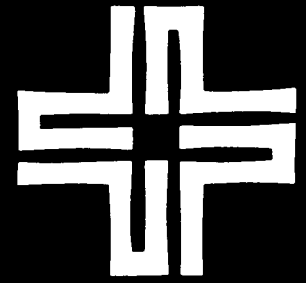


American Catholic Studies Newsletter



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

Volume 16, Number 2
Fall 1989

Bicentennial of American Catholicism

November 6, 1989, marks the 200th anniversary of the appointment of John Carroll as the first American bishop, with Baltimore as the first diocese. The NCCB has designated the year from November 1989 to November 1990 as an Official Year of Commemoration. Among the many events planned in Baltimore are a concert by the Baltimore Symphony, a performance of Faust(!) by the Baltimore Opera, an archival exhibit on the Maryland Catholic Community at the Baltimore Museum of Art, and an archdiocesan festival.

A major symposium, "Historians, Bishops and Community in Dialogue," exploring the crossroads where past and present intersect will be held November 3 and 4, 1989, at the Omni Hotel. Sessions focus on: Patterns of Parish Participation (Dolores Liptak, Arthur Tafoya, Joseph Chinnici, Rembert Weakland); Episcopal Leadership (Gerald Fogarty, James W. Malone, Thomas Spalding, J. Francis Stafford); Perspectives on the Public Church (Karen Kennelly, Joseph L. Imesch, Margaret Reher, Joseph M. Sullivan, David O'Brien, Joseph Bernardin); and a Recap by Chris Kauffman and Archbishops Borders and Lipscomb. The Knights of Columbus are a major sponsor of this event. To register send \$10 to Archdiocese of Baltimore, 320 Cathedral St., Baltimore, MD 21201. The papers will be published in the *U.S. Catholic Historian*.

Catholic Philanthropy Study

Mary Oates, CSJ, professor of economics at Regis College, has received a \$136,680 grant from the Lilly Endowment to research and write a book about the Catholic philanthropic tradition from the late 18th century until the present. She will use the records of dioceses, religious communities, diocesan charities offices, benevolent societies and local historical societies in all

major regions of the country. Oates will include the gift of service of the religious women who established large numbers of charitable institutions.

Dissertation Assistance

The National Center for Research in Total Catholic Education has offered help in the form of mailing lists, letters of introduction and technical assistance for scholars doing dissertations on various Catholic school issues. Contact NCEA, 1077 30th St. NW, #100, Washington, DC 20007-3852.

Jesuits Retrace Missioners' Steps

Two Jesuits, Luke Larson and Pat Conroy, celebrated Montana's centennial by retracing the footsteps of the early Jesuit missionaries in the state, using horses and mules, sleeping in tents under buffalo robes, living on bitter root herbs and supplies carried on muleback. They began their trip with mass at St. Mary's in Stevensville, where the first Jesuit mass in the state was said, and set out, dressed in homespun, from Tablo on June 11. Along the way they lectured on Jesuit mission history and the missionaries' lifestyle. In Great Falls they invited the Ursualines, another famous group of Montana missionaries, to don their traditional habits and talk about their early missions. The 970 mile trek ended at St. Labre's Mission in Ashland on August 8.

New Accessions at Boston Archives

The archives of the Archdiocese of Boston have been enhanced by the addition of the papers of three prominent churchmen. Edward G. Murray was a seminary rector, pastor of several parishes, Vicar of Ecumenical Affairs, and a trustee of the Boston Public Library and the World Affairs Council. J. Joseph Ryan

taught church history at St. John's Seminary and was involved in the Archdiocesan Labor Guild. Francis J. Lally was editor of *The Pilot* for 25 years and worked for the USCC's Department of Social Development and World Peace. He was also chair of the Boston Redevelopment Authority, director of the Boston Center of Adult Education, and a board member of the National Council of Christians and Jews. These papers should help to fill a gap in material on recent decades caused by the destruction of the papers of Cardinal Cushing at the time of his death.

Journal Notes

A new journal, *Method and Theory in the Study of Religion*, solicits articles on the academic study of religion. It accepts review articles, critical notes, and book reviews, but not theological or confessional papers. 130 St. George St., Toronto M5S 1A5.

The Winter/Spring, 1989 Issue of *U.S. Catholic Historian* featured "Spirituality, Devotionalism, and Popular Religion," with articles by Joseph Chinnici, OFM, John Farina, Albert Raboteau, Cyprian Davis, OSB, Roland Lagarde, SBS, Colleen McDannell, Robert Orsi, Debra Campbell, Justus George Lawler, John Hirsh. It also carried a symposium on J. F. Powers' *Wheat That Springeth Green*.

The next issue focuses on Catholic Rural Life, with articles on Edwin O'Hara, W. Howard Bishop, Luigi Ligutti, Thomas Judge, rural ministry, regional developments, the Glenmary Research Center, and other pertinent topics.

This excellent publication has received several awards for best Special Issue and General Excellence, most recently for its issue on "The Black Catholic Community." Subscriptions \$25: 3 Downing Drive, E. Brunswick, NJ 68816-3919.

Volume 1, Number 1 of *The Journal of Texas Catholic History and Culture* is slated for publication in March 1990, with articles by Philip Gleason, John Tracy Ellis, Patrick Foley, Frances Panchok, and Gilberto Hinojosa. The total Catholic heritage—in art, music, architecture, and literature as well as history—will be the subject of this journal. Subscriptions \$6: Box 13327, Capitol Station, Austin, TX 78711-3327.

Conferences, Organizations, etc.

March 22-24, 1990, Loyola Marymount University will hold its annual Casassa Conference, which will focus this year on "The Jesuits: Education in World Perspective." Papers will illuminate aspects of history, culture, philosophy, and theology as influenced by the Jesuits. Historic contributions in North and South America as well as current theological contributions from Africa, Asia, and Latin America will be examined. Contact: Christopher Chapple (213)642-2907.

