.95.

"Some Seed Fell on Good Ground": The Life of Edwin V. O' Hara, by Timothy M. Dolan, provides the only scholarly and critical biography of Bishop O' Hara and his pioneering work with campus ministry, the National Catholic Rural Life Conference, the Confraternity of Christian Doctrine, American Catholic agrarianism and the Catholic Biblical Association. 1992. Catholic University of America Press. 330 pp. \$29.95.

Spanish Roots of America, by Bishop David Arias, highlights the Spanish heritage of the United States, with brief reflections on Spanish contributions to this country, and a chronological narrative of salient events which have occurred during the past 500 years. Appendices include governors, bishops and martyrs of Hispanic origin in the United States, and Spanish missions and forts. 1992. Our Sunday Visitor. 352 pp. \$9.95.

Speaking of Diversity: Essays on the Language of Ethnicity, by Philip Gleason, analyzes the terms of public and scholarly discourse on ethnicity (such as "melting pot," "plurality," "assimilation" and "minority group"), explores the impact of World War II on American thinking about diversity, tolerance and intergroup relations, and studies the relation of religion to these issues. 1992. Johns Hopkins. 280 pp. pbk. \$11.95. hc. \$40.

The Spirit of 1848: German Immigrants, Labor Conflict, and the Coming of the Civil War, by Bruce Levine, studies the European antecedents of pre-Civil War German immigrants and explores the distinctive role they played in American society, especially in the multiethnic antebellum labor movement, the rise of the Republican party and the outbreak of sectional war. 1992. University of Illinois.

The Spiritual Churches of New Orleans: Origins, Beliefs, and Rituals of an African-American Religion, by Claude F. Jacobs and Andrew J. Kaslow, presents historical and sociological perspectives on the origins and development of the Afro-American spiritual churches founded in 1920 and influenced by Catholicism, Pentecostalism and other sects. Includes comparative descriptions of devotional practices among current congregations. 1991. University of Tennessee Press. 235 pp.

Spiritual Guides for Today, by Annice Callahan, explores the lives and writings of Dorothy Day, Thomas Merton, Henri Nouwen, Karl Rahner, Evelyn Underhill and Simone Weil. 1992. Crossroad. 176 pp.

The Springs of Contemplation: a Retreat at the Abbey of Gethsemani, by Thomas Merton, with an introduction by Mary Luke Tobin, consists of transcripts of a series of conferences which Merton presented to a small gathering of contemplative prioresses in December 1967 and May 1968. 1992. Farrar, Straus, Giroux. 285 pp. \$25.95.

They Call Her Pastor: A New Role for Catholic Women, by Ruth A. Wallace, provides a sociological study of 20 priestless parishes throughout the United States headed by married lay women and nuns, and new collaborative leadership practices by women. 1992. State University of New York Press. 204 pp. hc \$44.50. pbk \$14.95.

This Confident Church: Catholic Leadership and Life in Chicago, 1940-1965, by Steven M. Avella. A history of Catholic Chicago during the episcopates of Cardinals Stritch and Meyer, covers ideology, challenges to the Catholic community, opportunities, growth and change. Special attention is paid to the work of Bishop Bernard Sheil and Msgr. Reynold Hillenbrand. 1992. Notre Dame. 352 pp. hc. \$29.95.

Through Fire and Flood: The Catholic Church in Frontier Texas, 1836-1900, by James Talmadge Moore, integrates local and regional events after the Texas Revolution into the larger context of social and political history. Moore traces the contributions of various reli-

gious orders engaged in missionary work, teaching, and hospital work, and demonstrates the evolving institutional complexity of the Church in Texas. 1992. 284 pp. Texas A&M University Press.

Walker Percy: Books of Revelations, by Gary M. Ciuba, discusses each of Percy's novels in relation to his apocalyptic vision of the world. Percy's protagonists emerge from modern chaos through a crisis of consciousness to a discovery of reconciliation. 1991. University of Georgia Press. 332 pp. \$45.

Walker Percy and the Postmodern World, by Mary K. Sweeney examines the Christian existentialist worldview of Percy's work. 1987. Loyola. 85 pp. hc. \$12.95.

