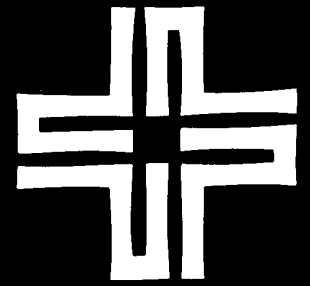


American Catholic Studies Newsletter



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

Volume 9, Number 2
Fall 1983

Subscription Renewal

It is time to renew your subscription to the Newsletter. Please fill out the renewal form at the end of the Newsletter and mail it along with two dollars to Cushwa Center, University of Notre Dame, 614 Memorial Library, Notre Dame, IN 46556

American Catholic Historical Association

The spring meeting of the American Catholic Historical Association will be held on April 13 and 14, 1984 at Villanova University, Villanova, Pennsylvania. Professor Bernard F. Reilly of Villanova's Department of History is chairperson of the Organizing and Program Committee.

American Society of Church History

The spring 1984 meeting of the American Society of Church History will be held at the Iliff School of Theology, Denver, Colorado, on March 29-31. "Religion and Science" will be the program theme. The scope of the topic is intended broadly to include such issues as Religion, Health, and Medicine; and Religion and Technology. Professor Nathan Hatch, Department of History, University of Notre Dame, is chairperson of the program committee.

Religion in the West Symposium

A conference on Religion and Society in the American West will be held at Saint Mary's College of California on June 15 and 16, 1984. Its focus will be on the Pacific, Southwest, and Rocky Mountain regions, from the Spanish colonial era to the recent past.

The program directors are especially interested in panels or papers on the following topics: the Spanish Church and its legacy, missionaries and Indians, religion and social reform, the religious factor in politics, churches in immigrant communities, religion and the schools, new sects, and religious colonies such as the Mormons. Papers or proposals for panels on other relevant topics are also welcome. The conference papers will be published in book form by Saint Mary's College. Completed papers or 300-word summaries of papers should be sent, along with curriculum vitae, by Feb. 1, 1984 to Program Directors, Religion in the West Symposium, Box AO, Saint Mary's College of California, Moraga, CA 94575.

Holy Cross Conference

The third annual conference on the History of the Congregations of Holy Cross in the USA will be held April 6-8 at Saint Mary's College, Notre Dame, Indiana. The Conference theme will be Holy Cross on the Frontier (Texas, New Mexico, Alaska, Peru). For further information, contact: Rev. James Connelly, C.S.C., P.O. Box 568, Notre Dame, IN 46556.

Parish Histories

The University of Notre Dame Library gratefully acknowledges all those who responded so generously to its request for parish histories. As additional or new materials become available, kindly notify Charlotte Ames, University of Notre Dame Memorial Library, Notre Dame, IN 46556. Thank you.

America-Holy Land Colloquium

The Second International Scholars Colloquium on America-Holy Land Studies was held at the National Archives from Aug. 30 to Sept. 1, 1983.

America-Holy Land Studies is a joint project of the Institute of contemporary Jewry of Hebrew University of Jerusalem and the American Jewish Historical Society to promote the study and understanding of the relationships between America and the Holy Land between 1620 and 1948. The project develops research programs, holds academic conferences, and sponsors publications.

At the colloquium, Professor Robert D. Cross of the University of Virginia presented a paper on American Catholic attitudes toward the Holy Land up to 1917. Professor Cross wishes to correspond with people interested in the topic.

Papers presented at the colloquium will be published in a volume of Proceedings. For information, contact: Bernard Wax, American Jewish Historical Society, 2 Thornton Road, Waltham, MA 02154.

Maryknoll China History Project

The Maryknoll China History Project, jointly sponsored by the Maryknoll Fathers and Brothers, has employed a research team for the past three and a half years to interview over 200 Maryknollers and Chinese who formerly served the two societies in China and to research and index the extensive archival sources. It is anticipated that this phase of the project will be completed by the summer of 1984 when the writing phase can begin.

The Project's Advisory Board has defined the final product as a "one-volume critical history using the historical method. This will include the history of institutions, the charism of the Maryknoll communities, and the stories of the common people (Maryknollers and Chinese)."

Marianists Form Center

The Conference of Marianists from Canada and the United States has established a North American Center for Marianist Studies. Four Marianist provinces, Cincinnati, New York, Pacific, and St. Louis, have agreed to sponsor and finance the center for an initial one-year period.

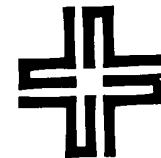
The purpose of the center according to its organizers is "to help the Family of Mary grow in the understanding, appreciation, sharing, and development of the Marianist charism." The center will provide a range of services in developing an understanding of the Marianist tradition.

The center will initially be located at San Antonio, Texas, and will be staffed by Rev. Robert A. Ross, S.M., Director; Sister Anna Huth, F.M.I., and Rev. Joseph Stefanelli, S.M. For additional information, write to Rev. Robert A. Ross, S.M., Marianist Formation Community, 3303 W. Woodlawn, San Antonio, TX 78228.

American Irish Historical Society Receives NEH Grant

The American Irish Historical Society has recently received a grant from the National Endowment for the Humanities to support the cataloging of archival and manuscript materials relating to the history of the Irish in America.

In the course of its eighty-six year history, the AIHS has collected documents, records, and photographs of individuals and organizations. The NEH grant will fund the processing of over two hundred linear feet of these collections, which include records of the Friends of Irish Freedom (1919-1936), the Catholic Club of New York (1873-1957), the Guild of Catholic Lawyers (1928-1956), the Society of the Friendly Sons of St. Patrick (1803-1964), and the American Irish Historical Society (1897-present). The grant will also support the publication of a guide to the collections which will be made available to the public.



The Archives and Manuscript Department of the AIHS is open for scholarly researchers. For an appointment, phone Lisa M. Hottin, Curator, at 212-288-2263. The general research Library and Periodical Room are open to the public Thursday through Saturday, 10:00 a.m. to 6:00 p.m.. The Society is located at 991 Fifth Avenue, New York, NY 10028.