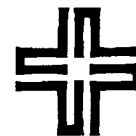
Millersville University of Pennsylvania has created a Computerized Information Retrieval System for documents, papers, calendars of events, and publications relating to "Columbus and the Age of Discovery." Scholars nationwide can access information from CIRS 24 hours a day. Contact: Thomas Tirado (717)872-3551.

The American Catholic Historical Association will hold its annual meeting December 28-30 in San Francisco. Its spring meeting will take place April 6-7 at Loyola College of Baltimore.

The American Italian Historical Association will hold its annual conference in San Francisco November 9-11 with the theme "Italian Americans Celebrate Life: The Arts and Popular Culture" (415)631-4476.

The Center for the Study of Religion and Society at Creighton University will host a conference titled "The Vatican and U.S. Catholic Colleges and Universities" on February 2 and 3, 1990. The pontifical document will be the focus, with Sally Furay as a major speaker. Contact: Brian Le Beau, (402)280-2652.

The New York Irish History roundtable will give an annual John J. O'Connor award of \$500 for the best graduate paper on the Irish in New York. Further info: Box 2087, Church St. Station, New York, NY 10007. The Roundtable organizes annual lectures and publishes an annual journal, *New York Irish History*, plus biannual newsletters. It occasionally organizes historic fieldtrips and special training sessions. It is indexing the *Irish Echo*, recording oral history, and preparing an annotated bibliography of MA and PhD work on the Irish in New York.



On August 26, 1989, Marquette University held a Jessica Powers Symposium, honoring the Carmelite poet who died in 1988. Papers were presented by Dolores Leckey, Richard Boudreau, Robert Morneau, Regina Siegfried, ASC, and Kieren Kavanaugh, OCD. Because they believe that she will one day be recognized as one of America's great poets, sponsors have established a Jessica Powers Foundation, Poet in Residence fund. The collected papers of the poet have been given to the Marquette Archives.

The eighth annual Conference on the History of the Congregations of Holy Cross was held at Stonehill College June 16-18, 1989. Holy Cross sisters, brothers, and priests presented papers on several aspects of the history of their respective congregations. Individual copies of all of the papers that have been presented at these conferences since 1982 are available for purchase at a nominal price. Write to P.O. Box 568, Notre Dame, IN 46556 for a list.

On October 15 at noon the Carmelite Sisters at 1318 Dulaney Valley Rd., Towson, MD, will hold the eucharistic celebration that opens their Bicentennial Year of Carmel in the United States. Archbishop Borders will preside, and Kevin Culligan, OCD, will preach. A symposium on "Carmel, Contemplation and American Society-History and Spirituality" will be held August 12-18, 1990, at Loyola College, Baltimore. Among the speakers will be Emmett Curran, SJ; Joseph Chinnici, OFM; Jean B. Lee; Dolores Liptak, RSM; Donald Buggert, O.Carm; Kevin Culligan, OCD; Keith Egan; Connie FitzGerald, OCD; Kieran Kavanaugh, OCD; Ernest Larkin, O.Carm; Vilma Seelaus, OCD; and Jack Welch, O.Carm.

Personal Notices

Margaret Anderson, whose one-woman show "Mary's Boy" has played to enthusiastic audiences both here and abroad for several years, is now researching the life of Mother Seton, in preparation for a one-woman show on her life. PO Box 2449, New York, NY 10185.

Penny Becker, a PhD student in sociology at the U. of Chicago is studying *Ave Maria* and the way in which it portrayed women in the 19th century.

Anne Butler has joined the history department of Utah State University at Logan, Utah, and will be the associate editor of the *Western Historical Quarterly* as well.

Frank Cavaioli of SUNY Farmingdale is studying the American Committee on Italian Migration and its work to aid Italian immigrants and reform American immigration policy.

Margaret Maier Cochener, (Director, Catholic Historical Museum, Roanoke, VA) is completing a history of St. Andrew's Catholic Church in that city for a centennial celebration.

Jay Corrin of BU is doing research on Anglo-American Catholic writers and their response to corporatist politics in the 1930s.

Alberta Dieker, OSB, of Mt. Angel Seminary is researching the history of Queen of Angels Priory, Mount Angel, OR.

Charles Dougherty of Sarasota has gathered materials from the English section of the Propaganda Fide archives that relate to Archbishop John Carroll and the slavery question.

Gerald Fogarty, SJ, is writing a history of the Richmond diocese.

George Fornero is doing a dissertation on secondary schools in the Archdiocese of Chicago, 1955-1980 for Loyola University-Chicago.

Christopher Kauffman is working on a history of Catholic health services for the Catholic Hospital Association.

William Gilmore-Lehne (Stockton State College) is completing *A Prophet and His World: Orestes Brownson and Early Industrial Life in the Northeast, 1800-1845*.

Colleen McDannell is moving to the University of Utah, where she will hold the Sterling McMurrin Chair in Religious Studies in the history department. She will be setting up a religious studies program there.

John A. McGrath, SM of the University of Dayton is studying Bishop Molloy of Brooklyn.

John T. McGreevy is a doctoral student at Stanford who is working on a dissertation on American Catholics and Race, 1935-1970.

Eileen McMahon has completed a dissertation for Loyola-Chicago on St. Sabina's Parish, Chicago, in which she examined the quality of parish life and how changes affected the parishioners.

John Muffler has recently completed a dissertation for Teachers' College, Columbia, on St. Augustine's parish in Washington, DC.

Mary Murphy of the U. of Wyoming, is studying Irish women in the Inter-mountain West, 1880-1940.

Mary Ann O'Ryan, OSB, is studying what the U.S. bishops have written on women since 1791 for her dissertation at Loyola-Chicago.

Theodore Pedeliski is writing on the Catholic Church in North Dakota politics.

Pauline Rose, SSMO, is studying the mission of the Sisters of St. Mary of Oregon in Tamshiyacu, Peru.

John Seddon sifted through over 3000 spiritual letters of Thomas Frederick Price, co-founder of Maryknoll, while doing his dissertation on him for Fordham's program in American Spirituality.

Neil Storch (U. Minn.-Duluth) is studying "Catholic and Single in Historical Perspective," using Catholic periodicals. He is excluding vowed singles.