Winter Music: A Life of Jessica Powers: Poet, Nun, Woman of the 20th Century, by Dolores R. Lecky, represents the first full-length biography of Jessica Powers, Carmelite poet and mystic. 1992. Sheed and Ward, \$12.95.

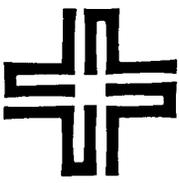
Women with Vision: The Presentation Sisters of South Dakota, 1880-1985 by Susan Carol Peterson and Courtney Ann Vaughn-Roberson. 1988. University of Illinois. 334 pp. hc. \$29.95.

NEWSLETTERS/JOURNALS

Erasmusplein is the newsletter of four Dutch institutes for the study of Catholicism, including the *Katholiek Documentatie Centrum* and the *Dienstercentrum Kloosterarchieven in Nederland*, and is published (in Dutch) by the Catholic University of Nijmegen. The editorial address is Nieuwsbrief Erasmusplein, Erasmuslaan 36, 6525 GG Nijmegen 080-612412.

Puentes, the newsletter of the **National Catholic Council for Hispanic Ministry**, began publication in a bilingual format in the spring of 1992, under the editorship of José A. Amorós-Alicea. It intends to be a bridge between groups working with Hispanics in the U.S. Church, and to bridge the "Church" Hispanics with the professional Hispanics in the larger society. The editorial address is 1231 Clairmont Rd. 28-D, Decatur, GA 30030.

The publishing division of *Our Sunday Visitor* has assumed publication of **U.S. Catholic Historian**; they plan to release an issue in November 1992, and then begin regular quarterly publication in January 1993. Dr. Christopher Kauffman will continue as editor of the review. The subscription fee will be \$39.95 per year, and should be sent to U.S. Catholic Historian, 200 Noll Plaza, Huntington, IN 467750.



CALLS FOR PAPERS

Pentecostal Currents in the American Church

The Lilly Endowment has awarded the **Institute for the Study of American Evangelicals** at Wheaton College a three-year grant to explore the connections between the traditional American Protestant "mainstream" and the Pentecostal and Charismatic movements. One of the major components is a series of competitive grants funding article-length studies of these relationships. Proposals may focus on history or the social sciences, or on the pastoral, ecclesiastical and ecumenical implications of the charismatic renewal within mainstream congregations. Awards for article-length studies will be \$2,000 each; deadline for application is **October 24, 1992**. To apply, send five copies of each of the following: letter of application, vita and three to five page proposal to Dr. Edith L. Blumhofer, ISAE, Wheaton College, Wheaton, IL. Two letters of reference should be mailed directly.

New England American Studies Association

The New England American Studies Association will hold its annual conference on "**The Cultures of Technology: Science, Media and the Arts**" at Brandeis University, April 30-May 2, 1993. The association invites proposals for panels, papers, round table discussions, teaching and curriculum workshops, etc. Send 300-500 word abstract to Lois Rudnick, Director, American Studies Program, University of Massachusetts-Boston, 100 Morrissey Blvd., Boston, MA 02125. Deadline is **January 25, 1993**.

Social Science History Association

The Social Science History Association's annual conference will take place in Baltimore, November 4-7, 1993. Persons interested in organizing a panel or presenting a paper should send a proposal outlining the topic and format, (including tentative paper titles), and provide names, departments and institutions of all participants, as well as their addresses and phone numbers. Graduate students are particularly encouraged to participate in panels. Send proposals no later than **February 15, 1993**, to Eileen L. McDonagh, Department of Political Science, Meserve Hall, 303, Northeastern University, Boston, MA 02115, phone 617-495-8140, FAX 617-495-8422.

