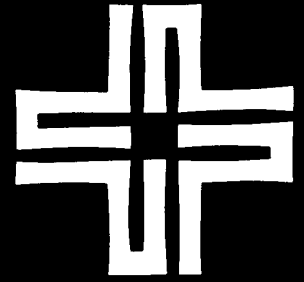


American Catholic Studies Newsletter



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

Volume 11, Number 1
Spring 1985

October Conference: "Culture of American Catholicism"

The Cushwa Center for the Study of American Catholicism will host a conference entitled "The Culture of American Catholicism" to be held October 4 and 5, 1985 at the Center for Continuing Education, University of Notre Dame. Conference sessions will focus on the culture of Catholicism as manifested in the everyday life of families, parishes, schools, ethnic communities, and other groups. Make plans soon to be with us in October. The program and registration applications will be mailed in August.

Notre Dame Study of Catholic Parish Life

The Notre Dame Study of Catholic Parish Life, conducted by the Institute for Pastoral and Social Ministry and the Center for the Study of Contemporary Society, has begun to issue a series of bi-monthly reports on its findings. Begun in 1981 and funded by a grant from the Lilly Foundation, the study is a comprehensive inter-disciplinary endeavor aimed at understanding better the American Parish of the 1980s: Its organization and staffing, leadership and dynamics; programs and participation of parishioners, beliefs and values, attitudes and practices; liturgical life; historical, ethnographic, sociological and cultural aspects of the parish.

Report #1 issued in December 1984 is titled "The U.S. Parish Twenty Years After Vatican II: An Introduction to the Study."

Report #2 issued in February 1985 is titled: "A Profile of American Catholic Parishes and Parishioners: 1820s to the 1980s."

Subscription price is \$15.00 per year covering six separate reports during 1985. Checks should be made to IPISM Notre Dame and mailed to Notre Dame Study of Catholic Parish Life, University of Notre Dame, 1201 Memorial Library, Notre Dame, IN 46556.

Knights of Columbus to Aid Bicentennial Publications

The Knights of Columbus have awarded a \$135,000 grant to the Ad Hoc Committee for the Observance of the Bicentennial of the American Hierarchy, Subcommittee on Publications, to assist in the preparation of a six-volume work on aspects of American Catholic Church history.

The six-volume work is part of a three-pronged effort to commemorate the 200th anniversary, in 1989, of the establishment of the U.S. hierarchy.

Dr. Christopher J. Kauffman, historian for the Society of St. Sulpice (Sulpician Fathers) will be general editor of the work, to be entitled Makers of the Catholic Community: Historical Studies of the Leadership of the Church in America, 1789-1989. The publisher will be Winston/Seabury Press.

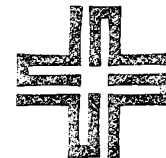
The six volumes are tentatively titled:

--Patterns of Episcopal Leadership: the Hierarchy in the Catholic Community;

--Styles of Spiritual Leadership: Representatives of American Spirituality, Devotionalism, and Piety;

--Markings of the Catholic Mind: Intellectual Leadership in the Catholic Community;

--Generations of Social and Ethnic Leadership: the Evolution of the So-



NSF Grant for Rare Films

The University of Santa Clara has received a grant of \$56,176 from the National Science Foundation to preserve a collection of rare early Alaskan photographs taken by Santa Clara explorer, photographer, and film maker Rev. Bernard R. Hubbard, S.J. Known as the "Glacier Priest," Hubbard was released from teaching duties in 1930 to devote himself to organizing expeditions, lecturing, and photography. Hubbard was widely sought after as a lecturer and millions thrilled to his accounts of exploring the Alaskan wilds over NBC. His valuable photographic collection containing subjects of ethnographic, historic, and geologic significance is housed in the University of Santa Clara Archives and constitutes the largest collection of Alaskan images dating from the 1930s and 1940s. After cataloging and restoration under the direction of Rev. Gerald J. McKeivitt, S.J., the collection will be available for scholarly and general use.

Migration Studies Conference

The Eighth Annual National Legal Conference on Immigration and Refugee Policy sponsored by the Center for Migration Studies was held March 28 and 29 at the Washington Hilton Hotel. Conference speakers were international and national experts from a range of international agencies, government, legal practice, the social sciences, and voluntary agencies addressing a range of issues related to problems of immigration and refugees. For information on the conference proceedings, contact: Center for Migration Studies, 209 Flagg Place, Staten Island, New York 10304. Phone: (718)351-8800.

Cushwa Center Activities

American Catholic Studies Seminar

The Seminar met twice during the Spring semester of 1985 at Notre Dame. In the first session, February 21, Professor Mark Noll, Wheaton College, Wheaton, Illinois, presented a paper, "The Eclipse of Old Hostilities Between -- and the Potential for New Strife Among -- Catholics and Protestants Since Vatican II." On March 25, Edward Kantowicz of Chicago presented

an illustrated lecture, "The Golden Age of Catholic Church Architecture in Chicago, 1891-1945." The Noll paper will soon be available as a Working Paper. The cost of the working paper is \$3.00.

Hibernian Research Award

The Cushwa Center is pleased to announce that Professor Donald M. Jacobs of Northeastern University and Dr. Joshua Freeman of the Graduate Center of the City University of New York were each granted a Hibernian Research Award of \$2,000. The award enables Professor Jacobs to continue work on a computer-aided directory-index for the publication of the historical and genealogical data found in the "Missing Friends" columns of the Boston Pilot, a major Irish-American newspaper in the nineteenth century. Dr. Freeman's award supports his study of Irish workers and Catholic activist groups in the C.I.O., 1935-1950.

The deadline for the 1986 competition is December 31, 1985. Application forms are available from the Cushwa Center.

Travel Research Grants

The Cushwa Center is pleased to announce that the winners of its Travel Research Grants for 1985 are: Professor Charles P. Foley, Tarrant County Junior College, Fort Worth, Texas, whose research project is "John Mary Odin, Missionary Bishop of Texas," and Professor Frances Panchok, University of St. Thomas School of Theology, Houston, Texas, whose project is a monograph on John Talbot Smith, founder of the Catholic Actors Guild and Catholic Writers Guild.