United States Catholic Historical Society Appointment

The Executive Council of the United States Catholic Historical Society has appointed James J. Mahoney as its first full-time Executive Director effective Jan. 1, 1983.

Mr. Mahoney has been associated with the Society since 1974 when he was appointed corresponding secretary. In 1976 he was named executive secretary.

A graduate of St. Joseph's Seminary and College, Yonkers, New York, Mr. Mahoney holds a master's degree in Library Science from Pratt Institute, as well as an M.A. in Religious Studies from Manhattan College.

The creation of the position of executive director marks the first in a series of reorganizational procedures being contemplated by the Executive Council in order to revitalize the Society.

Mr. Mahoney believes that the clergy and laity have a substantial interest in Catholic studies but that academic scholars cannot ordinarily reach the Catholic public. It is hoped that studies of Catholic history can be presented to the public at the consumer level.

Holy Cross History Association

At the conclusion of the 1983 Conference on the History of the Congregations of Holy Cross in the USA on March 19, 1983, a group of fourteen Holy Cross religious met at Moreau Seminary, Notre Dame, Indiana, to organize the Holy Cross History Association.

The organizers initially plan to identify those persons inside one or another of the Holy Cross communities who are interested in the history of the family of religious congregations which trace their origins to Father Basil Moreau and the community which he founded in Sainte-Croix, Le Mans, France.

In March 1984, at the third annual Conference on the History of the Congregations of the Holy Cross in the USA, an organization will be formally launched with charter and by-laws. Membership will be open to all.

A newsletter, Holy Cross History, began publication in the spring of 1983 and will be published twice a year in the spring and fall. For further information, contact: Newsletter of Holy Cross History Association, P.O. Box 568, Notre Dame, IN 46556.

Pamphlets in American History

The University of Notre Dame Library has recently acquired Pamphlets in American History: Group IV: Catholicism and Anti-Catholicism, published by the Microfilming Corporation of America, 1982. Consisting of 1,340 primary source pamphlets documenting the ideals of early American Catholic immigrants, the pamphlets and other types of material date from the late 1700s to the early 20th century. Titles are from the holdings of the American Catholic Historical Society, with archives at St. Charles Seminary, Philadelphia. The collection will be available for use in the Microtext Reading Room, University of Notre Dame Memorial Library. A title list to the collection, edited by Michael J. Matochik, was prepared in 1982 (127 p.). Pamphlets in American History, Group IV: A Bibliographic Guide to the Microform Collection, edited by Michael J. Matochik (Sanford, N.C.: Microfilming Corporation of America, 1983) providing author, title, and subject access, should be available in December 1983.

Symposium on Perspectives of Catholic Schools—100 years

Ursuline College, Pepper Pike, Ohio, will sponsor a conference to observe the 100th anniversary of the development of Catholic schools in the United States since the Third Plenary Council of Baltimore of 1884. The purpose of the conference is to examine and to increase awareness of the historical dimension of Catholic education from 1884 to the present. The symposium will be held at Ursuline College from June 25 to 29, 1984.

Historical Society Formed

The St. James Historical Society, the first Catholic historical society in the state of Washington, was incorporated on December 21, 1982. The Society was formed to preserve the history of St. James Church, Vancouver, Washington. This historic parish dates from 1846. The original church became the cathedral of the newly formed diocese of Nesqually in 1850. The present church, the second cathedral of the diocese, was built in 1884.

The Society's members are committed to seeking artifacts and later displaying them in the Vancouver Museum. For membership information, contact: St. James Historical Society, 218 W. 12th, Vancouver, WA 98660.

American Catholic Studies Seminar

The seminar met twice during the fall semester of 1983 at Notre Dame. In the first session, Sept. 29, Professor Arne Sparr of Northland College at Ashland, Wisconsin, presented a paper on "Frank O'Malley: Thinker, Critic, Revivalist."

In October, Professor Scott Appleby, of St. Xavier University in Chicago, presented a paper on "American Catholic Modernism: Dunwoodie and the New York Review, 1895-1910."

These papers are now available as working papers. The cost per paper is \$3.00.

Benedictine Archives Conference

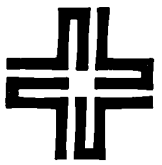
The American-Cassinese Federation sponsored its Second Monastic Archival Conference at St. John's Abbey, Collegeville, Minnesota, June 19-21, 1983. Thirty-two Archivists of Benedictine and Trappist communities in the United States and Canada attended the sessions which included refresher courses in archival techniques as well as advanced programs on such topics as oral history and audio-visual collections.

Rev. Joel Rippinger, O.S.B., of Marmon Abbey, Aurora, Illinois, served as keynote speaker for the conference, addressing himself to the recent "discovery" of monastic archives as sources for the history of the church in this country and to what is needed in the future to continue the development of such archives.

The gathering concluded with the formulation of very specific plans for the future. These include the drafting of a policy statement which calls for the appointment of a professionally trained archivist in each of the approximately 40 Benedictine abbeys in the United States. The statement will be presented to the presidents of the American Benedictine federations and to the Congress of Abbots. The participants also formalized the establishment of a monastic archives conference which will meet every two years. Plans are already being made for the next gathering to be held at St. Anselm's Abbey, Manchester, New Hampshire, in the summer of 1985.

Travel Research Grants

To assist scholars who wish to use the University's library and archival collection of Catholic Americana the Cushwa Center annually awards Research Travel Grants. Anyone interested in applying for a grant for 1984 should write for application forms to the Cushwa Center, 614 Memorial Library, Notre Dame, IN 46556. The deadline for applying for a 1984 grant is Dec. 1, 1983.



Diocesan Archivists Organization

After several years of discussion and planning, an Association of Catholic Diocesan Archivists has been formed. The officers of the association with their diocesan affiliation are: James M. O'Toole (Boston), President; Rev. Leonard P. Blair (Detroit), Vice President; and Rev. Leo J. Tibesar (St. Paul), Secretary-Treasurer. The Executive Board consists of: Rev. Harry M. Culkin (Brooklyn), Rev. Edmund Hussey (Cincinnati), Sr. Catherine Louise LaCoste (San Diego), and Ofelia Tennant (San Antonio).

