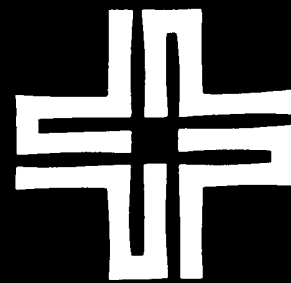


American Catholic Studies Newsletter



Cushwa Center for the Study of American Catholicism

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Cushwa Center Begins Study of U.S. Hispanic Catholics

The Cushwa Center for the Study of American Catholicism has received a \$294,000 grant from the Lilly Endowment to study Hispanic Catholics in the 20th Century United States. The three-year study will examine the major Hispanic groups—Mexican, Puerto Rican and Cuban—in various regions throughout the United States to understand the role played by Catholicism in Hispanic culture, and the interaction between the Hispanic and American traditions of Catholicism as steadily increasing numbers of Hispanic Catholics come into the U.S. Church.

Demographers predict that in the near future fully half of the Catholics in the United States will be Hispanic; at the same time many Hispanics in this country are joining Protestant churches or becoming alienated from the institutional church. Thus the American Church is challenged to find a place for Hispanic culture and its expression of the Catholic tradition.

The findings of the study will be published in three volumes, the first of which will concentrate on people of Mexican descent in the Southwest, the West Coast, and the Midwest, while the second will concentrate on Puerto Ricans and Cubans. These two volumes will center on the history and self-identity of the groups in question, their social, political and religious movements, and their forms of piety (both popular and institutional) up to the 1960s.

The third volume will study the forces that have radically altered the relationship of these Hispanic groups to one another, to the dominant society and to the institutional church since the 1960s. The impact of events such as the Second Vatican Council, the War on Poverty and the Civil Rights movement, as well as the Cursillo, the Charismatic Renewal, Liberation Theology, Protestant evangelization, etc., will be discussed in this volume, which will conclude with an essay on the implications of these developments for the future of the Church and the Hispanic community.

The various parts of this study will be carried out by experts in the various fields under the direction of Dr. Jaime R. Vidal, newly appointed assistant director of the Cushwa Center. An advisory committee of scholars will meet periodically to assess the work as it progresses, and the authors of the various essays will also meet at stated intervals to share their findings and confer with one another and with outside consultants.

In order to encourage young Hispanic scholars to become involved in this field of research, three dissertation fellowships will be given out to doctoral candidates in both the second and third year of this project. These fellows will also be involved in the various meetings with the authors and the advisory committee, thus preparing a new generation of scholars involved in this research.

Requirements for the dissertation fellowships appear on page 4.

Academy of American Franciscan History Moves to Berkeley

The prestigious Academy of American Franciscan History has moved from Washington, D.C., to the Franciscan School of Theology at Berkeley, California. The Academy was founded shortly after World War II by Father Matthias Faust, OFM, and counts among its scholarly achievements a translation of the complete writings of Blessed Junipero Serra and a calendar of documents relating to the United States in the archives of the Propaganda Fide, now in its 11th volume. According to William Short, OFM, president of the Franciscan School of Theology, the academy's move to Berkeley was motivated, among other reasons, by the advantages of the Graduate Theological Union at Berkeley and by the proximity of the Bancroft Library, one of the premier collections of Franciscan Mission History in North America. The academy library, which comprises approximately 30,000 bound volumes and periodicals, is open Monday through Friday, 9 a.m. to noon and 1 p.m. to 5 p.m. For more information write William Short, OFM, 1712 Euclid Ave., Berkeley, CA 94709.



Celebrations for the Centennial of *Rerum Novarum*

May 1991 marks the 100th anniversary of the promulgation of Leo XIII's encyclical *Rerum Novarum*, which broke the ground for the social teaching of successive popes in the 20th century.

To mark the centennial of *Rerum Novarum*, Congresswoman Mary Rose Oakar recommends National Issues Forums in the Catholic Community. NIFCC supplies a format and materials for small groups to use in a nonpartisan dialogue about public policy. More information: Kettering Foundation, 200 Commons Rd., Dayton, OH 45459.

Fr. J. Bryan Hehir will be the keynote speaker at a *Rerum Novarum* symposium, February 8-10, 1991. More information: Ronald Dusa, Rosemont College, Rosemont, PA 19010.

A *Rerum Novarum* conference will be held at DePaul University, June 24-28, 1991. More information: Eighth Day Center, 1020 S. Wabash #680, Chicago, IL 60605.

Over the next three years the Canadian Conference of Catholic Bishops will implement a program to "coincide with the 100 year anniversary of the Church's social teachings on human work." An initial kit contains two background papers, a bibliography and some materials for regional use. More information: Gilles Ouellet, Work and Solidarity Project, 90 Parent Ave., Ottawa, Ont. K1N 7B1, Canada.

U.S. Catholic Historian will mark the centennial of *Rerum Novarum* by dedicating its summer and fall 1990 issues to Labor and Lay Movements in the American Catholic Church. Among the articles dedicated to labor issues are "*Rerum Novarum* and the San Francisco Labor Movement" (R. Gribble), "The Working Class Spirituality of the Jesuit Labor Priests" (J. McShane, SJ), "The Association of Catholic Trade Unionists and the Auto Workers" (J. Cort) and "The Young Christian Workers" (M. I. Zotti).

American National Biography

The American Council of Learned Societies is publishing the *American National Biography* as the successor to the *Dictionary of American Biography*. The ANB will contain approximately 20,000 biographies of significant people in American history. The project is under the direction of general editor, Prof. John A. Garraty of Columbia University. Any scholar wishing to suggest the names of deceased Americans whose contributions to American society and culture merit inclusion should write directly to Prof. Garraty at American National

Biography Offices, Center for the Social Sciences, Columbia University, 420 W. 118th St., New York, NY 10027. Letters should include a brief rationale for including the individuals as well as the names of potential authors to write the sketch. Prof. Garraty is particularly interested in hearing about people who are not included in the *Dictionary of American Biography*. Prof. Jay P. Dolan serves as an associate editor of the *American National Biography* in the area of religion.