James M. Woods of Georgia Southern College is writing a history of the Church in Arkansas. His article, "To the Suburb of Hell: Catholic Missionaries in Arkansas 1803-1843" won the Violet Gingles Prize for the best manuscript article presented to the Arkansas Historical Association for 1989. (It will be published in the Winter, 1989 issue of the Arkansas Historical Quarterly.)

Ann Fienup-Riordan has received funding from NEH to do a comparative history of missions in Western Alaska.

PUBLICATIONS

American Catholic Biblical Scholarship by Gerald Fogarty, SJ, starts with John Carroll and goes through Vatican II in tracing the stormy history of this topic. Harper. 1989.

American Catholic Laity in a Changing Church? by William V. D'Antonio examines conflict and change in the Church today. Sheed and Ward, 1989. 192 pp. \$15.95.

The American Sanctuary Movement by Robert Tomsho has been published by the Texas Monthly Press, Austin, Texas. 1987. 214 p. \$18.95.

Archbishop: Inside the Power Structures of the American Catholic Church by Thomas J. Reese gives an inside account of the workings of the American hierarchy.

Art and Popular Religion in Evangelical America, 1915-1940 by Robert Gambone (St. Paul Archdiocesan archivist) includes Father Coughlin. U. of Tenn. Press. \$12.95.

As God Shall Ordain: A History of the Franciscan Sisters of Chicago, 1894-1987 by Sister Anne Marie Knawa, OSF, the work of Mother Mary Theresa (Josephine Duszik), foundress of the Congregation of the Franciscan Sisters of Chicago. The author interweaves the history of the congregation with the cultural, social, and political milieu of the immigrant church in Chicago. 1989. 1072 pp. Publication Office, 1220 Main Street, Lemont, IL 60439. \$36.95 (\$2.50 p/h)

The Benedictines by Terrence Kardong, OSB, covers the Order throughout its entire history. Michael Glazier. \$16.95.

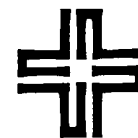
Blackrobe for the Yankton Sioux: Fr. Sylvester Eisenman, OSB, tells the story of the indefatigable priest who built Marty Mission and founded the Indian sisterhood, the Oblate Sisters of the Blessed Sacrament. Written by Mary Eisenman Carson, it is available for \$11.95 from Tipi Press, St. Joseph Indian School, Chamberlain, SD 57326.

The *Boke Book* contains the diary and drawings of Liwwat Boke, a Catholic woman who came to Ohio from Germany in 1834 and commented upon and chronicled the events of everyday life. P.O. Box 51, Minster, OH 45865. \$20.

Building God's Kingdom: A History of the Diocese of Camden, edited by Charles J. Giglio chronicles the first fifty years of the six counties which formed the diocese in 1937, and focuses on the pastoral and apostolic achievements of the Diocese's four bishops. Seton Hall University Press. 1987. 326 p.

Catalog Americana Loomer Theological Booksellers, 320 N. 4th St., Stillwater, MN 55082, (612)430-1092 has issued the first of three catalogues which will list their offerings of out-of-print books on Catholic Americana.

Catholic Life at Fort Berthold: 1889-1989 by Terrence Kardong, OSB, provides an impressive account of the historical patterns of Catholic life which emerged among the Indians at Fort Berthold. Available from Assumption Abbey, Richardton, ND 58652.



Catholicism and the Renewal of American Democracy by George Weigel examines the core of the struggle of the Left and Right to shape crucial questions. Weigel proposes a middle position based on the pioneering work of John Courtney Murray. 1989. Paulist Press. 218 p. \$11.95.

The Christian Tradition: A History of the Development of Doctrine, Vol.5, Christian Doctrine and Modern Culture (since 1700) by Jaroslav Pelikan is a history of Christian Church doctrine through Vatican II, superbly done. U. of Chicago, \$29.95.

The Church of Saint Patrick, Portland, Oregon is a centennial volume available for \$20 from the church, 1623 NW 19th Ave., Portland, OR 97209.

Claiming Our Truth: Reflections on Identity by U.S. Women Religious, edited by Nadine Foley, OP, probes the influences which have shaped renewal and the changing realities in religious congregations. LCWR, 8808 Cameron St., Silver Spring, MD 20910. 200 p. 1988. \$10.95.

Conflict and Challenge in the Catholic Church by John Seidler and Katherine Myer examines the conflict between the forces for traditionalism and authority in the Catholic Church after Vatican II. The authority of bishops, freedom of speech, liturgy, and the role of the laity in the Church are among the issues explored. 1989. Rutgers University Press. 214 p. \$35.00.

Continuity and Change Xavier University 1831-1981 by Lee J. Bennish, SJ, is about XU of Cincinnati. \$12.95. Loyola.

The Crisis in Religious Vocations: An Inside View, ed. Laurie Felknor contains essays written for the Quinn Commission by 16 scholars from various fields, including James Hennessy, Mary Ewens, John Padberg, Joseph Fichter, Gerald Arbuckle, Carroll Stuhlmüller, Dianne Bergant, and others. Paulist. \$8.95.

The Democratization of American Christianity by Nathan O. Hatch examines five 19th century movements, including the black churches, caught in a crisis of authority as they struggled for equality. 1989. Yale University Press. \$25.00.

Founders of the Faith is a history of the Diocese of San Bernardino written by its archivist, Bruce Harley. \$5. 1450 N. D St., San Bernardino, CA 92405.

From Nuns to Sisters: An Expanding Vocation by Sister Marie Augusta Neal explores the commitment of North

American religious to justice for the poor, and examines several new constitutions of religious congregations of women. 1989. Twenty-Third Publications. 160p. \$9.95.

Holy Cross on the Gold Dust Trail, (one in a series on Holy Cross history in America) by Franklin Cullen, CSC, tells of failed nineteenth-century attempts at missions in California, among the Pomo Indians, and in the Dakotas. Box 568, Notre Dame, IN 46556.