Annual dues have been set at \$15 with membership open to persons responsible for diocesan archives on a full-time or part-time basis.

The association has set a number of goals for the near future, including the sponsorship of workshops and other educational programs at both the basic and more advanced levels. In addition, the association plans to maintain contact with the National Conference of Catholic Bishops in an effort to establish reasonable standards for diocesan archives. To that end, it will work to develop "core statements" for archival programs, defining the necessary components and basic needs of a diocesan archives.

The association will continue to hold at least one meeting each year in conjunction with the annual meeting of the Society of American Archivists. This year's gathering took place Oct. 4, 1983, at the St. Paul Seminary, St. Paul, MN.

Center Awards Graduate Fellowship

The Charles and Margaret Hall Cushwa Graduate Fellowship in American Catholic Studies for the academic year 1983-84 has been awarded to Rev. Daniel McLellan. Father McLellan, a doctoral candidate in Notre Dame's Department of History, is writing a dissertation on the development of Catholic Charities in the Archdiocese of Boston in the twentieth century.

Hibernian Research Award

The Cushwa Center is pleased to announce a new research grant program. Funded by an endowment from the Ancient Order of Hibernians and the Ladies Auxiliary of the Ancient Order of Hibernians, the purpose of the award is to further research in the area of Irish American studies. An award of \$2,000 will be made to a postdoctoral scholar of any academic discipline who is engaged in a research project studying the Irish experience in the U.S. Applications for the 1984 Hibernian Research Award must be made before Dec. 31, 1983. Further inquiries about the award and requests for application forms should be addressed to Director, Charles and Margaret Hall Cushwa Center for the Study of American Catholicism, 614 Memorial Library, University of Notre Dame, Notre Dame, IN 46556.

Bibliography Update

A Supplement to American Catholic Bibliography 1970-1982, by James Hennessey, S.J., is now available in the form of a working paper, Series 14, No. 1, Fall 1983, and is available from the Cushwa Center at the price of \$3.00. The supplement updates Father Hennessey's previous bibliography.

Notre Dame Study of Catholic Parish Life

The Notre Dame Study of Catholic Parish Life is a major study being undertaken by the University of Notre Dame. An important phase of this study will focus on a general history of the parish in six regional areas of the United States. The following historians were selected to research and write these regional histories:

Jeffrey M. Burns, Pacific Region; Joseph J. Casino, Northeast Region; Carol Jensen, Inter-Mountain Region; Rev. Michael J. McNally, South Atlantic Region; Charles E. Nolan, South Region; Stephen J. Shaw, Midwest Region.

It is anticipated that they will complete their work by July 1984.

A New History of Detroit

Leslie Woodcock Tentler, historian of Ann Arbor, Michigan, has been commissioned by the Archdiocese of Detroit to write a 70-year history. An associate professor of history at the University of Michigan, Mrs. Tentler will begin her historical research where the popular "Pare History" ends in 1888, and continue through to the death of Edward Cardinal Mooney in 1958. She plans an epilogue highlighting the many changes during the 25-year period from 1958 to the Archdiocese's sesquicentennial year in 1983.

Mrs. Tentler received her doctorate in history from the University of Michigan in 1975 and has been employed there as an associate professor in that same field. She has published several articles in the area of woman's history and ethnic history. Her first book, Wage-Earning Women: Industrial Work and Family Life in the United States, 1900-1930, was published by Oxford University Press in 1979.

Wayne State University Press has just reissued the history written by Father George Pare, The Catholic Church in Detroit, 1701-1888. It is available from Wayne State University Press.

Publications

Portable Utopia: Glasgow and the United States, by Bernard Aspinwall, Glasgow University, provides a comprehensive survey of the economic, intellectual, and cultural linkage between Glasgow and the United States. Available from Aberdeen University Press, Aberdeen, Scotland, or A U P Farmers Hall, Aberdeen, Scotland AB9 2XT. ca.272 pp. Dec., 1983. U.S. \$28.50. ISBN 0-08-028447-7

A Popular History of the Archdiocese of New York by Msgr. Florence D. Cohanlan, has been published by the United States Catholic Historical Society, St. Joseph's Seminary, Dunwoodie, Yonkers, NY 10704. (Monograph series (United States Catholic Historical Society); v.37.) 354 pp. ISBN 0-9300-60172. \$20.00.

Michael Connors, C.S.C., has edited a Selected Bibliography: Holy Cross in the USA which lists published materials on the Sisters, Brothers, and priests as well as on foundations. The publication is available from Province Archives Center, P.O. Box 568, Notre Dame, IN 46556.

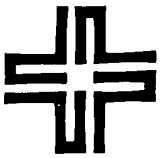
Michael Augustine Corrigan and the Italian Immigrants: The Relationship Between the Church and the Italians in the Archdiocese of New York, 1885-1902, by Rev. Stephen Michael Di Giovanni, has been published as a dissertation by Gregorian University and is now available to the public. Rome, 1983., 511 pp., Pontifica Universitas Gregoriana (Pontifical Gregorian University), 4 Piazza della Pilotta, 00187 Rome.

Studies in Medievalism, a quarterly journal which began publication in spring 1979, Oxford, Ohio, dedicated to the study of Medieval themes in the cultures of later centuries, announces a special issue on the theme, "Medievalism and Religion." Article-length manuscripts on any aspect of Medieval themes in later religious thought and expression are welcome. Contact Professor Peter W. Williams, Department of Religion, Miami University, Oxford, OH 45056.

American Catholic Women and the Church to 1920, by Carr Elizabeth Worland (Thesis: Ph.D., St. Louis University 1982) is available from University Microfilms International, Ann Arbor, in photocopy or microfilm. Order No.DA-8223752. 249 pp. 1982. Microfilm: \$10.00; paper copy: \$20.00.

