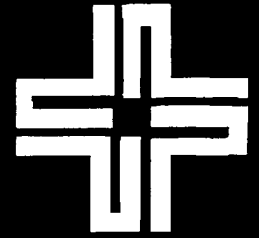


AMERICAN CATHOLIC STUDIES NEWSLETTER



CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

JAIME R. VIDAL, EDITOR

CHARLOTTE AMES, PUBLICATIONS EDITOR

Martin Marty Honored with Festschrift

To celebrate the sixty-fifth birthday of Martin Marty, for many years the most influential scholar and interpreter of American religion, a group of his former students have produced a commemorative volume: *New Dimensions in American Religious History: Essays in Honor of Martin E. Marty*. The volume is edited by Jay P. Dolan, of the Cushwa Center, and James P. Wind, of the Lilly Endowment, and is published by Eerdmans. It contains 12 essays by prominent scholars of American religion (all of whom did their dissertations under Marty's direction) grouped under the categories of Public Religion, New Directions in American Religious History, and Religious Fundamentalism, as well as a select bibliography of works by Martin Marty, and an introductory tribute to Marty and assessment of his impact on the study of religion in the United States.

Fundamentalism Project Publishes Volumes on Society and State

The second and third volumes of the Fundamentalism Project, edited by Martin Marty and R. Scott Appleby under the auspices of the American Academy of Arts and Sciences, have been published by the University of Chicago Press. *Fundamentalisms and Society* and *Fundamentalisms and the State* seek to demonstrate that religious fundamentalisms strive to define, legitimate and enforce personal and communal identities, and demand that their principles be applied not only to family life and inter-personal relationships, but to political organizations and economic policies, rejecting the distinction between the "private" and "public" realms.

The essays in *Fundamentalisms and Society* discuss the agendas of fundamentalist groups in various world religions in the fields of science and technology, family relations and gender roles, and education and the media. *Fundamentalisms and the State* covers the fundamentalist attitudes to law and constitutional polity, the economy, and the role of militancy in achieving fundamentalist aims. In this volume, an essay on Operation Rescue by Faye Ginsburg of New York University should be of special interest to students of U.S. Catholicism and its relation to conservative Protestant groups.

Copies of these volumes may be ordered from the publisher at (800) 621-2736 (Illinois or foreign, (312)

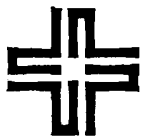
568-1550) at \$45.00 a copy for each volume, plus postage and handling.

Dennis Clark: Philadelphia Historian (1927-1993)

Dennis Clark, a prominent historian of Irish-America and longtime student of urban affairs, died on Friday, Sept. 17 at his home in Philadelphia. He was 66 years of age. Dennis Clark's career was both as an activist in urban group relations and as a historian. His work in both areas was infused with a strong empathy for the ordinary working-class person and an abiding respect for the dignity of every human being. Early in his career he was a labor organizer and then worked for various community-relations groups and agencies, serving as director of the Catholic Interracial Council in New York City in 1961-62. From 1963 to 1971 he was on the staff of the Center for Community Studies at Temple University in Philadelphia. His earlier published works arose from these experiences in urban affairs: *Cities in Crisis: The Christian Response* (1960); *The Ghetto Game: Racial Conflicts in the City* (1962); and *Work and the Human Spirit* (1967).

While at Temple, Clark received an M.A. (1966) and a Ph.D. in history (1971). His dissertation was published as *The Irish in Philadelphia* (1973). A steady stream of scholarship in Irish America followed, including: *Irish Blood: Northern Ireland and the American Conscience* (1977); *Irish Relations* (1982); *Hibernia America* (1986) and *Erin's Heirs: Irish Bonds of Community* (1991). He also contributed a chapter to the collaborative *Philadelphia: A 300-Year History*, ed. R. Weigley (1982).

Clark never held a full-time academic appointment, although he frequently lectured and taught part-time at Temple, Villanova and other Philadelphia-area institutions. From 1971 to 1988 he was executive director of a local foundation, the Samuel F. Fels Fund. His prodigious research and writing was mostly "after-hours" work. Philadelphia-area scholars are mourning his loss to the many organizations and institutions in which he played an active role. He had been a long-time supporter of the Ethnic Studies Association of Philadelphia, and had served as its president. He had served as a trustee of the Balch Institute for Ethnic Studies and was active in its committees and a fervent advocate of its library and archives. His wisdom, his



deep sense of humanity, and not the least his wit, will be sorely missed by all who knew him.

Hispanic Theologians Begin Professional Journal

The Academy of Catholic Hispanic Theologians in the United States (ACHTUS) has received a grant from the Lilly Endowment to begin a professional periodical, the *Journal of Hispanic/Latino Theology*. While emphasizing theology, the journal will also publish articles in religious history, sociology, and other fields which may help to achieve a deeper understanding of the Hispanic approach to the Sacred. The quarterly publication will be edited by Orlando Espín, of the University of San Diego, with the help of an editorial board which, aside from members of the Academy, includes also a number of prominent Hispanic Protestant scholars. It will begin publication in November 1993, and the subscription fee is \$20. The journal is distributed by the Liturgical Press, P.O. Box 7500, Collegeville, MN 56321.

Original House of Mercy to be Restored

The Sisters of Mercy of the Americas, together with other congregations of the Sisters of Mercy throughout the world, have joined in a project to restore the original House of Mercy in Dublin, where their foundress, Mother Catherine McAuley, opened the first convent and novitiate of that community. The 160-year-old house on Baggot Street has been designated a heritage site by the Irish Archivists' Society. The restored building will be opened as Mercy International Center, and will offer hospitality to visiting Sisters of Mercy, their friends and co-workers. An adjacent building will also be restored and used as an outreach center for persons with AIDS.

Cunningham Receives Merton Award

The International Thomas Merton Society has given its 1993 Thomas Merton Award to Lawrence S. Cunningham, chair of the Theology Department at Notre Dame, for his book *Thomas Merton: Spiritual Master* (reviewed in the Spring 1993 issue of this Newsletter.) The Society gives this award "to an individual who has written and published . . . a work on Merton and his concerns which has brought provocative insight and fresh direction to Merton studies."

Journal of Texas Catholic History and Culture Receives Award

The *Journal of Texas Catholic History and Culture* received a second-place award from the Catholic Press Association for its 1992 issue, dedicated to the Quincentennial of the discovery of America, in the category of Best Treatment of Multicultural Concerns. The issue presented a broad coverage of Texas' Hispanic and Native American backgrounds, as well as articles on women religious in Texas and on parish histories. The CPA cited the volume as "a scholarly, comprehensive production with much popular appeal."

Brief Notes

- * The Servants of Mary of Omaha, NE, are celebrating their centennial in the United States. A group of five sisters arrived in Indiana from London on September 8, 1893; the community eventually migrated to Nebraska.
- * The archives of the Adrian Dominican Sisters have been moved to a new, temperature-controlled, three level location in the newly renovated motherhouse at Adrian, MI. A historical library/heritage room is also under construction as part of the motherhouse's renovation.