Islands of Holiness: Rural Religion in Upstate New York, 1790-1860 by Curtis D. Johnson provides an interpretation of antebellum congregational life in upstate New York. 1989. Cornell University Press. 214 p. \$27.95.

Jesuit Roots and Pioneer Heroes of the Middle West by John J. Killoren, and others, published by St. Stanislaus Jesuit Historical Museum, is available from Missouri Province Archives, 4517 Pine Street, St. Louis, MO 63108. Revision of 1980 volume. 1988. 130 p. \$5.00.

Keep the Faith consists of a series of 16 audio cassettes of talks by Archbishop Fulton J. Sheen. Available from Keep the Faith, Inc., 810 Belmont Ave., P.O. Box 8261, North Haledon, NJ 07508. (201)423-5395.

Lineage, A Biographical History of the Chicago Province by Edmund J. Fortman, SJ, gives the biographies of 195 Jesuits from 25 institutions. \$10.95. Loyola.

Nineteenth-Century European Catholicism: An Annotated Bibliography of Secondary Works in English by Eric C. Hansen covers 1613 English-language books, dissertations, and articles on 19th century Catholicism in Europe. Garland. \$67.

Paul J. Hallinan: First Archbishop of Atlanta by Thomas J. Shelley provides a vivid biography of Hallinan's rich and varied life in its many dimensions, including his advocacy of civil rights and women's rights, and his opposition to nuclear arms proliferation and the Vietnam war. 1989. Glazier. \$29.95.

The Politics of Conscience: The Historic Peace Churches and the American War, 1917-1955 by Albert N. Keim and Grant M. Stoltzfus explores the relationship between government and historic peace churches such as the Friends, Mennonites, and the Church of the Brethren to accommodate conscientious objectors from World War I to 1955. Herald Press, 1988. 176 p. \$14.95.

The *Positio* for the beatification of the Dominican missionary Samuel Charles Mazzuchelli has been

published in English. Mary Nona McGreal has been working on this cause for many years. (312)921-2538.

Religion and American Life: Resources, ed. Anne T. Fraker describes the 300 most significant books and articles on religion in American culture as determined by 40 authorities. \$24.95. U. of Ill. Press.

Religion in Tennessee, 1777-1945 by Herman A. Norton surveys the development of Catholicism, Protestantism, and Judaism. U. of Tenn. Press. \$83.50.

Representing God in Washington, by Allen D. Hertzke, studies the role of religious lobbies. U. of Tenn. Press. \$14.95.

The San Antonio Missions and Their System of Land Tenure, by Felix Almaraz, has been published by the University of Texas Press.

The Silver Cradle: Las Posadas, Los Pastores, and Other Mexican American Traditions, by Julia Nott Waugh, describes classic Catholic folk customs in San Antonio. U. of Texas.

The Spirit of Central Minnesota is Vincent Yzermans' centennial history of the Church of St. Cloud. \$30. Box 1248, St. Cloud. MN 56302.

Statistical Study of Religious Women in the United States by Catherine Ann Curry and George C. Stewart, Jr., provides statistics based on existing directories for the population of women religious in America during the 19th century. Available from: George C. Stewart, Jr., P.O. Box 7, Fayetteville, NC 29302.

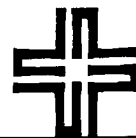
These Women? Women Religious in the History of Australia, 1888-1988 by Sophie McGrath examines the important role that women religious have assumed in Australia, documenting the history of the Sisters of Mercy, Parramatta. 1989. New South Wales Univ. Press, P.O. Box 1, Kensington, NSW. 2033. \$34.95.

Twentieth-Century Shapers of American Popular Religion edited by Charles H. Lippy. Biographical and bibliographical information on the careers of more than 60 individuals who have, through the media, shaped religious sentiment in 20th-century North America. Among them Robert Schuller, Oral Roberts, Billy Graham, Jim and Tammy Bakker, Fulton J. Sheen, Thomas Merton, Dorothy Day, and Martin Luther King, Jr. 1989. Greenwood. 494 p. \$65.

The U.S. Catholic Church and its Hispanic Members: The Pastoral Vision of Archbishop Robert E. Lucey by Stephen A. Privett, SJ. Lucey's contributions to evangelization and his catechetical efforts among Hispanic Catholics, biographical highlights of his life, struggles encountered in the genesis of his national program for the Spanish-speaking, and problems of ministry for migrant workers. 1988. 229 p. Trinity Univ. Press, 715 Stadium Drive, San Antonio, TX 78284. \$16.95.

Vatican II: Assessment and Perspectives Twenty Years After (1962-1987) 3 vols. ed. Rene Latourelle gives not only the doctrine of Vatican II but also the developments and discussions since its conclusion. Paulist. \$25 each.

The Visual Arts and Christianity in America from the Colonial Period to the Present by John Dillenberger is a new, expanded edition, with attention given to the 20th century. Includes Catholic art of the southwest, attitudes in Catholic periodicals, etc. Crossroad. \$39.50.



American Catholic Studies Seminar

Gilberto Cadena, holder of a Cushwa Center Research Travel Grant to study Midwestern Catholic Latinos, shared the results of his dissertation research in a talk on "Latinos and Recent Developments in the Church" on July 3, 1989. Cadena has been a Ford Postdoctoral Fellow in the sociology department at UC-Berkeley, and is now beginning a teaching career at Pomona College. (This talk was not presented in a working-paper format.)

On September 14, 1989, Professor Eugene Schmidlein of Stephens College discussed a paper on "The Truman Administration and the Vatican." Copies are available for \$3.

Hibernian Lectures

Patrick Duffy, MP, will address the question "Is Peace Possible in Northern Ireland?" on October 17.

The annual Hibernian Lecture will be delivered by Professor James Donnelly of the University of Wisconsin on November 2. Both of these lectures are made possible through the generosity of the Ancient Order of Hibernians.

Research Fellowship

The holder of our Research Fellowship for the fall semester is Mr. Jackson Armstrong-Ingram, who is researching religion in the St. Joseph River Valley. Deadlines for applications for this fellowship, which provides office space and library privileges but no funding are January 15 and April 15.