FELLOWSHIPS AND STIPENDS

The **Irish American Cultural Institute** is offering a **Visiting Fellowship in Irish Studies at University College, Galway**, open to scholars normally resident in the United States whose work relates to any aspect of Irish Studies. It provides a stipend of \$13,000 plus transatlantic transportation, for scholars who wish to spend a period of no less than four months in study and research at this institution. For application forms contact the Irish American Cultural Institute, University of St. Thomas, 2115 Summit Avenue, (#5026), St. Paul, MN 55105, (612) 647-5678. **Application deadline is December 31 of each year.**

The **Louisville Institute for the Study of Protestantism and American Culture** will award up to 10 **doctoral Dissertation Fellowships** to support research on American Protestantism. Applicants must be candidates for the Ph.D. or Th.D. degree at a graduate school in North America who expect to complete the dissertation during the award year. Fellowships include a stipend of \$10,000. **Applications must be postmarked by March 1, 1993**; recipients are notified by May 1. The institute will also award up to 10 **Summer Stipends** to support postdoctoral research projects on American Protestantism. These stipends are \$8,000 each, plus up to \$1,500 toward research expenses. **Applications must be postmarked by January 1, 1993**. For information contact James Lewis, Louisville Institute for the Study of Protestantism and American Culture, 1044 Alta Vista Rd., Louisville, KY 40205, (502) 895-3411.

RECENT RESEARCH

The Lure of the Convent: Anti-Catholicism and Gender in Nineteenth Century America

Maria Monk is a name familiar to most historians of the American Catholic experience. Her *Awful Disclosures of the Hotel Dieu Nunnery* is widely cited as the premier example of the sensationalism endemic in the 19th-century attack on the Roman Church. Yet fewer historians recognize the names Josephine Bunkley, Edith O'Gorman or Margaret Shepherd. These women also wrote memoirs of convent experiences, and lectured around the country, and in one case around the world, as "escaped nuns." They were an integral part of anti-Catholicism; their stories of convent life lent emotional power to the fight against the Church and reveal to us the strong linkage between ideas about gender and religious, ethnic and national identity.

My dissertation in progress is a study of the hostility toward nuns and convents expressed in the American anti-Catholic movement between the 1830s and 1890s. This movement, known as nativism, waxed and waned well into the 20th century, as native-born Protestants fought to limit the power of immigrants and non-Protestants. Antagonism toward women religious ran rampant in nativism, and was expressed not only through apostate nun tales, but also in threatened (and real) crowd destruction of nunneries, and in campaigns to subject nunneries to state inspection and regulation. My thesis is an analysis of these three manifestations of the deep distrust of convents; studying cultural production and actual events in reference to one another, we can better interpret the central narratives about Catholic and Protestant life which shaped the organized movement against the Catholic Church.

The study of convent hostility reveals factors that historians have already identified and analyzed in nativism—class, ethnic and doctrinal differences. Yet, another factor quickly becomes clear; arguments about gender, and the proper roles of men and women, are at the very heart of the persistent antagonism toward convents. Discussions about convents were a locus in which gender, religion, ethnicity and class were intertwined, and this must be unraveled before we can adequately understand the meaning of anti-Catholicism. Other historians have already analyzed the strands of religion, ethnicity and class; a closer study of the most common representation of Catholic women provides an excellent opportunity to better identify the thread of gender. Just as our understanding of American racism is deeper once we take into account the complex ideas about gender and sex which underlay lynching, so our understanding of nativism will be enhanced by a closer look at the gender ideology underpinning and shaping anti-convent hostility.

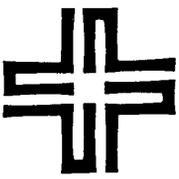
Many historians of nativism have viewed convent hostility as less important than the on-going fights over religious education, economic competition or suffrage for foreign-born citizens. Yet, the popularity and longevity of convent hostility merits a closer and more thorough look. Hostility toward convents continued for decades; not only did *Awful Disclosures of the Hotel Dieu Nunnery* become a best-seller in antebellum America, but it was sold around the world for over a century. Samuel F. B. Morse's often-cited *Foreign Conspiracy Against the Liberty of the United States*, written two years earlier, may have expressed deep-seated fears about the Pope's plans for control of the American West, but works such as Monk's endured longer. A recent study of the Indiana Ku Klux Klan, for example, reveals that many members

read the book in the 1920s, believed it to be a true story, and could recall some of its accusations over 50 years later. And *Awful Disclosures* did not stand alone; virtually every time hostility toward the Catholic Church erupted into an organized movement, a woman appeared to spread stories of her escape from convent horrors, and older books were republished. Rebecca Reed and Maria Monk dominated the 1830s, Josephine Bunkley in the 1850s, Edith O'Gorman in the 1870s, and Margaret Shepherd in the 1890s. As many people read or heard convent horror stories as any other accusation against the Catholic Church.