Marous Chair in Contemporary Catholic Studies at the University of Pittsburgh

The Department of Religious Studies at the University of Pittsburgh announces a search to fill the newly endowed John and Lucine O'Brien Marous Chair in Contemporary Catholic Studies. An interdisciplinary program offering degrees at both the undergraduate and graduate levels, the department is searching for a distinguished scholar with major publications in the broad field of contemporary Roman Catholic culture. They are looking for someone with academic training in the examination of Roman Catholicism, either in its philosophical and ethical traditions or in its historical and social development. They are especially looking for someone who will interact actively and creatively with additional departments or programs at the University of Pittsburgh in order to explicate the Roman Catholic experience within the framework of the relevant academic discipline as well as to place it within the broader context of contemporary social or philosophical currents. Review of applications will begin on September 30, 1990, and continue until an appointment is made. Nominations and applications should be sent to: Alexander Orbach, Chairman; Marous Chair Search Committee, Department of Religious Studies, 2604 Cathedral of Learning, University of Pittsburgh; Pittsburgh, PA 15260.

Catholic History Museum Planned

The "Bishop's Residence," 709 North 5 Street, Leavenworth, Kansas, is being considered for a Museum of Catholic History of the Great Plains/Missouri River Basin by some members of the "Old Cathedral" parish. The three story brick structure was built in 1862 by the then Vicar Apostolic of the Indian Territory, Bishop John Baptist Miege, SJ. The house later served as the residence for the bishops of the Leavenworth Diocese. The magnificent Cathedral of the Immaculate Conception, built alongside the residence in 1868, was destroyed by fire December 29, 1961. In 1947 the See was moved to Kansas City and in 1952 became the Archdiocese of Kansas City in Kansas.

New England Historical Association

The New England Historical Association (NEHA) is a comprehensive organization for historians of all disciplines and fields. Membership is open to all persons or organizations interested in the study, teaching or writing of history. It is not restricted to New England or American Studies. NEHA is affiliated with the AHA. Meetings are held in October and April. (For dates, see under conferences.) Annual dues (calendar year) for regular members are \$10.00 or \$5.00 for graduate students and retirees. Life membership for individuals or institutions is \$150. Address inquiries to Peter Holloran, Acting Executive Secretary, Pine Manor College, Chestnut Hill, MA 02167.

Oregon Catholic Historical Society

The first Annual Spring Event of the Oregon Catholic Historical Society was held April 28, 1990, at the University of Portland. Speakers included Brother Donald Stabrowski, CSC, of the University of Portland, and Ron Brentano, Chief Field Representative of the Oregon Historical Society.

San Francisco Archives to be Moved

The Archives of the Archdiocese of San Francisco are being moved to St. Patrick's Seminary at Menlo Park where the space available will be tripled and where the Seminary Library and the Alemany Room can be used in conjunction with the Archives.

U.S. Catholic Historian Receives Awards

The *U.S. Catholic Historian* received three awards from the Catholic Press Association: First Place for General Excellence; Third Place for Best Special Issue or Supplement, "Spirituality, Devotionalism and Popular Religion"; and Honorable Mention for Best Article: Colleen McDannell's "The Devil was the First Protestant."

New Journal on Texas Catholic History

In early May the inaugural volume of the *Journal of Texas Catholic History and Culture* was mailed to subscribers. This is the first issue of what is hoped will be an annual periodical, published in the spring of each year, devoted to the study of the Roman Catholic historical and cultural legacy of Texas and the American Southwest. The first issue contained essays by Monsignor John Tracy Ellis, Professor Philip Gleason of the University of Notre Dame, Professor Gilberto M. Hinojosa of the University of Texas at San Antonio, and Professor Patrick Foley, the Journal's editor. The *Journal of Texas Catholic History and Culture* is a publication of the Texas Catholic Historical Society. Anyone inter-

ested in subscribing to the journal may write to the Texas Catholic Historical Society, P.O. Box 13327, Austin, TX 78711. Those persons interested in editorial matters may contact the editor, Dr. Patrick Foley, 1113 Idlewood Ave., Azle, TX 76020-3647.

Catholic Research Libraries

The Catholic Research Libraries Group met on June 26 during the American Library Association's Annual Conference. Among the issues discussed was the problem of preserving Catholic newspapers published before 1940. R. C. Miller of Notre Dame agreed to draft a charge to develop a joint preservation proposal to microfilm such papers. The group agreed unanimously that action needs to be taken quickly in this area of growing concern.

Conferences

The **New England Historical Association (NEHA)** will meet Saturday, Oct. 20, 1990, at St. Joseph College, West Hartford, Connecticut. For information, contact: Neal R. Shipley, Executive Secretary, Deans' Office, South College, Univ. of Massachusetts, Amherst, MA 01003. Membership is open to historians in all fields.

A **Symposium on the Spanish Missionary Heritage of the United States** will be held Nov. 8-10, 1990, at the Fountain Plaza Hotel in San Antonio, Texas. This will be the first of three annual quinqucentenary symposia sponsored by the National Park Service and Los Compadres of San Antonio Missions National Historical Park. For further information write: Quinqucentenary Committee, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210.

The **American Catholic Historical Association** will hold its annual spring conference at the University of Mississippi (Oxford, Mississippi) April 5 and 6, 1991. Anyone interested in presenting a paper, chairing a session and/or attending the conference should address all inquiries to Professor Michael V. Namorato, Department of History, University of Mississippi, University, MS 38677, (601) 232-7148. The deadline for abstracts is September 4, 1990.

Proposals for papers are being sought for the fifth annual Casassa Conference at Loyola Marymount University. This will be on March 14-16, 1991, and the theme will be **Ecological Prospects: Theorand Practice**. Funding for travel and accommodations will be provided for invited participants. Please send a one-page proposal and a brief *curriculum vitae* by October 31, 1990, to Christopher Chapple, Director, Casassa Conference, Loyola Marymount University, Los Angeles, CA 90045; (213) 338-7670 or 2907.



