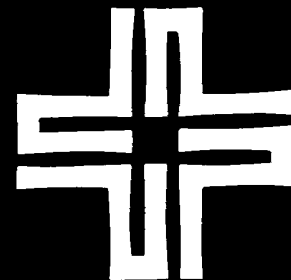


American Catholic Studies Newsletter



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

Volume 15, Number 1
Spring 1988

Editor's Note

This is the last edition of the Newsletter edited by Dr. Joseph White. For several years Dr. White has been associated with the Cushwa Center while he was writing a history of Catholic theological education. During that time he has had the responsibility of editing the Newsletter. Since his research project is nearing completion, Dr. White's affiliation with the Cushwa Center will be coming to an end. We at the Cushwa Center are most grateful for all his work on behalf of the Center and most especially for his excellent work in editing the Newsletter. We will miss him.

Religious Women's Newsletter Begins

At the colloquium, "History of Women Religious in the United States," sponsored by the Cushwa Center and the Lilly Endowment on October 2, 1987, participants agreed to form a network of persons interested in the history of women religious. The network aims to promote communication among those active in the history of women religious and to bring research on women religious into the mainstream of contemporary historical studies. One means of promoting communication was to start a newsletter, History of Women Religious: News and Notes, which was published for the first time in January 1988. The newsletter is published quarterly; the deadline for submission of copy for the June issue is May 15. For more information, contact the editor, Sr. Karen Kennelly, CSJ, the HWR Newsletter, Conference on the History of Women Religious, 1884 Randolph Avenue, St. Paul, MN 55105.

Federation of the Sisters of St. Joseph Archives

The archivist of the U.S. Federation of the Sisters of St. Joseph announces the acquisition of the papers of the Research Team on Origins. These consist of xerox copies of archival material selected by the Team to document the foundation and development of 67 convents in France prior to the French Revolution. The collection is useful to historians interested in 17th- and 18th-century idiom and types of documentation available in French archives. For researchers unable to pursue their interests in France, the selected documentation itself affords valuable insights into the emergence of one of the first groups of women who organized themselves for active, public ministry. The papers are accompanied by a topical guide for each convent, covering such subjects as titles, membership, mobility, works, dress, and regulations for daily living. A second guide, to four of the earliest manuscripts, covers topics such as nomenclature, status, governance, and early forms of ministry. A user's guide to the research material is available. For further information, contact: Sr. Elizabeth Deutsch, CSJ, Archivist, 2307 S. Lindbergh Blvd., St. Louis, MO 63131. (314)966-4048.

Call for Papers

In observance of its centennial year Saint Anselm College is sponsoring a symposium entitled "Faith Seeking Understanding: Learning and the Catholic Tradition" to be held from

Thursday, April 20 to Sunday, April 23, 1989. The conference will consider Catholic education in all its aspects with a special section on Anselm of Canterbury. At an academic convocation during the symposium a distinguished church figure, theologian, or philosopher will be honored with the Saint Anselm medal. Those interested in delivering papers or presenting complete sessions at the symposium are invited to submit a one-page abstract to the committee by September 1, 1988. Send abstracts to Rev. George C. Berthold, P.O. Box 2278, Saint Anselm College, Manchester, NH 03102-9001.

Oklahoma Catholic Historical Society

The January issue of the Catholic Archives Newsletter reports the founding of the Oklahoma Catholic Historical Society. The organizational meeting was held March 13, 1987 at St. Gregory's College in Shawnee, Oklahoma. The Society's first president is Rev. James D. White, historian of the diocese of Tulsa. The purpose of the Society is to foster interest in the Catholic Church, particularly in Oklahoma. A secondary objective is the encouragement of Catholic historical research, the support and promotion of Catholic education, and the study of church history. The Society also seeks to increase awareness of the importance of collecting and preserving the documents, artifacts, and other items which relate to Oklahoma's Catholic history. Membership is open to all interested in Catholic history. For more information contact: Mrs. Rita Burns, Archivist, Diocese of Tulsa, P.O. Box 2009, Tulsa, Oklahoma 74101.

History of Bay Area Catholicism: A Conference

The Chancery Archives of the Archdiocese of San Francisco will host its third annual conference on the history of Bay Area Catholicism on Saturday, May 7, 1988 at St. Mary's Cathedral in San Francisco. For further information and/or registration forms write Dr. Jeffrey M. Burns, P.O. Box 1799, Colma, CA 94014, or call (415)944-5211.

Texas News

Last fall the Texas Catholic Historical Society formally established the Journal of Texas Catholic History and Culture to be published annually. The first issue will appear in March 1990. Dr. Patrick Foley, Tarrant County Community College, Fort Worth and president of the society, was named editor. Associate editors include: Dr. L. Tuffly Ellis, University of Texas, Austin; Dr. Gilberto Hinojosa, University of Texas, San Antonio; Howard Miller, University of Texas, Austin; Margaret Swett Hensen, University of Houston; and Frances Panchok, University of St. Thomas School of Theology, Houston.

The Texas Catholic Historical Society held its 13th annual convention March 4, 1988 at the Hyatt Hotel in Austin. The theme of the main session was "The Immigrant Church in the Process of Formation: The French Catholics and the Dominican Sisters," at which Rev. Jean Marie Jammes, diocese of Lafayette, Louisiana, spoke on "The French and the Early Years of Catholicism in Texas," and Sr. Sheila Hackett, O.P., addressed "The Challenge to the Dominican Sisters in Texas."