1990 Conference

Call for Papers

"American Catholicism in the Twentieth Century" *January 15, 1990*, is the deadline for receipt of proposals for papers to be presented at a national conference on this topic to be held at Notre Dame November 1-3, 1990. A one- or two-page proposal should summarize the thesis, methodology, and significance of the paper. A brief *vita* should also be sent. We encourage proposals that go beyond the usual boundaries of history, including interdisciplinary approaches, material culture, literature, film, etc. Doctoral students may present proposals to discuss their dissertation research.

Study of Hispanic Catholics

The Cushwa Center has received a planning grant from the Lilly Endowment for a study of the history of Hispanic parishes in the United States in the 20th century. The Center's earlier parish studies had noted the need for further study of this important facet of American Catholicism.

American Catholics and the Holy Land

The Cushwa Center will host a study group concerned with encouraging scholarship on this topic on November 12 and 13. Major contributors to this session will be Robert Handy, Moshe Davis, and Tom Stransky, CSP.

Research Findings Published

The results of two major studies done under the auspices of the Cushwa Center are now being published. *Transforming Parish Ministry: The Changing Roles of Catholic Clergy, Laity, and Women Religious* (Crossroads, 1989) by Jay P. Dolan, R. Scott Appleby, Patricia Byrne, and Debra Campbell contains the findings and conclusions of the project which studied the "Historical Roots of the Contemporary Roman Catholic Parish." Soon to be issued by the University of Notre Dame Press is the culmination of the Historical Study of Catholic Theological Education, a book by Joseph M. White entitled *The Diocesan Seminary in the United States: A History from the 1780s to the Present*.

Conference on the History of Women Religious

This conference, held at the College of St. Catherine June 25-28 was the outgrowth of a colloquium held at the Cushwa Center in October 1987. Two hundred and fifty one enthusiastic participants from 31 states, Canada, the Philippines, and Australia shared current research on many aspects of the history of religious sisterhoods. Plans are under way to publish major papers, and to convene another conference in two or three years. Further information: Karen Kennelly, CSJ, 12001 Chalon Rd., Los Angeles, CA 90049.

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, 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 about all of these competitions is available from the Cushwa Center.

RECENT RESEARCH

Mother Cabrini

Theodore Maynard's biography of Mother Cabrini, written to coincide with her canonization, has served for over 40 years as the standard work regarding this remarkable woman.¹ Today's growing interest in women's history, immigration history, ethnic and religious history calls for a new study of Frances Cabrini based upon materials not available to earlier writers.

Next year the Center for Migration Studies will publish a revised and expanded version of my Bryn Mawr dissertation, *Mother Cabrini: "Italian Immigrant of the Century."* I am currently collaborating in editing a new translation (from Italian) of the *Travels of Mother Frances Xavier Cabrini*.² Later I hope to utilize my two decades of Cabrinian research to develop several projects concerning Mother Cabrini and/or her Institute of the Missionary Sisters of the Sacred Heart of Jesus.

In the present article I will discuss the scope of my book; and summarize the wealth of sources available for further research.

1. MOTHER CABRINI: "ITALIAN IMMIGRANT OF THE CENTURY"

In 1952, when the American Committee on Italian Migration posthumously named Mother Frances Xavier Cabrini "The Italian Immigrant of the Century," she had already been canonized a saint (1946) and declared "Patroness of Immigrants" (1950). She was selected for the new secular honor in the hope that the promulgation of her achievements would bolster the cause of those favoring liberalization of immigration laws at a time when the mood of the country was not welcoming to newcomers.

Today we are once again witnessing a human upheaval of immigrants and refugees crowding American cities and straining America's resources. The time is right to relate, in a new light, the story of a woman who became an emigrant for the immigrants of America; a woman who during 23 ocean crossings and tens of thousands of miles of land travel around the United States was an eyewitness to one of the greatest waves of human migration of modern times; a woman who sought to help Italian newcomers in city and countryside, in schools, homes, parishes, hospitals, prisons and mines.

My book is about Mother Cabrini as *Italian immigrant woman religious* and her work with and for Italian immigrants in the United States. Before developing my

central theme of her advocacy role on behalf of these immigrants (1889-1917), I give special emphasis to her formative years in Italy (1850-1872) and her early religious life there (1873-1888).

My opening narrative is set in the 1850s in Cabrini's home in northern Italy, a home familiar with sorrow—a brain-damaged sister, a pregnant mother burying yet another of her young sons. There is a keen awareness of the intellectual, political, social and religious ferment of the day as a close cousin begins his ascent to the premiership of a soon-to-be-united Italy.

Newly located documents enable me to construct an extensive account of the years of Cecchina's (as she was nicknamed) teacher training education in a progressive pedagogical environment; her young adulthood as a public schoolteacher and Franciscan tertiary; her crucible of suffering (1873-1880) as a Sister of Providence, (a pious union of not so pious women); the capitulation of ecclesiastical authorities who finally allow Frances Cabrini to found her Institute of Missionaries of the Sacred Heart.

I depict the rural schoolteacher transformed into a dynamic foundress who becomes an international figure. I trace the intertwining of her life with both the giants and the little ones of her day: Don Bosco, Bishops Bonomelli and Scalabrini, Pope Leo XIII and his successors, prelates, statesmen, doctors, businessmen, journalists, society matrons, prisoners, miners, orphans, young mothers, and poor schoolchildren.

From recently discovered diaries and letters, I am able to reconstruct the pathos of Cabrini's first trip to America, her ministry in New York's "Little Italy," her frustration as her institutions are viewed by Americans as "too Italian" and by Italians as "too American." I can elucidate her philosophy of education with its modified bi-lingual approach; her social service outreach; her early natural antipathy for health care transformed into a passion for healing broken bodies and suffering souls.

Unlike most religious foundresses, Mother Cabrini for all her acquaintance with persons of influence, was very much a woman alone. She was a woman misunderstood because her ideas were in advance of her era; who had to struggle to have her immigrant brothers and sisters accepted by American clergy and hierarchy. She could enrage some Italian clerics with



her demands for quality education and catechesis, and annoy Italian Consuls with her unrelenting requests for subsidies for quality health care and social services for the immigrants.