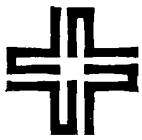
Notes from the Editor:

Please note that, in order to publish the spring issue earlier in the school year, we have changed the deadline for submissions from March 1 to February 1. The August 15 deadline for the fall issue will remain the same. *Please be aware that events whose deadline is in March or early April should appear in the previous fall issue, and events whose deadline is in September or October should appear in the previous spring issue.*

Subscribers who send us notice of the publication of one of their works should include a short description of its contents, as well as date of publication, publisher, number of pages and price; that way we can include it in the publications section.

Please let us know when you have a **change of address**. The post office will not forward bulk mail, and unless you send us your new address we will lose contact with each other.

Jaime R. Vidal,
Editor



CUSHWA CENTER ACTIVITIES

Notre Dame Study on Hispanic Catholics in the United States

The final edited versions of all the essays for the three volumes of this study have been sent to the University of Notre Dame Press. All three volumes should be available by the Fall of 1994.

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

Steven W. Hackel of Cornell University, one of the three winners for 1993-1994, has resigned his Fellowship in order to accept a grant from the National Endowment for the Humanities. He has been replaced by *George Grayson Wagstaff*, of the Department of Music of the University of Texas at Austin. His dissertation will study the settings for the Requiem Mass and the Office of the Dead composed in colonial Mexico and in the missions of Texas and California, and their function in Hispanic society.

These fellowships, which are supported by a grant from the Lilly Endowment, provide a stipend of \$12,000 for 12 months (September to August) of full-time dissertation research and writing. Applicants must be candidates for a doctoral degree at an accredited university, who have finished all pre-dissertation requirements and expect to complete their dissertation during the academic year of their fellowship. Applications for the 1994-95 fellowships are available from Dr. Jaime Vidal at the Cushwa Center, and must be requested by November 1, 1993. Completed applications must be postmarked by January 1, 1994.

American Catholic Studies Seminars

John Ciani, SJ, of Georgetown University, spoke on September 23, 1993, on the Jesuits' Woodstock College, Maryland, 1869-1891.

Timothy Matovina, of the Catholic University of America, spoke on October 14, 1993. His topic was "Tejano Lay Initiatives In Worship, 1830-1860."

The Working Papers resulting from these seminars may be obtained from the Center at a cost of \$3 each.

Hibernian Lecture

The Fall 1993 Hibernian Lecture was given by *Seamus Deane*, who has come to Notre Dame's English Department from University College, Dublin. The lecture was on September 16 and discussed the *Field Day Anthology*, a three-volume collection of Irish literature edited by Professor Deane, and which has attracted a great deal of attention in the scholarly community.

The Hibernian Lecture series is made possible by a grant from the Ancient Order of Hibernians.

Research Fellowships

Two Australian scholars were in residence at the Center as Research Fellows during the Summer of 1993.

Professor *David Hilliard*, of Flinders University of South Australia, was at the Center from May 31 to June 12, researching the religious history of Australia since the Second World War.

Professor *Katharine Massam*, of the University of Western Australia, stayed with us from June 21 to June 28, doing research on the relationship between American Catholicism and the Australian Catholic Church.

These fellowships, which include library privileges, an office and secretarial help, but no stipend, are offered in the spring and fall. They are for postdoctoral scholars in the humanities or social sciences who are working on some aspect of American Catholicism. **Deadlines for Research Fellowship applications are January 15 and April 15.**

Summer Research Stipends in the History of U.S. Hispanic Catholics

These stipends, which are funded by a grant from the Lilly Endowment, are meant to free postdoctoral scholars to dedicate a summer to research in the field of the history of U.S. Hispanic Catholics, and to help with their travel expenses to archives and other resources.

The recipients of these stipends need not be historians; research proposals in fields such as literature, theology, anthropology, the social sciences, etc., will also be considered as long as they are relevant to U.S. Hispanic Catholic history. Three \$5,000 stipends are being offered for the summer of 1994. The deadline for application is December 15, 1993. Names of the recipients will be announced in February. Inquiries about the program and requests for application forms should be addressed to Dr. Jaime R. Vidal at the Cushwa Center.

Deadline for Grants and Awards

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

PERSONALS

Bernard Aspinwall, of the University of Glasgow, Scotland, published "*Rerum Novarum* and the Atlantic World" in *The Church Faces the Modern World: Rerum Novarum and its Impact*, ed. by P. Furlong and D. Curtis (Earlsgate Press, 1993).

Steven M. Avella's *This Confident Church: Catholic Life and Leadership in Chicago, 1940-1965* received a Certificate of Excellence in the category of Scholarly Publications from the Illinois State Historical Society. This book was reviewed in the Fall 1992 issue of this Newsletter.

Edward Cleary, OP, has accepted a position in the Latin American Studies Program of Providence College.

Ana María Díaz-Stevens has accepted a position as Associate Professor of Church and Society at Union Theological Seminary, New York, New York.

Philip Gleason, professor of History at the University of Notre Dame, received a Doctorate of Humane Letters *honoris causa* from Loyola University, Chicago on May 15, 1993. Professor Gleason was the principal speaker at the commencement exercises.

John Higham, of Johns Hopkins University, published "Multiculturalism and Universalism: a History and Critique" in the June, 1993 issue of the *American Quarterly*. The article is the centerpiece in an extensive symposium on multiculturalism.

Gilberto Hinojosa has accepted a position as Dean of Humanities and Fine Arts at Incarnate Word College, San Antonio, Texas.

Peter Holloran, of Pine Manor College, is working on a biography of Massachusetts Governor James Michael Curley.

Peter Huff is writing a dissertation on "Trace of the Fugitive Gods: Allen Tate and the Catholic Revival" for the Theology Department of Saint Louis University.

Kathleen Joyce, of Princeton University, is researching the Philadelphia Catholic community to study the influence of religious belief on Catholic medical practice.

Timothy Matovina published "Ministries and the Servant Community" in the July 1993 issue of *Worship*.

John T. McGreevy recently completed his dissertation, "American Catholics and the African-American Migration, 1919-1970," at Stanford University. After a year as a Lilly Fellow at Valparaiso University, he has accepted an appointment in the History Department at Harvard.

William L. Portier, of Mount St. Mary's College, Emmitsburg, MD, is working on a biography of John R. Slattery, first Superior General of the Josephites, early advocate of African-American priests, and American Modernist.

Genevieve Shea, SLW, has succeeded Mary Margaret Switlik, CSJ, as editor of *ACWR News*, the newsletter of the archivists of Congregations of Women Religious.

Anthony Stevens-Arroyo presented a paper on "The Persistence of Medieval Civilization in Ibero-America" at the 20th Annual Meeting of the International Society for the Comparative Study of Civilizations, held at the University of Scranton, June 3-6, 1993.

Jaime R. Vidal, Assistant Director of the Cushwa Center, read a paper on "Continuities Between Iberian and Hispanic-American Popular Religiosity" at the invitational colloquium on Popular Religiosity sponsored by PARAL: Program for the Study of Religion Among Latinos, and held at Princeton University, April 15-19, 1993.