These travel grants are awarded annually to assist scholars who wish to use the University's library and archival collection of Catholic Americana. Those interested in applying for a grant for 1986 should write for the application forms to the Cushwa Center, 614 Memorial Library, Notre Dame, IN 46556. The deadline for applying for a 1986 grant is December 1, 1985.

Cushwa Lecture on Religion and Public Life

On February 7, 1985, the Most Rev. Rembert G. Weakland, O.S.B., Archbishop of Milwaukee, delivered the 1985 Cushwa Lecture on Religion and Public Life. Archbishop Weakland spoke on the subject, "The Church and Economics."

Hibernian Lecture

On October 11, 1984 at Notre Dame, David Montgomery, Farnam Professor of History at Yale University, delivered the annual Hibernian Lecture entitled "The Irish Influence in the American Labor Movement." The lecture is sponsored by the Ancient Order of Hibernians and the Ladies Auxiliary of the Ancient Order of Hibernians.

Manuscript Competition Winners

The Cushwa Center is pleased to announce the winners of its annual competition to select manuscripts for publication in American Catholic Studies. For the first time two manuscripts have been selected.

Patrick W. Carey, assistant professor of theology, Marquette University, wrote People, Priests, and Prelates: Ecclesiastical Democracy and the Tensions of Trusteeism, a comprehensive study of trusteeism in American Catholicism. Ann Taves, assistant professor of theology, Claremont School of Theology, studied The Household of Faith: Roman Catholic Devotions in Mid-Nineteenth Century America, a study of lay piety at the parish level.

The authors will receive a \$500 award and the manuscripts will be published by the University of Notre Dame Press in its series, Notre Dame Studies in American Catholicism.

Visiting Scholar Dies

Sister Emily George, R.S.M., Visiting Scholar at the Cushwa Center, died on December 6, 1984 in an automobile accident near Cassopolis, Michigan. A former president of Mercy College of Detroit, she had also served as Assistant Administrator General of the Sisters of Mercy of the Union and as Provincial Administrator of the Sisters

of Mercy of Detroit. At the time of her death, Sister Emily was engaged in a major research project on Ellen Starr.

Cushwa Graduate Fellowship

The Charles and Margaret Hall Cushwa Graduate Fellowship in American Catholic Studies for the 1984-85 academic year has been awarded to Rev. James E. Grummer, S.J., of Milwaukee. Father Grummer is a second-year graduate student in Notre Dame's Department of History.

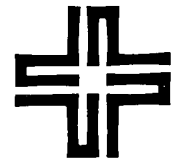
Two previous recipients of the Cushwa Graduate Fellowship successfully defended their dissertations in Notre Dame's Department of History in the fall of 1984. They are Rev. Daniel McLellan, O.F.M., who wrote "A History of the Catholic Charitable Bureau of the Archdiocese of Boston"; and Steven M. Avella whose dissertation is entitled "Meyer of Milwaukee: The Life and Times of a Midwestern Archbishop." Both dissertations were directed by Professor Philip Gleason. McLellan is on the faculty of Christ the King Seminary, East Aurora, New York, and Avella teaches at St. Francis Seminary and Cardinal Stritch College in Milwaukee.

Publications

Out to Change the World: A Life of Father James Keller of the Christophers, by Richard Armstrong, rekindles the life of Father James Keller and the birth of the Christopher movement in 1945. Crossroad. 1984. 216 pp. ISBN 0-8245-0651-0. \$15.95.

Art, Creativity, and the Sacred: An Anthology in Religion and Art, edited by Diane Apostolos-Cappadona, offers contributions by artists, art historians, historians of religion, philosophers, theologians, and specialists in religion and art. Essays by Wassily Kandinsky, Mircea Eliade, Thomas Franklin O'Meara, Paul Tillich, and David Tracy, among many others, provide a forum for exploration of the inner landscape. Crossroad. 1984. 340 pp. ISBN 0-8245-0609-X. \$15.95.

Light in Yucca Land, 1852-1952, by Sister Richard Marie Barbour, the story of the Sisters of Loretto in the Southwest, has been reedited and published in paperback edition by Loretto



Archivist Sister Florence Wolff. Available from Loretto Archives, Nerinx, KY 40049. \$6.00, including postage.

Seizing the Apple: A Feminist Spirituality of Personal Growth, by Denise Lardner Carmody, joins Christian faith to women's liberation, drawing on insights of feminist psychologists, novelists, and new transcendentalists. Crossroad, 1984. 184 pp. ISBN 0-8245-0652-9. \$10.95.

God in America: Religion and Politics in the United States, by Furio Colombo, translated from the Italian by Kristin Jarratt, probes pressing questions involving church and state, and the contemporary debate over the role of religion in America. 1984. Columbia University Press. 176 pp. ISBN 0-231-05972-8. \$18.00.

The American Pope: The Life and Times of Francis Cardinal Spellman, by John Cooney, has been published by Times Books, distributed by Harper and Row. 1984. 364 pp. ISBN. 0-8129-1120-2. \$19.95.

The Ku Klux Klan: A Bibliography, compiled by Lenwood G. Davis and Janet L. Sims-Wood, consists of nearly 75 percent of newspaper citations documenting Klan activities in both the United States and foreign countries. Divided into 8 sections, with five appendices and an author index, this bibliography includes major works, pamphlets, state histories, dissertations, official documents by Klan members, articles in the Klan magazine The Kourier, and general works. Archival and manuscript collections are cited in an appendix. Greenwood Press. 1984. 643 pp. \$49.95. ISBN: 0-313-22979-X.

The Forty-First International Eucharistic Congress, August 1-8, 1976: A History, by John B. DeMayo and Joseph J. Casino represents an impressive chronicle of the Congress, including a large number of letters, speeches, and homilies by Pope Paul VI, Mother Teresa, Fulton J. Sheen, and many others. DeVlieger Associates, Pennsauken, N.J., 1978. 570 pp.