Call for Manuscripts in Religious History

The Pennsylvania State University Press is seeking to increase its number of publications in religious history. The chief criterion for selecting manuscripts for publication is the advancement of scholarly knowledge, for which the editor seeks works suitable for fellow scholars, libraries, and serious nonacademics. The press provides a prompt reader process, a contractually guaranteed publication schedule, extensive professional marketing support, and an aggressive search for appropriate prizes for authors. For information write to the editor, James D. Porterfield, The Pennsylvania State University Press, 215 Wagner Building, University Park, Pennsylvania 16802.



Deaf Catholic Archives

The Deaf Catholic Archives has completed its move from Campion Center in Weston, Massachusetts to the College of the Holy Cross in Worcester. In December the first issue of the Newsletter of the Deaf Catholic Archives appeared. For further information, write to the archivist: Rev. Joseph J. Bruce, SJ, Deaf Catholic Archives, College of the Holy Cross, Worcester, MA 01610.

Dissertation Fellowships in Congregational Studies

The Congregational History Project of the University of Chicago seeks to advance the understanding of church congregations in North America by encouraging fresh study of them and the roles they play in American life. Applicants must be candidates for the Ph.D. or Th.D. degree at a graduate school in North America who have finished all pre-dissertation requirements. The deadline for applications (March 1) has passed for the seven fellowships awarded for the 1988-1989 academic year. For information on future grants contact: Dr. James W. Lewis, The Congregational History Project, Institute for the Advanced Study of Religion, The University of Chicago, 1025 East 58th Street, Chicago, IL 60637.

Catholic Education Futures Project

The National Catholic Educational Association in collaboration with the Education Department of the United States Catholic Conference has asked educators to "take time out" to examine and understand educational trends that will have a profound effect on the Church of tomorrow. Through the Catholic Education Futures Project, approximately 300 educators and bishops from 17 sponsoring organizations from throughout the United States will gather at the University of Dayton campus in Dayton, Ohio, May 19 to 26, 1988 for a historic week-long symposium called "A Study of the Future of the Educational Mission of the Roman Catholic Church in the

United States." This national event -- the culmination of more than three years of planning, study, and reflection -- gives Catholic educators the opportunity to play the role of "futurists" by exploring possible and probable futures for Catholic education. For more information contact: Sr. Suzanne E. Hall, SNDdeN, 1077 30th Street, NW, Washington, DC 20007-3852.

Newman Conference Announced

The Friends of Cardinal Newman Association announce a conference, "The Idea of a University: Newman and the Intellectual Life." The conference will be held at the University of Massachusetts, Amherst, August 5 to 7, 1988. Papers of about 45 minutes reading length and focusing on Newman's educational theory and practice should be submitted by April 1, 1988 to Rev. Richard Schiefen, CSB, Vice President for Academic Affairs, University of St. Thomas, Houston, Texas 77006. For registration information contact: Rev. Vincent J. Giese, Noll Plaza, Huntington, IN 46750.

Archives Workshops Announced

The Catholic Archives Newsletter announces that its annual introductory archives workshop will be held at Loyola College in Baltimore from June 13 to 17, 1988. The cost is \$300 and includes lodging, meals, and workshop materials. Enrollment is limited to 50. The workshop will cover all basic archival functions including beginning an archives, collection development, appraisal, arrangement and description, and reference. Special topics will include basic conservation principles and program planning. Tours of local Catholic repositories will be featured. The instructors will again be Dr. James M. O'Toole, University of Massachusetts, Boston, and Elizabeth Yakel, project archivist for the Religious Archives Technical Assistance Project in New York City.

For the first time the Catholic Archives Newsletter will present an advanced workshop for religious archivists with some archival experience. The advanced workshop will also take place at Loyola College from June 19 to 22, 1988. The cost is \$325 and includes meals, lodging, and archival literature and supplies. The enrollment is limited to 35. This workshop will feature such topics as automation, planning and promotion, micrographics, grantwriting, and preservation administration. The coordinators, James M. O'Toole and Elizabeth Yakel will conduct some sessions; specialists from Baltimore-Washington will lecture and be available for specific questions.

U.S. Catholic Historian
Publishes Issues on the "Italian American Community" and "Transitions in Church and Society, 1945-1960"

To honor the Scalabrinian Fathers on the centennial of their foundation, the U.S. Catholic Historian has published a theme issue on the Italian American Community. The lead article is "Scalabrinians and the Pastoral Care of Immigrants in the United States, 1887-1987" by Rev. Silvano M. Tomasi, CS, U.S. Provincial of the Scalabrinian Fathers. Other articles treat a range of topics: "Mother Cabrini: Missionary to Italian Immigrants" by Mary Louise Sullivan; "Italian and Italian-American Secular Clergy in New York, 1880-1950" by Mary Elizabeth Brown; "The Italian St. Raphael Society" by Edward C. Stibili; "Two Italian Parishes in Cleveland" by Joseph H. Lackner; "The Indiana Churches and the Italian Immigrant, 1890-1935" by James J. Divita; "Religious Teachers Filippini in the United States" by Margherita Marchione, MPF; and "Ss. Peter and Paul's: The Church of the Fishermen" by Deanna Paoli Gumina.