CALLS FOR ASSISTANCE/NETWORKING

Jeanne Beck is researching for a biography of Sister Catherine Dannelly (1882-1983) foundress of the Sisters of Service. She would appreciate any letters to or from Sister Catherine, or reminiscences concerning her. Her address is 10 Brentwood Drive, Dundas, ONT, Canada L9H 3N3.

Joan Brosnan, OSU, is working on a biography of Ursuline author and educator Monica Maginnis, who received a bachelor's degree in 1917 from the Catholic University of America, and master's (1920) and doctoral (1926) degrees from Notre Dame. The author may be reached at 8 Alpine Drive, Fort Mitchell, KY 41017; (606) 331-4701.

John Concannon, of the Ancient Order of Hibernians, is preparing a set of back issues of *National Hibernian* and *National Hibernian Digest* for a microfilmed collection of materials on the Order which will be deposited at Notre Dame's Hesburgh Library. He needs copies (as gifts or on loan) of all 1959 and 1960 issues of *National Hibernian Digest* and of certain individual issues from 1961 to 1972. Persons having copies from those years should contact him at 33-71 164th Street, Flushing, NY, 11358.

Jeanne Hamilton, OSU, is researching the 1834 burning of the Ursuline Convent in Charlestown, MA in the context of both the anti-Catholic movement and the Congregationalist-Unitarian conflict. Anyone with documents or information that might be of use may contact her at 72A Canterbury Gardens, Janet Drive, Poughkeepsie, NY 12603.

PUBLICATIONS

American Catholic Arts and Fictions: Culture, Ideology, Aesthetics, by Paul Giles, shows how the Protestant emphasis on conscious belief and individualism in American culture has been challenged over the years by a Catholic emphasis on faith, community and sacrament in authors and artists as diverse as Flannery O'Connor and Andy Warhol. Cambridge Univ. Press. 547 p. \$65.

Because of Their Faith: CALCAV and Religious Opposition to the Vietnam War, by Mitchell K. Hall, gives a chronological history of "Clergy and Laity Concerned About Vietnam," a major vehicle for religious criticism of US involvement in Southeast Asia from 1966 to the end of the war in 1975. 1990. Columbia Univ. Press. 231 p. \$39.50.

Being Catholic: *Commonweal* from the Seventies to the Nineties, by Rodger Van Allen, examines the key issues that have appeared in *Commonweal* in the last two decades, thus studying the vision of educated lay American Catholics on issues such as abortion, the papacy, presidential politics, peace and justice, and economics. 1993. Loyola Univ. Press. 224 p. pb. \$12.95.

The Believer As Citizen: John Courtney Murray in a New Context, by Thomas Hughson, SJ, seeks to translate Murray's positions for a contemporary situation, in which dialogue and consensus must encompass all strata of society, and to demonstrate that an option for the poor can be an authentic expression of American Catholicism. 1993. Paulist. pb. \$14.95.

The Broken Covenant, by Robert N. Bellah. A reprint of a classic study of American civil religion, with a new introduction and afterword. 1992. Univ. of Chicago Press. 198 p. \$12.95.

Canadian Baptists and Christian Education, edited by G. A. Rawlyk, is a collection of essays on individual institutions, highlighting the pressures on denominational universities to emphasize not only Christianity but secular scholarship. 1988. McGill-Queens Univ. Press. hc. \$34.95. pb. \$15.95.

Catholic Cults and Devotions: A Psychological Inquiry, by Michael P. Carroll, studies these manifestations of Catholic popular religiosity and suggests reasons why such devotions are absent from the Protestant tradition, arguing for a more subtle appreciation of Italian Catholicism's role in shaping Catholicism outside Italy. 1989. McGill-Queen's Univ. Press. hc. \$39.95.

The Catholic Ethic and the Spirit of Capitalism by Michael Novak provides an original conception of social justice applied to problems of ethnicity, race, and poverty. 1993. Free Press. 334 p. \$24.95.

Catholicism and the San Francisco Labor Movement, 1876-1921, by Richard Gribble, CSC, examines the complicated story of San Francisco labor in the early part of this century, and how Catholic social teaching was applied to the situation. 1993. Edwin Mellen Press. 200 p. hc. \$59.95. pb. \$29.95.

Catholics at the "Gathering Place": Historical Essays on the Archdiocese of Toronto, 1841-1991, ed. by Mark G. McGowan and Brian P. Clarke. A collection of essays originally presented at a conference celebrating the Archdiocese's sesquicentennial, which examine issues such as the development of lay confraternities, clerical formation and discipline, religious education, immigrant adjustment, women religious, and social justice. 1993. Dundurn Press. 350 p. \$18.99.



Christianity and Democracy in Global Context edited by John Witte, Jr. offers essays by 18 noted politicians, academics, and clerics who consider the contribution of Christianity in the past and the role of Christianity in the future as a central force for shaping democratic government around the world. 1993. Westview Press. 325 p. \$49.00.

Christianity in the Twenty-first Century: Reflections on the Challenges Ahead by Robert Wuthnow examines institutional, ethical, doctrinal, political and cultural challenges facing the church in the next century, with emphasis on the impact of fundamentalism and pluralism. 1993. Oxford University Press. 251 p. \$25.00.

The Church Faces the Modern World: *Rerum Novarum* and its Impact, ed. by P. Furlong and D. Curtis. A collection of essays in French and English on the impact of Leo XIII's encyclical, with special emphasis on Western Europe and America. 1993. Earls Gate Press. 256 p. hc. \$35, pb. \$19.95.

Churches and Church Membership in the United States, 1990, edited by Martin B. Bradley et al., provides data gathered for 133 church groups on their congregations, members, total adherents, and the percent of the population their adherents comprise, timed for comparison with the 1990 census. Statistics are given by region, state and county, as well as at the national level, and a color map shows the dominant religion(s) by counties. 1992. Glenmary Research Center, 750 Piedmont Ave. NE, Atlanta, GA, 30308. 456 p. pb. \$36.

The Churching of America, 1776-1990: Winners and Losers in our Religious Economy by sociologists Roger Finke and Rodney Stark offers an analysis of the social history of organized religion, including a chapter on "The Coming of the Catholics, 1850-1926." Church membership statistics, ethnic parishes, and Catholic schools are among the subjects discussed. 1992. Rutgers University Press. 328 p. \$22.95.

Creed and Culture: The Place of English-Speaking Catholics in Canadian Society, 1750-1930, ed. by Terrence Murphy and Gerald Stortz. A collection of essays comparing the experience of anglophone Catholics in Canada with that of their francophone correligionists, with anglophone Protestants, and with Catholics elsewhere in the English-speaking world. 1993. McGill-Queen's Univ. Press. hc. \$39.95.

A Crisis of Conscience: A Catholic Doctor Speaks Out for Reform by Hugh R. K. Barber, M.D. offers provocative reflections on controversial issues of birth control, abortion, women in the Church, papal infallibility, divorce, celibacy, and liberation theology. 1993. Carol Publishing Group. 222 p. \$18.95.