The Bishops and Nuclear Weapons: The Catholic Pastoral Letter on War and

Peace, by James E. Dougherty, examines the debate in the context of the history of Christian thought on war and peace. The position of the American Catholic hierarchy as critics of U.S. nuclear policy is examined and analyzed in detail. Archon Books. 1984. ISBN 0-208-02051-9. \$22.50.

To Rest in Charity: A History of the Alexian Brothers in Saint Louis, by William Barnaby Faherty, S.J., has been published by River City Press, Saint Louis, Mo., 1984. 152 pp. \$25.00. Available from Alexian Brothers Hospital, 3933 South Broadway, Saint Louis, Mo. 63118.

Japan Journey: The Columban Fathers in Nippon, by Edward Fischer, relates the history of Christianity in Japan, from 1549 with the arrival of St. Francis Xavier near Nagasaki, through the ministry of St. Maximilian Kolbe, who worked in Japan in the 1930s, to the present day ministries of the Columbans working in the uniquely beautiful Japanese culture. Crossroad. 1984. 165 pp. ISBN 0-824-0656-1. \$9.95.

Reconsecrating America, by George Goldberg, considers issues of church-state relations in America, prayers in public schools, governmental support of parochial schools, and displays of religious symbols in public places. The current controversy, Goldberg maintains, is both unfortunate and unnecessary, and a constitutional amendment would be worse. A lucid analysis of the Supreme court's interpretation of the First Amendment. Wm. B. Eerdmans. 1984. 145 pp. ISBN 0-8028-3607-0. \$9.95.

How to Save the Catholic Church, by Andrew M. Greeley and Mary Greeley Durkin, explores the Catholic experience in its imaginative and narrative dimensions, advocating a return to angels, saints, and the experience of God in the sacramentality of love. Viking, 1984. 258 pp. ISBN 0-670-38475-5. \$16.95.

In Transition: A Study of Women Religious Administrators in Nontraditional Roles, by Sister Julia A. Heslin, S.C., Ed. D. diss., Fordham University, 1983, is available from University Microfilms International, Ann Arbor. 229 pp. \$25.50 (Softbound). Order no. DA8308476.

The Now and Future Church: The Psychology of Being an American Catholic, by Eugene Kennedy, explores changing consciousness within the American Roman Catholic Church in the twentieth century. Beginning with the end of the Immigrant Church, Kennedy highlights patterns, prophets, and prospects, with attention to the influence of Joseph Campbell and Karl Rahner. Published by Doubleday, 1984. 198 pp. ISBN 0-385-19040-9. \$13.95.

This Planted Vine: A Narrative History of the Episcopal Diocese of New York, by James Elliott Lindsley, marks the two hundredth anniversary of the Diocese of New York: 1785-1985. Harper and Row, 1984. 371 pp. ISBN 0-06-015347-4. \$25.00.

Cubans in the United States: A Bibliography for Research in the Social and Behavioral Sciences, 1960-1983, compiled by Lyn MacCorkle, includes articles from academic and popular periodicals, books, theses, unpublished papers, and government documents completed after 1959. Arranged in seven topical sections: Bibliography; Economics, Business, Labor; Education, Language; Public Administration, Public Policy; Psychology, Social Psychology, Health; Politics; and Sociology, Anthropology, Demographics. Greenwood Press, 1984. 227 pp. (Bibliographies and Indexes in Sociology, no. 1). ISBN 0-313-24509-6. \$35.00.

Catholics in South Carolina: A Record, by Richard C. Madden, with a foreword by Joseph Cardinal Bernardin, traces the history of the Catholic Church from the first Spanish settlements near Georgetown to the end of the Second Vatican Council in 1965. University Press of America, Lanham, Md. 1985. 418 pp. ISBN 0-8191-4457-6. \$25.75 (hardbound); \$16.75 (paper).

Our People: Carpatho-Rusyns and Their Descendants in North America, by Paul E. Magocsi, describes the origins, migration, settlement patterns, economic life, culture, and organizations of the Rusyns in America. Published by the Multicultural History Society of Ontario. 1984. 160m pp. ISBN 0-919045-22-7. \$20.00. Available from Carpatho-Rusyn Research Center, Inc., 355 Delano Place, Fairview, N.J. 07022.

Catholicism in South Florida, 1868-1968, by Michael J. McNally, provides an excellent analysis of the growth and development of the Church in South Florida. University Presses of Florida, 1984. 316 pp. ISBN 0-8130-0788-7. \$13.95.

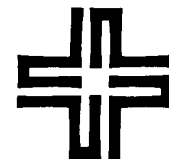
The Catholic Church in Detroit, 1701-1888, by George Pare, has been reissued in honor of the 150th anniversary of the Diocese of Detroit. Originally published in 1951, this work received the John Gilmary Shea Award. Published for the Archdiocese of Detroit by Wayne State University Press, 1983, c1951. 717 pp. ISBN 0-8143-1758-8. \$14.95 (pbk.)

Dorothy Day and the Catholic Worker, by Nancy L. Roberts, marks the first full-length scholarly study of the newspaper. Illustrations by Ade Bethune and Fritz Eichenberg complement the study. State University of New York Press, Albany, 1984. 226 pp. ISBN 0-87395-938-8. \$36.50 (hardbound); \$12.95 (pap.).

Cathedrals in the Wilderness, by Joseph Herman Schauinger, originally published by Bruce in 1952, has been reprinted in anticipation of the 200th anniversary of Catholic group migration to Kentucky (1785). Available from Rev. Clarence Howard, Pastor, St. Joseph Proto-Cathedral, 310 W. Stephen Foster Ave., Bardstown, Ky. 40004-1490. \$17.66 (incl. postage).

