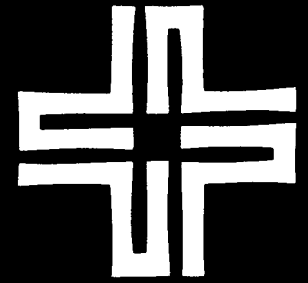


# American Catholic Studies Newsletter



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

Volume 14, Number 1  
Fall 1987

## Catholic Historians Spring Meeting

The spring meeting of the American Catholic Historical Association will be held on March 25-26, 1988 at St. Mary's College in Moraga, California, to commemorate the institution's 125th anniversary. Those interested in presenting papers on aspects of Catholic history should send a one-page prospectus before December 1, 1987 to Brother Ronald Isetti, FSC, Box 412, St. Mary's College, Moraga, California 94575.

## Centennial of American Society of Church History

As it celebrates its Centennial Year in 1988, the American Society of Church History will focus on the work and continuing significance of its founder, Philip Schaff (1819-1893), for in his long career he dealt with many topics which have continued to be of concern to students of religious history. In preparation for the anniversary, George H. Shriver has written a brief, informative biography, Philip Schaff: Christian Scholar and Ecumenical Prophet, which was published by Mercer University Press in 1987. At the Society's spring meeting at Lancaster Theological Seminary, Pennsylvania, April 14 to 16, 1988, there will be considerable attention to his career, and a centennial volume, edited by Henry Warner Bowden, A Century of Church History: The Legacy of Philip Schaff, to be published by Southern Illinois University Press, will be presented.

## Balch Institute Press and Prize

The Balch Institute for Ethnic Studies announces the establishment of its own press and also a prize for the best book-length manuscript submitted each year. The Institute is soliciting manuscripts for publication in three areas: scholarly monographs on any aspect of immigration or ethnicity in America; general histories of each and every ethnic group in the United States; and collections of essays presented at scholarly conferences on the subject of immigration and ethnicity. All suitable manuscripts will be evaluated by an editorial board and outside readers and, if accepted, will be published in conjunction with Associated University Presses of Cranbrook, New Jersey. A \$1,000 prize will be awarded for the best book published each year. Inquiries should be addressed to M. Mark Stolarik, Director, The Balch Institute Press, 18 South 7th Street, Philadelphia, PA 19106.

## New York Area Religious Archives Program

The July 1987 issue of the Catholic Archives Newsletter reports that the Archivists in Religious Institutions (ARI), an ecumenical archival organization based in New York, New Jersey, and Connecticut and largely composed of Catholic women religious archivists, received funds from the National Historic Publications and Records Commission (NHPRC) to fund an innovative, pilot two-year project called the Religious Archives Technical Assistance Project. This project is aimed at improving professional skills and archival programs at religious archives

in the tri-state area through a coordinated program of technical assistance. Activities include workshops in planning and evaluation, institutional self-evaluation studies, on-site consultation, and the implementation of cooperative training, buying, and service programs. The project is made possible by NHPRC and several religious archives, especially the American Bible Society where the project will be headquartered. Elizabeth Yakel has resigned as archivist of the archdiocese of Detroit to become the project's director.

### **Baltimore Archivist Retires**

Sister M. Felicitas Powers, RSM, retired this fall as assistant chancellor and archivist of the archdiocese of Baltimore. After years of distinguished service at the country's premier diocesan archives, Sister Felicitas is widely appreciated among archivists and church historians as an advocate of historical and archival interests in Catholic circles. Her varied services included conducting workshops on religious archives in the United States and abroad, assisting the organization of the centennial observance of the Third Plenary Council of Baltimore, and serving as associate editor of the U.S. Catholic Historian. Her colleagues and friends will be happy to learn that she will continue her association with Catholic history as historian of the diocese of Savannah, of which she is a native.

### **Catholic Archivists Elect Officers**

The current president of the Association of Catholic Diocesan Archivists is Rev. Harry Culkin of the diocese of Brooklyn. Newly elected officers are: Rev. Edmund Hussey of Cincinnati, vice-president and president-elect; and Sr. Catherine Louise LaCoste, CSJ, of San Diego, secretary-treasurer. David Gray of Bismarck and Elizabeth Yakel of Detroit were elected to the Executive Board, joining members, Sr. Catherine Markey, James M. O'Toole, and Rev. Leonard P. Blair.

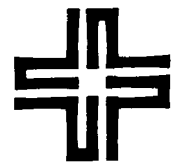
### **Georgetown University Collections**

The January 17, 1987 issue of the Tablet reports on the growing collections of 20th-century Catholic literary material, American and British, held in the archival collections of Georgetown University. The collections included: the papers of Douglas Woodruff, Tablet editor from 1936 to 1967, Barbara Ward (Lady Jackson), and Sir Arnold Lunn. It contains major holdings of Hilaire Belloc, G.K. Chesterton, Eric Gill, David Jones, and Evelyn Waugh. The papers of Graham Greene have been acquired in recent years including 139 letters from Evelyn Waugh as well as drafts, manuscripts, diaries, journals, and clippings.

### **U.S. Catholic Historian Publishes Issue on American Fiction and Catholic Culture**

The spring/summer 1987 issue of the U.S. Catholic Historian places before its readers a fresh perspective on things Catholic and literary with reflections by Walker Percy, J.F. Powers, Andrew M. Greeley, and Eugene Kennedy. Articles on the Catholic literary imagination include: "Church and Theatre" by John M. Berry and Frances Panchok; "Mirrors and Teachers: A Study of Catholic Periodical Fiction between 1830 and 1950" by Joseph M. McShane, S.J.; "With All Those Nuns Watching You: Popular Literature and the Culture of Catholic Schooling, 1900-1970" by F. Michael Perko, S.J.; "From Self-Congratulation to Self-Criticism: Main Currents in American Catholic Fiction, 1900-1960" by Arnold J. Sparr; and "The Demise of Father O'Malley: Reflections on Recent American Catholic Fiction" by Anita Gandolfo.

The U.S. Catholic Historian is published by the U.S. Catholic Historical Society. To receive a copy of the issue on "American Fiction and Catholic Culture," send \$8.00 plus \$1.00 postage and handling to Fulfillment Center, U.S. Catholic Historical Society, 3 Downing Drive, East Brunswick, New Jersey 08816.