Cross, Crozier and Crucible is a gathering of historical essays commemorating the bicentennial of the establishment of the Diocese of Louisiana and the Floridas in 1793. The volume contains 47 essays divided into five sections: ethnic groups, growing pains, evangelization and education, personalities and movements, the fine arts, and historiography, as well as a photo essay and an epilogue by bp. Oscar Lipscomb. 1993. The Center for Louisiana Studies, USL, PO Box 40831, Lafayette, LA 70504. \$35.

Ecumenism: A Bibliographical Overview by Michael A. Fahey provides an excellent annotated bibliography, including many evaluations, of 1,345 books on ecumenism, with author, title, and subject indexes. The author provides a lengthy and useful introductory essay which surveys the history of the ecumenical movement and its literature. (Bibliographies and Indexes in Religious Studies, 23.) 1992. Greenwood. 384 p.

The Franciscan Sisters: Outlines of History and Spirituality, by Raffaele Pazzelli, TOR. Recreates the overall history of Franciscan religious women, locating their spirituality within the broader context of secular and religious history. 1992. Franciscan Univ. Press. \$15.

Frontiers of Hispanic Theology in the United States, edited by Allan Figueroa Deck, SJ, explores central themes of the newly emerging Hispanic theology, including essays by 10 contributors on popular religion, spirituality, liturgy, Hispanic feminist perspectives, and the meaning of *mestizaje* as a source of theological reflection. 1992. Orbis. 174 p.

Fullness of Faith: the Public Significance of Theology, by Michael J. Himes and Kenneth R. Himes, OFM. The authors — a systematic theologian and an ethicist — examine the implications of theology for politics, economy, sociology and public policy in a pluralistic society. 1993. Paulist (Isaac Hecker Studies in Religion and American Culture). pb. \$14.95.

George Shuster: On the Side of Truth, by Thomas E. Blantz, CSC. The first full-length biography of Shuster: editor of *The Commonweal*, president of Hunter College, and public servant in the Truman, Eisenhower and Kennedy administrations. 1993. Notre Dame. 496 p. hc. \$34.95.

God's Politician: Pope John Paul II, the Catholic Church, and the New World Order by David Willey. The author, a BBC correspondent, provides a spirited account of the Pope's role in his support of Solidarity, his crusades against abortion, his resistance to liberation theology, and his intervention in world affairs. 1992. St. Martin's Press. 258 p.

Grace and Brokenness in God's Country: An Exploration of American Catholic Spirituality, by John Manuel Lozano, compares the values of American culture with those of the Gospel in an effort to both correct the former in view of the latter, and discern a particularly American way of embodying the Christian message. 1991. Paulist. 137 p. pb. \$8.95.

The Green Bible, by Stephen B. Scharper and Hilary Cunningham, brings together passages from Scripture which speak of nature, creation, and human responsibility toward the created world, and juxtaposes them with reflections from poets, theologians and religious leaders. 1993. Orbis. 124 p. pb. \$6.95.

Guide to Manuscript Collections, compiled by Wm. Kevin Cawley consists of 546 entries describing manuscript and archival collections, including microfilm, photographs, and audio-visual material at the University of Notre Dame. Entries include the name of the collection, dates, notes on finding aids available, restrictions, and descriptions of contents. Arranged alphabetically, the guide includes individuals, organizations, publishers, and institutions, such as the papers of John F. Dearden, Archbishop of Detroit. 1993. Available from Archives of the University of Notre Dame, 607 Hesburgh Library, University of Notre Dame, Notre Dame, IN 46556. 287 p. \$20.

Holy Siege: The Year That Shook America by Kenneth A. Briggs examines significant events which occurred in the Catholic Church between the summer of 1986 and the fall of 1987. In chronological order, the author provides a documentary of events, including Charles Curran's fight for academic freedom; the Vatican's conflict with Archbishop Raymond G. Hunthausen; the pastoral letter on the economy; and women in the church. 1992. HarperSanFrancisco. 594 p. hc. \$27.

House of Stone: the Duluth Benedictines, by Mary Richard Boo, OSB, concentrates on the divisions forced on the Benedictine communities of women by bishops who wanted to have local communities under their exclusive control rather than sisters responsible to their own elected superiors in an extra-diocesan motherhouse. 1991. St. Scholastica Priory. Duluth. 253 p.

Infected Christianity: A Study of Modern Racism, by Alan T. Davies, explores how and for what reasons nationalism and racism came to be seen as religious values in places like France, Germany, South Africa and the American South. 1988. McGill-Queen's Univ. Press. hc. \$39.95

The Irish Brigade and its Campaigns, by Capt. D. P. Conyngham. A facsimile reprint of an 1867 publication on the Irish in the Civil War. Available from Olde

Soldier Books, Inc., 18779 B North Frederick Rd., Gaithersburg, MD 20879. (301)963-2929. 599 p. hc.

The Irish in the West, ed. by Timothy J. Sarbaugh and James P. Walsh, is a collection of essays on the Irish experience in the Western US; several of the essays deal specifically with religious questions. 1993. Sunflower Univ. Press (Kansas State University). pb.

The Jesuit Tradition in Education and Missions: A 450-Year Perspective edited by Christopher Chapple consists of 16 essays by noted scholars who examine the formation of the Jesuit philosophy of education in Europe and America from its inception to the present time. The history, mission, and cultural insight of the Jesuit tradition in the Americas, Africa, and Asia are also explored. 1993. Univ. of Scranton Press. 290 p. \$45.

Like Bread Their Voices Rise! by Sr. Francis Bernard O'Connor, CSC, provides a summation of the collected responses of over 1200 Catholic women from the United States, Brazil, Bangladesh, and Uganda to a questionnaire regarding their beliefs, attitudes, and experiences as members of the church. O'Connor calls on women to claim their rightful role in the Church. 1993. Ave Maria Press. 204 pp. \$9.95.

Marquette University Index: Three Decades of Documents provides an index to every publication and document published or distributed by the USCC and the National Conference of Catholic Bishops from 1960 to 1990. Indexed by author, title, subject, date, titles in series, and by form of document. 1992. Publishing Services, United States Catholic Conference, 3211 Fourth Street, NE, Washington, DC 20017. 556 p. \$29.95.

La Monarquía y la Iglesia en América, by Jesús-María García Añoveros, studies the complex interaction between the Spanish monarchy and the Church (both Roman and local) in the Spanish American empire, at levels that range from the creation and filling of dioceses to the reforming of religious orders and the subsidizing of missions. Relevant to the early Church history of Florida, Louisiana, and the Southwest. 1990. Asociación Francisco López de Gómara. 301 p. hc.

The Monastery: A Study in Freedom, Love, and Community by George A. Hillery, Jr., offers a sociological study based on participant observation, questionnaires, and interviews, which explore primarily Trappist-Cistercian practices and traditions. 1992. Praeger. 283 p.

New Parish Ministers: Laity and Religious on Parish Staffs by Philip J. Murnion. A study conducted for the Committee on Pastoral Practices of the NCCB assembles a picture from the parish ministers themselves, their pastors, and the laity they serve, and points to concerns



about enduring the education, formation and training required for these ministries, as well as adequate financial support and more careful policies regarding employment in the Church. 1993. St. Anthony Messenger Press. pb. \$11.95.