The Church in the Education of the Public: Refocusing the Task of Religious Education, by Jack L. Seymour, Robert T. O'Gorman, and Charles R. Foster, offers contemporary analysis and historical understanding of the relation of church to public in the formative periods of Catholic and Protestant education. Available from Abingdon Press Customer Service Department, 201 Eighth Avenue, South, P.O. Box 801, Nashville, Tenn. 37202. 156 pp. ISBN 0-687-08252-8. \$10.95.

The Evolution of the Catechetical Ministry Amongst the Mission Helpers of the Sacred Heart: 1890-1980, by Marie E. Spellacy, Ph.D. dissertation, Catholic University, 1984, Religious Studies, is now available from University Microfilms International, Dissertation Copies, P.O. Box 1764, Ann Arbor, MI. 48106. Order no. 84-14775. \$25.50 (Soft bd.); \$16.00 Microfilm.



Merton: By Those Who Knew Him Best. Edited by Paul Wilkes, this collection portrays Merton as writer, prophet, friend, monk, and pilgrim. Contributors include Robert Giroux, Ernesto Cardenal, Robert Lax, Mary Luke Tobin, John Eudes Bamberger, Jean Leclercq, the Dalai Lama, Jean Jadot, and Archbishop Rembert G. Weakland. Harper & Row. 1984. 171 pp. ISBN 0-06-069416-5, \$12.45.

Mary E. Lyons, Assistant Professor of Homiletics, Franciscan School of Theology, Berkeley, completed work on her dissertation in the University of California, Berkeley's Department of Rhetoric entitled "A Rhetoric for American Catholicism: The Transcendental Voice of Isaac T. Hecker."

Rev. Patrick McCloskey, O.F.M., St. George Church, Cincinnati, has just finished a seven-year translating and editing project on materials pertaining to the coming of the Franciscans from Tyrol, Austria to Cincinnati in 1844. The materials comprise six volumes of letters, totaling almost 1400 pages, 1840-1874, from the Roman, Austrian, and Cincinnati Archives of the Franciscans. This completes a project begun in 1925 by Rev. John B. Wuest, who assembled transcripts of the letters before his death in 1976.

Brigid Merriman, O.S.F., Graduate Theological Union, Berkeley, is currently working on a dissertation which deals with the spirituality of Dorothy Day.

Seamus Metress, Center for Irish-American Studies, University of Toledo, delivered a paper at the 1984 American Anthropological Association in Denver entitled, "The Black and the Green: Irish-American/Afro-American Interaction Since Colonial Times."

Peter McDonough, Center for Political Studies, Institute for Social Research, University of Michigan, Ann Arbor, has received a two-year grant from the National Endowment for the Humanities to finance a study entitled "The American Jesuits: Cultural and Institutional Change in Catholicism."

Robert T. Murphy, Associate Editor, Columbia magazine, is researching and writing on US Catholic Church Architecture, 1847-1968.

Rev. Daniel J. Murray, Diocese of Orange, California, is studying the development of vocation programs and recruitment for the priesthood, 1850-1950.

Bro. Paul Ostendorf, F.S.C., Fitzgerald Library, St. Mary's College, Winona, Minnesota, has been elected Vice-Chairman of the Archives Section of the Catholic Library Association.

Personal Notices

Rev. Peter Clarke is currently gathering the letters of John England, which he plans to publish. Any information about the letters would be appreciated. Contact Rev. Peter Clarke, P.O. Box 1378, Hartsville, South Carolina 29550.

David Emmons, Department of History, University of Montana, is presently engaged in a project tentatively entitled An Immigrant Working Class: The Irish Miners of Butte, 1880-1920.

Rev. Paul Fitzgerald, S.J., Archivist, and Rev. Charles F. Donovan, S.J., University Historian, are collaborating on what will be known as volume two of the history of Boston College covering the years 1945 to 1985.

Dona Greene, St. Mary's College of Maryland, is presently writing an introduction to the thought of Evelyn Underhill.

Victor Greene, Department of History, University of Wisconsin, Milwaukee, is working on a history of the international folk arts movement in America, 1900-1940.

Robert T. Handy, Union Theological Seminary, New York, is currently working on a history of Union Theological Seminary.

Rev. Richard M. Leliaert, O.S.C., Nazareth College, Nazareth, Michigan, is on sabbatical in England studying patterns of death and dying.

Sister Patricia Lynch, S.B.S., Xavier University of Louisiana, is researching and writing a centennial history of the Sisters of the Blessed Sacrament formed by Mother Katherine Drexel.

John F. Piper, Department of History, Lycoming College, Williamsport, Pennsylvania, is currently doing research on the Protestant mission leader, Robert F. Speer (1867-1947).

Frank Renkiewicz, St. Mary's College, Orchard Lake, Michigan, is currently researching the history of the Orchard Lake Polish seminary and schools.

Joyce Rogers, General College, Albuquerque, New Mexico, studied at the Centre of Medieval and Renaissance Studies, Oxford, England, completing work on a monograph on ecclesiastical law and Shakespeare's will.

L. C. Rudolph, Lilly Library of Indiana University, is compiling with Judith E. Endelman Religion in Indiana: A Comprehensive Bibliography with publication expected in the fall of 1985 by Indiana University Press.

Sister Ann Thomasine Sampson, C.S.J., St. Joseph's Provincial House, St. Paul, Minnesota, has received \$23,000 in grants from the Grotto Foundation to direct an oral history project recording contributions of the Sisters of St. Joseph of Carondelet to Minnesota and is currently researching the history of St. Mary's Hospital, Minneapolis for a book to be published for its centennial in 1987.

Rev. John C. Scott, O.S.B., is preparing a centennial history of St. Martin's Abbey and College, Lacey, Washington.

Sister Helen Streck, A.S.C., is preparing a history of the Wichita Province of the Adorers of the Blood of Christ.