The Italians of Greenwich Village, by Donald Tricarico concentrates on second and third generation Italians and communal adaptations in Greenwich Village. Available from Center for Migration Studies of New York, Inc., 209 Flagg Place, Staten Island, NY 10304. 1983. ISBN 913256-62-5 (cloth) \$17.50; ISBN 913256-64-1 (pap.) \$12.95.

A Historical and Theological Analysis of the Main Trends of the Catholic Theology of Prayer in the United States, 1940-1975, by Gordon Edward Truitt, (Thesis: S.T.D., Catholic University of America, 1982), is now



available from University Microfilms International, Dissertation Copies, P.O. Box 1764, Ann Arbor, MI 48106. 311 pp. Order no. 8127536. Microfilm: \$10.00; paper copy: \$20.00.

Catholics in the Old South: Essays on Church and Culture, edited by Jön L. Wakelyn and Randall M. Miller, is available from Mercer University Press, Macon, GA. Topics included in nine essays focus on ethnic identity, slavery, free blacks, women, and Catholic elites. 1983. ISBN 0865540802 \$15.95.

The Penultimate Mission: A Documentary History of San Rafael, Arcangel, by Msgr. Francis J. Weber, (Los Angeles, 1983, 183 pp.) is now available from Dawson's Book Shop, 535 North Larchmont Boulevard, Los Angeles, CA 90004. \$16.00.

The Precursor's Mission: A Documentary History of San Juan Bautista, compiled and edited by Msgr. Francis J. Weber, printed by Libra Press, Ltd., Hong Kong, available from Dawson's Book Shop, 535 North Larchmont Blvd., Los Angeles, CA 90004. 227 pp.

A Comparative Social Study of the Members and Apostolates of the First Eight Permanent Communities of Women Religious Within the Original Boundaries of the United States, 1790-1850, by Barbara Misner (Ph.D. diss. Catholic University of America, 1980), is now available in photocopy or microfilm from University Microfilms International, Ann Arbor, Michigan, 312 leaves. Order no. 8111639.

Confession of a Catholic, by Michael Novak, reflections on the Nicene Creed and the state of the Church since Vatican II, has been published by Harper and Row, San Francisco, 1983. 221 pp. ISBN 0-06-066319-7. \$12.95.

The Presence of Grace, and Other Book Reviews, by Flannery O'Connor, compiled by Leo J. Zuber, edited by Carter W. Martin, has been published by The University of Georgia Press, Athens, GA. 1983. 189 pp. ISBN 0-8203-0663-0. \$16.00.

Theology of Ministry, by Thomas Franklin O'Meara, O.P., has been published by Paulist Press, New York, 1983. 211 pp. \$11.95.

Rev. Alfred Rush, C.S.S.R. has compiled a bibliography of the Redemptorists' Baltimore Province to commemorate the 150th anniversary of his community's coming to the United States. The bibliography is available for one dollar from the author: 7509 Shore Road, Brooklyn, NY 11209 for one dollar.

Conceived in Conscience: Essays on Church-State Relations and Contemporary Politics, edited by Richard A. Rutyna and John W. Kuehl, consists of 14 essays on the problem of diversity and pluralism in American society. Nonscholarly, available from The Donning Company, 5659 Virginia Beach Blvd., Norfolk, VA 23502. \$8.95.

Paths to the Northwest: A Jesuit History of the Oregon Province, by Wilfred P. Schoenberg, S.J., has been established by Loyola University Press Chicago. 1983. 647 pp. \$27.50.

Hispanics in New York: Religious, Cultural, and Social Experiences, a study authorized in 1979 by Terence Cardinal Cooke at the request of the Committee for Hispanic Evangelization, has been published by the Office of Pastoral Research, Archdiocese of New York, 1982. In 2 volumes, Vol. 1 contains demographic information, the survey, and case studies. Vol. 2 contains all background papers. A discussion guide, entitled Hispanics in New York: Who Are We? (24 pp.) accompanies the set. Available from Archdiocese of New York, Office of Pastoral Research, 1011 First Ave., New York, NY 10022. 2 vol. set: \$15.00. Discussion Guide: \$1.00

Corporation Sole: Cardinal Mundelein and Chicago Catholicism, by Edward R. Kantowicz, has been published by the University of Notre Dame Press. 1983. 296 pp. ISBN 0-268-007381-1 (cloth): \$19.95; ISBN 0-268-00739-4 (pap.): \$9.95.

The Catholic Church in the U.S.: At the Crossroads, by Dolores Liptak, R.S.M. is available from the Center for Applied Research, Washington, D.C.

Mt. Angel Abbey: A Centennial History of the Benedictine Community and Its Library, 1882-1982, by Lawrence J. McCrank, has been published by Scholarly Resources, Inc., Wilmington, DE 19805. 1983. 192 pp. \$12.50.

The Rare Book and Manuscript Collection of the Mt. Angel Abbey Library: A Catalog and Index, by Lawrence J. McCrank, is available in microfiche from Scholarly Resources, Inc., Wilmington, DE. 1983. 5 fiche. \$10.00.

By Her Fruits ... Sister Mary Joseph Lynch - Sister of Mercy, a biography by Sister Mary Lucy McDonald, R.S.M., has been published by the Religious Sisters of Mercy, Farmington Hills, Michigan. 1981. 93 pp.

By Little and By Little: The Selected Writings of Dorothy Day, edited and introduced by Robert Ellsberg, has been published by Alfred A. Knopf, New York, 1983, 371 pp. ISBN 0-394-52499-3: \$17.95 (cloth); ISBN 0-394-71432-6. \$8.95 (pbk).

Teaching a Stone to Talk: Expeditions and Encounters, by Annie Dillard, provides a memorable touch and taste of the American Catholic experience. Published by Harper and Row, New York, 1982. 177 pp. \$12.45.

Galilean Journey: The Mexican-American Promise, by Virgilio P. Elizondo, based on the author's doctoral dissertation presented at the Institut Catholique, Paris, 1978, has been published by Orbis Books, Maryknoll, NY, 1983. 147 pp. ISBN 0-88344-151-9 (pbk).