Cushwa Center Activities

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

In conjunction with its study on Hispanic Catholics in the 20th Century United States the Cushwa Center is offering three dissertation fellowships in the History of U.S. Hispanic Catholics for the year 1991-92. Each of the fellowships—which are supported by a grant from the Lilly Endowment—will provide a stipend of \$11,000 for 12 months of full-time dissertation research and writing, beginning in September 1991. Applicants must be candidates for a doctoral degree at a graduate school in the United States or Puerto Rico who have finished all pre-dissertation requirements and expect to complete their dissertation during 1991-92. Applications are available from Dr. Jaime Vidal at the Cushwa Center and **must be requested by December 1, 1990. Completed applications must be postmarked by January 1, 1991.**

Papers of the CEHILA Conference

The papers presented at the CEHILA Conference sponsored by the Cushwa Center in the spring of 1989 have been published in a special issue of *U.S. Catholic Historian* (Winter/Spring 1990), together with new articles by Allan Figueroa-Deck, SJ ("The Spirituality of U.S. Hispanics"), and Jaime Vidal ("The American Church and the Puerto Rican People"). Copies are available from Fulfillment Center, U.S. Catholic Historical Society, #3 Downing Drive, East Brunswick, NJ 08816, for \$14.00 per copy plus \$2.50 postage and handling.

Hibernian Lecture

The 1990 Hibernian Lecture will be delivered by Dennis Clark Thursday, October 11. Dr. Clark will speak on "Paddy's Payback: The American Impact on Ireland." This annual lecture is made possible by the generosity of the Ancient Order of Hibernians.

Publication Award

The winning manuscript for the 1990 Notre Dame Studies in American Catholicism competition is "Church and Age Unite!: The Modernist Impulse in American Catholicism, 1895-1910," by R. Scott Appleby of the University of Chicago.

Research Fellowships

Fellowships at the Cushwa Center which include library privileges, an office and secretarial help, but no stipend, are offered in the spring and fall. They are for post doctoral scholars in the humanities or social sciences who are working on some aspect of American Catholicism. **The deadlines for Research Fellowship applications are January 15 and April 15.**

Deadline for Grants and Awards

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

American Catholic Studies Seminar

Ana Maria Diaz-Stevens of Rutgers University will be the seminar speaker September 27, 1990. Her topic will be "American Catholicism's Encounter with the Religion of the Puerto Rican People."

Mary Ann O'Ryan, OSB, will speak February 12, 1991, on her dissertation research at Loyola Chicago on "The Writings of U.S. Catholic Bishops on Women: 1784-1989" for the Year of Women.

Assistant Director

Jaime R. Vidal, a native of Puerto Rico who holds a doctorate in historical theology from Fordham University, became assistant director of the Cushwa Center July 1. Besides the other duties of this position, he will be especially concerned with the direction of the study on Hispanic Catholics in the 20th Century United States described elsewhere in this newsletter, and administering the Dissertation Fellowships in the History of U.S. Hispanic Catholics.

Conference November 1-3, 1990

The brochures for the Conference on American Catholicism in the 20th Century, which will be held at Notre Dame November 1-3, 1990, have already been sent out. They include the program for the conference and a registration form. **All registration forms must be returned by October 15, 1990.** For further information call (219) 239-6691, or write to Catholicism, Center for Continuing Education, Box 1008, Notre Dame, IN 46556.

Personal Notices

Katherine Bird has resigned after 10 years as a writer and editor with Catholic News Service to pursue a new career as an independent writer and editor. Her current research is on the religious sensibility of Nathaniel Hawthorne and its possible effect on his daughters.

Kay J. Blalock (Central Alabama Community College at Childersburg) is continuing research on the Irish experience in Birmingham, Alabama, 1871-1921.

Patricia Byrne, CSJ (Trinity College) spoke on the history of U.S. Catholic higher education and its relations with the Vatican at a conference on the status and direction of U.S. Catholic higher education held at Creighton University in February 1990.

Professor Reinhard R. Doerries (Universitaet Erlangen-Nuernberg) is president of the German Association for American Studies. His *Imperial Challenge* was recently published by the University of North Carolina Press.

Georgette M. Dorn (Library of Congress) is serving as assistant editor of *The Americas* (Academy of American Franciscan History) and associate editor of *Scribner's Encyclopedia of Latin American History*. She is on the executive council of the Middle Atlantic Council of Latin American Studies and is chairperson of the Bryce Wood Book Award Committee of the Latin American Studies Association for 1991.

Bill Durbin (Duke University) is involved in the historical study of the relationship between Christian theology and the natural sciences, focusing on the American context.

William Barnaby Faherty, SJ, archivist of the Missouri Province Jesuits spent seven weeks in Ireland this summer researching the Irish years of St. Louis pastor and Confederate Army chaplain Father John Bannon. Bannon was sent to Ireland by President Davis to explain the Confederate cause after the fall of Vicksburg, and did his job so effectively that he was not allowed to return to his parish after the war.

Patrick Foley edited the inaugural volume of the *Journal of Texas Catholic History and Culture* which appeared in May. This issue contained Dr. Foley's own article entitled "Jean-Marie Odin, CM, Missionary Bishop Extraordinaire to Texas." In addition, Dr. Foley had book reviews published in or accepted by the *American Historical Review* and *Church History*. Finally, Dr. Foley had three entries on Catholic figures or institutions published in the *Historical Dictionary of Modern Spain: 1700-1988*.

Allan Figueroa-Deck, SJ (Jesuit School of Theology at Berkeley) published "The Crisis of Hispanic Ministry: Multiculturalism as an Ideology" in the July 14-21, 1990, issue of *America*. He is preparing a book on U.S. Hispanic theology in dialogue with "mainstream" U.S. theology.

Ann Miriam Gallagher, RSM, professor of Church History at Mt. St. Mary's College and Seminary in Emmitsburg, Maryland, is using a sabbatical leave in the 1990-91 academic year to begin working on a biography of Mother Catherine Seton (1800-1891), the first New York Sister of Mercy and the daughter of St. Elizabeth Ann Seton.

David Gerber (SUNY-Buffalo) is doing research on the homecoming of World War II and Vietnam veterans, with a special emphasis on disabled veterans and their representation in the movies. He invites anyone with leads to Catholic-oriented material relevant to this subject to write him at the SUNY-Buffalo History Department.