Using Cabrini's personal letters I glimpse the America of the late 19th and early 20th centuries through her eyes. From her prayer journals I am able to comprehend her deep love of the Lord and her clear and simple motivation for undertaking an arduous life, as her missionary journeys multiplied and her physical infirmities increased. I can document her accomplishments from the testimony of her contemporaries who participated in the inquiries leading to her canonization.

I tell the story of Cabrini as a religious woman who sought to preserve the Roman Catholic Christianity of Italian immigrants, to strengthen their cultural identity and to facilitate their assimilation into American society. It is the story of one who so captivated the luminaries of her day that they looked upon her from their frame of reference as "a great man" and "a statesman."³

2. SUMMARY OF SOURCES

In 1969 a Missionary Sister who had personally known Mother Cabrini began translating some of Cabrini's personal letters into English. At the same time I began research efforts, culling information from faded manuscripts long forgotten in convent basements and attics, collecting Cabrinian documents and memorabilia, and recording oral history, as I encountered contemporaries of Mother Cabrini throughout the United States. Several trips to Rome provided me with the opportunity to consult hundreds of letters and documents assembled for the Vatican processes of beatification and canonization.

In 1911 Mother Cabrini had personally arranged simple archives in Codogno (Milan), where she had founded her missionary institute in 1880. She preserved many letters and reports dealing directly with the plight of Italian immigrants in the United States. These materials were later moved to Rome and left until very recently without the formal measures for preservation and security which such historical documents merit.

While new documents still come to light, the data which was of the greatest value to my current study can be classified under seven headings:⁴

1) WRITINGS OF FRANCES CABRINI

Some 1500 pages of Italian manuscript letters (1870-1917) reveal much of the personality of the woman,

her spirituality, business acumen, sense of humor and even petty prejudices. Correspondence between Frances Cabrini and various popes, bishops and civic officials touches upon the problems of Italian immigrants. Personal spiritual diary notes help to chart the story of her soul.

2) ANNALS OF THE INSTITUTE OF THE MISSIONARY SISTERS OF THE SACRED HEART

Italian "Memorie" of various Cabrinian missions in the United States, ranging from a few pages to some large books; however, most of the fuller documentations have been lost. This was partially compensated for in 1918, when typed summaries of the missions and personal recollections of Sisters who had known Mother Cabrini in America were compiled.

3) REPORTS TO ECCLESIASTICAL AND CIVIL OFFICIALS

Requests for monetary aid to Propaganda Fide note the special needs of Italian immigrants. Letters to Italian emigration officials deplore bureaucratic lack of interest in the plight of the immigrants. Reports to the Vatican depict Cabrini's work for Italian immigrants in the United States, diocese by diocese. Letterbooks with handwritten copies of Cabrini's reports are extant.

4) VATICAN INQUIRY PRECEDING BEATIFICATION AND CANONIZATION

The formal testimony of those who knew Mother Cabrini constituted an oral history of the woman and her times. The most accessible of these volumes are the "Processi" which were published for the Sacred Congregation of Rites. By virtue of a special Vatican decree, the papal seal on the original transcripts was broken to allow this writer access.

5) ARCHIVAL HOLDINGS MISSIONARY SISTERS OF THE SACRED HEART

Among the more important documents at Rome are fragments of diaries of Cabrini's companions in her American missionary efforts, chronologies of works on behalf of Italian immigrants, episcopal letters of commendation from the United States, scrapbooks of newspaper clippings and discourses noting Mother Cabrini's religious and humanitarian achievements.

6) OTHER ARCHIVAL MATERIALS

Information pertaining to the situation of Italian immigrants in America and correspondence between Bishop Scalabrini and Mother Cabrini are located at the Scalabrinian Archives and Centro Studi in Rome. Pertinent information is also housed at the Center for Migration Studies, Inc., of New York. A few references to Mother Cabrini appear in the "Secret Archives" of

Pope Leo XIII and in the Archives of the Italian Foreign Ministry. Less Cabrinian data than would be expected remains in the various archives of American dioceses where Mother Cabrini lived and worked because much information from the United States was sent to the Vatican during the beatification and canonization processes of the 1930s.

7) PRINTED PRIMARY SOURCES

Still extant are anniversary and other commemorative journals, hospital reports, articles from the *Bolletino dell'Emigrazione* (1906-16) and *Italica Gens* (1910-14) and funeral eulogies and memorials of Cabrini containing references to her education, health care and social service efforts on behalf of Italian immigrants in the United States.

Notes

1. *Too Small a World* (Milwaukee: Bruce Publishing Co., 1945). Also published in 1945 was Lucille Papen Borden's *Francesca Cabrini: Without Staff or Scrip* (New York: Macmillan). Pietro DeDonato's *Immigrant Saint* followed in 1960 with less historical accuracy (New York: McGraw-Hill). The most thorough treatment of the life of S. Frances Cabrini, although florid in style, was published in Turin in 1928 and became the major source for three Italian biographies published in 1946. The original work of 1928, [Madre Saverio De Marla, MSC], *La Madre Francesca Saverio Cabrini* (Societa Editrice Internazionale), did not appear in English until 1984 when it was printed by the Missionary Sisters of the Sacred Heart—Rose Basile Green, ed. and trans., *Mother Frances Xavier Cabrini* (Chicago).

2. This collection of Mother Cabrini's missionary journey letters was published posthumously as *Viaggi della Madre Francesca Saverio Cabrini* (Torino: Societa Ed. Internazionale, 1922). English translation by Giovanni Serpentelli, *The Travels of Mother Frances Xavier Cabrini* (Exeter, England: G. Serpentelli, 1925). American edition reprint, Chicago: Missionary Sisters of the Sacred Heart of Jesus, 1944.

3. Cited in Mary Louise Sullivan, MSC, "Mother Cabrini: Missionary to Italian Immigrants," *U.S. Catholic Historian*, 6/4 (1987), 267.