Convent literature was remarkably consistent. In books and lectures a virtually identical tale was told again and again. An innocent girl (usually a convert) enters a convent out of the purest of motives, only to find religious life anything but holy. The narrator, cut off from the outside world and prevented from leaving her new home, faces both the physical abuse of other nuns and the sexual attention of priests. After enduring this living hell for a time, the individual nun manages to escape. Once free from this "prison-house of death," the woman can rejoin the Protestant community and devote her life to saving other women from a similar fate.

Convent riots reveal a strikingly similar portrait of nunnery life. The 1834 riot at the Charlestown Massachusetts Ursuline convent was precipitated by rumors that the Church was holding a nun against her will; when the Mother Superior refused the crowd access to this "mysterious nun," they stormed the nunnery and burned it to the ground. Rioters insisted that they were merely trying to free a captive and helpless American woman from a foreign institution. A Carmelite convent in Baltimore narrowly escaped similar destruction in 1839 after an inhabitant returned to the convent after a brief sojourn to the secular world. In 1854, a third crowd surrounded a Providence convent after learning that a wealthy woman had joined the Sisters of Mercy. Refusing to believe that a rich woman would ever voluntarily leave the outside world, these men insisted that they had to save her from priests' machinations.

Similar themes resonate in the repeated attempts to subject nunneries to legislative inspection in states such as Massachusetts, Maryland and Pennsylvania. A petition to the Massachusetts legislature in 1855 claimed that: "acts of villany, (*sic*) injustice, and wrong are perpetrated within the walls of said Institutions (convents) with impunity as a result of their immunity from public inspections." The petitions gave no examples of villainy or injustice, but merely asserted their existence. Only the involvement of outside men, in this case a



legislative committee, and in other cases a male crowd, could protect American girls and prevent the seemingly inevitable abuses of nunneries.

These three forms of hostility toward convents are best understood in relation to one another; in many ways, they tell the same story. On one level, this story of female helplessness can be explained as a perfect metaphor for the submission that opponents claimed the Church demanded of its adherents. By insisting that this was not merely a metaphor, but a true account of women's lives in a hidden institution, nativists could attract men to their cause. But this begs the question: Why were men so susceptible to this appeal for so long?

The answer lies, in part, in beliefs about the proper roles for men and women. Through exclusion and ridicule, nativists were attempting to define what it meant to be an American, not just in terms of ethnicity, race, class and religion, but also in terms of gender. Just as disputes over the meaning of "Americanness" continued throughout the 19th century (and throughout the history of our nation), ideas about the proper roles of men and women were continually contested. Convent tales were so popular over such a long period of time in part because they spoke to issues of male power and its limits, female victimization, female power, the family and sexual expression; these issues were as relevant in the 1890s as in the 1830s. Placing ideas about gender at the center of a study of hostility toward convents enriches our understanding of the complex nature of organized anti-Catholicism and of American culture itself.

Maureen McCarthy
Rutgers University

ARCHIVES

Catholic Archives of Texas in Austin

The Catholic Archives of Texas was founded in 1923 under the auspices of the Texas Knights of Columbus Historical Commission. Due to the destruction of the Spanish Mission of Ysleta near El Paso, as well as the insidious attacks of the Ku Klux Klan in the early 1920s, the Knights of Columbus in Texas committed themselves to a program of historic preservation and publication. Their publishing goal of producing a history of Catholicism in Texas from 1519-1936, so as to coincide with Texas Centennial observance, culminated in the seven-volume work *Our Catholic Heritage in Texas*, authored almost entirely by Carlos E. Castañeda of the University of Texas at Austin. Upon completion of the seven volumes and publication between 1936-1954, Castañeda left to the Knights of Columbus Historical Commission over 70,000 pages of documents copied and collected from Spanish and Mexican archives relating to the history of Texas in general and the Catholic Church in Texas in particular. These photostat or microfilmed copies of documents from the *Archivo General y Público de la Nación* in Mexico City, the *Archivo de la Secretaría de Gobierno del Estado de Coahuila* at Saltillo, and the *Archivo General de Indias* in Seville, have become, because of their location and in many cases physical destruction of originals, the primary sources for researchers in the United States. Additionally, there were more than 30,000 pages of records the commission culled from the parishes and chanceries of the Catholic Church in the state. This small archival treasure — unprocessed and unattended — languished for 25 years under a basement stairway at St. Edward's University in Austin.