Organized Labor and the Church: Reflections of a "Labor" Priest, by George G. Higgins, with William Bole. A recollection of the experiences of Msgr. Higgins, for 25 years the director of the Social Action Department of the USCC, and eyewitness and actor in the Church's involvement with the labor movement from its formative years to the present. 1993. Paulist. pb. \$12.95.

Paul VI: The First Modern Pope by Peter Hebblethwaite, uses published and unpublished materials to present a portrait of the Pope who concluded and implemented the Second Vatican Council, encouraged evangelization and the progress of the third world and published the controversial encyclical *Humanae Vitae*. The Pope's career is described from childhood, and in the context of the times during which it developed. 1993. Paulist Press. 749 p. hc. \$29.95.

Period Pieces: An Account of the Grand Rapids Dominicans, 1853-1966. An informative chronicle of the foundation of this community as a mission of the New York Congregation of the Holy Rosary, its separation (by episcopal initiative) from its motherhouse, and the foundation and development of its convents. 1991. West Michigan Printing (Grand Rapids). 385 p.

Readiness for Theological Studies: A Study of Faculty Perceptions on the Readiness of Seminarians, by Eugene Hemrick and Robert J. Wister. 1993. National Catholic Education Association.

Reading the Signs of the Times: Resources for Social and Cultural Analysis, ed. by T. Howland Sanks, SJ, and John A. Coleman. A collection of 21 articles on issues like demography, poverty, racism, the economy, education, the family, feminism, aging and the environment, written by experts in each field to serve as introductions to the contemporary context for ministry. 1993. Paulist. pb. \$14.95.

The Recruitment and Retention of Faculty in Roman Catholic Theological Seminaries, by Eugene Hemrick, Robert J. Wister and Katarina Schuth, OSF. 1992. National Catholic Education Association.

Religion, the Independent Sector, and American Culture, ed. by Conrad Cherry and Rowland A. Sherrill. Essays on the interaction of religious voluntarism and American culture; includes topics such as Catholic charities, higher education, hospital ethics committees

and the tax-exempt status of churches. 1993. Scholars Press. hc. \$34.95. pb. 19.95.

Religion and the Life of the Nation: American Recoveries, ed. by Rowland A. Sherrill, seeks to interpret the meaning of the American experience by considering the powerful influence of religion on the nation's cultural life, from colonial times to the present. 1993. Univ. of Illinois Press. hc. \$39.95. pb. \$14.95.

Religion in the New World: The Shaping of Religious Traditions in the United States, by Richard E. Wentz, seeks to explain the phenomenon of American religion for persons whose familiarity with religious issues has not kept pace with their general education. Taking little for granted, the work explains religion in general, and the theological and practical traditions of a large number of U.S. religious movements, both established denominations and recent movements. 1990. Fortress Press. 370 p.

Religious Liberty: Catholic Struggles With Pluralism, by John Courtney Murray, SJ; ed. by J. Leon Hooper, SJ, presents four of Murray's most significant articles on religious freedom, two of them published here for the first time. 1993. Westminster/John Knox Press. 280 p. pb. \$15.99.

The Roman Catholics, by Patrick Carey. Part of a series of denominational histories, this work gives an overview of major themes in American Catholicism from colonial times to the present, and a series of brief biographies of significant American Catholics. 1993. Greenwood Press. 360 p. \$54.

The Search for Missing Friends: Irish Immigrant Advertisements Placed in the Boston Pilot, Vol III. This is the third of a projected nine-volume series published by the New England Historic Genealogical Society; it includes exact transcriptions of ads (which usually give the name, place of origin, year and port of departure and destination of the person sought) as well as an introduction and indices of names and places. For information contact the NEHGS at 101 Newbury St., Boston, MA 02116.

The Secularization of the Academy, ed. by George M. Marsden and Bradley J. Longfield. 1992. Oxford Univ. Press.

Spiritual Direction: Principles and Practices by Robert F. Morneau, describes 10 principles of spiritual direction and 10 guidelines for prayer, discernment, and asceticism, drawing on a wide range of sources in the American Catholic tradition. 92. Crossroad. 144 p.

Springs of Water in a Dry Land: Spiritual Survival for Catholic Women Today, a collection of six essays by Mary Jo Weaver, describes the modern "dark night of the soul" experienced by a growing number of American Catholic women who find themselves alienated in the atmosphere of the contemporary church. 1993. Beacon Press. 140 p. \$22.

Textures of Irish America, by Lawrence J. McCaffrey, traces the interweaving of Catholicism, politics and nationalism in the complex US Irish experience. Syracuse Univ. Press. 256 p. \$29.95

Threads for the Loom: LCWR Planning and Ministry Studies, by Anne Munley, IHM. 1992. Leadership Conference of Women Religious.

Toward a Distant Vision, by Joanna Chau, MM, is a photo essay on the life and work of Mother Mary Joseph Rogers, foundress of the Maryknoll sisters, and on the past and present work of that community. Order from Maryknoll Sisters, PO Box 311, Maryknoll, NY 10045. 1992. \$9.

The Ukrainian Religious Experience: Tradition and the Canadian Cultural Context, ed. by David J. Goa, collects the papers of a 1986 conference on Ukrainian religious life in Canada. Covers not only Ukrainian Rite Catholics, but Ukrainian Orthodox, Protestants and Latins, as well as the conditions which allowed a group of immigrants which was mostly Eastern Rite Catholic at the time of its arrival to lose two-thirds of its people to the three other groupings, and recent developments to the time of publication. 1989. Canadian Institute of Ukrainian Studies. Univ. of Alberta. 243 p.

The Unholy Ghost: Anti-Catholicism in the American Experience, by Mark J. Hurley, gives a popular survey of the history of American distrust of Catholics from colonial times, presents the Second Vatican Council's Declaration on Religious Liberty as an answer to such suspicions, and treats of the anti-Catholicism generated by the issues of abortion and public aid to private schools. 1992. Our Sunday Visitor Publishing Division.

Walking the Less Travelled Road: A History of the Religious Communities Within the Archdiocese of Toronto, 1841-1991. 1993. Archdiocese of Toronto. 207 p. \$10, plus \$2 s/h.

We Are a People!: Initiatives in Hispanic American Theology, ed. by Roberto Goizueta. The editor and five other theologians approach key issues from a U.S. Hispanic perspective. 1992. Fortress Press. 164 p. pb.

The Word Made Flesh: The Chicago Catholic Worker and the Emergence of Lay Activism in the Church, by Francis J. Sicius, tells the story of the Chicago branch of the Catholic Worker movement and its differences with the New York group; it also covers the subsequent careers of former active members, e.g. John Cogley and Ed Marciniak. 1990. Univ. Press of America. 197 p. \$30.25.

Wonderfully, Fearfully Made: Letters on Living with Hope, Teaching with Understanding, and Ministering with Love from a Gay Catholic Priest with AIDS by Robert L. Arpin consists of a series of personal letters to friends explaining the nature of gay ministry in the Church. 1993. HarperSanFrancisco. 207 p. \$10.