4. A reading knowledge of Italian is essential for any Cabrinian researcher. Practically all of Mother Cabrini's correspondence was in Italian as was that of her respondents. There are some ecclesiastical documents in Latin, French, Spanish, and Portuguese. After 1900 such documents begin to appear more frequently in English. Except for a few written English entries in the original transcripts of the beatification - canonization processes all testimony was either given in Italian or immediately translated.

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ARCHIVES

From Black Robes to Black Elk: Catholic Indian Mission Records at Marquette University and Elsewhere

The vast majority of Catholic Indian mission records which have survived are, fortunately, processed (at least to some degree) and available for research use. Ten sources holding the greatest quantities are described below.

NATIONAL SCOPE

Marquette University

The extensive holdings of Marquette University pertain to most tribes within the United States from the 19th century to the present. More specifically, substantial quantities of material exist on many tribes within the following 15 states: Arizona, California, Idaho, Michigan, Minnesota, Montana, Nebraska, New Mexico, North Dakota, Oklahoma, Oregon, South Dakota, Washington, Wisconsin, and Wyoming.

In 1976 Marquette University began to identify, describe, and collect where appropriate, Catholic Indian mission records in the United States. It was recognized that the records of this missionary activity were essential to historians and others studying federal Indian policy, Indian to non-Indian relations, and intra-tribal history. However, despite a growing and persistent interest in Catholic Indian mission records, research use was hampered by a severe lack of physical and intellectual access. Many records were virtually hidden at missions or religious archives where archival standards were minimal at best.

Marquette University viewed itself as a logical and appropriate repository for several reasons. First, no comprehensive plan or institutional commitment for the preservation of Catholic Indian mission records existed on a national level. Second, Marquette is a Catholic, Jesuit university and many Catholic Indian missionaries including Marquette have been Jesuits. Third, this new collecting area was complementary to the pre-existing collecting focus of the archives on social action and changes in American society initiated by Catholic groups or individuals. Moreover, Rev. F. Paul Prucha, SJ, professor of history at Marquette and a leading scholar on federal Indian policy, had a strong interest in this area.

Since 1976, nine collections have been acquired. By far the largest is that of the Bureau of Catholic Indian Missions, which comprises over 300 cubic feet of records. The Bureau was created in Washington, DC, in 1874 to



protect, promote and administer Catholic Indian mission interests in the United States.

Spanning over 100 years, Bureau records document not only the activities of the organization but also the history of numerous individual missions; the values and attitudes of missionaries and Native Americans; the history and customs of tribes; and the cultural interaction between missionaries, tribal leaders, and representatives of the federal government. The BCIM records clearly represent one of the most comprehensive and valuable Indian mission collections in North America.

Correspondence files, comprising 150 feet, form the heart of the collection. Noteworthy correspondents include high ranking Church officials, missionaries in the field, commissioners of Indian Affairs and their representatives, federal Indian agents, native lay catechists, and tribal leaders. Other primary and secondary records include 30,000 photographs and copper cuts; statistical documents, primarily financial records and mission and school reports; records of the Commission for Catholic Missions Among the Colored People and the Indians, which contain, in addition to Indian mission records, correspondence and reports from Black missions and schools; publications of the Bureau and the Commission, including complete sets of the publications *The Indian Sentinel* and *Our Negro and Indian Missions*; periodicals and newsletters from numerous Catholic missions; government publications, such as reports of the Commissioner of Indian Affairs and of the Board of Indian Commissioners; native language texts for Christian worship and other linguistic material; and scrapbooks of newspaper clippings.

So far over 1,000 researchers have benefitted from the Marquette collections. Uses vary from brief and concise telephone or mail inquiries, which comprise the majority of requests, to in-depth research requiring patrons to spend several days or weeks at the archives. Researchers have ranged from members of tribal or religious communities collecting data for local histories, local anniversary celebrations, or various personal or tribal legal needs to college and university faculty and students engaged in writing historical and anthropological dissertations and publications. The BCIM Archives have been microfilmed and a copy deposited at the BCIM office in Washington, DC. Other copies will soon be available for purchase.

To further facilitate research, Marquette undertook a project with NEH support to survey surviving Catholic Indian mission records. It resulted in the publication of a *Guide to Catholic Indian Mission and School Records*

in *Midwest Repositories* in 1984. The 455-page guide includes descriptions of records in 277 repositories, including Marquette, and is available from the Archives for \$15.

The repositories are located in 12 midwestern states, including Oklahoma. These mission records originated in these states, plus at least nine other western states and the province of Manitoba. The record descriptions were derived from a mail survey of 823 institutions and on-site inventories conducted at 160 repositories. They are accompanied by administrative histories, normally in the form of a chronology, of the missions, dioceses, and religious orders within the Church bureaucracy. These histories aid researchers in tracking the generation of records at a host of originating sources to their present locations.

Sisters of the Blessed Sacrament, Bensalem, Pennsylvania. The records of Katherine Drexel, and the order she founded, the Sisters of the Blessed Sacrament (1876-present, 190+ feet), are held by this archives. Mother Katherine and her order were actively involved in Indian missions, particularly in the southwest.

SOUTHWEST

Archdiocese of Santa Fe Archives, Albuquerque. Records of Franciscan and other Catholic Indian mission activity in New Mexico (1680-1850, 81 rolls of microfilm) are preserved here.

Barker Texas History Center, University of Texas at Austin. It contains records of early Spanish period Texas missions (1720-1830, 100+ feet).

Catholic Archives of Texas, Diocese of Austin. This repository also contains records of early missions in Texas (1690-1820, 244 feet of manuscripts, 200 feet of books and periodicals, and 150 feet of newspapers).

New Mexico State Archives, Santa Fe. This archives houses two collections including Catholic Indian mission records in New Mexico: the Spanish Archives of New Mexico (1621-1821, 22 rolls of microfilm) and the Mexican Archives of New Mexico (1821-1846, 42 rolls of microfilm).

Southwestern Mission Research Center, University of Arizona, Tucson. This archives also contains Spanish period mission records (1590-1790, 200 rolls of microfilm).