In 1947 Bishop Laurence J. FitzSimon of Amarillo, a collector of documents and historian of the Church in the Southwest, together with other five bishops in Texas decided to preserve the Castañeda and commission records. From 1947 until his death in 1958, Bishop FitzSimon increased the holdings of the archives with documents and photographs garnered from the various parishes and chancery offices in Texas. With the death of Bishop FitzSimon in 1958, the now seven bishops in Texas were at a loss concerning the disposition of the burgeoning archives. Providentially, Bishop Louis J. Reicher of Austin had just finished building the chancery office for his newly created diocese.

Bishop Reicher touted the building as a well-prepared facility for a Catholic administrative center and offered the opinion that the fire-proof basement of his new

chancery would make an excellent repository for the historical collection. The archives were returned to Austin in 1959 under the care of a second "curator-bishop," who engaged the services of Sister M. Claude Lane, OP, as the first archivist of the Catholic Archives of Texas. In 1961 Sister M. Claude Lane published *Catholic Archives of Texas: History and Preliminary Inventory*, until now the only existing general inventory and guide to the archives.

From 1947 onward, the bishops of Texas supported the archives under the charter of the Texas Catholic Historical Society and designated one "curator-bishop" from among their number. With the establishment of the Texas Catholic Conference, the bishops disbanded the Historical Society and placed the care of the archives in 1986 under the conference's direction.

Institutional Support for the Archives

Several factors intervened in 1985 to revitalize the once ambitious plans of Bishop FitzSimon for the Catholic Archives of Texas. The Texas Sesquicentennial of 1986 was fast approaching and the need for the repository of information was urgent. All budgetary and personnel matters were placed in the hands of the Texas Catholic Conference and its executive director. The function of "curator-bishop" had ended. However, another historian, Bishop John E. McCarthy, took possession of the Diocese of Austin and continues to provide financial and historical support to the archives. The Texas Knights of Columbus also supports the archives with its initial funds for preservation of records.

The strength and cooperation of a newly chartered Texas Catholic Historical Society (whose members live in various communities throughout the State of Texas) contributed to the growing awareness of the value of archives for the pursuit of historical research. The commissioning of the bishops in Texas of Rev. James T. Moore to write and update Castañeda's seven volumes covering the period from 1836 to the present further heightened the project of renovation of the Catholic Archives of Texas.

Through the disbursement of funds from a major trust given to all the dioceses in Texas, the bishops committed themselves to a \$250,000 renovation of the archives, transforming a temporary storage basement into a properly conditioned and air-controlled complex for archival preservation and historical research. The archives became the official repository for the Texas Catholic Conference and those departments under its administration. This new ecclesiastical structure, proposed by the Second Vatican Council and ratified by the

Revised Code of Canon Law, has brought about a greater consolidation and cooperation in the archival field of the Catholic Church in Texas than had existed in the previous 100 years.

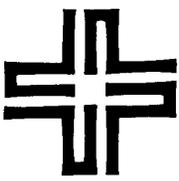
The archivists at Texas Catholic universities along with faculty in the history departments are tentatively engaged to join a project of the Texas Catholic Historical Society in the publication of a historical journal dedicated to Texas and the Southwest. The networking of university archivists, history departments and the historical society promises to provide the foundation for a truly successful endeavor in the field of scholarly Catholic history. This publishing venture also raises the status and importance of both the local and regional Catholic archives in Texas as sources for historical research. *The Journal of Texas Catholic History and Culture* began its publication in 1990 and the Catholic Archives of Texas serves with its resources of Texas history as the primary outlet for publication of Catholic historical material in the State of Texas.