Mary A. Grant, director of the Historical Archives of the Archdiocese of Portland in Oregon, was a panelist at a joint meeting of the Association of British Columbia Archivists and the Northwest Archivists held April 26-28, 1990, in Vancouver, B.C. Mary spoke on "The Archdiocesan Historical Commission and the Oregon Catholic Historical Society which the Commission helped to Establish."

James Hennesey, SJ (Canisius College) spoke on the Vatican's perception of the development of higher education in the modern world at a conference on the status and direction of U.S. Catholic higher education, held at Creighton University in February 1990.

Glenn R. Janus (Coe College) is doing research for a biography of Bishop Bernard McQuaid.

Christa Klein (Hartford Seminary) completed *Politics and Policy: the Genesis and Theology of Social Statements in the Lutheran Church in America* (Fortress Press) and is studying the governance of Protestant theological seminaries.

Marie Laurence Kortendick, OP, curator of the Mazzuchelli Collection at the Sinsinawa Dominican Archives, is interested in information regarding missionaries in the mid-19th century United States, and Indians and their history in Southwestern Wisconsin.

Gerald McKeivitt, SJ (Santa Clara University) is researching an article on Neapolitan Jesuits in the 19th century U.S. Southwest and their influence on popular devotions.



Dominic Pacyga (Columbia College) is conducting research on the social history of Chicago's small parks during the period 1900-1940. He was guest editor of the spring 1989 *Polish American Studies*, a special issue devoted to Polonia and the working class.

George B. Pepper (Iona College) returned from Israel where he completed a year of research in Christian-Jewish relations made possible by the award of the Roberta T. Rudin Faculty Fellowship from Iona college. His *The Boston Heresy Case in View of the Secularization of Religion: A Case Study in the Sociology of Religion* was published by the Edwin Millen Press.

Anthony Stevens-Arroyo (Brooklyn College) is doing research for a book on the pastoral approach of the Spaniards at the time of their encounter with the cultures of the New World.

Patricia Wittberg reports that her book *New Possibilities for Religious Life in America: Insights from Sociology for Religious Congregations* has been accepted by Paulist Press, and should be available around January 1991. She is now assistant professor of Sociology at the Indianapolis campus of Indiana University.

Bob Wright (Oblate School of Theology) has published "The Parish of San Agustin, Laredo, 1760-1857" in Angel Sepulveda Brown and Gloria Villa Cadena, *San Agustin Parish of Laredo: Abstracts of Marriage Book I, 1790-1857*, 1-46. San Antonio, privately printed, 1989.

Reminder from the Editor

As noted in the spring issue of the newsletter, the newsletter subscriptions have been organized on a calendar year basis. Please renew your subscription on the enclosed form *before* January 1. If you have already paid your current subscription, please ignore this notice.

We welcome your input on personal notices, notes about publication, conferences, grants, etc. Let us know about your research and other information from your area, contacts and professional organizations. Are you aware of some dissertation research or important archives that we should be publicizing? **The deadlines for submission of material are March 1 and August 15.**

Dr. Jaime Vidal, Editor

Publications

An American Servite Bibliography: 19th Century to 1988 by Conrad M. Borntrager, OSM, updates the 1977 edition and provides a historical record of publications by and about American Servites. With: *Servite Bibliography: An Irish Contribution, 1960-1989*, by Timothy M. Flynn, OSM. 170, 16 p. Contact Conrad Borntrager, Church of the Annunciata, 1128 S. Ave. G., Chicago, IL 60617. Limited edition.

The American Vincentians: A Popular History of the Congregation of the Mission in the United States, 1815-1987, prepared by the editorial staff of the Vincentian Studies Institute, edited by John E. Rybolt, is available from New City Press. 1988. 546 pp. 35.00.

The Carmelite Adventure: Clare Joseph Dickinson's Journal of a Trip to America and Other Documents edited by Constance FitzGerald, OCD, provides a bi-centennial edition of the diary of Clare Joseph Dickinson, one of the founders of the Baltimore Carmelites, on her sea voyage from Hoogstrat in Belgium to Charles County, Maryland, in 1790. 1990. Carmelite Sisters of Baltimore. 81 p. 11.00.

The Carmelite Sisters of Baltimore and the Education of Young Ladies: 1831-1851 by Robin Stratton, OCD, offers a historical account of the establishment and decline of the Carmelite Sisters' Academy, Aisquith St., Baltimore. 17 pp. 1990. Available from Carmelite Monastery, 1318 Dulaney Valley Road, Baltimore, MD 21204-1399.

The Catholic Counterculture in America, 1933-1962 by James Terence Fisher considers Dorothy Day and the Catholic Worker Movement, Tom Dooley, Thomas Merton and Jack Kerouac as representative of the evolution of American Catholic culture between the early 1930s and late 1950s. 1989. University of North Carolina Press. 305 pp. 32.50.

Carmel in the United States of America: 1790-1990 provides informative descriptions, histories and illustrations of all 66 Carmelite monasteries in the United States. 1990. 289 pp. The Queens's Press, 87609 Green Hill Rd., Eugene, OR 97402.

The Catholic Myth: The Behavior and Beliefs of American Catholics by Andrew M. Greeley examines American Catholicism since the end of the Second Vatican Council. Greeley stresses the Catholic use of sacramentals as a distinctive characteristic of American Catholic culture. 1990. Scribners. 322 pp. 21.95.

Century of Fulfillment: The Roman Catholic Church in Southern California: 1840-1947 by Msgr. Francis J. Weber provides a comprehensive history of the Catho-

lic Church in California's Southland. Text includes notes, illustrations and documentation on religious and educational foundations. 1990. Mission Hills, CA Archival Center. 536 pp.

The Changing Parish: A Study of Parishes, Priests, and Parishioners after Vatican II by Michael P. Hornsby-Smith concerns the transformation of the Catholic parish, particularly in contemporary England and Wales, with application to parish life in the United States: the quest for community, parish liturgies, the leadership and daily life of priests in parishes, and the compliance of parishioners. 1989. Routledge. 241 pp.