Louis Martin, Father of a Saint, by Joyce R. Emert, has been published by Alba House, New York, 1983. 208 pp. ISBN 0818904461 (pbk.) \$9.95.

Deep Roots & Golden Wings: One Hundred & Fifty Years With the Visitation Sisters in the Archdiocese of Saint Louis, 1883-1983, by William Barnaby Faherty, S.J., is available from River City Publishers, Ltd., St. Louis, MO, published in 1982. 188 pp. ISBN 0-933150-82-2.

A Documentary History of Religion in America, edited by Edwin S. Gaustad, has been published in 2 volumes by William B. Eerdmans, Grand Rapids, Mich., 1982-83. Vol. 1: To the Civil War (ISBN 0802818714) \$16.95; Vol. 2: Since 1865 (ISBN 0-8028-1874-9) \$18.95.

The Feminist Mystic, and Other Essays on Women and Spirituality, edited by Mary E. Giles, professor of Humanities and Religious Studies at California State University, Sacramento, provides excellent insight into classical and contemporary trends. Published by Crossroad, New York, 1982. 159 pp. ISBN 0-8245-0432-1. \$8.95.

Personal Notices

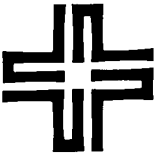
Sister Mary Amadeus of the Felician Sisters is completing a history of the Our Lady of the Angels Province of her congregation.

Rev. Earl Boyea of the Detroit Archdiocese is doing research on the life and activities of Bishop John Foley of Detroit.

Last summer, John J. Bukowczyk, assistant professor of history at Wayne State University in Detroit, presented a paper entitled "Mary the Messiah: Polish Immigrant Heresy and the Malleable Ideology of the Roman Catholic Church, 1880-1930" at the History Workshop on Religion and Society in London. He has also recently authored an article on "Factionalism and the Composition of the Polish Immigrant Clergy," which appeared in Pastor of the Poles: Polish American Essays, ed. S. Blejwas and M. Biskupski, Polish Studies Monographs, No. 1. (New Britain, Conn.: Central Connecticut State College, 1982).

Rev. Donald F. Crosby, S.J., of the University of Santa Clara, is working on a history of American Catholic chaplains in World War II.

Sister Mary Ewens, O.P., has been appointed President of Edgewood College, Madison, Wisconsin.



Rev. William Barnaby Faherty, S.J., recently retired from full-time teaching at St. Louis University, has been appointed Archivist of the Missouri Province of the Society of Jesus. The Archives is being moved to the Provincial Headquarters, 4511 West Pine Blvd., St. Louis, MO 63108. Father Faherty will continue as director of the St. Stanislaus Jesuit Historical Museum at Florissant, Missouri and to reside at Jesuit Hall, 3601 Lindell Blvd., St. Louis, MO 63108.

David P. Gray has been appointed Archivist of the Diocese of Bismarck.

Sister Julia Heslin, S.C., Brooklyn, New York, has recently completed the dissertation: "In Transition: A Study of Women Religious Administrators in Nontraditional Roles."

Mr. Gerald Highland has been appointed Director of Archives of the Archdiocese of Cincinnati. Rev. Edmund Hussey, the former archivist, will continue to serve the Archives as a consultant.

Peter C. Holloran completed a doctoral dissertation at Boston University in 1982 entitled, "Boston's Wayward Children: Social Services for Homeless Children, 1800-1930."

Sister M. Francis Assisi Kennedy, O.S.F., has been appointed archivist of the Sisters of St. Francis, Oldenburg, Indiana.

Ms. Christine Krosel has been appointed Director of Archives of the Diocese of Cleveland.

Rev. Robert E. Massey, a doctoral candidate at Marquette University, is writing a dissertation on the historiography of the American Catholic Church.

Rev. Paul Nelligan, S.J., has recently become assistant archivist at Boston College.

Rev. Marvin R. O'Connell, University of Notre Dame, is writing a biography of Archbishop John Ireland.

John P. O'Connor of Brooklyn is pursuing research on Irish and German immigrant life in nineteenth-century Brooklyn.

Sister Madeleine Schmidt is studying parishes serving mining communities and parishes formerly existing and now suppressed in the Diocese of Davenport.

Sister Ursula Stepsis, C.S.A., of Mount Augustine Convent, Richfield, Ohio, is doing research on the contributions of religious to health care.

Rev. Paul Sullivan, S.J., of the Jesuit School of Theology, Berkeley, is studying American Catholic ecclesiology with special reference to Bishop John England.

James J. Uhrig, graduate student at the University of Cincinnati, is studying Archbishop John T. McNicholas and the Church in Cincinnati during the Depression.

Kenneth J. Uva, an attorney from New York City, is writing a book about U.S. Catholic anticommunism in the Cold War.

Sister M. Janice Ziolkowski of the Felician Sisters of Livonia has just completed a history of her community, the Felician Sisters oldest province founded in 1874.

Louis C. Zuccarello of Marist College, Poughkeepsie, New York, is pursuing research on the career of Rev. James Nilan, a member of the New York Academia.

Recent Research

"The Resting Place of Angels": Catholic Domesticity in Victorian America

Beginning in the 1930s, the culture brokers of America, from poet to politician, turned their attention to the family. With the decline of agriculture in New England, and the rise of industrialization and urbanism, significant changes took place in the character of family life. By the end of the century, the middle-class family - with a father who worked outside the home, a mother who concentrated on child care, and a house in the suburbs - had become an American ideal. The evolution and analysis of this family has been examined from a variety of perspectives: Ryan, 1981; Degler, 1980; Wright, 1980; Douglas, 1979; and Handlin, 1979. Such authors have begun to present the colorful picture of American Victorian life, but they tacitly assume that the American middle class is Protestant, and promotes a Protestant understanding of the home.