Research Resources

A unique entity, the Catholic Archives of Texas, is the only religious archives in the country which serves as a repository for the history of a church in the whole state.

Records and collections stored at the archives are significant for administrative and historical reasons. Holdings of the Catholic Archives of Texas include records of the Texas Catholic Conference and the Texas Knights of Columbus, Texas Catholic Historical Society, and Religious Associations, Societies and Catholic Clubs in Texas; private papers of Paul J. Foik, William H. Oberste (both were involved in the Texas Knights Historical Commission activities), Sam Houston, Charles S. Taylor, Francis Bouchu; personal papers and biographical files of the bishops and clergy in Texas; dioceses and parishes collections; documents dealing with various religious orders formed or stationed in the state; and newspapers, photographs, sacramental records on microfilms, Texana and Catholic books collection, and artifacts relating to the history of the Catholic Church in Texas.

Few inventories or archival aids are available for the records at the archives. This is projected to be accomplished before a planned new general guide for the repository will be published in 1994-95. The long range plan for arranging and cataloging of collections was recently prepared. The new database for internal cataloging and access to the collections for the public is being implemented.



Since 1923 the archives collection has grown to over 1,200 cubic feet and the wealth of research material relating to the history of Catholic Church in Texas requires tools to access it.

The Collection of Manuscripts, including Spanish and Mexican Manuscripts, 1519-1881 contains records from the *Archivo General y Público de la Nación* in Mexico City and Spanish documents found in American repositories. This collection consists of some 35,000 bound in volumes and some bundles. The two best arranged sections are those containing the royal *cédulas* and correspondence from viceroys to the Court of Spain. Other sections important to historians are: *Provincias Internas, Historia, Californias, Misiones, Operaciones de Guerra, Justicia* and ecclesiastical records.

The *Archivo de la Secretaría de Gobierno del Estado de Coahuila* at Saltillo is considered one of the most important archives of Mexico for early Texas history. *Manuscritos de los Conventos* concern the history of the religious orders in Mexico and their missionary activities in Texas. Among the papers pertaining to the history of the missions in Texas are those of the Franciscan commissaries-general, correspondence from various provinces and documents at the colleges of Santa Cruz de Querétaro and Guadalupe de Zacatecas, as well as the friaries of these colleges.

Ecclesiastical Archives consist of the detailed records, kept by Church officials, and found in the old missions and early churches of Texas dating back to 1703, giving information about the missionary work among the Indians and first settlers in Texas. There are three groups of records from *Archivo de la Catedral de San Fernando* in San Antonio, 1703-1880; *Archivo de la Iglesia de N.S. Guadalupe del Paso del Río del Norte* and *Archivo de la Catedral de Ciudad Juárez*, in El Paso area, 1730-1899; and *Archivo de la Iglesia de San Agustín de Laredo*, 1767-1989. These detailed records contain baptismal, marriage and death records in original or copied forms and are often used for family histories.

Mexican and Spanish records at the archives are only a part of archives research potential. Other resources including personal and institutional records of bishops of Texas and large collection of the Texas Knights of Columbus record the history of Catholic institutions in Texas starting in 1842 — the date of establishing the Vicariate Apostolic of Texas and the installation of Jean Marie Odin as the first bishop — until the present day, with continuously arriving records of the Knights of Columbus and the Texas Catholic Conference.

Recent and Future Activities

Since 1988 Catholic Archives of Texas has provided a well-furnished reading room and a shelved storage area (total 2000 sq. ft.) with proper environmental conditions, security controls for archival repository, and a separate adequately equipped microfilming room. The archives staff consists of two professionals, archivist and archives assistant.

The Advisory Board of the Catholic Archives of Texas, re-established in 1990, advises and endorses short- and long-range plans and assists in setting priorities for the archives.