Colorado Catholicism and the Archdiocese of Denver: 1857-1989 by Thomas J. Noel provides a comprehensive history and reference guide to Colorado's Catholic heritage. Chapters are devoted to each of the six bishops and archbishops of Denver, from Machebeuf to Stafford. Also included are histories of each of the 150 parishes and missions of the archdiocese. Illustrated. 1989. University Press of Colorado. 468 pp. 39.95.

Corrigan, the Vatican, and the Italian Immigrants by Rev. Stephen Michael DiGiovanni focuses on the relationship between the Church and the Italians in the Archdiocese of New York, 1885-1902, under the administration of Archbishop Michael Corrigan. (Monograph no. 39.) 1990. United States Catholic Historical Society. 312 pp. 19.95.

Daughters of the Church: A Popular History of the Daughters of Charity in the United States: 1809-1987 by Sister Daniel Hannefin has been published by New City Press, 206 Skillman Ave., Brooklyn, NY 11211. 1990. 347 pp. 28.00.

Desegregating the Altar: The Josephites and the Struggle for Black Priests, 1871-1960 by Stephen Ochs provides an account of the history of the Josephites. Published by Louisiana State University Press, 1990. 488 pp. 39.95. We regret errors in bibliographical information cited in the previous issue of this newsletter with reference to this work.

Dictionary of Christianity in America edited by Daniel G. Reid and others, arranged alphabetically by topic, covers numerous religious bodies, movements, individuals and institutions in the Christian tradition. Comprehensive coverage of the evangelical tradition in America. Contributors include Debra Campbell, Jay P. Dolan, Anne Klejment and James Hennesey. Includes bibliographies. 1990. Inter-Varsity Press. 1305 pp.

The Expansion and Decline of Enrollment and Facilities of Secondary Schools in the Archdiocese of Chicago, 1955-1980: A Historical Study by George V. Fornero covers the rise and demise of Catholic high schools in the Archdiocese of Chicago from the 1950s through 1980. Unpublished doctoral dissertation, School of Education, Loyola University of Chicago, May, 1990. Available from University Microfilms, March 1991.

Georgetown at Two Hundred: Faculty Reflections on the University's Future edited by William C. McFadden, SJ, includes contributions by professors on the future of the University. 1990. Georgetown University Press. 353 pp. 24.95 (cloth). 14.95 (paper).

Grace Before Meals: Food Ritual and Body Discipline in Convent Culture by Patricia Curran compares ritual convent meals in the early 1920s and the 1960s as observed by the Dominican Sisters of San Jose and the Sisters of Notre Dame de Namur. Drawing on archival materials and personal interviews, Curran describes gestures, posture, movement, silence and speech in refectory, all factors which embodied ideals of Roman Catholic religious life. 1989. University of Illinois Press. 174 pp. 22.95.

History of Mount St. Mary's College, Los Angeles, California, 1925-1975 by Mary Germaine McNeil, CSJ, provides full documentation of the founding of the college through its formative years in the early 1930s and its subsequent growth. Includes extensive notes and chronological index. 1985. Vantage Press. 575 pp.

Homosexuality in the Priesthood and the Religious Life edited by Jeannine Gramick examines the ecclesial, personal and ministerial perspectives of homosexuality in U.S. religious life. In three parts, part one sets the homosexual debate in its theological and historical context, with essays by John Boswell, Rosemary Radford Ruether and Daniel C. Maguire. Part two consists of personal reflections by priests and religious. Part three consists of five essays by those who minister to homosexually-oriented priests and religious. 1989. Crossroad. 251 pp. 14.95.

Jesuit Higher Education: Essays on an American Tradition of Excellence edited by Rolando E. Bonachea. Fourteen essays originally presented in 1984 at St. Louis University for a conference entitled "Jesuit Education: The Challenge of the 1980s and Beyond." Critical issues in Catholic higher education, the centrality of philosophy and theology in the liberal arts curriculum, and the importance of human values are among the issues addressed. 1989. Duquesne University Press. 192 pp.



Liberation Theology at the Crossroads: Democracy or Revolution? by Paul E. Sigmund examines the history, method and doctrines of liberation theology from its origins in the 1960s, tracing a movement away from Marxist rhetoric toward a grassroots populism typified by Christian Base Communities. American responses to liberation theology are examined. 1990. Oxford University Press. 255 pp.

Marie of the Incarnation: Selected Writings edited by Irene Mahoney, OSU, provides a detailed introduction to the life of Marie of the Incarnation (1599-1672), superior of the first Ursuline community in Quebec. Translated from French, the text includes the *Relation of 1654* in its entirety, excerpts from the *Relation of 1633*, retreat notes and letters. (Sources of American Spirituality). 1989. Paulist Press. 285 pp.

Nicholas Point, SJ: His Life and Northwest Indian Chronicles by Cornelius M. Buckley, SJ. The life and selected writings of an influential French Jesuit and educator who crossed the continent by wagon to the Rocky Mountains and helped establish missions in Oregon and Montana. Buckley has translated 13 letters and seven records of Point's excursions among the Blackfeet Indians. 1989. Loyola Univ. Press. 520 pp. 15.95

The Papacy and the Church in the United States edited by Bernard Cooke includes essays by historians and theologians on historical developments and mounting tensions between the Vatican and the U.S. bishops. Contributors include James Hennesey, SJ, "Rome and the Origins of the United States Hierarchy," and James H. Provost, "The Papacy: Power, Authority, Leadership." 1989. Paulist Press. 220 pp.

A Perfect Freedom: Religious Liberty in Pennsylvania by J. William Frost draws on legal documents, church records, sermons, political tracts, diaries and other sources to trace Pennsylvania's religious and political development from the time of William Penn through World War II. 1990. Cambridge University Press. 221 pp.

Religion and American Politics: From the Colonial Period to the 1980s edited by Mark A. Noll consists of 17 essays by established historians who examine the complexity and diversity of the relation of religion and politics from colonial times to the present. Essays include "Roman Catholics and American Politics, 1900-1960" by James Hennesey, SJ, and "The Twentieth Century: Protestants and Others," by Martin E. Marty. 1989. Oxford University Press. 401 pp. 34.50. 14.95 (paperback).