## **Council of Societies for the Study of Religion *Bulletin***

The Bulletin of the Council of Societies for the Study of Religion will resume publication in January 1988. The "new" Bulletin will be published four times a year with the remaining issues appearing in March, May, and November. Its purpose is to serve as a clearinghouse for information of specific interest to the constituent societies of the Council and of general interest to anyone engaged in the academic study of religion. The initial circulation will be approximately 7,000 copies. The editors seek information on the availability of grants, fellowships, scholarships, and special awards that would be of interest to Council members and others pursuing religious studies. Please send any information from your institution that might facilitate the academic study of religion to the following address: Richard P. Busse, Department of Theology, Valparaiso University, Valparaiso, IN 46383.

## **Religion and the Independent Sector in American Culture**

The Center for American Studies and the Department of Religious Studies at Indiana University-Purdue University at Indianapolis have been awarded a major grant from the Lilly Endowment, Inc. to engage in research on religion and its relationship to the independent sector (voluntary sector, non-profit sector, not-for-profit sector, third sector) in American culture. This project will build upon the work of an earlier project, "Re-Visioning America: Religion and the Life of the Nation," sponsored by the previously mentioned university units. This new award will support research and publication activities on the specific theme of religion and its relationship to the independent sector from September 1, 1987, through August 31, 1990. For further information about this project, please contact: Anne Fraker, Project Administrator, Cavanaugh Hall 301C, 425 Agnes St., Indiana University-Purdue University at Indianapolis, Indianapolis, IN 46202.

## **CUSHWA CENTER ACTIVITIES**

### **Colloquium on the History of Women Religious**

The Cushwa Center hosted a Colloquium on the History of Women Religious on October 2, 1987 at the University of Notre Dame. Thirty-two invited panelists and participants attended. The colloquium aimed to bring together historians of women's religious communities and recognized authorities in women's history and religious history so that they could discuss the writing of the history of American Catholic women religious. The two historians who addressed the group were Professor Kathryn Kish Sklar, University of California-Los Angeles, and Professor Margaret Susan Thompson, Syracuse University. Other panelists included: Sr. Karen Kennelly, CSJ, Rev. James Hennesey, SJ, Professor Jay P. Dolan, and Professor Philip Gleason. The colloquium was made possible by a grant from the Lilly Endowment, Inc.

To continue the discussion on the history of women religious, the group decided to launch a newsletter as the first step in the organization of a group of people interested in the history of women religious in the U.S. Anyone interested in receiving the newsletter should contact Sister Karen Kennelly, CSJ, at 1884 Randolph Ave., St. Paul, MN 55105. In addition, historians with work in progress pertaining to the history of women religious are asked to forward to Karen Kennelly a brief summary of their research so this information can be included in the first newsletter.

### **Research Fellowship Program**

The Cushwa Center at the University of Notre Dame is inaugurating a research fellowship program. The 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. 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 1988-89 academic year is January 15, 1988.

### **American Catholic Studies Seminar**

The seminar met once during the fall semester of 1987 at Notre Dame. On October 1, Professor Robert Moats Miller of the University of North Carolina at Chapel Hill presented a paper on "Catholic-Protestant Tensions in Post-World War II America: The Experience of Methodist Bishop G. Bromley Oxnam." For a copy of the paper send \$8.00 (this includes postage and handling) to the Charles and Margaret Hall Cushwa Center for the Study of American Catholicism, 614 Hesburgh Library, University of Notre Dame, Notre Dame, IN 46556.

### **Hibernian Lecture**

On October 8, 1987 the annual Hibernian Lecture was held at the University of Notre Dame. James Carroll, author of Mortal Friends, Prince of Peace, and Supply of Heroes, lectured on "Through the Green Fog: What Irish-Americans See When They Look Back at Ireland." This annual lecture was made possible by a grant from the Ancient Order of Hibernians and the Ladies Auxiliary of the Ancient Order of Hibernians.

### **Research Travel Grants**

To assist scholars who wish to use the University of Notre Dame's library and archives of Catholic Americana, the Cushwa Center annually awards Research Travel Grants. Anyone interested in applying for a grant for 1988 should write for application forms to Director, Cushwa Center, 614 Hesburgh Library, Notre Dame, IN 46556. Application materials must be post-marked no later than December 15, 1987.

### **Hibernian Research Award**

Funded by an endowment from the Ancient Order of Hibernians and the Ladies Auxiliary of the Ancient Order of Hibernians, the purpose of the award is to further research in the area of Irish-American studies. Two awards of \$2,000 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 1988 Hibernian Research Award must be made before December 15, 1987. Requests for application forms should be addressed to Director, Cushwa Center, 614 Hesburgh Library, University of Notre Dame, Notre Dame, IN 46556.

### **Cushwa Graduate Fellow**

Susan Jan White, recipient of the Cushwa Graduate Fellowship for 1985-1986, successfully defended her dissertation in Notre Dame's Department of Theology in 1987. Dr. White wrote on "The Liturgical Arts Society (1927-1972): Art and Architecture in the Agenda of the American Roman Catholic Liturgical Renewal" under the direction of Rev. Thomas F. O'Meara, OP.

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### **Publications**

American Catholic Experience: A History from Colonial Times to the Present by Jay P. Dolan is now available in paperback. Doubleday, 1987. 504 p. ISBN 0-385-15207-8 (pbk.). \$12.95.



American Catholic Religious Thought: The Shaping of a Theological and Social Tradition, edited by Patrick W. Carey, contains an introduction to American Catholic religious thought and an anthology of writings from John England to John Courtney Murray. Paulist Press. 302 p. ISBN 0-8091-2884-5 (paper) \$10.95.

American Mainline Religion: Its Changing Shape and Future by Wade Clark Roof and William McKinney surveys Protestant, Catholic and Jewish communities, examining the social, cultural, and demographic forces which will reshape American religion in the future. Rutgers University Press. 1987. 279 p. ISBN 0-8135-1215-8. \$27.00.

An Academic Profile of Catholic Seminaries: Preliminary Survey, by Bernard J. Rosinski, SCJ addresses the academic qualifications, among other factors, of today's seminarians. Available from National Catholic Educational Association, 1077 30th Street, NW, Suite 100, Washington, DC. 1987. National Catholic Educational Association. 79 p.