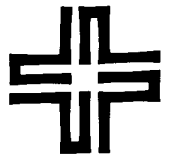
My current research modifies this position by analyzing popular nineteenth-century American Catholic materials for their perspective on the ideal home and its religious connections. As a comparative study, my research first considers the Protestant vision of domesticity as described by popular women writers, architectural reformers, and ministers. It is my contention that this diverse group drew upon a long-standing Protestant promotion of the family in order to aid in the restructuring of the home from an economically productive institution to an effective and educational one. Family religion - in its educational, devotional, and social forms - functioned as an eternal, unchanging religious alternative to an increasingly splintered and privatized American evangelical Protestantism.

To capture the relationship between domesticity and American Catholicism, I have utilized popular literature: novels, newspapers, and advice books. My research concerns only English language materials primarily written and read by Irish-Americans. The home lives of other Catholic immigrants have their own unique structures and are not a part of this study.

It is difficult to determine how middle-class attitudes towards the home filtered through the American Catholic community. In 1850 when Mary Sadlier published Willy Burke, or the Irish Orphan in America, it sold an incredible 7000 copies in the first week. Father O'Reilly's advice book, Mirror of True Womanhood (1876), went through seventeen editions by 1892. In general, Catholic newspapers up until 1880 were not concerned with domestic matters. Diocesan newspapers might carry columns called "Household Hints" or "Children's Corner" but these were only brief, informative articles. During the 1880s, family newspapers became popular and often described the Catholic home. The most important of these was the Sacred Heart Review which began publishing in 1888 in Boston. Running until 1918, it boasted a circulation of 40,000. This was almost double the readership of Ave Maria and far exceeded the meager circulation of the 1897 Catholic World of 2,250.

From such sources I have collected and analyzed the attitudes and virtues of a "good" Catholic home life. The family was seen as the "nursery of the nation" which produced good citizens and good Catholics. Writers on domesticity ignored the traditional preference of the celibate, contemplative life and extolled the virtues of the family. They asserted that social, spiritual, and personal ills could be averted through a strong family. The true home imitated the perfect harmony experienced in Eden and heaven. Since the home reflected divine intention its character was believed to be eternal and unchanging.

Catholic writers in the late 19th century perceived a close relationship between the physical environment of the home and the nature of the family. An ordered, neat, clean, and well decorated home would have a positive influence on the spiritual and moral character of the family members. Catholic house builders advertised "cozy homes" in diocesan newspapers, and family magazines encouraged tasteful home decorations. Home loan and building societies with strong Irish and Catholic connections rose to meet these needs. Emphasis on the environmental influence of a "proper" home



served to separate the growing Catholic middle class of the 1880s who could afford such material comforts, from the Catholic poor who crowded the city slums.

Nineteenth-century parish life, with its myriad of sodalities, devotions, and social services, directed the attention of Catholics away from the home. Ever since the Counter-Reformation (Bossy, 1970) the Catholic clergy tried to weaken family control over social and religious life. After Catholic emancipation in 1829, the Irish hierarchy encouraged a more Romanized faith which assigned home rituals to a past of secrecy, oppression, and poverty (Larkin, 1972). Consequently, unlike American Protestant writers who encouraged family worship and designed family liturgies, Catholic devotions at home were private affairs. Reading prayer books, spiritual guides, or saying the rosary did not involve the whole family. Not until the last decade of the century, under Pope Leo XIII, could one receive indulgences for family worship. The familiar "Enthronement of the Sacred Heart in Families" received official papal approval only as late as 1915.

For American Catholics, religion was integrated into home life not through ritual, but through the display of religious articles for individual devotion. Artifacts found in the more private areas of the home - crucifixes, small altars, holy water fonts - were sectarian in character. Catholics displayed in the parlor religious decorations of a more general Christian character. Photographs of notable Catholic clergy could be collected and placed in albums, just as Protestants did. Religious lithographs were framed and hung. Catholic newspapers even advertised parlor organs, popular symbols of middle-class respectability and family cohesion. At century's end, as more Catholics became more affluent, they combined their traditional preference for the visual with the Victorian preoccupation with material display. Gone was the bare Irish cottage with its St. Bridget's cross, and in its stead was the overstuffed Victorian mansion.

Although Catholic advice literature, primarily written by priests, upheld

the patriarchal home, women were assuming a more vital role in the religious life of the family. Writers like Orestes Brownson condemned a sentimentalized Protestantism as a "religion of gush," but was unable to curb the popular Catholic conception that it was the mother who "saved" her family from irreligiosity. In spite of this, Catholic domestic writers never encouraged the common Protestant idea that women might act as "social housekeepers" and clean up the world's mess as well as their families'. For Catholics, such activities were strictly in the domain of the charitable nuns - not the proper mother.

Catholic domestic writers did not totally forget their past, but colored it with their own values system. Irish ethnicity became cultural and not political. The symbol of a past of innocence and purity, the Irish cottage, was idealized and nostalgically remembered. Middle-class American Catholics also looked to a French past to color their domestic attitudes. If Ireland symbolized simplicity and honesty, then France symbolized sophistication. Catholic publishers printed volumes of advice literature translated from the French. French convent boarding school education functioned to instill European standards of refinement and grace. The cultural advantages, available only to a very few Catholics at mid-century, were now being advertised to all.

The extremes of either of these "ethnicities" were perceived as dangerous threats to the home. The proverbial Irish-American pub drew men away from the sacred space of the home and became a symbol of social degeneration, religious infidelity, and personal vice. Likewise, women's involvement with French fashion and society (and their consequential refusal to do housework) signaled the downfall of the family. Race suicide, divorce, socialism, and mixed marriages were all condemned as threats to the family. By the twentieth century, fears of the modern industrial state had focused Catholic attention on family life, reversing its longstanding preoccupation with the world of the celibate.

Out of necessity this research has been confined to the "ideal" Catholic home as presented in the popular press. I would welcome any correspondence from readers who either have nineteenth-century domestic religious articles, or who have primary sources illustrating Catholic family life as it actually occurred.