Reweaving Religious Life: Beyond the Liberal Model by Mary Jo Leddy provides a provocative exploration of the future of religious life in North America. Drawing on cultural history and sociology, Leddy demonstrates how the decline of the American empire impacts religious life and society in general. 1990. Twenty-Third Publications. 208 pp. 9.95.

Romero: A Life by James R. Brockman, SJ, is a revised edition of an earlier work, *The Word Remains: A Life of Oscar Romero*, published in 1982. This edition provides a well-documented and illustrated biography of Romero citing valiant efforts to bring faith, freedom and hope to the poor and oppressed in Latin America. 1989. Orbis Books. 284 pp.

Sister Henrietta of Hough: She Reclaimed a Cleveland Slum by Robert C. Wolff portrays the life of Henrietta Gorris, a Sister of Charity of Saint Augustine, and Father Albert Koklowsky of the Missionary Servants of the Most Holy Trinity in their work to alleviate poverty in Hough, considered to be the worst slum in the United States. 1990. Loyola University Press. 222 pp.

Swift Potomac's Lovely Daughter: Two Centuries at Georgetown Through Students' Eyes edited by Joseph Durkin, SJ, contains essays by students on the history of Georgetown, published in celebration of Georgetown University's Bicentennial, 1789-1989. 1990 Georgetown University Press. 446 pp. 14.95.

Today's Immigrants and Refugees: A Christian Understanding includes seven essays on various aspects involved in the pastoral care of immigrants, refugees and migrants in the American Catholic community. Contributors include Dolores Liptak, RSM, Joseph P. Fitzpatrick, SJ, and Silvano M. Tomasi, CS. 1988. United States Catholic Conference, Office of Pastoral Care of Migrants and Refugees. 147 pp.

Newsletters

The *Newsletter of the Center for the Study of Religion and Society* at Creighton University began publication in the fall of 1989 and will appear every spring and fall. Subscription is free of charge and may be obtained by writing to Michael Sundermeier, Center for the Study of Religion and Society, Creighton University, California at 24th, Omaha, NE 68178.

Quinto Centenario/Quincentennial is the bilingual (Spanish/English) newsletter of the Organization of American States in cooperation with Ohio State University and the National Quincentennial Commission of Italy for exchange of information among OAS member

states. To submit items or to receive the newsletter, write to: Organization of American States, Quinto Centenario, 1889 F Street, NW, Washington, DC 20006-4499.

Call for Papers

The 1991 annual meeting of the **American Society of Church History** will be held in Chicago December 27-30. The program committee welcomes proposals for entire sessions, individual papers or panels. The committee strongly encourages proposals involving historians of both genders. Each proposal must include an abstract that summarizes its thesis, method and significance, as well as a *curriculum vitae* for each participant. The deadline for submission is **February 15, 1991**. Please send nine copies of each proposal to Richard L. Greaves, Robert O. Lawton Distinguished Professor of History, Florida State University, Tallahassee, FL 32306-2029.

Records of the American Catholic Historical Society of Philadelphia is devoted exclusively to the study of the Catholic Church in the United States; it appears twice a year, in the spring and in the fall. *Records* welcomes the submission of articles which deal with all aspects of the Catholic community's historical role in American life. Documentary material will be considered as well. Articles submitted for consideration should be double-spaced with notes following the text. The University of Chicago *Manual of Style* should be followed. Articles may be directed to the Editorial and Publication Office, 263 S. Fourth St., Philadelphia, PA 19106 or to Prof. Thomas R. Greene, Editor, c/o History Department, Villanova University, Villanova, PA 19085. Manuscripts will not be returned unless accompanied by a stamped, self-addressed envelope.

RECENT RESEARCH

Reaching the Limits: Chicago Catholicism 1940-1965

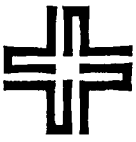
Because of the richness and accessibility of its archives, and the illuminating snapshot of the American Catholic experience that it portrays, Chicago Catholicism continues to be a rich field for researchers. This manuscript is one of the first to explore, in depth, the evolution of a major American Catholic community in the critical years after World War II. It carries the story of the Chicago Catholic community beyond the death of Cardinal Mundelein in 1939 through the years of World War II, the tremendous growth of the post-war period and the end of Vatican II. The years 1940-1965 brought to fruition much of the work begun by Mun-

delein. Indeed it was a high water mark for the ideological clarity and mood of confidence of the neo-scholastic era. Chicago Catholicism never seemed more ebullient and sure of itself. But at the same time the militant Catholicism of the era was beginning to show strain especially as the Catholic community moved onward and upward into "mainstream" American life. The limits of a particular Catholic worldview were being reached.

The era is framed around the lives of the two archbishops of Chicago during the period, Samuel Alphonsus Stritch (1887-1958) and Albert Gregory Meyer (1903-1965). In the initial biographical chapter the careers of these men are traced from their childhood to their respective appointments to Chicago. The two were temperamentally and physically different. Stritch was an easygoing, bookish southerner who never allowed the tedium of administration to interfere with his episcopal duties. Meyer was the tall, reserved son of German grocers in Milwaukee who was good for every detail. Yet despite their dissimilarities the two men shared a common intellectual formation from seminary studies in post-modernist era Rome and a common vision of the rights, duties and obligations of what they both called their "sacred mandate." Stritch and Meyer were intellectually the flowering of an era of theological confidence and self-assurance.

Chicago Catholicism in 1940, the year of Stritch's arrival was a community reviving from the effects of depression and at the center of a vigorous debate about American involvement in European affairs. The onset of World War II saw over 100 Chicago priests enter as chaplains in all branches of the armed forces and required the mobilization of the faithful behind the war effort. Stritch himself, ambivalent about American alliance with either England or Russia, personally spearheaded an effort to publicize the so-called Papal Peace Points which attempted to use objective standards of international law as the basis for the post-war order. Like many Americans, he was disappointed with the *realpolitik* of Yalta and constantly bemoaned the unstable peace that followed in the wake of the war.