NEWSLETTERS/JOURNALS

AIHA Newsletter is the newsletter of the American Italian Historical Association. The editor is A.J. Tamburri, 1359 Stanley Coulter Hall, Purdue University, West Lafayette. IN 47907.

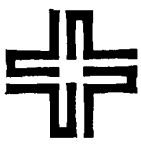
Cistercian Studies Quarterly is published by the English-speaking abbeys of the Cistercians of the Strict Observance. While most of the articles deal with the "golden age" of Cistercian history, their ample book review section often includes books on U.S. Catholic topics, especially (but by no means exclusively) U.S. monasticism and Merton studies. Subscriptions are \$20 a year and should be sent to Br. John Berchmans Risi, St. Joseph's Abbey, Spencer, MA 01562.

Emerging Trends, a newsletter published 10 times a year, presents the results of recent surveys on religious beliefs and practices, with commentary, based on studies by Gallup and other polling organizations. Subscriptions are \$35 a year, payable to Princeton Religion Research Center, 47 Hulfish St., PO Box 389, Princeton, NJ 08542.

CALLS FOR PAPERS:

New England Historical Association

Papers or panels on any historical topic or time period for possible presentation at the Spring meeting of the New England Historical Association on **April 23, 1994** at Bentley College in Waltham, MA may be submitted by **January 15**. Contact the NEHA Executive Secretary, Peter Holleran, Pine Manor College, Chestnut Hill, MA 02167.



Conference on Women Religious and Education

A conference on "The Role of Women's Religious Orders in Education—Western New York and Comparative Perspectives" will take place on **March 12, 1994**. Paper or panel proposals on any level or aspect of Education in Western New York—or in other areas for purposes of comparison—are invited. Papers should not exceed 20 minutes reading time, and a selection of them may be published. Address inquiries and proposal abstracts (300 words) or 3-paper session proposals (including names and addresses of participants) to Ruth Reilly Kelly, Coordinator-1994 Women's Conference, D'Youville College, 320 Porter Ave., Buffalo, NY 14201. Deadline for abstracts is **December 15, 1993**.

GRANTS AND FELLOWSHIPS:

* The **Irish American Cultural Institute** offers a one-semester **Visiting Fellowship in Irish Studies at University College, Galway**. Fellowship holders receive a stipend of \$13,000 as well as trans-Atlantic transportation. The Institute invites applications from scholars normally resident in America whose work relates to any aspect of Irish studies. The application deadline for the 1994-95 academic year is **December 31, 1993**. Application forms may be obtained by contacting the Institute, at the University of St. Thomas (#5026), 2115 Summit Avenue, St. Paul, MN, 55105; (612) 962-6040.

* The **Louisville Institute for the Study of Protestantism and American Culture** will award up to 10 **doctoral Dissertation Fellowships** in 1994 to support research on American Protestantism. Applicants must be candidates for the Ph.D. or Th.D. degree at a graduate school in North America who expect to complete the dissertation during the award year. Fellowships include a stipend of \$12,000. Applications must be postmarked no later than **February 15, 1994**; recipients will be notified by May 1. For an application and additional information, please contact: Dr. James W. Lewis, Executive Director, Louisville, KY 40205. (502) 895-3411 ext. 487.

* The Louisville Institute will also award up to 10 **Summer Stipend Fellowships** in 1994 to support post-doctoral research projects on American Protestantism. Fellowships include a stipend of \$8,000 and up to \$1,500 toward research expenses. Applications must be postmarked no later than **January 1, 1994**; recipients are notified by April 1. For additional information, please contact: Dr. James W. Lewis at the above address.

* The **Pew Program in Religion and American History**, established at **Yale University** through a grant from the Pew Charitable Trusts, announces a national fellowship and research grant competition for historians entering the college and university teaching profession whose scholarship stresses **interrelationships between religion and American history in any era and region from 1600 to 1980**. The following grants are offered for the 1994-95 academic year: 6 Ph.D. dissertation summer fellowships of \$5,000; 8 Ph.D. dissertation fellowships of \$12,000; 6 faculty fellowships of up to \$25,000, and 5 to 12 faculty research awards of \$2,500 to \$10,000. Fellowship and grant recipients will attend a conference at Yale in the Spring of 1995. Fellowships are available to graduate students completing Ph.D. dissertations and faculty members completing first books. The deadline for application is **October 15, 1993**. For information and application write: Pew Program in Religion and American History, Yale University, PO Box 2160 Yale Station, New Haven, CT 06520-2160.

ARCHIVES

Catholic Relief Services Archives

CRS Archives Library Research Records Center is the official repository for records that document the founding, development and daily operation of Catholic Relief Services, the overseas relief and development agency of the U.S. Catholic community. The Archives staff manages 7,500 linear feet of permanent archival collections and temporary institutional records. The Archives library includes 7,000 volumes and the audio-visual collection consists of 30,000 photos and 800 videotapes.

Catholic Relief Services

Founded in 1943 as War Relief Services/NCWC and administered by a Board of 15 Bishops selected by the U.S. Catholic Conference, Catholic Relief Services was to be, under the leadership first of Monsignor (later Archbishop) Bryan J. McEntegart and then of Monsignor (later Cardinal) Patrick A. O'Boyle, the U.S. Catholic community's compassionate response to the human devastation created by World War II. But as Bishop Edward E. Swanstrom, CRS Executive Director from 1947 to 1976 recalled that the Christian's responsibility for the neighbor encompasses the globe, CRS reshaped its program to provide immediate relief for victims of disasters, for the unemployable or handicapped, and for the sponsorship of long-range efforts to help eliminate the causes of hunger, poverty and disease. Because

of its mandate it has always remained non-partisan and has offered assistance based on need not creed, race or nationality. The agency's name was changed from War Relief Services to Catholic Relief Services -USCC in 1954.

In its 50 years, CRS has operated relief and development programs in more than 130 countries on all continents. A brief summary of its program activities as provided below can only hint at the sweeping vision of the planners, the dedicated commitment of the staff, the unprecedented generosity of financial supporters, and the hope experienced by those served.

During the period 1943-47, CRS directly assisted German refugees in the U.S., Polish refugees in 23 countries, stateless refugees throughout Europe as countries were liberated; civilian populations in England, Malta, North Africa, China and Egypt; and concentration camp inmates, seamen, prisoners of war, and students. Monsignor Andrew P. Landi, with three other priests, began relief work in Italy within weeks of the liberation of Rome. Bishop Aloysius J. Wycislo and Miss Eileen Egan directed aid for Polish refugees making their way through the Middle East and Africa, eventually arriving in Mexico, as early as 1943. Once the war ended, large relief programs were undertaken in countries throughout Europe and Asia.

With other private voluntary organizations, CRS undertook advocacy in the U.S. Congress of legislation on behalf of the DPs, and the Displaced Persons Act was passed in 1948. CRS assisted Hungarian refugees from the 1956 uprising, and in 1961 CRS opened a Cuban Refugee Office in Miami, Florida, assisting with the relocation of some 53,000 Cuban refugees to other parts of the U.S.