Australian Catholics: The Contribution of Catholics to the Development of Australian Society by Edmund Campion explores the changing world of Australian Catholics and their contribution to national life. Based on religious magazines and pamphlets, it focuses on the everyday lives of lay men and women. New York, Viking Penguin, Inc. 280 p. ISBN 0-670-81695-7.

Caesar's Coin: Religion and Politics in America, by Richard P. McBrien focuses attention on the American experience, examining first the political side, with emphasis on constitutional and extra-constitutional notions of establishment, free exercise, separation, and pluralism. McBrien also probes the religious side, with emphasis on the Protestant experience in America, the place of Jews, and the content and development of Catholic Theology and doctrine concerning religious liberty, church and state, and church and society. With copious notes, the book is intended primarily for "intelligent nonspecialists." Macmillan, 1987. 294 p. ISBN 0-02-919720-1.

The California Missions: Bibliography compiled by Msgr. Francis J. Weber updates his Select Bibliography: The California Missions 1765-1972, published in 1972. Arranged alphabetically by author, each entry contains a short description of the most prominent books and pamphlets on the missions and their history. Includes three appendices: an essay entitled "The Books of the California Missions;" "Reflections on Serrana Literature;" and "Volumes in the Series on the California Missions." 1987. 161 p. Archival Center, 15151 San Fernando Mission Blvd., Mission Hills, CA 91345. \$20.00.

Care With Prayer, by Sister Ann Thomazine Sampson, CSJ, is the centennial history of St. Mary's Hospital, Minneapolis. 120 p. Available from Heritage Room, St. Mary's Hospital, 2414 South Seventh Street, Minneapolis, MN 55454. \$14.95 hardbound plus \$3.00 p/h.

The Catholic Church in Tennessee: The Sesquicentennial Story by Thomas Stritch provides a fitting tribute for a year-long Sesquicentennial celebration marking the 15th Anniversary of the Diocese of Nashville on July 28, 1987. Available from St. Mary's Bookstore, 1909 West End Ave., Nashville, TN 37203. \$12.50 plus \$2.00 p/h.

Documents of American Catholic History, Volume 3: 1966-1986, edited by John Tracy Ellis continues the work of the previous two volumes (vol. 1. 1493-1865; vol. 2, 1866-1966). This new work adds 16 documents (nos. 170-185) issued from 1966-1986. Includes James W. Malone, "Religion and Politics, October 14, 1984" and "Economic Justice for All. Pastoral Letter on Catholic Social Teaching and the U.S. Economy," November 18, 1986. 1987. Michael Glazier. 1175 p.

European Immigrants and the Catholic Church in Connecticut, 1870-1920 by Dolores Ann Liptak addresses the question: How does a predominantly Irish-American Church in Connecticut accommodate the massive immigration of southern and eastern European Catholics from 1880 to 1920? Center for Migration Studies, 209 Flagg Place, Staten Island, NY 10304. ISBN 0-913256-79-X (hard) \$17.50. ISBN 0-913256-80-3 (paper) \$12.95.

Higher Education for Catholic Women: An Historical Anthology, by Mary J. Oates, is a collection of articles, reports, and essays on the evolution of Catholic higher education for women and reflects persisting differences in philosophies, faculties, curricula, student bodies, and social environments within the numerous women's colleges founded after 1900. Garland Publishing, 1987. 544 p. ISBN 0-8240-6846-7. \$80.

The History of the Catholic Schools of West Tennessee by William Harley McGraw (Brother Joel William, FSC) provides a contemporary history of all Catholic schools, primary, secondary, and collegiate, which have existed in the Diocese of Memphis. Master of Education Thesis. Memphis State University. May, 1987. 204 p.

In Search of Your British & Irish Roots: A Complete Guide To Tracing Your English, Welsh, Scottish, & Irish Ancestors by Angus Baxter includes chapters on starting the family tree; the Mormon records; Jewish records; Wills (England and Wales) and preparing a family history. 1986, c1982. Genealogical Publishing Co., Baltimore. 304 p. ISBN 0-8063-1127-4. \$12.95.

Keeping the Faith: American Catholicism Past and Present by Philip Gleason presents a series of essays on American Catholicism and the dramatic changes which took place in the American Church during the 1960s. Gleason demonstrates "how a deeper understanding of the past liberates us from its grip, and not only illuminates the present but also enables us to deal with it." Gleason addresses many aspects of the American Catholic experience, including ethnicity, assimilation, Neoscholasticism, the Americanist controversy, and Catholic schools. 1987. University of Notre Dame Press, 320 p. ISBN 0-268-01227-X. \$24.95 cloth.

Martin Murphy, Jr., California Pioneer, 1844-1884, by Sister Gabrielle Sullivan, SND de N, chronicles the life of Martin Murphy, Jr., an immigrant from Ireland in the early 19th century who became a prominent business man and philanthropist of Santa Clara Valley in the second half of the century. Murphy's life and character are traced from his home in County Wexford, Ireland, to Canada, Missouri, and California. 1974. 76 p. Stockton, CA; Pacific Center for Western Histori-

cal Studies, University of the Pacific. Series: Pacific Center for Western Historical Studies. Monograph: no. 4.

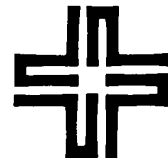
Mother M. Patricia Joseph Waldron: Founder of the Philadelphia Sisters of Mercy, 1861-1916, by Sister M. Henrietta Connelly, RSM, originally a thesis written in the early 1950s, has been published in 1986. This work draws on personal memoirs, letters, anecdotes, and annals, tracing the origins of the Philadelphia Sisters of Mercy from the time of Mother Mary Catherine McAuley (Dublin, 1831) through the life of their foundress, Mother M. Patricia Joseph Waldron (1834-1916) and her successors. 1986. Devon, PA: Cooke Publishing Co. 96 p.

Once Upon a Catholic: Prominent Catholics and Ex-Catholics Discuss the Influence of the Church on Their Lives and Work by Peter Occhiogrosso draws on interviews with twenty-six prominent practicing and lapsed Catholics who reveal how the Roman Catholic experience has shaped their lives. Joan Chittister, OSB, Martin Scorsese, Bob Guccione, and the Callahans are among the interviewees. 1987. Houghton Mifflin. 371 p. \$18.95. ISBN 0-395-42111-X.