The post-war era had more than enough challenges to divert Stritch from international preoccupations. Here the militant Catholicism of the early 20th century seemed stronger than ever. The reigniting of the American economy after the war, manifested by a tremendous housing boom in the suburbs, required the establishment of over 100 new parishes and new schools. The Catholic high school came of age during this period in Chicago and Catholic institutional life appeared to adapt easily to the new challenges. Few people, apart from young Father Andrew Greeley,



wondered what the move to the suburbs would do to the general character of Chicago Catholicism. It was simply assumed that the familiar patterns of urban Catholic life would simply be replicated in the suburbs and there was no doubt they would flourish. Statistics made this confidence seem well-placed.

The new times saw changes in the work and strategies of those two prestigious holdovers from the Mundelein era, Reynold Hillenbrand and auxiliary bishop Bernard Sheil. Both of these men, through their activities and their ability to attract devoted followers, were compelled to reorient their organizations to deal with new issues. For Sheil, the athletic phase of his prosperous Catholic Youth Organization gave way to a new emphasis on social education and a new role for the bishop (who was desperately hoping for some prestigious See) as a national spokesman for social justice. Sheil's organizations made important contributions to the fabric of Chicago Catholic life but the bishop himself soon grew weary of waiting for a higher appointment and was often beset by serious financial problems. His abrupt and dramatic resignation in 1954 was the effective end of his public life.

Reynold Hillenbrand, the charismatic rector of St. Mary of the Lake Seminary, seemed to enjoy favor at the outset of the new era but his innovative ideas on liturgy and social action offended and angered some of the power brokers in the Chicago Chancery. Hillenbrand was dismissed in 1944 and the Mundelein Seminary blended into the general landscape of American seminaries of the era. As a parish priest, Hillenbrand continued his active involvement in liturgical reform, social justice and the cell-group specialized Catholic Action movements that used the observe-judge-act methodology of Canon Joseph Cardijn. Hillenbrand's adaptation of the Specialized Catholic Action methodology was most successful in the Christian Family Movement which catered to the needs of growing Catholic families in the Chicago area. Meanwhile Hillenbrand's disciples, John Egan and Daniel Cantwell, provided important leadership for the popular Cana Movement, the Catholic Interracial Council, and the Catholic Labor Alliance. Like Sheil, Hillenbrand also began to fade from the scene, especially after a serious auto accident in the late '40s. Nonetheless his powerful personality would be a considerable force in Chicago Catholic life through the '60s.

Yet while there were signs that Catholicism was applying timeless truths to the changing conditions of post-war Chicago there was also evidence that Catholicism's ideological hold on its flock was not as strong as before especially when it hit pocketbook issues. Lay Catholic adherence to Catholic policies on urban affairs and

race matters were the measure of this defection. The massive move to the suburbs in the '40s and '50s left Chicago Catholicism with a number of large urban churches and schools that could not be filled. Moreover, the onset of urban renewal programs and expressway building also posed a threat to the continued existence and viability of Catholic life in the city. Catholic response to urban issues was at first one of cooperation with hard-driving urban planners and entrepreneurs. But by the late '50s Catholic observers were less and less sure of the grandiose plans and promises of urban planners and slowly began to swing into opposition to efforts to tear down housing and remove "unsightly blight" from neighborhoods—even around the powerful University of Chicago. Community organizing became a tool in this fight and Jewish activist Saul Alinsky moved into an uneasy alliance with Catholic prelates and pastors to organize and stabilize threatened neighborhoods. They flourished briefly, but eventually faltered.

Underneath the arguments over urban policy was the racial issue. The steady growth of Chicago's black community and its unrelenting push out of the borders of the black ghetto was the major social problem of post-war Chicago. Catholic Chicagoans in the main did not welcome the black migration and repeated incidents of racial bigotry and exclusion in Catholic schools and parishes pock-mark the era. A loyal and dedicated band of Catholic convert makers and interracialists succeeded in diluting the racist image of some Chicago Catholic parishes and religious leaders. However it was clear here too that pronouncements and declarations insisting on racial integration, forcefully delivered by Cardinal Albert Meyer, had a limited impact on the Catholic community. Even the acceleration of interracial activity provided by the Civil Rights movement did not advance the cause significantly. Once again the limits had been reached.

The work of Cardinal Albert Meyer at the council in no small measure reflected his eye-opening experiences with Chicago Catholicism. Meyer became the most prestigious American prelate at Vatican II and his open support of the progressive faction of the council contributed in no small way to their success in dominating the conciliar agenda. Meyer supported these positions because he interpreted the progressive agenda as the papal agenda. But his own conviction that the Church had to be actively engaged in the modern world was strongly reinforced by his years as Chicago's archbishop. The contagious activism of Chicago Catholic life made a zealot out of even the most pious and reserved of men, Albert Meyer. The swirling eddies of Chicago Catholic life would be swept into a whirlpool

by the Vatican Council and the coming of a new archbishop, John Patrick Cody.

The nucleus of this work was my doctoral dissertation on the life and times of Cardinal Albert Meyer. It was substantially augmented by research in the Stritch Papers, the Archives of the National Catholic Welfare Conference, and the files of the Federal Bureau of Investigation. The Chicago Historical Society's collection of the papers of Daniel Cantwell, the Catholic Interracial Conference of Chicago and the Catholic Council on Working Life were also indispensable. Connecting all these many threads together were over 60 interviews with persons involved in the events described. Oral history has added a measure of depth to this work that complements and augments a very substantial written record.

Steven M. Avella

ARCHIVES

Archives of the Archdiocese of Saint Louis

The Archdiocese of Saint Louis was first established as an independent diocese in 1826, when the Most Reverend Joseph Rosati was appointed its first bishop. Rosati succeeded the Most Reverend Louis W. V. DuBourg, who as bishop of Louisiana, maintained both New Orleans and St. Louis as See cities from 1817 to 1820. However, the history of the geographic region that now comprises the Archdiocese of Saint Louis dates back to the late 17th century when French settlements were established for trade and military purposes. At that time the area was under the jurisdiction of the Diocese of Quebec.