The Winter 1988 issue pursues the theme "Transitions in Church and Society, 1945-1960" including articles on: "Catholicism in the Fifties -- An Interview with Justus George Lawler;" "American Catholics

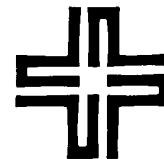
and the New Conservatism of the 1950s" by Patrick Allitt; "R. Sargent Shriver" by Arthur Jones; "American Sisters and the Roots of Change: 1950s" by Mary L. Schneider, OSF; "Changing Attitudes in the Archdiocese of Baltimore under Francis Patrick Keough" by Thomas W. Spalding; "The Era of Confidence: Albert Gregory Meyer and the Transitional Church" by Steven M. Avella; and "Gustave Weigel, SJ: The Ecumenical Preparations" by Patrick W. Collins. The issue includes autobiographical reflections on the immediate pre-Vatican II period by Russell Barto, Robert E. Burns, John C. Cort, John Tracy Ellis, and George W. Higgins.

The U.S. Catholic Historian is published by the U.S. Catholic Historical Society. A single copy costs \$8.00 plus \$1.00 p/h and is available from Fulfillment Center, U.S. Catholic Historical Society, 3 Downing Drive, East Brunswick, NJ 08816.

Chicago Archives Dedicated

The Chicago Catholic of February 5, 1988 reported the dedication of Chicago's new archdiocesan Archives and Records Center, which took place on January 27. In his dedication remarks, Cardinal Joseph Bernardin called the center the home of "many precious records which tell the story of the Catholic Church in Chicago--its life and growth." The cardinal traced his interest in preserving historic documents to his own experiences as chancellor of the diocese of Charleston, South Carolina, where he organized the archives. "Suffice it to say that our presence here this afternoon is a sign of the care we choose to give our precious heritage for the future," he said. "The Catholic Church," he stated, "has played an important role in the growth and development of Chicago and the metropolitan area. This story deserves to be told objectively and accurately, but this requires access to important archdiocesan records of the past."

To that end, the Archives and Records Center has a four-fold mission: to



alleviate problems connected with records storage; to standardize the retention of archdiocesan records; to maintain and preserve the permanent records of the archdiocese; and to make these records available for serious scholarly research. The archives is under the direction of Mr. John Treanor, assistant chancellor for archives and records, and the assistant archivist, Mr. Timothy Slavin. For further information, write: Archives and Records Center, 5150 Northwest Highway, Chicago, IL 60630.

CUSHWA CENTER ACTIVITIES

Notre Dame Studies in American Catholicism

This spring the 9th volume in the publication series, Notre Dame Studies in American Catholicism, will be published. This book, written by Alden V. Brown, is entitled The Grail Movement in American Catholicism, 1940-1975. This and other volumes in the collection may be ordered directly from the University of Notre Dame Press.

The Cushwa Center is always eager to receive new manuscripts for this publication series. The annual deadline is September 1 and any manuscript related to the study of the American Catholic people is eligible for the competition. Unrevised dissertations, however, are not warmly received. Those manuscripts submitted each year by the September 1 deadline are reviewed by a panel of judges and the final decision on the selection of the winning manuscript is generally made by the following January.

Hibernian Research Award

The Cushwa Center is pleased to announce that the recipients of Hibernian Research Awards for 1988 are Dr. Catherine Tobin, Cambridge, MA, and Dr. Colleen McDannell, University of Maryland, European Division. Dr. Tobin will expand her dissertation, "The Lowly Muscular Digger: Irish Canal Workers in

Nineteenth Century America," and Dr. McDannell will study "Women Writing: Three Generations of Irish Americans."

Funded by an endowment from the Ancient Order of Hibernians, the purpose of the awards is to advance research in the area of Irish-American studies. Two awards of \$2,000 each will be made to postdoctoral scholars of any academic discipline who are engaged in a research project studying the Irish experience in the United States. Applications for the 1989 awards must be made before December 15, 1988. Requests for application forms should be addressed to Jay P. Dolan, Charles and Margaret Hall Cushwa Center for the Study of American Catholicism, 614 Hesburgh Library, University of Notre Dame, Notre Dame, IN 46556.

Research Travel Grants

The Cushwa Center is pleased to announce the winners of Research Travel Grants for 1988: Rev. John Whitney Evans, College of St. Scholastica, Duluth, MN, who is studying "John A. O'Brien: Evolutionary Apologist;" Dr. Anna Rose Kearney, University of Louisville Library, who is researching the activities of "Rev. Paul Foik, CSC, Catholic Librarian;" Mary Irene Zotti, Chicago, Illinois, who is writing a "History of the Young Christian Workers, 1938-1970;" and Professor Christopher Vecsey, Colgate University, Hamilton, NY, who is studying American Catholic Indians.

To assist scholars who wish to use the University of Notre Dame's Hesburgh Library and the collections of Catholic Americana in the University of Notre Dame Archives, the Cushwa Center annually awards Research Travel Grants. Scholars interested in applying for a grant for 1989 should write for application forms to Jay P. Dolan, Charles and Margaret Hall Cushwa Center for the Study of American Catholicism, 614 Hesburgh Library, Notre Dame, IN 46556.

Research Fellowship Program

The first participants in the Research Fellowship Program at the University of Notre Dame for 1988-1989 are: W. Francis Ryan, professor of history and dean of the College of Arts and Sciences, John Carroll University, Cleveland Heights, Ohio, who will study selected Catholic communities in eastern Pennsylvania; Eugene F. Schmittlein, professor of history, Stephens College, Columbia, Missouri, who will study Catholic responses to the Truman presidency; and James J. Preston, professor of anthropology, SUNY at Oneonta, New York, whose study relates to devotion to Blessed Kateri Tekawitha.