Opening the Scrolls: Essays in Catholic History in Honour of Godfrey Anstruther, edited by Dom Aidan Bellenger, consists of articles by fourteen scholars on biographical subjects of British Catholic history from the renaissance to the twentieth century. Published by Downside Abbey, Stratton on the Fosse, Bath, BA3 4RH, England. \$15.00.

Patrick Cardinal O'Boyle As His Friends Know Him collected and edited by William S. Abell, presents in six chapters a slim biography of Cardinal O'Boyle's career, his principles and policies, his administrative practices, and his warm personality. 1986. 53 p. Carroll Publishing Co., PO Box 4464, Washington, DC 20017.

Press Matters: A Video History of the Catholic Press in America, produced and directed by George Torok in collaboration with Msgr. John Tracy Ellis and Alden Brown as historical consultants, presents a number of interviewees discussing the history of the Catholic Press in America. 1986. Sparkill, New York: Hallel Communications. 1 cas-



sette. (30 min.) \$23.00 VHS; \$33.00 Betamax. Available from Catholic Press Association of the United States and Canada, 119 North Park Avenue, Rockville Centre, NY 11570. (516)766-3400.

Religion and Society in the American West: Historical Essays, edited by David Alvarez and Carl Guarneri, consists of twenty scholarly essays that virtually open up the field of religion in the American West (with the exception of Spanish missions and Mormons). University Press of America. 1987. 508 p. Hard cover ISBN 0-8191-6431-3 \$36.50. Paper ISBN 0-8191-6432-1 \$23.75.

Seed/Harvest: A History of the Archdiocese of Dubuque, edited by Mary Kevin Gallagher, BVM, is the sesquicentennial history of the archdiocese and consists of essays by Thomas Auge, Jane Coogan, BVM, David Salvaterra, William E. Wilkie, Judy Gavin Reilly, and Thomas J. Ralph, available from Archdiocese of Dubuque Press, 1229 Mt. Loretta Ave., Dubuque, Iowa 52001. 181 p.

A Time to Laugh--A Time to Cry, by Brother H. Lewis Twohig, FSC, is the third volume in the series of the same title and contains poems on the humor and pathos of the Irish people. \$3.50 per copy includes p/h; discounts available for multiple copies. Make checks payable to Christian Brothers, and send to: Bro. H. Lewis Twohig, FSC, Cretin High School, 495 S. Hamline Avenue, St. Paul, MN 55116.

True Daughters: Monastic Identity and American Benedictine Women's History, by Judith Sutera, OSB, addresses the problems of American Benedictine women from the 1850s to the 1950s in balancing an ancient heritage with their contemporary situation. Available from the author, Mt. St. Scholastica, Atchison, KS 66002. \$8.50 per copy includes p/h.

## Personal Notices

Sr. Celestine Anderson, SSJ, has been appointed archivist of the diocese of Wheeling-Charleston, succeeding Sr. Margaret Brennan, SSJ.

Sr. Catherine Ann Curry, PBVM, Graduate Theological Union, Berkeley, has successfully defended her dissertation

on public and Catholic schools in San Francisco from 1851 to 1906.

Rev. Timothy Dolan has joined the staff of the Apostolic Nunciature in Washington.

Sr. Angelyn Dries, OSF, doctoral student, Graduate Theological Union, Berkeley, is researching a dissertation topic on the mission impulse of the Catholic Church in the United States from the founding of the Bureau of Catholic Indian Missions through the founding of the Catholic Foreign Mission Society.

Prof. Dr. Reinhard R. Doerries, formerly of the Department of History, University of Hamburg, has accepted a new chair of British and American Studies at the University of Kassel. He was also recently elected president of the German Association for American Studies.

Bro. William Dunn, CSC, St. Edward's University, Austin, Texas, received the first annual Carlos Eduardo Castaneda Award from the Texas Catholic Historical Society at its annual meeting in Galveston on March 6, 1987. Bro. Dunn recently authored St. Edward's University: A Centennial History.

Mary Grant became full-time archivist of the Archdiocese of Portland, Oregon in July 1987. She is working on formation of an Oregon Catholic Historical Society and affinity group, Friends of the Archives. She is planning a visit to All Hallows Seminary, Dublin, to research the background of priests and seminarians who came to Oregon.

Sr. Sheila Hackett, OP, received the annual Paul Foik Award from the Texas Catholic Historical Society at its annual meeting in Galveston on March 6, 1987. The recipient is the author of The Dominican Women of Texas: From Ohio to Galveston and Beyond.

Rev. James Hennesey, SJ, after ten years of teaching in the theology department of Boston College, has taken up a new assignment as rector of the Jesuit community at Canisius College, Buffalo, New York.

Alan Kraut, Department of History, American University, Washington, DC, is writing a biographical study of Father

Thomas Judge and seeks assistance from all who may have information about his life and activities, especially location of manuscript repositories with Judge material. Dr. Kraut's address is 6013 Sonoma Road, Bethesda, MD 20817.

Elizabeth W. McGahan, Humanities and Languages Division, University of New Brunswick, is researching the history of the Sisters of Charity of the Immaculate Conception of St. John, New Brunswick and selected aspects of the diocese of St. John.

Rev. Edward F. McSweeney, archivist of the diocese of Pittsburgh, has completed a preliminary inventory of the Pittsburgh diocesan archives. The collection has been organized into thirteen record groups. With the assistance of graduate interns, future refinements are planned.

Dr. Timothy Meagher, formerly archivist of the archdiocese of Boston, has taken a position in the Museums Program of the National Endowment for the Humanities.

Sr. Judith Metz, SC, and Virginia Wiltse, are planning to print a set of biographical pamphlets to commemorate this year's bicentennial of the birth of Mother Margaret George, SC, an early companion of St. Elizabeth Seton and the first superior of the independent Cincinnati Sisters of Charity. The pamphlets will be completed by the fall of 1987.

Timothy Walch, 10113 Blue Coat Drive, Fairfax, VA 22030, National Archives, is editing a series of dissertations and collections of previously published articles for Garland Publishing Co. The series will appear under the title "The Legacy of American Catholicism" in late 1988 or early 1989. He is interested in hearing from scholars with manuscripts suitable for publication.