NORTHEAST AND MIDWESTERN REGION

Jesuit Relations and Allied Documents, Reuben Gold Thwaites, ed., State Historical Society of Wisconsin, 1898. This 73 volume publication of 17th and 18th century records, compiles material from numerous sources, particularly the Society of Jesus Centre de folklore, St. Jerome, Quebec and the Bibliotheque

Nationale, Paris. It pertains to early Jesuit interaction among tribes in the St. Lawrence River and Great Lakes area.

Bishop Baraga Association, Marquette, Michigan. The Papers (1800-1868, 52 feet) of Frederick Baraga, western Great Lakes Indian missionary and first Bishop of Marquette, Michigan are preserved in this archives.

NORTHWESTERN REGION

Oregon Province Archives of the Society of Jesus, Gonzaga University, Spokane. This archives contains the records (1842-present, 150+ feet) of Jesuit missions and missionaries in Washington, Idaho, Montana, and Alaska.

Mark Thiel
Marquette University

The Oregon Province Archives of the Society of Jesus

The Oregon Province Archives, in Crosby Library on the campus of Gonzaga University, Spokane, is a prestigious collection recording the history of the Catholic Church and the Society of Jesus in the Pacific Northwest and Alaska. And, since archivists have an element of "pack rat" in them, this archives contains an enormous fund of supplementary material on non-religious history of people, places, and things somehow contingent on the main subject.

Initial credit for the archives goes back to the 1920s or earlier when Fr. George Weibel, SJ, began putting papers and documents aside. Later Fr. William Bischoff, SJ, added to the collection. Greatest credit for the present stature of the archives goes to Fr. Wilfred Schoenberg, SJ, prolific historian of the northwest. When Fr. "Schoenie" took over the archives in 1943, it consisted of four four-drawer file cases half full, 24 books, some rolled maps, and an ancient typewriter. Immediately he traveled throughout Oregon, Washington, Idaho, Montana, and Alaska visiting churches, rectories, missions, for whatever he could find of historic documents, letters, and photographs. On this foundation he continued to build for over 30 years, leaving to his successor a facility filled to capacity with an immensely valuable inventory.

The Oregon Province Archives contains: worldwide catalogs of the Society of Jesus going back 150 years, 126 linear feet of shelving; papal material, two linear feet; diocesan papers of the Northwest and Alaska, 13 linear feet. Jesuit provincial administration items and

those of the Alaska Mission occupy 89 linear feet of shelving. All northwest and Alaska houses, missions, churches, institutions run by the Jesuits take up 245 linear feet. After a 15-linear-foot interval of albums and photo collections, follow records of all Jesuits since 1841 whose effects occupy one or more "Hollinger" boxes (313 linear feet). Among these are names that loom large in northwest Church history: DeSmet, Joset, Ravalli, Palladino. One non-Jesuit represented here is Archbishop Seghers, murdered in the first days of the Alaska Mission. Jesuits and others whose files are not voluminous share 112 linear feet of shelving in this section.

As the first Jesuits in this area came to evangelize and educate the Indians, there is a large fund of papers and photos on the Indian Missions in the four northwestern United States. The same is true for the Eskimos and Indians in Alaska, where Jesuits have labored since the 1880s.

The materials in these archives have been microfilmed. Those that pertain to the Alaska missions are indexed in the *Guide to the Microfilm Edition of the Oregon Province Archives of the Society of Jesus Alaska Mission Collection* by Robert Carriker et al. Published by Gonzaga University in 1980, and available for \$7.50.

A mere listing of the number of linear feet gives no indication of the scope of these collections. A fuller description of the contents of one of them, the Hooper Bay materials, is indicative of what they include. Probably the most valuable section here as in the records of many missions run by religious is that of the "Historia Domus," or house diary, which gives an almost daily chronicle of events. For Hooper Bay this includes details of a host of daily activities: travel by boat and dog team including the care and feeding of dogs and their offspring; constant maintenance problems with boats, building projects, weather conditions, concerns with the transport of supplies, and the care of a vegetable garden that yielded turnips with a 10-inch diameter.

More interesting perhaps are details of the extensive use of lay catechists, anti-Catholic activities in the village, the priest as postmaster, superintendent of a reindeer herd, seller of electricity, trader in tobacco, gingham, tea, and ammunition. There is rich documentation for the study of devotionism in the records of novenas, processions, etc., and an indication of the priest's gradual realization that the giving of gifts or rewards for attendance at mass resulted in the encouragement of "rice Christians" (and competition with the Protestant minister, who gave out yards of



fabric). This collection also includes histories of the mission, sacramental records, and correspondence. There is a great deal of material available here for any scholar who wishes to document the heroic lives of the missionaries.

The reference library in this archives has been described as incomparable—5,756 titles, including about 700 volumes on Indian languages. The last-named are part of an Indian language collection here which includes 30 linear feet of material in manuscript: grammars, catechisms, prayer books, etc. written by early missionaries. Among the other books are biographies, collections on other religious orders, and a sizeable collection, non-religious, on Alaska.

Bound periodicals (ca. 130 linear feet) include the complete set of the *Woodstock Letters*, communications from Jesuits from 1872-1967.

The archives also contains the voluminous research of Fr. W. Lyle Davis, SJ, on Fr. Peter DeSmet, SJ. Davis died before he could attempt publication.

Finally, there is a large collection of maps, plans and art work from the days of the early missions, and a respectable and growing microfilm library covering Indian and Eskimo languages, Indian and Alaska Missions, the Indian Wars (Bischoff), diocesan papers, Roman and Turin Province Archives, etc.

Neill R. Meany, SJ
Oregon Province Archives

EDITOR'S NOTE

We now have the newsletter subscriptions organized on a calendar year basis. Please renew your subscription on the enclosed form before January 1.

We welcome your input on personal notices, notes about publications, 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.

Now is the time to think about organizing sessions for our conference on American Catholicism in the Twentieth Century. Take a few minutes to consider how your own research relates to the topic and how it could be incorporated into an interesting session.

Thanks for your help and support.

Mary Ewens, OP

Editor

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