The Research Fellowship Program is designed to provide a collegial environment for individuals engaged in research in the area of American religion, especially as it relates to the study of American Catholicism both past and present. The Cushwa Center encourages interdisciplinary research among scholars, religious leaders, and lay persons through the resources of the University and through a program of lectures, seminars, and publications. Research fellows are provided offices in the Cushwa Center and have easy access to the University library and archives. They also participate in the seminars and conferences sponsored by the Cushwa Center and gather together in occasional colloquia to share research in progress and reflect on issues and ideas of mutual interest. Interested scholars are invited to apply to the Research Fellowship Program. The application consists of the following: (1) a letter indicating the proposed period of residence as a research fellow and the plans for funding this period of research; the Cushwa Center will not provide funding for the research fellow; (2) a brief statement (not to exceed 500 words) of research plans; (3) a copy of the applicant's curriculum vitae. Applications should be sent to Jay P. Dolan, Director, Charles and Margaret Hall Cushwa Center, 614 Hesburgh Library, University of Notre Dame, Notre Dame, IN 46556. The deadline for applications for the 1989-1990 academic year is January 15, 1989.

American Catholic Studies Seminar

The seminar met twice during the 1988 spring semester at Notre Dame. On February 9, Professor Lynn Dumenil, Claremont McKenna College, Claremont, CA, presented a paper "The Tribal Twenties: The Catholic Response to Anti-Catholicism." On March 25, Dr. Steven J. Ochs, Georgetown Preparatory High School, Rockville, MD, presented "Desegregating the Sanctuary: The Josephites and the Struggle for Black Catholic Priests, 1871-1986." The papers are available for \$3.00 per copy in the Working Paper Series.

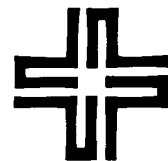
Personal Notices

Rev. Joseph P. Chinnici, OFM, Franciscan School of Theology, Berkeley, has just finished a book manuscript, Living Stones: The History of Catholic Spiritual Life in the United States, to be published by Macmillan in late 1988.

James J. Divita, Marian College, Indianapolis, is working on ethnic settlement patterns in Indianapolis, based on printed census reports and verified by locating churches and social clubs. The research is funded by the U.S. Department of Interior through the State of Indiana Historic Preservation Office.

Conrad L. Donakowski, School of Music, Michigan State University, returned from a Guest Lectureship on Music and Revolution sponsored by the French National Social Science Research Association and has been awarded a DAAD Study Grant to research the 19th-century origins of the liturgical movement in Germany.

Michael E. Engh, S.J., Loyola Marymount University, Los Angeles, has completed his doctoral dissertation in history at the University of Wisconsin-Madison titled "Frontier Religion in an Era of Transition: Los Angeles, 1846-1885."



Rev. William Barnaby Faherty, SJ, St. Louis, announces that Loyola University Press will publish his work this spring entitled Rebels or Reformers: Dissenting Priests in American Life.

Sr. LaVerne Frietsch, O.S.F., Sisters of St. Francis, Oldenburg, Indiana, is updating the history of her religious community for the 30-year period, 1945-1975.

Robert Gambone has recently been appointed archivist of the archdiocese of St. Paul-Minneapolis.

Roman Godzak has been appointed archivist of the archdiocese of Detroit succeeding Elizabeth Yakel.

Victor Greene, University of Wisconsin, Milwaukee, received an NEH fellowship for his study of the commercialization of ethnic folk music among Scandinavians, Czechs, Germans, Poles, and Italians, 1920-1950.

Peter Holloran, Pine Manor College, Chestnut Hill, MA 02167, is interested in archives, letters, photographs, newspaper clippings, and other materials on Massachusetts Catholic children placed as adopted or foster children by "orphan trains" in the Middle West from 1850 to 1930 for a book on the history of New England Welfare services.

Sr. Ellen Marie Kuznicki, CSSF, Villa Maria College, Buffalo, lectured on "The Role of the Felician Sisters in the Shaping of American Polonia" at the Jagiellonian University in Krakow, Poland in July 1986. The paper is published in the May 1987 issue of the Eaglet of the Polish Genealogical Society, Burton Historical Collections, Detroit.

Rev. Anthony J. Kuzniewski, SJ, College of the Holy Cross, spoke in Milwaukee in June 1987 during the observance of the 50th anniversary of the death of Rev. Wacław Kruszką, Polish American priest and activist for Polish American recognition in the U.S. Church. Kuzniewski also has helped to edit the first English translation of Kruszką's Polish History in America to be published by Catholic University of America Press.

Br. Bruce H. Lescher, CSC, doctoral student at the Graduate Theological Union, Berkeley, is beginning a dissertation on "The Spiritual Life and Social Action in Modern American Spirituality: A Study of William J. Kerby and Paul H. Furfey."

Sr. Mary Denis Maher, CSA, Ursuline College, Pepper Pike, Ohio, has completed a doctoral dissertation at Case Western Reserve University entitled "To Do With Honor: The Roman Catholic Sister Nurse in the United States Civil War."

Robert T. O'Gorman, Scarritt Graduate School, Vanderbilt University, has completed a monograph "The Church that was a School -- A History of the Educational Mission of the Catholic church in the United States" commissioned by the Catholic Futures Project of the NCEA/USCC.