Recent Research

The Catholic Chaplains in World War II

Men of God, Men at War is the title of a projected volume describing the work of the American Catholic chaplains in the Second World War. Aside from the published autobiographies of the chaplains, little has been written about them, and a full-length study of them is long overdue. The story is worth telling, not only because it has an inherent dramatic value (the chaplains lived and died with the men they served) but because their work consti-

tutes one of the largest and most successful endeavors ever undertaken by the American Catholic clergy. Exactly 3,282 Catholic priests served in the chaplaincies of the armed forces. They saw duty in every theater of the war, on every continent except Antarctica, and they worked with men (and a few women) of every religion, and of none at all. Most of them took a matter-of-fact view of their work, believing that they were nothing more than ordinary Catholic priests doing a difficult but necessary task. In fact, however, they were involved in issues of great import for their times, and for subsequent decades as well. An examination of their work reveals not only what kind of men they were, but what kind of Catholic Church in America they represented; it also sheds light on the relationship between church and state in America, as well as the attitudes that the major religious denominations took towards each other.

The sources for this study are rich and extensive, especially in the federal government's archival collections. Happily for the historian of this topic, the best and fullest records are those that chronicle the history of the Army chaplains, who made up about 75% of the total number of wartime chaplains. The National Archives hold an enormous collection of documents called the Records of the Office of the Chief of Chaplains, a file almost 900 linear feet in length. The Records fall into two parts, the larger being the personnel files of the Army chaplains, and the smaller containing the executive or private correspondence of the Chief of Army Chaplains (who during the war years happened to be a Catholic). This is the first time that these fine sources have been used by any scholar. Both are rich in materials, but the personnel files of the individual Army chaplains are especially rewarding to work with, because they reveal the inner workings of the lives of the chaplains in the field. When the documents were declassified in 1952 by Army censors, only those materials pertaining to military security were removed, at virtually no loss to the present study. What remained were the Monthly Reports each chaplain was required to file (no matter where he



was), evaluations of his efforts by superior officers, correspondence between the chaplain and the Chief of Army Chaplains in Washington, and any other correspondence that made its way into the file. The documents give a sharply detailed and often very candid portrait of the Catholic priests who served in the Army chaplaincy. Many of the files are deeply moving: I have seen reports and letters written while under fire at Guadalcanal, at Iwo Jima, on the Normandy beachhead, and during the height of the Battle of the Bulge. Fully as useful are the records of the unknown and uncelebrated chaplains who remained at home, working quietly in Army hospitals or in Army camps and training centers.

After examining the files of some two dozen "celebrity" chaplains, I made a random survey of the remaining files, selecting 151 of them for study. (A representative number of files for Protestant and Jewish chaplains was also examined, for purposes of comparison). What emerges from these dusty folders is the essential image of the Catholic Army Chaplain in World War II: by and large he took good care of the men in his unit, he often worked himself to exhaustion, he suffered the same dangers and hardships as did the servicemen (since both Army and Navy regulations demanded that chaplains be with their charges at all times, and few chaplains of any denomination failed in this matter), and he usually got along well enough with the officers under whom he worked, provided that he did not think the officer was "anti-Catholic" -- a not infrequent perception. And at times he was bored, frustrated, and lonely, though the youthful vitality and inventiveness of the G.I. made many a trying situation at least tolerable.

The experiences of the Catholic chaplains in the Navy (and in the Marines, which are a part of the Navy), were much the same: hard work, occasional heroism, long periods of routine and boredom, and unexpected rewards from servicemen who turned to religion under the stresses of the war. It is fortunate for this study that a relatively small body of 800 Catholic priests served in the Navy's chaplaincy service. I say "fortunate" because when the Navy appointed its first

Catholic as Chief of Navy Chaplains in 1967, George Rosso of New York City, one of his first acts as the new Chief was to burn all the "old files" that had been "cluttering up" his office. In the fire storm that followed, records dating back to the Revolutionary War were consigned to the flames, a barbarous act that not only stands in grave offense against the Muse, but also violated federal statutes protecting government property from destruction. A tiny portion of the Navy's wartime records have survived. Happily for the story of the World War II Navy chaplains, the Navy had earlier commissioned a professional historian, Clifford Drury, to write an official history of the Chaplain Corps covering the war years. His History of the Chaplain Corps, United States Navy, 1939 to 1949, is a model of detailed scholarship. (Drury tells me that he finished his research only hours before Rosso's wreckers arrived.) I have supplemented his work by my own interviews with surviving Navy chaplains, as well as with a large number of questionnaires that I received from the remaining Navy chaplains whom I could not interview. Of great value also are the voluminous accounts of the Navy chaplains that appeared in both the Catholic and secular press during the years of the war. Putting all these sources together, I am confident that this book will tell the essential story of the Navy's Catholic chaplains in World War II, though some of the better anecdotes have been lost forever.

All of the Catholic chaplains in the Army and Navy shared one experience in common: they worked constantly, and often in very close quarters, with non-Catholics. In part, this was mandated by military regulations: both services demanded that each chaplain, regardless of his denomination, take care of the religious needs of all the people in his unit, as far as the rules of each church allowed. For example, Protestant and Jewish churchmen were taught how to lead the rosary, while Catholic priests learned how to lead a bible service for Protestants, and how to preside at a seder supper for their Jewish charges. But more than military law was involved here: the global nature of the war had created thousands of small units of men,

located in widely scattered places. And since both the Army and the Navy allotted only one chaplain for every 1,200 service people, most chaplains spent most of their time working with men of other faiths. But the demands of the war created yet another problem: Catholic chaplains also had to learn how to deal not only with non-Catholic servicemen, but with Protestant and Jewish chaplains as well.

By and large the Catholic chaplains worked well enough with their Protestant and Jewish confreres. Evidence for this comes in part from the Catholic chaplains themselves: out of the 61 surviving chaplains whom I interviewed, over half said, "We practiced ecumenism before anybody else had even heard of the word." And indeed they did. I know of no other large-scale cooperative venture between Catholic, Protestant, and Jewish clergymen in America before this time. Some of the Catholic and non-Catholic men developed deep friendships, and what is even more important, they discovered (often to their amazement) that they shared a common set of religious beliefs. Is it possible that the modern ecumenical movement in America began here, at least as far as participation by the clergy of all three faiths is concerned?