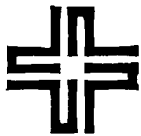
In the mid-1960s, CRS assistance to refugees was focused on food and medicine programs in Africa, the Middle East, Afghanistan, Indo-China and Central America. The next decade and a half saw a major effort by CRS in the refugee camps along the Cambodian-Thai border. Through the years, approximately 6 percent of the CRS annual operating budget has been allocated to refugee assistance.

CRS developed strategies to target endemic problems which were reducing the quality of life among the people living in developing countries: emergency and disaster aid, food and nutrition programs, and long-term, sustainable development initiatives. A splendid example of CRS's ability to respond quickly and effectively with emergency relief can be seen in its mercy airlift of food and medicines into Biafra, 1969-70, during the

Nigerian civil war. CRS assisted the victims of earthquakes in Peru, Nicaragua, Mexico and Italy. Hurricane victims in the Caribbean and monsoon victims in Bangladesh and the Philippines were helped by CRS emergency relief programs. During the Ethiopian famine of 1984-86 CRS joined with other church organizations to form the Joint Relief Partnership which mounted the largest food relief operation in history.

Food and nutrition programs have formed a large part of CRS humanitarian assistance. Besides supplying food during disasters, CRS works with counterpart agencies throughout the world on Food-for-Work projects, in Maternal/Child Health Clinics, and in School Feeding programs.

At Vatican II (1962-65) CRS leadership brought the issue of world poverty and homelessness to the attention of the universal church. Bishop Swanstrom spoke eloquently of human needs and of CRS's response. His assistant, James Norris, who also served as president of the International Catholic Migration Commission, addressed the Council, as the only lay person invited to do so. Monsignor Joseph Gremillion, CRS Director of Development, was chosen to head the newly created Pontifical Commission for Justice and Peace. In 1967, Pope Paul VI's perceptive analysis of the condition of the human family in his encyclical *Populorum Progressio* included the insight that "Development is the new name for peace." This statement became the motto for CRS, where development projects account for about 66 percent of the annual budget. Priority is given to community development, nutrition education, agricultural cooperatives, credit structures, irrigation and well-drilling, road building and leadership training. CRS works to strengthen local infrastructures through institution-building programs that enable the people of a program country to gain control of their own future. The fundamental motivating force in all the activities of CRS has been the Gospel of Jesus Christ as it pertains to the alleviation of human suffering, the development of peoples, and the fostering of charity and justice throughout the world. In its brief history, CRS has consistently offered its resources, skills, time and energy to the poor, and through CRS, the U.S. Catholic community, so abundantly endowed with the blessings of this earth, finds itself in solidarity with its brothers and sisters all over the world. [This brief exposition of CRS history is excerpted and adapted from the CRS entry in the forthcoming *The New Dictionary of Catholic Social Thought*, ed. Judith A. Dwyer (Liturgical Press, 1994)].



The Archives Library Research Records Center

Archival collections are divided into three broad categories: Institutional Records, Special Collections, and Audio-Visual Collections.

Institutional Records:

Institutional records, dating from 1943, are organized in record groups which correspond to functional departments within the agency, e.g., Executive Office, External Affairs, Office of Policy and Planning, Office of Information Services, Office of Project Resource Management, Africa Region, Latin American/Caribbean Region, and Eurasia Region Offices, Finance Office and Human Resources Office. These records—project proposals, financial and progress reports, project correspondence, policy and planning documents, public and congressional relations documents—treat of the thousands of privately funded and government funded humanitarian, development, and emergency projects for which CRS is responsible, of CRS relations with host governments, local churches and counterpart agencies, and of long-range planning and policy decisions.

Special Collections:

The Edward E. Swanstrom Papers [1938-85]. As Executive Director of CRS from 1947 to 1976, Father, later Bishop Swanstrom, presided over the phenomenal growth of CRS particularly during the 1950s and 1960s. This rich collection of papers includes: correspondence with CRS staff, Church figures, U.S. government, national and international organizations; trip reports; speeches; CRS meeting agendas and minutes; newspaper clippings, CRS newsletters, monthly bulletins, pamphlets; brochures and historical accounts, cables, country files; photographs and phonograph records.

Aloysius J. Wycislo Papers [1943-67]. These papers cover the career of Father, later Bishop Aloysius J. Wycislo, with CRS, much of which involved overseas work especially with Polish refugees and displaced persons. The collection includes scrapbooks, articles and books by Wycislo, photographs, and correspondence.

Joseph P. Harnett Collection [1948-83]. Monsignor Joseph Harnett served in a variety of positions—mainly overseas—during his long tenure at CRS. The major portion of this collection consists of documents regarding Msgr. Harnett's work in Vietnam and as director of CRS's Far East region. Included are: photo albums of Vietnam; newspaper articles, correspondence with CRS,

Church, and government officials; and varia regarding the Philadelphia Archdiocese.

CRS Oral History Project [1989-]. This collection is comprised of interviews conducted mainly by Monsignor Andrew P. Landi, with current and former CRS employees, and will be expanded—on the basis of CRS documentation strategy—to include interviews with current and former Board members, diocesan directors, CRS interns, and CRS counterparts and beneficiaries. The information in these interviews, currently totaling 85, is concentrated mainly on CRS field work in the 1960s, '70s, and '80s: development projects, emergency relief efforts, work with refugees, living and working conditions for staff, and CRS policy and planning.

Audio-visual Collections:

Videotape Collection [1974-]. There are over 700 titles treating of subjects such as agriculture, development, disasters, drought, education, famine, food aid, health, refugees, relief, war, women; countries from Afghanistan to Zimbabwe. The CRS Catalogue of Video Reference Material provides full information on each title.

Photograph Collection [1943-]. More than 30,000 photos, mostly black & white, depict CRS relief and development work in countries throughout Europe, Africa, Middle East, Asia, and Latin America. The photo collection is organized by region, country, and subject.

Slide Collection [1965-]. Some 5,000 slides of CRS projects and development sites are organized by region and country.

The CRS Archives Library holds a collection of 7,000 books concentrated in areas of Catholic social teaching, development theory, health and nutrition, geography, history and general reference. Also, there are 60 national and international periodicals (some French and Spanish language), as well as newsletters, UN documentation, U.S. State Department country background notes, diocesan and daily newspapers.

CRS Archives Library Research Records Center is open from 9:00 a.m. to 5:00 p.m. Monday through Friday. Researchers are asked to make an appointment to use the collections. Kindly address correspondence or phone calls to: Rosalie McQuaide, CSJP, Archivist Historian and Records Manager, 209 W. Fayette Street, Baltimore MD 21201-3443, 410-625-2220.

Rosalie McQuaide, CSJP, Archivist
Catholic Relief Services

RECENT RESEARCH

San Antonio *Tejanos*, 1821-1860: A Study of Religion and Ethnicity

The forty year period beginning with Mexican independence from Spain in 1821 was a time of change for native-born Texans of Spanish or Mexican descent (*Tejanos*). Their experience in this period can roughly be divided into three phases: the Mexican period (1821-1836), the period of the Texas Republic (1836-1845), and annexation into the United States beginning in 1845.