Jean Richardson, doctoral student at SUNY at Buffalo, is writing a dissertation on the history of Sisters of Charity Hospital, Buffalo, New York, 1848-1920. The study will focus on the sisters' role in the development and management of the hospital.

John Santucci, doctoral student at the University of North Carolina--Chapel Hill, is planning a dissertation on religious aspects in Italian agricultural colonies in the South, 1900-1920.

Rev. George Thomas defended his dissertation at the University of Washington, Seattle, titled "Catholics and the Missions of the Pacific Northwest." Thomas has been appointed secretary to the archbishops of Seattle.

Rev. Paul Thomas has been appointed archivist of the archdiocese of Baltimore succeeding Sr. M. Felicitas Powers, RSM.

Rev. Michael Widner has been appointed assistant archivist of the archdiocese of Indianapolis.

Sr. Ann Colette Wolf, S.P., St. Mary-of-the-Woods, Indiana, is writing a history of the activities of the Indiana Sisters of Providence in China.

Michael E. Zilligan, formerly archivist of the diocese of Brownsville, Texas, has taken the position of archivist of the Catholic Archives of Texas at Austin.

Publications

American Catholicism: And Now Where? by John Deedy addresses the dilemma of the American Catholic Church in the midst of such explosive issues as contraception, Hispanics, and the Curran syndrome. 1987. Plenum Press. 309 p. ISBN 0-306-42706-0. \$18.95.

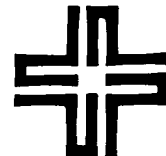
An American Holy Land: A History of the Archdiocese of Louisville (1775-1985) by Clyde F. Crews documents 200 years of life in the diocese of Louisville. An engaging and carefully researched work, it relates the story of pioneering laity and clergy in the annals of Kentucky history. Rev. Clyde Crews is a professional historian and theologian on the executive committee of the Kentucky Historical Society, and chair of the Dept. of Theology at Bellarmine College. 1987. M. Glazier. ISBN 0-89453-622-2. \$35.00.

Christ: The Living Waters. The Catholic Church in Mississippi, 1837-1987 has been published as a Special Edition of Mississippi Today, October 23, 1987, Vol. 33, No. 40. The 68 page supplement provides a wealth of information on the history of Church in Mississippi. The issue is dedicated to the people of the Diocese of Jackson on the 150th anniversary of the founding of the Catholic Church in Mississippi. Available from Mississippi Today, P.O. Box 2130, Jackson, MS 39225-2130.

Church and State in America, A Bibliographical Guide: Volume 2: The Civil War to the Present Day, edited by John F. Wilson, contains eleven chapters by various authors covering the period from the Civil War to the present time. Each chapter consists of a critical essay followed by a bibliography. Authors are current graduate students or young faculty members specializing in particular periods. 1987. Greenwood Press, 454 p. ISBN 0-313-25914-3 (v.2) \$55.00.

The Consolidation of the Roman Catholic Church in Ireland, 1860-1870, by Emmet Larkin, provides a monumental study of the Roman Catholic Church in 19th-century Ireland. Using the "Mosaic" technique, Larkin integrates varied and colored bits of evidence to create a portrait of the Church between 1860 and 1870. Quoting extensively from unpublished sources, Larkin shows that the unification of the Church resulted from the bishops' ability to institutionalize their corporate characters. University of North Carolina Press, 1987. 714 p. ISBN 0-8078-1725-2, \$49.95.

Days of Change, Years of Challenge: A Selection of the Homilies, Addresses and Talks of Cardinal Timothy Manning, compiled by Msgr. Francis J. Weber spans fifty-six years, from seminary days to full maturity in the life of Cardinal Manning. 1987. The Borromeo Guild, Los Angeles, CA. 353 p. \$16.50.



The Diocesan Journal of Michael A. Corrigan, Bishop of Newark, 1872-1880 edited by Joseph Mahoney and Peter J. Wosh is available from the New Jersey Historical Society, 230 Broadway, Newark, NJ 07104. \$35.00.

The Emerging Parish: The Notre Dame Study of Catholic Life Since Vatican II by Joseph Gremillion and Jim Castelli, "the first of its kind, this descriptive and interpretive survey reveals the past, present, and future of the 18,500 Roman Catholic parishes in the United States." Harper and Row Publishers, San Francisco, CA ISBN 0-06-061323-8. \$16.95.

Encyclopedia of the American Religious Encyclopedia, edited by Charles H. Lippy and Peter W. Williams, a three-volume reference set, traces the impact of religion on American political, social, and cultural history. Topics span many disciplines, including political science, literature, philosophy, music, architecture, and American folklore. The essays in the Encyclopedia are organized into nine sections, including Movements in American Religion; American Religious Thought and Literature; Liturgy, Worship and the Arts; and Religion and the Political and Social Orders. 3 vols. 1987. Charles Scribner's. \$225.00. ISBN 0-684-18062-6.

The Exiles of Erin, edited by Charles Fanning, brings together selections from Irish-American novels-- otherwise unavailable -- of the last century which run like a movie through the whole gamut of Irish experiences in the new country. 350 p. \$26.95. From: Irish Books and Media, 2115 Summit Ave., P.O. Box 5026, St. Paul, MN 55150-1096.

History of the Catholic Church in the Diocese of Lincoln, 1887-1987 by Sr. Loretta Gosen. 700 p. \$29.95 plus \$3.95 p/h is available from Chancery Office, Diocese of Lincoln, P.O. Box 80328, Lincoln, NE 68501.