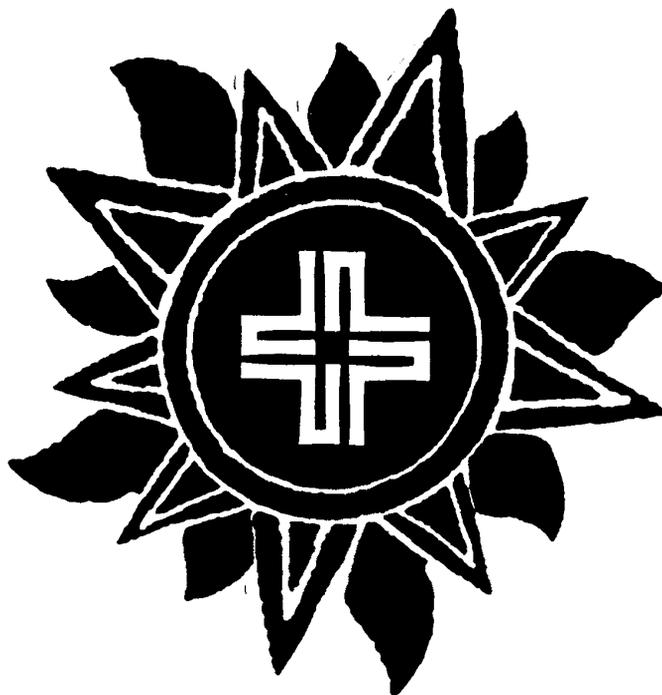
The archives maintains affiliation with the Diocese of Austin and liaison with other archival repositories concentrated on collecting Texas historical records in Austin and the state. Besides on-going collection of records and exchange of information with diocesan archives in Texas, the archives cooperates with the Texas State Archives and Library, Texas General Land Office Archives and Records Division, the Nettie Lee Benson Latin American Collection, the Barker Texas History Center and the General Libraries of the University of Texas.

Future development plans of the Catholic Archives of Texas include publishing a new *Guide to the Catholic Archives of Texas* which will reach not only small religious archives, but also special collections and libraries at religious and state universities and some historical organizations. This ready reference guide to the complex holdings will improve the existing *Inventory* compiled by Sr. Claude Lane in 1961, which is now incomplete and lacks series and sub-series description and shelf locations. The new guide will provide comprehensive index to the names of creators, key functions, events and topics of known research interests. Ideally, a hard computer copy of the archives records will be sent to the National Union Catalog of Manuscript Collections of the Library of Congress which will provide national access to the archives.

All future plans call for financial support. The development project for the archives was started when funds from the Texas Knights of Columbus were received in September 1991. In early 1992 a grant proposal was submitted to the National Historical Publications and Records Commission for the archives collection development project.

Kinga Perzynska, Archivist
Catholic Archives of Texas

DISSERTATION FELLOWSHIPS IN THE HISTORY OF U.S. HISPANIC CATHOLICS



PURPOSE

The Cushwa Center's Dissertation Fellowships in the History of U.S. Hispanic Catholics seek to advance the understanding of the Hispanic Catholic experience in the United States by identifying a new generation of promising scholars and by encouraging their doctoral research in the religious history of the various Hispanic communities.

ELIGIBILITY

Applicants must be candidates for a doctoral degree at an accredited graduate school, who have finished all pre-dissertation requirements by the time of application, and expect to complete their dissertation during 1993-94.

AWARDS

Three Dissertation Fellowships in the History of U.S. Hispanic Catholics will be awarded for 1993-94. Each fellowship will provide a stipend of \$12,000 for 12 months of full-time dissertation research and writing, beginning in September of 1993. Fellowships are not renewable. All tuition, medical insurance and required fees are the responsibility of the student. The Dissertation Fellowships program is supported by a grant from the Lilly Endowment, Inc.

APPLICATION

Application forms are available from the address below. Complete applications include transcripts, letters of reference and a 7-10 page prospectus of the dissertation.

DATES

Application forms for these fellowships must be requested by **November 1, 1992**.

Completed applications must be postmarked no later than **January 1, 1993**.

Notification of awards will take place in **April 1993**.

The awards must be used during the 1993-94 school year.

For further information and applications contact:

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