## Recent Research

John R. Slattery (1851-1926), Missionary and Modernist: The State of My Current Research Project

### I. Nature and Significance of the Project

Slattery's primary claim to historical significance lies in the fact that for the last quarter of the nineteenth

century he was the premier Catholic evangelist among the recently emancipated southern blacks. He was one of the first American Catholics to speak and work for the ordination of black men to the Catholic priesthood.<sup>1</sup> His own experiences on the missions and his observations of the success of African Baptist and Methodist clergy convinced him that the Catholic mission to the unchurched blacks would never succeed unless it involved indigenous black leadership. When it became clear that a "native" black Catholic clergy would be longer in coming than he had initially expected, he developed innovative plans for the role of black catechists in local church communities.<sup>2</sup> In his capacity as the first Superior General of the American Josephites from 1892 until 1903, he helped to institutionalize Catholic efforts to evangelize and serve in the black community. This contribution lives on in the work of the contemporary Josephites. As chief Catholic spokes-person on the "Negro question" in his day, he wrote on it regularly in such journals as the Catholic World, the Independent, and the American Ecclesiastical Review. These articles sought to gain publicity and support for the Josephite apostolate. In the process, however, Slattery had to explain to his readers what the missionaries were doing and why. In dialogue with contemporary secular and religious writers, he developed a consistent body of ideas on the so-called "Negro question," his vision for the evangelization of American blacks.<sup>3</sup> In spite of his pioneering role, Slattery's contribution to black Catholic history has been acknowledged only recently. This neglect was the direct result of his secondary claim to historical significance. He was one of a handful of Catholic modernists in the U.S.

Slattery was, by his own admission, an unusual missionary. In the midst of heavy administrative and financial responsibilities, he managed through personal reading and correspondence to carry on an active intellectual life. Though not a thinker of the first rank, Slattery was on to some important questions. They had to do with the compatibility of Catholicism's claims with the political, scientific and historical claims of modernity. As founding rector and sometime professor at the Josephite seminary, he tried to





steer the traditional scholastic course in theology in the direction of contemporary historical and biblical studies as represented by Adolph von Harnack and Alfred Loisy. Slattery read widely and was fluent in both French and German. His reading led him to the root question about the continuity of faith experience within its changing historical forms. He struggled with this question for a number of years around the turn of the century but never reached a compelling resolution. He found the approaches of Newman, Harnack and Loisy all wanting. In the fall of 1906, Slattery used the pages of the Independent to renounce his priesthood and his faith. But he did not go quietly. For the next few years, he published various polemical pieces against the church. Slattery's departure left the Josephites in a precarious position, from which they could hardly have been expected to promote the memory of a self-proclaimed apostate, an embarrassing anti-Catholic polemicist from a wealthy New York family, and a modernist by most definitions (though he never referred to himself as one).<sup>4</sup>

Through the efforts of Peter Hogan, S.S.J., an historian and the current Josephite archivist, Slattery's place in the institutional history of the Josephites and in black Catholic history has been restored. There is now a need for a broader study. As presently conceived, my study takes the record of his work as a Josephite missionary, as well as his thought on the "Negro question" and questions related to modernism and places them in a twofold context: 1) that of American Catholic life and thought during the period, and 2) that of the larger social, political and intellectual world of the U.S. in the Gilded Age. In terms of both the social question (Slattery as missionary) and the scientific question (Slattery as modernist), his life and thought offer an enriching perspective on the response to modernity in both previously mentioned contexts. Because of Slattery's close association with the liberal or Americanist party of the period, the study will also illuminate the question of the continuity between Americanism and modernism.<sup>5</sup>

## II. Method

This study will begin by positioning

Slattery in the social and economic setting of the New York Irish community from which he came and proceed to an analysis of his thought in the context of the narrative of his life as a missionary.<sup>6</sup> It will work toward a happy blend of institutional, social and intellectual perspectives. From an institutional point of view, it will be concerned with questions related to Slattery's ecclesiastical career: How many missions and other institutions did the Josephites have under Slattery? How many blacks did they actually convert? How did this work fit in with what was going on in the church at large and how was it perceived there? What were the nature and sources of Slattery's missionary strategies? From a social point of view, it will treat questions such as the following: What would attract a wealthy young law student to the Negro missions? Who were the blacks whom Slattery and the Josephites evangelized? How did Catholic efforts at evangelizing the southern blacks compare with Protestant missionary efforts there in both strategy and outcome? What is the social significance of this missionary phenomenon as a whole? How were these missionary efforts received in the wider society? From an intellectual point of view, the study will consider: How did Slattery's thought on the "Negro question" develop? Where does his vision for the evangelization of American blacks fit into the Catholic social thought of his day? What does he contribute to and how is he influenced by the wider discussion of the social question in the late nineteenth-century U.S.? What is the relationship, if any, between Slattery's life as a missionary and his pursuit of the question about religious truth in history? Which authors influence him on this question? How does his thinking on the scientific question develop? Is his final position tenable in the intellectual climates of the twofold context?

As a theologian, I am most intrigued by Slattery's contribution to American Catholic thought. But because I am by training and deep conviction an historical theologian (can there really be any other kind?), I assume that one's religious thought is intimately related to one's religious life and is best interpreted faithfully when placed in its concrete historical setting. To know what Slattery thought

at a given time, therefore, is not enough. The inquirer must also be concerned with what he was doing at the time, and with how his acting and thinking participated in the wider activities and conversations of the Catholic community and the culture of the day. How one might interpret human thinking in this way without falling into historical relativism was precisely Slattery's intellectual preoccupation. It is also my own. In this study, therefore, matter and method will mutually enrich and condition one another.

As a participant in as well as a student of American Catholic life and thought, I cannot pretend to approach this study with anything like, "spectator neutrality." I have deep sympathy for Slattery's concerns about evangelization and social justice among those he called the "poor and oppressed," as well as for his questions about the impact of modern political liberties and the science they make possible on the nature of theological inquiry in the Catholic Church. In fact, I think these questions are related. The most rhetorically persuasive arguments against historical relativism as a theoretical position are ethical ones addressed to us in our neutrality by mice who have elephants standing on their tails. The fact that Slattery lost his faith troubles and even grieves me. (Yes, I pray for him.) I therefore share James Hennessey's view of him as "a tragic casualty of the church's ongoing crises" at the turn of the century.<sup>7</sup> In a religious climate other than the one which characterized the period of "Romanization" in the U.S. after the twin censures of 1899 and 1907, and in the midst of a supporting community of inquiring believers, Slattery's project might have been brought to a different conclusion.