A History of St. Christopher Catholic Parish in Speedway, Indiana, by James J. Divita, portrays the life and development of the church of the "500" and of Catholicism in Speedway and western Marion County over the last 50 years. Available from Prof. James J. Divita, Marian College, Indianapolis, IN 46222 for \$12.50 (includes p/h). 84 p. ISBN0-9618519-0-2.

The Irish in the Great Lakes: Selected Bibliography of Sociohistorical Sources, by Seamus P. Metress and Kathleen R. Annable, in Ethnic Forum 7:1, 97-109 (1987).

The Life of James Cardinal Gibbons, Archbishop of Baltimore 1834-1921 by John Tracy Ellis is a replica edition of the 1952 classic work by the dean of American Catholic historians. The author provides a new preface. The 2-volume set costs \$65.00 plus \$2.75 p/h, (Maryland residents add 5% sales tax). Available from Christian Classics, Inc., P.O. Box 30, Westminster, MD 21157.

Michael Mathis: American Liturgical Pioneer, by Robert J. Kennedy, describes in detail the life and work of Rev. Michael Mathis, CSC (1885-1960). Rev. Mathis, founder of the Notre Dame Liturgical Studies Program, radiates a powerful light in liturgical reform. Includes extensive notes and bibliography. (American Essays in Liturgy, 5.). 1987. Pastoral Press, 225 Sheridan Street, NW, Washington, DC 20011. 28 p. \$2.50. ISBN 0-912405-28-7.

Mother Angelica: Her Life Story, by Dan O'Neill, presents the biography of Mother Angelica of the Franciscan Nuns of the Most Blessed Sacrament, Our Lady of the Angels Monastery, Irondale, Alabama. Mother Angelica is widely known for her television ministry on EWTN (Eternal Word Television Network). Crossroad, 1986. 155 p. ISBN 0-8245-0742-8. \$10.95.

My Dear Sister: Correspondence and Notes of Mary Frances Clarke, BVM, edited by Laura Smith-Noggle, contains all existing personal correspondence of Mary Frances Clarke currently available in the BVM Archives. 1987. Sisters of Charity, BVM, 100 Carmel Drive, Dubuque, IA 52001. 188 p.

The New Catholics: Contemporary Catholics Tell Their Stories, edited by Don O'Neill, with a foreword by Walker Percy, consists of personal stories of converts to Catholicism who form what O'Neill calls "a new Oxford movement." Among the contributors are Jim Forest, Sheldon Vanauken, and John Michael Talbot. 1987. Crossword 187 p. ISBN 0-8245-0842-4. \$15.95.

1984 Statistical Profile of Black Catholics by John Harfman updates the 1975 statistical profile and ranks each diocese according to the number of Black Catholics. 1985. Josephite Pastoral Center, 1200 Varnum Street, NE, Washington, DC 20012. (202) 526-9270. 70 p.

Parish History Collection: A Directory of Works at the University of Notre Dame. Second ed., revised and enlarged, compiled by Carolyn Mankell Sowinski, William Kevin Cawley, and Charlotte Ames includes a total of 3973 records of parish histories held by the University of Notre Dame. The new edition incorporates more than 500 additional entries for parish histories received during 1986 and 1987. 1988. 76 p. Available from William Kevin Cawley, The Archives of the University of Notre Dame, 607 Hesburgh Library, Notre Dame, IN 46556. (219) 239-6447. \$15.00.

Politics, Power, and the Church: the Catholic Crisis and Its Challenge to American Pluralism by Lawrence Lader has been published by Macmillan. 1987. 273 p. ISBN 0-02-567210-X. \$22.95

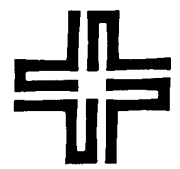
Roman Catholics in England: Studies in Social Structure Since the Second World War by Michael Hornsby-Smith focuses on the English laity of the 1970s and 1980s. The author examines the decay of the insular pre-Vatican II English Catholic subculture in the wake of the Council. Cambridge. 1987. 253 p. ISBN 0-521-30313-3. \$39.50.

Roots and Wings: Dreamers and Doers of the Christian Family Movement by Rose Marciano Lucey covers the growth of the Christian Family Movement from its founding in Chicago in 1947 through its flourishing in the late '50s and '60s to its subsequent decline. 1987. Resource Publications, Inc. 160 E. Virginia St., #290, San Jose, CA 95112. 135 p. \$7.95. ISBN 0-89390-113-X.

A Search for Wisdom and Spirit: Thomas Merton's Theology of the Self by Anne E. Carr explores Merton's courageous pursuit of self-knowledge as monk, mystic, and writer in the context of eight of Merton's major works. 1988. University of Notre Dame Press. 176 p. ISBN 0-268-01727-1. \$16.95.

Separation of Church and State: Guarantor of Religious Freedom by Robert L. Maddox considers contemporary issues such as school prayer, tax support for religious schools, the use of public property for religious events, and the politicizing of religion by evangelical and other church groups, demonstrating the importance of the separation of church and state. Crossroad. 1987. 196 p. ISBN 0-8245-045-9. \$17.95.

Without Help or Hindrance: Religious Identity in American Culture, 2d ed. by Eldon G. Ernst, celebrates religious pluralism and sets the problem of Christian identity in the context of American religious history. University Press of America. 1987. 240 p. \$12.95.