Not much was done on a formal basis to establish a definite archive department during much of the 19th century. The preservation of materials was one of the many duties of the chancellor or vice-chancellor of the diocese for many years. Reverend Henry Van der Sanden, during the episcopate of Peter Richard Kenrick, did much to preserve some materials. Later chancellors continued to carry on his work, but faced difficulties in their endeavors. Chief among these was the lack of a permanent place for the archives. Thus in the course of the years the materials have been moved and stored in various places with the result that many documents have been lost or destroyed. When the present Catholic Center was completed in 1960, the archives had at least a more permanent home, and under the direction of Vice-Chancellor Monsignor Bernard Granich, more formal attempts were made to

organize its holdings. In 1986 two professional archivists were appointed to complete this reorganization and manage the archives.

The Archdiocesan Archives are divided into several large Record Groups. The first and most important of these is that of the archbishops and bishops of the diocese. Bishop DuBourg's subgroup (1817-1826) is rather small; the most significant part consisting of 132 original letters written by DuBourg to Rosati between 1818 and 1826. The subgroup also contains his personal papers, a few letters written to others, petitions made to him and biographical articles.

The Rosati subgroup is the largest individual collection in the archives. It contains his personal papers, pastoral letters, the original copies of his letter books, which give summaries of all his letters, and three volumes of his personal diary. In addition to these are letters from over 200 priests and laity to Rosati from various parts of the diocese and nation. Another valuable series of this subgroup are the letters from 31 archbishops and bishops of the United States written between 1816 and 1841. All of these serve to depict the history of the Church in the United States during its initial development. Financial records and biographical materials complete this subgroup.

An important addendum to both the DuBourg and Rosati collections is the Souvay Collection. Reverend Charles Souvay, CM, photocopied documents pertaining to these individuals which were housed at the Sacred Congregation of the Propaganda Fide in Rome, the Society for the Propagation of Faith at Lyon and Paris, and at the Vincentian Generalate at Rome.

Archbishop Peter Richard Kenrick (1843-1895) succeeded to the See of St. Louis upon Rosati's death. When St. Louis was raised to the status of an archdiocese in 1847, he became the first archbishop. Unfortunately little has survived from the long and significant period of his administration. This period saw the development of the archdiocese from mission status to one of the largest and most significant in the nation. Much of what has been lost or destroyed would be most useful to the scholar of not only the Church in St. Louis but of the entire United States. The subgroup contains his personal papers, faculties granted, pastoral letters and a small amount of correspondence. Among the letters are three to Rosati, three to Reverend J. Miller in 1865 regarding the infamous loyalty oath requirement of the Missouri "Drake" Constitution and an 1870 letter sent from Vatican Council I to his vicar general, Reverend Henry Muehlseipen. Most of the other correspondence is directed to his several vicars general and concern the administration of the diocese. The



most valuable documents that survive of this collection are Kenrick's account books and ledgers including two of his personal account books. The record of his golden jubilee celebration, an account of his death and several biographical articles complete this subgroup.

The collections of Archbishops Kain, Glennon and Ritter contain personal documents, pastoral letters, correspondence, news clippings, scrapbooks and biographical information. Much of Kain's correspondence concerns the litigation regarding Kenrick's will and the problems connected with his assuming control of the diocese. Cardinal Glennon's subgroup contains copies of his many speeches and sermons as well as extensive coverage of his elevation to the cardinalate and his death. An interesting series of this collection is the material dealing with the Colonization Realty Company. This was an attempt by Glennon to attract Catholic settlers to rural sections of Missouri in the early years of the 20th century.

The controversy concerning the racial integration of Catholic schools, the establishment of a mission in Bolivia and his role in Vatican Council II and on the National Council of Catholic Bishops are important aspects of the Ritter collection.

The voluminous materials which will become part of the Cardinal Carberry collection have only recently been received by the archives and this collection will remain closed until it has been assessed and catalogued.

This Record Group also includes the collections of the auxiliary bishops of the archdiocese, many of whom became important ordinaries of other dioceses such as John Cardinal Cody of Chicago.

Little attempt was made between 1844 and 1940 for a systematic transfer or preservation of Diocesan and Chancery Office materials. Hence there is a wide gap in the Record Group of the Chancery. Among the preserved documents are copies of the Acta of all the Diocesan Synods beginning with 1839 and supporting documentation in many cases. One of the most valuable assets of this group is a complete set of Catholic Directories from the United States dating from 1822 and Diocesan Directories dating from 1947. The Record Group also contains diocesan property deeds and descriptions dating from 1797 to the early 20th century. Along with all the ordinary materials of the clergy personnel files are several bound volumes giving the names, dates and places of service for all secular and religious clergy who served at any time in what was considered part of the Saint Louis Archdiocesan territory from 1670 to the present.

Sacramental records of the parishes, some dating as early as 1760, are preserved on microfilm in the archives. The original records are still retained in the local parishes, except in the cases of closed parishes whose records have been transferred to the archives. The usual records of the various diocesan agencies, commissions, offices and bureaus are also contained in this Record Group.

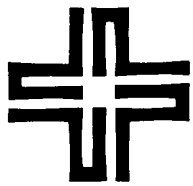
Other large Record Groups are the Parishes and Religious Communities. The former contains information dealing with the foundation of each parish, the annual reports, appointments and various correspondence. The latter, dealing with both men and women religious, contains the correspondence with the communities, reports from the superiors, records of missionary activity and appointments. The series of the Religious of the Sacred Heart contains original letters from Sts. Philippine Duchesne and Madeleine Sophie Barat. The files of the Jesuit and Vincentian communities contain much early missionary material.

Other Record Groups include the materials on the Hierarchy of the United States, the National Council of Catholic Bishops and a very interesting Miscellaneous Group containing correspondence and records of prisoner of war camps serviced by the priests of the archdiocese during World War II.

The Photographic Record Group, which also contains microfilms of various diocesan newspapers, is presently being organized and catalogued, but is extensive and extremely significant.

The archives are open and serious scholars are encouraged to examine this interesting collection.

Martin G. Towey, Archivist
and Teresa M. Eagan, CSJ, Associate Archivist
Archives of the Archdiocese of Saint Louis



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