### III. Sources

1) The most significant source for a study of Slattery's life and thought remains the Slattery Papers at the Josephite Archives in Baltimore. This collection, which includes thirty boxes of correspondence and other documents, covers the period during which Slattery worked as a Josephite missionary, from the end of reconstruction to the turn of the century.

2) The Biographie de J.R. Slattery in

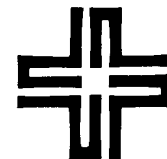
the Papiers Houtin at the Bibliotheque Nationale in Paris is a 400 page French manuscript. Despite its title, internal evidence strongly indicates that it is an autobiography. The exact process of its composition and how it came to be in the Papiers Houtin are matters of speculation.<sup>8</sup> The manuscript appears to have been completed around 1912 so it belongs to the period of Slattery's anti-Catholic polemics. Its assertions and perspectives are best checked against earlier evidence in correspondence, etc. Nevertheless, this is an extremely valuable source which provides information on Slattery's life before and after his tenure as a Josephite, as well as a unique perspective on church affairs and such figures as James Gibbons, John Ireland, Denis O'Connell and John Lancaster Spalding. I learned of the existence of this manuscript through the kindness of Professor Emile Poulat of Paris. As far as I know, I am the first American scholar to have used it.

3) Essential for reconstructing Slattery's thought on the Negro question and on the relationship between Catholicism and modernity are his various journal articles, addresses and sermons of which I have found nearly fifty to date.

4) Slattery and Denis O'Connell were close friends. O'Connell's papers at Richmond (on microfilm at Notre Dame and Catholic University) contain Slattery's letters to O'Connell during the crucial period surrounding the appearance of *Testem Benevolentiae* in 1899. O'Connell's letters to Slattery are not in the Slattery Papers at Baltimore.

5) Slattery was a compulsive writer, a diarist and somewhat vain. It is hard to believe, therefore, that there are not other deposits of Slattery material out there somewhere. So far my efforts to locate them have been unsuccessful. The last fourteen years of Slattery's life are a virtual blank. The present state of the sources makes a full critical biography impossible, but lends itself quite well to a critical, contextual study of Slattery's contribution to American Catholic life and thought.

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Mount Saint Mary's College



## NOTES

1. Stephen J. Ochs, "Deferred Mission: The Josephites and the Struggle for Black Catholic Priests," (Unpublished Ph.D. Dissertation, History, University of Maryland, 1985), Chapters I & II.

2. Laurence J. Schmitt, "John R. Slattery and the College of Black Catechists in Montgomery, Alabama (1900-1922)," (Unpublished M.A. Thesis, Washington Theological Union, 1977).

3. William L. Portier, "John R. Slattery's Vision for the Evangelization of American Blacks," "U.S. Catholic Historian, 5/1 (1986), 19-44.

4. William L. Portier, "Modernism in the United States: The Case of John R. Slattery (1851-1926)," a paper presented to the Working Group on Roman Catholic Modernism at the AAR 1986 Annual Meeting and printed for use of the Working Group in Ronald Burke, Gary Lease and George Gilmore, eds., Varieties of Modernism (Mobile: Spring Hill College, 1986), 77-97.

5. Slattery's intellectual and religious life illustrates what Scott Appleby calls the "trajectory" from American Catholic liberalism to American Catholic modernism. Appleby's trajectory approach provides an excellent tool for understanding the relationship between Americanism and modernism. See R. Scott Appleby, "American Catholic Modernism at the Turn of the Century," (Unpublished Ph.D. Dissertation, Divinity School, University of Chicago, 1985), 86ff.

6. William L. Portier, "Missionary as Philanthropist: A Social and Economic Portrait of John R. Slattery (1851-1926)," a paper presented at the 1985 Annual Meeting of the College Theology Society and accepted for publication in the 1985 CTS annual volume which is regrettably still in press.

7. James Hennesey, S.J., American Catholics (New York: Oxford University Press, 1981), 216.

8. On the text, see William L. Portier, "A Note on the Unpublished Biographie De J.R. Slattery," printed for use by the AAR Working Group on Roman Catholic Modernism in Ronald Burke, Gary Lease and George Gilmore, eds., Historiography and Modernism (Mobile: Spring Hill College, 1985), 74-75.

## Ryan Memorial Archives and Historical Collections

On August 18, 1883, Pope Leo XIII issued Saepenumero Considerantes which encouraged Catholic historical studies and opened the Vatican Archives to historians. Not long after that, in 1884, the bishops at the Third Council of Baltimore appealed for the cultivation of the history of the progress of the Catholic faith in the United States. Thus began a string of events which would eventually result in the creation of the Ryan Memorial Archives and Historical Collections.

July of 1884 saw a congregation of priests and laymen convening in the hall of the Catholic Total Abstinence Society in Philadelphia for the purpose of forming an organization to pursue the exhortation of the Pope's encyclical and the bishops' appeal. Membership in what would become the oldest existing Catholic historical society in the United States was open to all, non-Catholics as well as Catholics, from the very first. Taking the name of the American Catholic Historical Society, the organization identified three principal objectives for its foundation: (1) to aid Catholic writers and speakers and in time to publish "such works as may be of special value to the Catholic public"; (2) to make the truth known about Catholic history; and (3) to establish "a library and a cabinet."<sup>1</sup>

It was the third of these objectives which would be the most enduring of the Society's legacies to the Ryan Archives and Historical Collections. The broad scope of the Society's collection policy is evident from the list of items to be collected. For the library, Society members were to collect: (1) narratives relating to Catholics and Catholic missions; (2) biographical notices of eminent and remarkable persons; (3) sketches and catalogues of schools, academies, and colleges; (4) copies of records of proceedings of religious, scientific or social bodies; (5) journals and newspapers; (6) manuscripts on any subject or of any date; (7) magazines and pamphlets; and (8) church almanacs, directories, diaries etc. For the cabinet the Society wanted: (1) prints, especially of persons, church buildings, etc.; (2) pictures; (3) medals; (4) utensils; (5) relics; and (6) any

article of historical or biographical value.