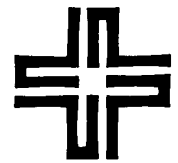
But there were problems. Protestant and Catholic chaplains repeatedly and bitterly clashed when a chaplain in the lower ranks came under the command of a higher-ranking chaplain of a different denomination. For instance, if a Catholic chaplain was the supervisor of all the chaplains in the Normandy invasion (as was the case) it was almost predictable that if he corrected a Protestant chaplain in the field, the latter would accuse him of having an "anti-Protestant" bias. And in Normandy this actually happened, due largely to the ham-fisted, bungling efforts of the Catholic chaplain who supervised the area. The same thing occurred with dismaying frequency when the opposite conditions existed, i.e., if a Catholic chaplain at a lower rank had to answer to a higher-ranking Protestant chaplain.

Catholic chaplains also clashed sometimes with fundamentalist Protestant chaplains (especially the Southern

Baptists) whom the Catholics thought were bigoted, narrow-minded, and "anti-Catholic" as a matter of doctrine. Happily, there were few clashes with Jewish chaplains, though this may have been due more to the small number of Jewish chaplains, than to any accommodating efforts made by the chaplains involved.

It appears that at least a majority of Catholic chaplains got along most of the time with most Protestant chaplains, but the conflicts that broke out were heated enough and frequent enough to keep ecumenism from flowering during the wartime years. It is no wonder, therefore, that the immediate postwar years witnessed a series of angry clashes between American Protestants and Catholics; the basis for such a bitter struggle (as well as the foundations for a later age of ecumenism) had been prepared in the wartime chaplaincy. This complex and seemingly contradictory story appears with compelling clarity in the government's files of the World War II chaplains.

Unfortunately, the archives of the dioceses and religious orders are not nearly as complete for the war years. Some of the larger dioceses and archdioceses have no records at all for World War II, but among those which have preserved their files for these years, the most complete and useful are those of Boston and Philadelphia. Among the religious orders, the records of the American Jesuits are in a generally good state of preservation; this is a happy fact, since they contributed the largest number of religious order priests to the two services (due no doubt to the fact that they were also the largest order of religious priests). Finally, the University of Notre Dame has most of the papers of John F. O'Hara, who occupied the post of Military Delegate in the Military Ordinariate, the arm of the Catholic bishops which assists the military chaplains. As Delegate, O'Hara effectively ran the Ordinariate, whose nominal head was Archbishop Francis Spellman. The O'Hara papers are an invaluable resource, since they document in detail the frantic attempts of the American hierarchy, and the heads of religious orders, to meet the government's quotas for Catholic



chaplains.

Among published accounts, by far the most important source is the Catholic press. Catholic magazines and diocesan newspapers fairly brimmed with articles about the exploits of Catholic priests in uniform, though they tended to give much more attention to the "celebrity" chaplains who won medals, than to the unsung chaplains who did the ordinary work of the chaplaincy. I have also used the non-Catholic press to supplement these stories, and have found the New York Times to be especially useful for obtaining a non-Catholic perspective on the work of these men.

The many published memoirs of the chaplains, when read with a critical eye, provide a gripping inside account of the life of the wartime chaplain. Though some of the chaplains wrote in a shamelessly chauvinistic fashion, glorifying the American war effort as a struggle against absolute evil, their personal reminiscences nevertheless give a view of the military clergyman that can be found nowhere else. A model autobiographer was Chaplain Karl Wuest, whose small volume, They Told It To The Chaplain, is a witty but moving account of life with the American foot soldier in the Italian campaign.

Every effort was made to supplement published and archival sources by contacting the surviving chaplains, whose numbers dwindle with each passing month. Two years ago, a list of 450 survivors was assembled, and the work of interviewing began. To date, 61 of the men have been interviewed on tape. An attempt was made to examine a representative cross-section of the chaplains, including religious orders as well diocesan clergy, and the Army as well as the Navy. The results have been gratifying. Most of the men were at first reluctant to talk about events so distant in the past, but once their initial fear of the interview had worn off, they gladly poured out everything they remembered.

On the basis of the first two dozen interviews, a six page questionnaire was mailed out to 300 chaplains who could not be reached for an interview, but who had agreed to fill out a ques-

tionnaire if one were mailed to them. A total of 203 chaplains returned completed questionnaires. By any standard at all, this is a high rate of response, but it is especially remarkable in view of the fact that the youngest of the responders are now in their late 60s, and the rest are in their 70s and 80s.

The questionnaire asked 13 questions, covering such topics as combat experience, the religious life of the servicemen, ecumenical relations, church-state issues, the morality of the war, and adjustment to postwar life. Briefly summarized, the results are as follows: an overwhelming majority found that the chaplaincy experience had been one of the most rewarding of their lives, though it had also been a trying one. Most found that the servicemen were more religiously active than they had anticipated, but that contrary to popular belief, few became more deeply religious as battle approached. A large majority (66%) said they had found working with Protestant chaplains rewarding, though 30% also said that it had been "very difficult." A large majority (81%) denied that they had experienced any conflict between church and state, though many admitted that they had spent much of their time in the war fighting the military's "soft" attitudes toward contraception, prostitution, and pornography. Perhaps the most surprising findings were those that the chaplains expressed about the dropping of the atomic bombs on Japan. Asked whether they believed at the time that the United States had been justified in bombing Hiroshima and Nagasaki, 60% said "yes," but 13% vigorously dissented (many said the nation had been guilty of an "atrocious"), and 22% reported that at the time of the attacks, they simply could not make up their minds about whether the American government had acted morally or not.