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Recent Research

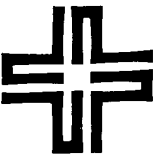
Popular Religion and the Italian Community

Historians who set out to study "popular religion" find themselves at once confronted by serious difficulties. The word "popular" means "of the people," but has from the sixteenth century carried connotations of "low" and "base" as well; like the word "common" - and popular religion can just as well, and perhaps more dramatically

and fairly, be called "common religion" - "popular" has a political history and is inseparable in use from particular social arrangements of power and from the location within these arrangements of those who use the word.¹ Contemporary religious historians also inherit David Hume's caustic separation of popular religion from real religion in his Natural History of Religion. For Hume, popular religion was prescientific thinking, the expression of inadequate human effort to inhabit an inhospitable and incomprehensible universe. The "ignorant vulgar," said Hume, project their fears and ignorance into nature and construct for themselves gods in their own images; this popular religion is destructive of true morality, of science and reason, and is asocial and craven.² Following Hume, some of the earliest anthropologists and some cultural historians thought that "primitive religion" represented an early stage of the evolution of the human being and of human consciousness in its growth towards Western science and reason.³

Although we may no longer share these assumptions and values, they are built right into the words "popular religion" and any use of this term must first acknowledge this history. One set of problems then is conceptual: What is "popular religion"? What is official religion? Who has the power to use these terms? From what perspective are they used? Assuming for the moment that these terms have meaning, what is the relationship between these two forms of religious expression?⁴

The high/low distinction which plagues the study of popular religion also afflicts the study of popular or common morality: the study of morals is the study of carefully articulated abstract principles; the ways in which common folk behave is another matter altogether. What is "popular morality" and how is this related to "popular religion"? In the 1930s, Leonard Covello, a sociologist and educator, commented about the men and women of Italian Harlem, where he lived and of which he was a most sympathetic student, that they seemed to lack abstract ethical principles which transcended their personal or familial



concerns. All around him, men and women were living out strictly ordered lives according to closely maintained standards of good and bad, but Covello was troubled by their failure to articulate these values in anything but domestic and intimate terms.⁵ A similar position was taken, with less sympathy and understanding, by Edward Banfield, who argued that southern Italians were so preoccupied with the defense and maintenance of their families that in the world outside these concerns they were in fact "amoral."⁶

A second set of difficulties in the study of popular religion arises over the question of access. With rare exceptions, the ignorant vulgar, as Hume had it, do not set down their religious beliefs and perceptions, their moral values and priorities - let alone their most basic understandings of what is real and meaningful - in writing. Historians cannot go like anthropologists and live among the people they wish to study. Accounts of popular religion are often collected and preserved by men and women who had power over the people they are writing about or who were hostile to their faith or who came from another culture entirely. So the task of the historian of popular religion is doubly difficult.

I want to illustrate some of these methodological and conceptual difficulties and suggest some ways of dealing with them by referring to the religious life of the men and women of Italian Harlem, a community of southern Italian immigrants and their children which flourished on the upper east side of Manhattan from the 1880s to the late 1940s. A definition is in order first, however, so that we will know what we are looking for. Popular religion is the totality of a people's ultimate values, their most deeply held ethical convictions, their efforts to order their reality. In its broadest sense, I am suggesting that popular religion should be understood as a people's cosmology, their understanding of the way the world is; it is what matters.⁷ This definition should be followed by a quick coda, lest it seem too idealist and lead us astray from the start: we should never attempt to understand popular religion apart from a very clear perception of

the total context within which a community exists. In particular, in the modern history of the industrial west, popular religion must always be studied in the context of a community's struggles with external power and authority (and of the internal consequences of this struggle); of the changing nature of work and time; of the dislocations of urbanization, industrialization and immigration; and finally of the ever-increasing claims of the modern state.

I set out to do a study of Italian American "religion" and I was immediately confronted with the difficulty of this, since the secondary sources were unanimous in their declarations that the Italians were not, in the years of immigration and afterwards, "religious." Italian American Catholic faith has been defined, by church officials and religious workers (and by historians who take their cue from these sources), as a "problem" - the famous "Italian problem" of American Catholicism.⁸ Many of the elements of this analysis are accurate as far as they go: Italians did come poorly educated in Catholic doctrine; they were anti-clerical; they tended to keep out of church except on special occasions - baptisms, weddings, funerals, and most importantly religious feste; and they gave small sums of money to their churches.

Harlem's Italians, however, obviously had a religious life, in the more traditional sense of the word. They filled their homes with statues of the saints and of the Madonna and they saw themselves in a direct, personal relationship with these divine figures. They did go to church on special occasions. They also initiated one of the most important devotions in American Catholic history: beginning in 1882, Italian Harlem gathered every July 16 (and for days before and after) for a huge street festa in honor of the Madonna of Mount Carmel. Within a decade after its founding, the festa was attracting tens of thousands of Italian immigrants and their children from all the boroughs of New York City and from the surrounding states as well.⁹

The annual festa was a complex event which stretched over many days and had a number of settings. People walked

barefoot in the streets (particularly around 115th Street which was considered holy because the Madonna lived there) through the night of July 16 to get to the church and then on the day of the feast itself in one of the two great processions which wended their way up and down every street in Italian Harlem. They carried enormously heavy candles in the procession. These candles were weighted according to the seriousness of the plea made to the Madonna (and sometimes they weighed as much as the person being prayed for); if they were too heavy to be carried by one person, as was often the case, the whole family shared the burden. Women walked through the streets with their hair undone; women also licked the stones of the church and of the center aisle before the Madonna until the clergy put an end to the practice in the 1920s. All of this severe penitential behavior was governed by vows which the people made to the Madonna, pleas for help with the manifold problems of their lives. These vows were taken very seriously and were passed on from generation to generation.

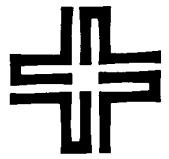
But to the despair of archdiocesan officials, the festa did not exist only, or mainly, in church or in the processions. People ate and drank a great deal during the many days and nights of the festa - and no one is very precise about how long the event actually lasted. They played games of chance in the streets. The doors of Italian Harlem were open throughout the celebration and men and women in the community had special responsibilities to welcome out-of-town guests. The smells of the festa were many - of food cooking in the streets under the arches of colored lights, of incense, frying dough, onions; the sounds were many - religious chants from southern Italy, Italian and American marching music, the wailing prayers of the women, the cries of the street hawkers and gamblers. All of this was the festa in honor of the Madonna of Mount Carmel: the people repeatedly refused to be denied any part of this.