Many of the Society's early efforts ended in failure. Many papers of early missionaries and pioneer bishops found at the pastoral residence of St. John's Church in Philadelphia were deemed by the pastor there to be diocesan archives and so could not be given up. The library of John Gilmary Shea, considered in 1891 to be the largest and fullest collection of American Catholic historical items ever collected, went to Georgetown University and not to the Society. And a suggestion by a member of the Society in 1890 that "a phonograph or graphophone could be used to get reminiscences" came to naught because "after frequent experiments, the conclusion was reached that it was of no practical use for this purpose."<sup>2</sup>

In the meantime, another institution, the Theological Seminary of St. Charles Borromeo was already more than a half century old. Founded in 1832 to train Roman Catholic priests for service in the Archdiocese of Philadelphia, the Seminary moved from Philadelphia to Overbrook in the western suburbs in 1871. A great builder of Catholic institutions, Dennis Cardinal Dougherty, later saw to the erection of an enormous college building at the Overbrook Seminary. Part of this 1929 addition consisted of a beautiful courtyard off of which were to be found a number of commodious rooms and halls. These spaces would eventually become the locale for the Ryan Archives and Historical Collections.

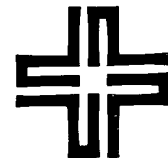
The Seminary itself had been a prodigious collector of Catholic Americana. The old records, books, and pictures of the institution had been, and were being, preserved in various places by interested faculty members. Many of these teachers were renowned scholars and world travelers, and consequently Seminary collections were constantly being augmented by new donations.

Then in 1932, the history of the Society and the history of the Seminary converged. In that year the American Catholic Historical Society faced a number of troubling issues. The Society was experiencing financial difficulties, their headquarters in an old mansion was proving to be inadequate in terms of space and fire protection for its expanding collec-

tions, and many of the members felt that a better location, in terms of access to the materials, would be had at St. Charles Seminary. Their overtures on this score to Cardinal Dougherty were met with an enthusiastic response since he had already been considering the establishment of "a diocesan museum in the Seminary, which would include books, documents, pictures, sacred articles, and articles of historical interest in the Diocese, as well as histories of the different parishes."<sup>3</sup> With the subsequent transfer of the Society's materials to the Seminary in 1933 there was created the Ryan Archives and Historical Collections, although it was not so named until 1982 when a full-time archivist was installed to oversee collection and preservation activities.

Within its monumental halls the Archives and Historical Collections today houses more than 400,000 manuscripts, 39,000 books, 8,000 newspapers, 6,000 photographs and prints, 6,000 pamphlets, 1,000 reels of microfilm, and hundreds of artifacts. Because of the wide variety of sources over the years since 1832 (Seminary) or 1884 (Society), the range of materials preserved is impressive. In the Archives Section can be found charters of incorporation, lists of subscribers to building funds, deeds, legal and financial papers, and correspondence dealing with the foundation of Catholic institutions throughout the United States. The early days of dioceses, parishes, orphanages, hospitals, schools, seminaries, religious orders, civic and social groups, as well as their subsequent growth and transformation are here recorded. Non-current financial records of the Archdiocese of Philadelphia, spiritual and financial reports of parishes, parish sacramental registers dating back to the 1740s, parish histories and calendars, records of closed parishes, records of now-defunct Catholic orphanages and industrial schools, and correspondence of bishops, administrators, clergy and laypersons are among the major categories of records.

Among the larger archival collections, several are unique in their scope and/or completeness. The records of the Theological Seminary of Saint Charles Borromeo Seminary contain the original charter and list of donors from 1835, rule books, lists of



students including reasons for dismissal, and sacristan's record books which detail the daily, and frequently hourly, activities of the seminarians and faculty over a one hundred and fifty year period. Course descriptions, administrator's and faculty's correspondence and daybooks, student and faculty notebooks, student publications and yearbooks, financial reports, interior and exterior photographs of the buildings and student activities, pictures of ordination classes, and detailed masters of ceremonies' logs are also contained therein. Through these archives an intimate understanding of the life and work of one of America's foremost Catholic theological seminaries is made possible.

The Archives of the American Catholic Historical Society of Philadelphia includes the papers of its founders, presidents, and several of its more prominent members. Through these and detailed records of membership, inventories of manuscript and museum object collecting activities, legal and financial papers, and monthly reports to the Board of Governors, a complete historical record of the organization is available.

The interests of institutional and social historians are well-documented in a collection of approximately 1,300 parish histories, one half of which focuses on Philadelphia parishes, but which also includes histories from all parts of the United States. These records consist of published parish histories and commemorative jubilee volumes as well as records of fundraising campaigns, bazaars, and spiritual and beneficial parish organizations. Here one can find information on the establishment of parishes, Catholic relations with their non-Catholic neighbors, ethnic peculiarities, the architecture of the parish buildings, and the role of the laity in fostering parish life. Most histories and memoirs also almost always contain humorous and interesting anecdotes about prominent "characters" in each parish. The parish history archives is complemented by 600 reels of microfilmed parish sacramental registers and cemetery records, and by about 2,000 volumes of bound parish calendars, many of which contain illuminating information on the composition, growth, and activities of the parish community.

The Ryan Archives also contains one of the finest collections of Catholic directories and almanacs found in the United States, reaching all the way back to 1822 and containing at least one volume for each year up to the present. These are among the most frequently consulted sources in the Archives. Also within the category of much-used material is the large newspaper collection. Concentrated in the nineteenth-century, the Ryan newspaper collection is very strong in, and contains the only extant copies of, many ethnic Catholic newspapers including several early black Catholic periodicals such as the American Catholic Tribune, 1887-1894, and the Journal, 1892, labor-oriented publications, and papers devoted to the concerns of women and youth.

The historical Pamphlet collection consists of about 6,000 items beginning in 1707 and, like the newspapers, is richest in nineteenth-century material. These pamphlets deal with practically any subject of the day which would have been of concern to Catholics or of concern to non-Catholics because of the Catholics in their midst. The most common subjects dealt with are doctrinal disputes with non-Catholics, immigration and assimilation of foreign Catholics, fear of "Popery," Bible-reading in the schools, lay trusteeism, disease and medical breakthroughs, pioneer America, war and peace issues, slavery and abolition, and Catholic patriotism.

Of major importance in light of recently voiced fears that certain types of pre-Vatican II Catholic materials are not being collected and preserved are Ryan Archives' collections of catechisms, prayerbooks, missals, and devotional works.<sup>4</sup> The catechism collection, for example, contains over five hundred works dating from 1633 to the present. They are found in nearly every language, including Arabic, Gaelic, Tagalog, Hawaiian, Rusin, and a number of American Indian tongues; and many are bi-lingual.