Some conclusions come readily to mind. The most important is one that became clear to me after only two or three months of research: the work of the Catholic chaplains in the Second World War was one of the most impressive achievements in the history of the American Catholic clergy. Most of the chaplains threw themselves into their work with a generosity which

left a deep impression on the enlisted men and officers whom they served. Medals and citations do not prove everything, but they are one indicator of the quality of a military person's work; it says something that the Army Corps of Chaplains was the most decorated branch of that service, with Catholics receiving much more than their share of such awards. They were heroic when needed, and generous beyond cavil (33 were killed in action, and 57 died of other causes). All available evidence -- the reports of the individual chaplains, evaluations by superior officers, further evaluations by supervising chaplains, medals and citations, and the many testimonies of the enlisted men, women, and officers -- indicate that the Catholic chaplains accomplished a difficult task with generosity and dedication.

But there was also a dark side to the story. Even the best and bravest of the chaplains were often guilty of "bucking for promotion," i.e., of currying favor with superior officers, or applying pressure, in order to attain higher rank. Furthermore, conflicts between Catholic and Protestant chaplains broke out repeatedly, and more frequently than the chaplains still living seem to remember. Many Catholic chaplains also demonstrated a dull insensitivity to the special needs of servicemen with pacifist leanings, or to men who failed to conform to their idea of what a good soldier or sailor was supposed to be. Most Catholic chaplains also accepted the racist assumptions that underlay the war against Japan: the "Japs" were evil, and "the only good Jap" was a "dead Jap," as many a chaplain wrote to the folks back home. Finally, a few Catholic chaplains were drummed out of the service for personal indiscretions, such as the Army chaplain in India who was court-martialled for gambling, drunkenness, and sexual promiscuity with the Army nurses -- all done at the same time!

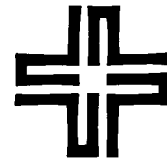
These failures notwithstanding, the Catholic chaplains acquitted themselves very well indeed, and no doubt helped lay the basis for two of the most important movements in postwar Catholicism: the increase in the numbers of converts to the Catholic Church, and the large number of ex-

servicemen who entered seminaries to study for the priesthood. The example of the Catholic chaplains had been a contagious one, even though flawed, and it marked a major accomplishment in the history of American Catholicism.

Rev. Donald F. Crosby, S.J.
Our Lady Queen of Martyrs
Forest Hills, New York

The Chancery Archives of the Archdiocese of San Francisco

The Chancery Archives serve as the official repository for all the documents generated by the Chancery of the Archdiocese of San Francisco, but its importance to scholars of Catholicism far transcends this function. In the first seventy-five years after California's admission to the United States (1850), San Francisco was the unquestioned center of cultural, intellectual, economic, and religious life in California. By 1900, the large influx of immigrants, particularly from Ireland and Italy, made San Francisco a very Catholic city. Despite San Francisco's importance, and despite the importance of the Catholic Church in San Franciscan life, relatively little scholarly work has been done on the history of the Catholic Church in northern California. Save for a solid biography of San Francisco's second archbishop, Patrick W. Riordan (Citizen of No Mean City, by James Gaffey), and a plethora of works on the California missions, the story of the Catholic Church in California remains to be told. The Chancery Archives of the Archdiocese of San Francisco provide a rich and important repository of materials for the reconstruction of California's Catholic past. In 1978, the Archives were reorganized under the direction of Monsignor Francis Weber in order to organize the materials better and to make them more accessible to researchers. The first full-time Archivist, Mr. James Abajian, was appointed July 1, 1978, and was succeeded by Jeffrey M. Burns in August, 1983.



A. Chancery Records

1. Official Correspondence

The Archives maintain files of all incoming correspondence to all Chancery officials, dating from 1849 to the present. The collection prior to 1922 is somewhat limited, especially prior to 1906. Letters from 1849-1922 are arranged chronologically. The correspondence from 1922-1967 is more extensive and is arranged topically in chronological periods. (For instance, a file exists on the "Spanish Speaking" for the period 1953-1957, and files exist on seminaries, schools, etc. during all the time periods.) The correspondence for 1968 to the present remains in the active Chancery files. The outgoing correspondence of the Chancellor and Secretary to the Archbishop is scattered for the period prior to 1898. From 1898-1935, carbons of all outgoing correspondence are preserved in a series of 113 bound letterbooks. The letterbooks are arranged chronologically and each volume is indexed for easy access. Carbons of outgoing correspondence are filed with incoming letters for the period 1935 to the present.

2. Personnel Files

The Archives maintain a file on all diocesan and many religious priests who served in the Archdiocese of San Francisco. The files vary in the amount of materials preserved on each priest, ranging from a simple card listing the priest's various assignments, to wills, to correspondence with the Archbishop. Much can be gleaned from these files on clerical lifestyles and problems. Only deceased individuals are included in this series. Files on living clergy remain with the Chancery Office.

3. Legal Files

The Archives maintain an extensive collection of the legal files of the Archdiocese since 1906. The Chancery legal staff has been headed by three outstanding lawyers and their firms since 1906 - Garret McEnerney, Andrew Burke and John F. Duff, successively. The collection consists of thirty filing cabinet drawers full of case briefs, ranging from wills, to land

rights, to civil suits and so forth. This collection presents a valuable source for a much neglected aspect of modern Chancery administration.

4. Parish Files

A file is maintained on each parish in the Archdiocese, containing all correspondence with the Chancery, and since 1943, a yearly "historical" report, listing all major developments, expenditures, and events, is filed by each parish. Also available is a brief historical survey of each parish as of 1936 containing a list of previous pastors, ethnic composition of the parish and so forth. Use of the parish files is restricted. The Archives also maintain a microfilm copy of the baptismal and marriage registers for all the parishes in the Archdiocese up to 1958. (This includes parishes now in the Dioceses of Oakland, Santa Rosa and Stockton). Tragically, the records of two of the largest and oldest parishes, St. Francis of Assisi (1849), and St. Patrick's (1851), were destroyed in the earthquake and fire of 1906.

5. Financial Records

The Archives maintain the financial records of the Archdiocese for the period 1850-1950, consisting of a wide variety of cash books and ledgers. Annual parish financial reports are available from 1880-1940.

6. Episcopal Appointment Books

Annual bound volumes containing a listing of all the Archbishop's appointments 1940-1977.