The figure of the Madonna herself is quite complex. She is a beautiful peasant woman with broad hips and a large bosom; her hair is long and real. Her power is great and terrible

- the people must attempt to placate her with offerings of their own pain. She could be capricious in the exercise of power and very threatening, but the people referred to her as "mamma" and spoke and wrote directly to her. For all her power, she was called mainly to heal the small hurts of everyday life; and mainly she was called, by women, to exercise her power in the homes of Italian Harlem.

Interesting and obviously important as all this is, as an event in itself - as a narrowly defined "religious" event - it is incomprehensible in its complexity. It is as incomprehensible, indeed, as any of the other features of southern Italian religious life - the evil eye, the centrality in the community of strong women with special powers, the seriousness of vows, the severity of penitential discipline, the integration of "sacred" and "profane"¹⁰ - when these are taken out of the entire lived context of the community's life. But it is equally clear that as an event at the center of a community - a particular community with a particular history - the annual festa of Our Lady of Mount Carmel on 115th Street in Harlem is most revealing.

The first task of the historian of popular religion then is to construct as precise and detailed a picture of the world in which the religious event occurs as possible. No detail is unimportant here. It is necessary to know, for example, that the men of Italian Harlem, for much of the history of the community, worked at grueling jobs under the supervision of bosses who were not usually Italian and always in the threatening shadow of unemployment and that the women of the community worked long and furious hours doing piecework for New York's garment industry. It is also necessary to know that the people viewed the streets as dangerous and filled with disease but that they and their children were forced by the circumstances of their lives to spend much of their time in those streets. Finally, although this is only a small selection of details, it is essential to know that Italian Harlem was a public patriarchy but a private matriarchy: in the streets, the authority of men was proclaimed as supreme by eve-



rybody; but everyone knew that in fact the real loci of power in the homes and in the culture were women.¹¹

It is also important, if the festa is to become meaningful and comprehensible (and revealing) to us, to study the common morality of the community. This means that we must be patient in an effort to see the world - to understand the good and the bad - as the people themselves saw these. In what they said and in the ways they behaved, the men and women of Italian Harlem explicitly and insistently identified for themselves their most fundamental value and perspective: the authoritative centrality of the family. This was the source of their moral understanding, the position from which they defined and approached the real. This did not isolate them, though, as Banfield suggested, because by a variety of customs and social institutions this centrality of the home was extended outwards to include others who were not blood kin and ultimately all of Italian Harlem, although there was always a tension between inclusion and exclusion.

Historians of Italian America have long emphasized and celebrated this aspect of immigrant life, but it is essential also to see that the Italian American family was profoundly troubled. First, it was threatened by the struggle to survive economically in the new world while remaining faithful to the family (usually the women of the family) left behind in Italy. Then it was torn by generational discord. Bitter conflict raged over the extreme authority of the family and individuals resented (but submitted to) the expectation that their own plans should be subordinated to the demands of the family. Struggles of power and priority developed among various kin. The family was perceived as claustrophobic, all-demanding, inescapable. And much of the bitterness of this conflict was directed at women, who were the central authorities in the home, the symbols of the power of the family. Italians expressed all this ambivalence in the crucially important idea of rispetto, their fundamental approach to what they considered real, which combined love and fear, submission and evasion,

acknowledgement of power and the defiance of it.

We are now in a better position to go back to the festa and to read it as an expression of the inner life of the community. The indeterminate time of the festa, for example, when seen in the context of the nature of Italian American labor, shows itself to be the people's claiming of time for themselves, a sacred time within which they could be themselves, affirming their deepest values, and resist the roles assigned them by American capitalism.¹² The festa was also a benediction of the threatening streets: the Madonna was taken out into the streets to sanctify them as she was taken out into the threatening but necessary sea in southern Italian devotions. The large candles drew troubled families together in a shared public acceptance of the burden of their struggles and enforced the demand for family loyalty. The vows allowed people to demonstrate their ability to give, and so to receive, rispetto, to demonstrate their integrity. The festa was also an annual public revelation of the sexual hierarchies of power in the community: the usual public/private ordering was inverted as the power of women was revealed in the figure of the Madonna. At the same time, however, women were made to atone for their power and were taught the limits of it by the severity of the penitential disciplines they alone undertook. When a woman licked the stones in front of the Madonna, the community was offered an icon of its deepest knowledge: the power of women and its limits, the fact that the power of women was also their pain and their bind.

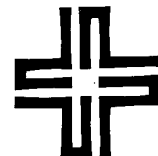
When we have set the festa in its place at the center of the life of the community, in all its detailed particularity, we can establish a productive relationship between our reading of the festa and our efforts to understand the inner life of the community, its common morality. The festa deepens our awareness of the rage provoked by the omnivorous family, for example, when we understand the roles assigned women during the celebration. The festa in this way is the sacred theater of Italian Harlem, in which all

the values, hopes and fears and needs of the people were revealed to themselves first and later to us. People participated, every July 16th, in a highly synthesized and condensed expression of their lives; the festa, in other words, was a living and changing expression of popular religion. Such events offer historians of popular consciousness rare opportunities, for they allow the voice of the people themselves to be heard.

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Notes

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- 8 Henry J. Browne, "The 'Italian Problem' in the Catholic Church of the United States, 1880-1900," United States Catholic Historical Society, Historical Records and Studies, Vol. XXXV, New York: the United States Catholic Historical Society, 1946; an excellent overview of the literature on this question is provided by Silvano M. Tomasi and Edward C. Stibili, Italian Americans and Religion: An Annotated Bibliography, New York: Center for Migration Studies, 1978.
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- 10 It should be emphasized again here that the people themselves did not make this distinction, which belongs to a particular scholarly tradition.
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