The Historical Collections contain the correspondence, diaries, business and legal papers, memoirs, memorabilia, and pictorial records of Catholics in America. Largest of these collections is the 90,000 item Papers of Martin I.J. Griffin (1842-1911). Griffin was

a journalist, historian, and promoter of Catholic organizations in Philadelphia who, as one of the principal founders of the American Catholic Historical Society and editor of its journal, was instrumental in encouraging Catholic historical studies in the United States. His collection consists of his personal correspondence and also a number of historical documents going back to colonial days which Griffin collected in the course of his life.

The Papers of William Franklin Sands (1875-1945) illuminate the career of another prominent Catholic layperson. Nearly 4,000 items of Sands' correspondence reflect his life as a career diplomat in Japan, Korea, and Central America, 1896-1910, as a businessman with international connections, 1911-1922, as a teacher of history and diplomacy at the Georgetown School of Foreign Service, 1925-1937, and as author of two books, Undiplomatic Memories (1930) and Our Jungle Diplomacy (1944) and many articles on both secular and religious subjects. His correspondents included several presidents of the United States and foreign dignitaries since Sands was in the Orient when the U.S., Russia, and Japan were angling for power there, in Central America at the time of the building of the Panama Canal, and in Europe during World War I.

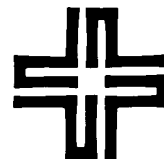
The Rodrigue Family Papers, 1743-1975, trace the history of a French Catholic aristocratic family who lose their sugar plantation and flee to Philadelphia as a result of the slave uprisings in the 1790s on St. Domingue in the Caribbean. Over 5,000 letters, notebooks, and household accounts shed light on the lives of masters and slaves in the late eighteenth century as well as on the operation of trade between the United States and France in the early nineteenth century.

Other manuscript collections dealing with Catholic laypersons include those of Thomas Lloyd (1756-1827), veteran of the American Revolution and stenographer to the first U.S. House of Representatives; Marke Anthony Frenaye (1808-1868), Philadelphia merchant and generous contributor to Catholic churches; Walter George Smith (1862-1924), lawyer, judge, President of the American Bar Association (1917), member of the American Committee for Armenian and Syrian Relief (1919), member of

U.S. Board of Indian Commissioners (1923), and prominent anti-divorce advocate; Doctors Joseph Walsh and Lawrence F. Flick, pioneers in tuberculosis research at the turn of the century and also promoters of Catholic historical research; and Elizabeth S. Kite (1865-1941), convert from the Society of Friends, author of six books on French participation in the War for Independence, and conductor of research on mental deficiency.

Catholic clergymen, of course, are also well-represented in the manuscript collections. The papers of every bishop of Philadelphia are found here as are the papers of bishops from many other dioceses in the East, South, and Midwest. Francis X. Reuss (1847-1913), author of the Biographical Cyclopaedia of the Catholic Hierarchy of the United States, spent over thirty years collecting the correspondence of bishops, abbots, priests, and nuns from all over the United States, and these papers now can be found in the Ryan Historical Collections. Here also will be found the papers of pioneer missionary Rev. Demetrius A. Gallitzin (1770-1840), and the letters of Mother Katherine Drexel (1907-1913) whose case for canonization is now pending. As in the case of laypersons several converts to Catholicism are included among the clergymen represented, such as Rev. Edward Hawks (1878-1955), former Episcopalian, chaplain with the Canadian army in World War I, and correspondent in Spain for the Catholic Standard and Times during the Spanish Civil War, 1936-1938, and Rev. Thomas C. Middleton, O.S.A., (1883-1917), former Quaker, professor and President of Villanova College, and one of the founders of the American Catholic Historical Society.

Some manuscript collections include large amounts of printed records which have been retained in their original relationship with manuscript items. The Papers of the Philadelphia Catholic Superintendent of Schools, while consisting largely of the correspondence of the Superintendents also contains printed forms, leaflets, brochure, manuals, reports, etc. The Papers of Saint Mary's Catholic Church in Philadelphia, 1760-1850, contains the legal and financial records of the early years of the church, trustee's minutes, appeals and subscriptions, the correspondence of Bishops Michael Egan



## NOTES

(1808-1814) and Henry Conwell (1819-1842), a large body of printed material on the Hogan-Conwell Schism, 1821-1827, and the papers of the St. Mary's Total Abstinence Beneficial Society, 1842-1850. The Papers of Catholic Missions to the Negro, 1892-1916, contains some correspondence, but is composed mainly of circulars, booklets, and financial statements. The Fenian Brotherhood Papers, 1857-1870, contains some invitations and other printed material, but the bulk is the correspondence of Frank B. Gallagher, lawyer and member of the Fenian Senate.

Finally, the Ryan Archives and Historical Collections maintains a Museum of Religious Americana. Approximately 1,000 objects of Catholic, Protestant, and Jewish origin, principally from the period 1700 to 1900, exhibit the force of religion in American life. Some ceremonial objects of great beauty and expert craftsmanship are displayed, but most objects were utilitarian or popularly devotional in their origins and crafted in the home. Every sort of material is represented - glass, ceramic, wood, paper, textile, and metal.

In all three areas, archives, historical collections, and museum, the Ryan Archives is especially fortunate in having been the recipient of material from a wide range of sources, non-Catholic as well as Catholic. It has prevented the kind of narrow parochialism which a more engineered, more rigidly restricted collection policy would have created. Thus Catholicism may be seen more easily in its relation to the total environment in America, and one is constantly reminded of the importance of Catholic-non-Catholic interactions throughout American history.

Dr. Joseph J. Casino  
Ryan Memorial Library Archives and  
Historical Collections

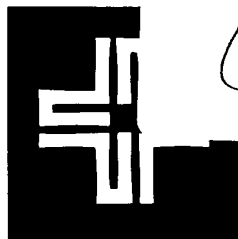
1. Records of the American Catholic Historical Society of Philadelphia, 1 (1884-86), 16.

2. Ibid., 3 (1888-91), 39.

3. Committee Report, November 17, 1932. Archives of the American Catholic Historical Society of Philadelphia, St. Charles Borromeo Seminary, Overbrook, PA.

4. Rev. Joseph P. Browne, C.S.C., "Preserving Our Catholic Heritage," Catholic Library World, October 1982.

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