7. Circular Letter Books 1840-1932

8. Real Estate Deeds

The real estate records for the early period of the Archdiocese are kept in a separate file.

B. PAPERS OF THE ARCHBISHOPS

The personal papers of the Archbishops have been poorly preserved. Little personal material is available for the four Archbishops prior to McGucken.

1. Joseph Sadoc Alemany, O.P.
(1853-1884)

The Archives maintain 1) Alemany's diary for the period 1855-1863, which records episcopal visitations, dedications, and appointments, as well as some interesting descriptions of early California life; 2) a letterbook of Alemany's, 1861-1862 and 3) Alemany's journal of correspondence, 1862-1868, 1872-1873.

2. Patrick W. Riordan, (1884-1914)

The most significant personal material on Riordan is a series of letterbooks containing letters written by Riordan during the last years of his archbishopric, 1909-1914. Included are letters to Gibbons, Ireland, Cantwell and other national figures.

3. Edward J. Hanna, (1915-1935)

The Archives maintain a small file of personal correspondence, particularly for the period 1935-1944, the period after Hanna resigned. Several files exist pertaining to Hanna's role as arbitrator in several San Francisco labor disputes.

4. John J. Mitty, (1935-1961)

Virtually no personal papers are available for Mitty at present. Two large folders of sermons delivered by Mitty on various occasions are available.

5. Joseph T. McGucken, (1961-1977)

The personal papers of Archbishop McGucken, who died October, 1983, have recently been acquired by the Archives, and comprise our best collection on any archbishop. Though the papers are currently being processed, they include personal correspondence, appointment books, research files, sermons, journals, and a large number of photograph albums. The Archives also maintain a manuscript of 10-hour oral history interviews with McGucken, conducted by former Archivist James Abajian in 1979.

C. THE CHARLES F. RAMM COLLECTION

This collection contains the oldest

and most valuable materials in the Archives. The collection is named after Monsignor Charles Ramm (1863-1951) who saw to the organization and preservation of the materials around the turn of the century. The collection includes marriage, confirmation and baptismal registers of several of California's earliest parishes, memoranda books, listings of parish boundaries, visitation books, ordination records, listings of the appointment of priests, old seminary records, and official notices. Some of the more important manuscripts are:

1. The Taylor Papers - A collection of over 2000 manuscripts, chiefly letters of the early Mission Fathers, and statistics of the California missions, dating from 1772 to 1849. The documents were compiled and arranged by Alexander S. Taylor of Monterey in 1859-1860. An index of the letters exists.

2. Letters of Crespi and Ortega - Four letters dated 1769 and 1770, three from Fr. Juan Crespi and one from Joseph T. deOrtega.

3. Mission Records - Baptismal, death and marriage registers of Mission San Jose 1797-1859, and of Mission San Rafael 1817-1839.

4. Libro Borrador - The memoranda book of the first bishop of "both Californias", Francisco Garcia Diego y Moreno (1840-1846), covering the period 1840-1850, containing a record of the edicts, official communications and important events of the California Church.

5. Liber "A" Diocesis Sancti Francis - This book contains a list of all priestly ordinations and assignments from 1853-1888, as well as copies of the bulls from the Holy See, establishing San Francisco as an archdiocese.

6. Minutes of the Archepiscopal Council - Includes minutes of the meetings of the bishops of the San Francisco Province 1862-1879 and 1899-1933.

7. Earthquake photos - Contains pictures of the remains of many San Francisco churches after the earthquake and fire of 1906.



8. Sermons - A book of sermons from the 1860s.

9. Roman Decrees - A series of volumes containing original briefs, instructions, excommunications, etc. from the Roman Congregations and the Holy See 1835-1908.

D. THE MONITOR

The Monitor, began as an Irish newspaper in 1858, was the official newspaper of the Archdiocese until it ceased publication in June of 1984. The Archives maintain the most complete run of The Monitor, in both bound and microfilm editions, though large gaps exist in its holdings for the pre-1875 period. The Monitor has been indexed through 1904.

The "Morgue" of The Monitor, consisting of fourteen filing cabinets of old photographs, has just been acquired by the Archives and is presently being processed.

E. PHOTOGRAPHS

The Archives maintain a wide variety of photos, covering primarily the post-1920 period. The recent acquisition of the Monitor and McGucken collections has greatly expanded the Archives photograph collection.

F. MISCELLANEOUS

The Archives have also acquired a wide variety of materials concerning parishes, societies, and the like, though no systematic policy of collection has ever existed. Some of the more interesting collections include:

1. The Pious Fund (1830-1950), documents the ongoing battle of the Archdiocese with the Government of Mexico over the Pious Fund.

2. Priests' Senate (1965-). Established as a consultative body after Vatican II.

3. Social Justice Commission (1965-). Documents the main social justice issues addressed by the commission in the post-Vatican period.

4. Parish and Diocesan Societies. Files on such groups as Knights of Columbus, Young Ladies and Young Men's Institutes, League of the Cross Cadets, Saint Vincent de Paul, to name but a few of the organizations with material in the Archives.

5. Diaries - Father James Croke (1859-1860), Father Timothy Callaghan (1884-1930).

6. Peter C. Yorke - The Archives maintained only a small file on the most famous of all San Francisco priests. Yorke's papers are maintained in the McGloin collection at the University of San Francisco.

7. Seminary Files - includes yearly financial reports of St. Patrick's Seminary, Menlo Park, and St. Joseph's, Mountain View. Also included is correspondence between the Archbishop and the seminary presidents.

8. Building Commission Minutes (1922-1961).

9. Military Ordinariate - contains reports of priests who served as chaplains of Civilian Conservation Corps in the 1930s and with the armed forces during World War II.

Hours

The Archives of the Archdiocese of San Francisco are open 9:00 A.M.-4:00 P.M. Monday and Wednesday, and by appointment. Copying service is available. The mailing address is P.O. Box 1799, Colma, CA 94014.

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