Woodstock Letters: A Historical Journal of Missionary and Educational Activities: Guide to the Microfiche Collection contains an introduction by Robert C. Carriker; bibliography of publications; index by names; and index by titles to the microfiche collection of Woodstock Letters. The microfiche collection and guide are available for \$1475.00. The Guide is available separately for \$45.00 (pap.; 196 p. 1987). ISBN 0-88692-129-S. Academic Editions, Congressional Information Service, Inc., 4520 East-West Highway, Bethesda, MD 20814-3389.

The American Catholic Parish

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Enclosed with this newsletter is an order coupon for this publication.

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Imperfect Apostles: The Commonweal and the American Catholic Laity, 1924-1976 by Martin Bredeck. 328 p. ISBN 0-8240-4087-2. \$50.00

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For God and Country: Catholic Schooling in the 1920s by Fayette Breaux Veverka. 232 p. ISBN 0-8240-4101-1. \$35.00.

The Diverse Origins of American Catholic Education: Chicago, Milwaukee, and the Nation by Timothy Walch. 272 p. ISBN 0-8240-4102-X. \$45.00.

Recent Research

Irish-American Organizations in Philadelphia

For several years I have been studying the development of Philadelphia's Irish ethnic community during the nineteenth century. At first I intended to do a Thernstromian study of social mobility within an im-



migrant population, utilizing the resources of Theodore Hershberg's Philadelphia Social History Project, but as I came to appreciate the wealth of information that could be retrieved on the memberships and activities of voluntary associations my interests began to be channeled toward the organizations and institutions that gave form and structure to Irish ethnic consciousness. My dissertation at the University of Pennsylvania considered the role of social stratification and ecological differentiation on Irish organizational activity and related, in a general way, these structural determinants to the ideological perspectives embodied in Irish ethnic consciousness as expressed by a variety of ethnic organizations and spokesmen. At present I am striving to complete a manuscript for publication based on this work, and expect to do so within the coming year. Several of the major results of this study were summarized in "The role of Irish-American Organisations in Assimilation and Community Formation," chapter 6 in P. J. Drudy, ed., The Irish in America, Irish Studies 4, (Cambridge University Press, 1985).

In 1986 I was fortunate enough to receive a postdoctoral fellowship at the Philadelphia Center for early American Studies at the University of Pennsylvania. While there I studied in detail the organizational and institutional development of Philadelphia's Catholic community in the years before the Civil War. This research has led me to rethink many of the major themes in American Catholic and social history of the nineteenth century.

Several recent studies have shown that the Roman Catholic Church in America underwent an enormous transformation during the middle decades of the nineteenth century. Philadelphia was in the vanguard of this change. There, under the aegis of Bishop Francis Patrick Kenrick and his successors, devotional activities were standardized and elaborated, episcopal controls were systematically extended over both parish clergy and laity, a massive program of institutional expansion was under-

taken, an intensive evangelical crusade was launched, and an extensive network of parish based Catholic associations was formed wherein Catholic culture could be nourished and sustained. This reformation of Philadelphia Catholicism was inspired by the example of the Tridentine reforms of the sixteenth century and, in its major contours, paralleled the "devotional revolutions" that were manifested in Ireland, England, and many areas of continental Europe during the nineteenth century. My studies have convinced me that these changes in the American Church must be understood, not simply as a response to the exigencies of life in Protestant America, but as part of a general transformation of the Western Church that developed as a reaction to the liberal, nationalistic, and secularizing tendencies associated with the "Age of Democratic Revolutions."

This perspective calls into question the generally assumed relationship between the Church and immigrant populations. The reformation of American Catholicism was well under way by the time that immigration from the rural areas of northwestern Europe peaked around 1850 and comparable reforms did not take place in Ireland and England until the second half of the century. This meant that immigrants from Catholic areas of northern Europe encountered in America a form of Roman Catholicism quite different from that to which they had been accustomed in their homelands. In a very real sense, then, immigrants in nineteenth century America had to be assimilated not only to American but also to American Catholic culture. The Church in America, therefore, did not reflect and sustain, but actively sought to modify the standards of behavior and belief that characterized peasant cultures in nineteenth century Europe.

The reformation of Philadelphia Catholicism, as Patrick Carey has so ably shown, met strong resistance from "Americanists" within the Church who objected to ecclesiastical absolutism and framed their protests in the rhetoric of American republicanism. Bishops also encountered

stubborn opposition from parish clergy who sought to maintain in America the standards of Catholic belief and behavior they and their parishioners had known in Europe, as well as ethnic nationalists such as the German congregation at Holy Trinity parish who in the 1850s forged an alliance with Know-Nothing politicians to resist attempts on the part of Bishop John Neumann to exert ecclesiastical authority over their church.

In their attempts to overcome this resistance Catholic bishops derived their primary support from the Catholic elite -- merchants, bankers, and industrialists who, through bequests, loans, and service on the boards of Catholic institutions and associations, exerted a powerful influence upon the Church. These affluent individuals exhibited a social ideology that was virtually indistinguishable from that of Protestants of their class and viewed the Church as an effective agency through which an unruly immigrant working class could be disciplined. Unlike the "Americanists," these "Bishopites" found nothing objectionable in the monarchization of the Church.

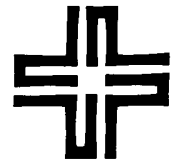
At the same time the Bishops derived considerable support from members of the emerging Catholic middle class. Catholic associations and organizations were overwhelmingly staffed and led by men and women from the middle range of society -- small proprietors, professionals, and white collar and skilled workers. This broad middle class, which was largely built upon the provision of goods and services to the ever-swelling immigrant population hovered precariously on the ragged edge of respectability and was subject to profound and countervailing pressures. On the one hand the economic position of the Catholic middle class was dependent upon the custom of Catholic immigrants, but at the same time the social aspirations of upwardly mobile Catholics were threatened by the disreputable behavior of the immigrant working class. The tensions inherent in this position could only be resolved if the immigrant worker

could be induced to conform to respectable standards of behavior.

Catholic organizations and associations in antebellum Philadelphia therefore adhered strictly to the "cult of respectability" and were characterized by ideological perspectives commonly associated with Protestant evangelism. Catholics supported a wide range of educational, self-help and temperance organizations that were directly analogous to those promoted by Protestant churches and, in terms of the social ideologies they promoted, Catholic associations were practically indistinguishable from their Protestant counterparts. From pulpits and in schools, in temperance meetings and evangelical revivals, Catholic spokesmen and women promulgated the ideals of individual self improvement through self control and a patriotic submission to civil authority. In short, in the years after 1840 Philadelphia Catholicism, in its public manifestations, acquired a distinctly "Whiggish" tone.

The essential agreement on a wide range of social and cultural perspectives that I have found among the middle-class and elite Protestants and Catholics who controlled and staffed the institutions and associations that gave form to Philadelphia's religious communities in the nineteenth century has led me to reconsider the origins and character of the nativist conflicts that disrupted Philadelphia and other American cities in the middle decades of the nineteenth century. I have concluded that the essential differences between active participants in Protestant and Catholic associations and institutions in mid-nineteenth century Philadelphia derived not from divergent cultural perspectives nor social attitudes, but from a profound conflict in political ideologies.

Not only did affluent Protestants and Catholics agree on important social and cultural issues, but this agreement was reflected in continuing cooperation and friendly relations across religious boundaries. However, the political principles



that informed the restoration Church were profoundly reactionary and stood in absolute contradistinction to the liberal and nationalistic doctrines of Jacksonian democracy. This institutionally based political imperative underlay the swelling controversies between Catholics and American nativist.

Throughout the three decades preceding the Civil War Philadelphia's bishops worked assiduously to crush any democratic tendencies within local congregations. This systematic extension of episcopal authority, well publicized in the local press, together with the Romanization of the Church throughout western culture, lent credence to charges that Roman Catholicism represented an international conspiracy that threatened republican institutions. At the same time, as a response to widespread apostasy within the immigrant population, the Church in Philadelphia launched an aggressively confrontational evangelical crusade that proved to be highly successful in attracting not only nominal Catholics, but former Protestants.

The successes of Catholic evangelism and the institutional expansion of the Church produced an almost hysterical response among Protestant evangelists. However these clerical concerns did not generate a broad public response until they were linked specifically to issues of political ideology. This occurred in the early 1840s when episcopal authorities in New York and Philadelphia challenged the Protestant bias of the newly created public school systems. In attacking the public schools Catholic bishops were not only challenging the institutions that perhaps most clearly expressed the liberal democratic ideologies of the age, but they also threatened to project their absolutist principles into the political arena.

The public school controversy made the Church's political ideology and internal government a matter of public concern. It legitimated the charges that had for years been expressed by evangelical Protestant clergy, and provoked for the first time a broad public response. Within

a matter of weeks nativism, which had until then been of little political consequence, became an important force uniting evangelicals and conservatives, Whigs and Democrats, workers and members of the bourgeoisie against a perceived threat to republican institutions. This sudden upsurge was not an irrational eruption of psychic forces lodged deep in the American character, nor was it merely a epiphenomenal manifestation of deep cultural or social cleavages. It was exactly what it purported to be -- a confrontation between diametrically opposed political ideologies.

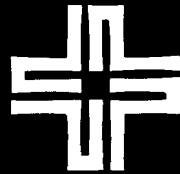
In the next few years I will be publishing a series of articles elaborating and substantiating the positions sketched out above. The first of these articles, titled "The Reformation of Philadelphia Catholicism" will appear in the Spring, 1988 issue of the Pennsylvania Magazine of History and Biography. At the same time I will be extending my investigations of the implications of these perspectives into new areas. One problem that particularly interests me is Bruce Laurie's observation that many of the leaders and members of radical workingmen's associations in the 1820s are found among the ranks of nativists in the 1840s. He sees this as evidence of a major reorientation in working class values attendant upon the emergence of Protestant evangelism. I, however, have been struck by the fact that charges leveled by freethinkers against Protestant evangelists in the 1820s and 30s closely match the nativist critique of Roman Catholicism in the 1840s. It seems to me that working class radicals who moved into the nativist movement did so because by the 1840s Catholic absolutism had emerged as a more palpable and plausible threat to their egalitarian ideals than the Protestant clerics against whom they had formerly raged. It is therefore possible, by focusing upon political ideologies to appreciate continuities between expressions of radical and nativist sentiment that have thus far been overlooked.

All of this raises broader issues such as the extent to which political

controversy can be seen as evidence of diverging class cultures and the relationship between forms of social and political organization. However, consideration of these themes lies in the future. For now I hope only to generate discussions and critiques that will help me to clarify my thinking on the issues at hand.

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