Primary data for this recently completed dissertation is taken from contemporary sources for 1821-1860 San Antonio, including diaries, journals, correspondence, newspaper accounts, census data, city council minutes, and other official documents. Critical exposition and analysis of these sources provides a basis for examining religious and ethnic identity for the period under consideration. Analysis of primary sources is augmented by pertinent secondary literature, including works on religion and ethnicity in American life that enhance an assessment of the San Antonio *Tejano* experience from 1821-1860. Key elements in this analysis include *Tejano* national loyalties, participation in military conflicts, political activities, religious feasts and other public celebrations, response to Protestant initiatives, and interactions with Anglo-Americans and other immigrants to Texas.

When Mexico gained independence from Spain in 1821, the loyalties of San Antonio *Tejanos* to Catholicism and the Mexican nation were strong and intertwined. However, these loyalties were marked by a regionalism and independent frontier spirit developed over years of facing common enemies, promoting the needs of the area's economy, and celebrating local patronal feasts that marked the settlement as distinct. Anglo-American immigration during the Mexican period reduced *Tejanos* to less than 20 percent of the Texas population by Texas independence in 1836. This influenced life at San Antonio as residents there found themselves caught between Anglo-American demands and the authority and procedures of Mexican officials.

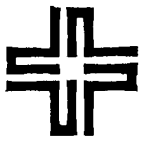
Tejanos continued to constitute the vast majority of San Antonio's population, however, as most Anglo-Americans lived in East Texas. At San Antonio, *Tejanos* responded to local concerns in a way that reflected their religious and cultural heritage. As had been the custom under Spanish rule, for example, celebrations like those in honor of Our Lady of Guadalupe were planned by the town council in conjunction with prominent citizens and the local pastor. The public school founded in 1828

was also a joint effort of the pastor, citizenry, and public officials. Instruction in Catholic doctrine and attendance at liturgical feasts were mandatory for students of this school. The response to a cholera epidemic in 1833 combined public health initiatives with the organization of religious processions to invoke divine protection from illness. In these and other instances, the Mexican Catholicism of native-born San Antonians played a significant role in shaping local affairs and their identity as a people.

By the time of the Texas Declaration of Independence on March 2, 1836, both Anglo-American settlers and Mexican officials were pressuring *Tejanos* to declare allegiance for their respective sides in the struggle for control of Texas. These pressures continued even after the Texas Revolution, especially during 1842, when Mexican forces occupied San Antonio on two separate occasions. *Tejanos* response to the dilemma of choosing for or against Texas independence consistently illustrated their desire to remain loyal both to their Mexican cultural heritage and their Texas homeland. Dual loyalties were also evident in *Tejano* political activity during this period. *Tejanos* representatives and the *Tejano* electorate respected Texas law and procedures, but struggled within that framework to promote their own interests.

In 1840, Texas passed from Mexican ecclesiastical leadership to the jurisdiction of the New Orleans diocese, a transition accomplished by placing the Church in Texas under the care of French Vincentian Jean Marie Odin. On his first visit to San Antonio, Odin replaced the two native priests there with one of his own Spanish confreres. The new curate was unfamiliar with some local traditions for Guadalupe and other celebrations, so *Tejano* leaders assumed much of the responsibility for continuing those traditions. Although both Anglo-American Protestants and Catholic missionaries critiqued *Tejano* religiosity as inadequate, native-born San Antonians continued to celebrate their traditional feasts, and even incorporated newcomers as participants. Other public celebrations organized by *Tejanos*, like the 1837 ceremony for the interment of the Alamo defenders, illustrated *Tejano* allegiance to Texas. As in their response to the conflict for Texas and their political activities, in their public celebrations San Antonio *Tejanos* expressed their identity as a people of Mexican Catholic heritage who were adapting to life among Anglo-Americans in the Republic of Texas.

After U.S. annexation in 1845, a steady influx of European immigrants (along with the continuing arrival of Anglo-Americans) vastly increased the ethnic complexity of Texas. The population of Mexican descent in San Antonio, which comprised the vast majority of the



city's population in 1845, decreased to 42 percent by 1850. In 1860, persons from at least 22 nationalities lived in the city, mostly Germans, Anglo-Americans, and *Tejanos*. Increasing ethnic pluralism at San Antonio was accompanied by a growing diversification of religious denominations. San Fernando was the city's only church in 1845; by 1860 a second Catholic parish had been formed, along with Methodist, Presbyterian, Episcopalian, Lutheran, and Baptist congregations.

Some Protestant groups attempted to attract *Tejano* members, but these efforts had limited success. Yet, as other denominations and nationality groups became more visible in San Antonio, *Tejanos'* religious and cultural heritage became less an identifying mark of their city, and more a mark of *Tejano* Catholics as differentiated from others within the city. *Tejano* feasts and public celebrations were attended almost exclusively by residents of Mexican heritage, as Anglo-Americans (and others) now had their own churches and social circles in which to congregate. These festivities thence became occasions in which *Tejanos* were separated from other religious and nationality groups, thus sharpening the sense that their Mexican Catholic celebrations distinguished them from others. This sense of their own heritage as distinct from that of Anglo-Americans and others is the most critical element of San Antonio *Tejanos'* response to the advent of ethnic and denominational diversity in their city after U.S. annexation.

The legacy of their Mexican Catholic heritage was not the only source of *Tejano* identity, however. *Tejano* political activity, along with their response to Anglo-American renderings of Texas history, evidenced a growing sense of pride in their status as native-born Texans whose ancestors founded and developed San Antonio. After the anti-Catholic, anti-foreign American (Know-Nothing) Party swept the municipal elections in 1854, for example, Spanish-speaking San Antonians held a series of "Democratic meetings of Mexican-Texan Citizens of Texas County." Know-Nothings claimed that *Tejanos* were dupes of their clergy and therefore unfit to vote; *Tejanos* responded that they had to protect from attack the Catholic faith they had received from their ancestors. They also defended their rights as the true native-born citizens of Texas.

Tejanos also claimed the status of native-born Texans in response to Anglo-Americans who proffered versions of Texas history during the 1840s and 1850s. Frequently these Anglo-American accounts contrasted *Tejano* decline with Anglo-American progress, often as a justifica-

tion for U.S. expansion. San Antonio *Tejanos* countered by writing about the outstanding achievements of their ancestors who established San Antonio, developed it, and sacrificed their lives for it. Such statements of pride in their native-born Texan heritage distinguished San Antonio *Tejanos* from their counterparts still in Mexico. They represented an initial step in the development of a distinct *Tejano* ethnic identity within a culturally and religiously pluralistic milieu, although that identity retained elements of their Mexican Catholic roots.

The history of San Antonio *Tejano* religious and ethnic identity from 1821-1860 is significant for the study of religion and ethnicity in the American milieu. Scholars in this field such as Will Herberg, Harry Stout, Milton Gordon, Nathan Glazer, Daniel Moynihan, Timothy Smith, and R. Laurence Moore have tended to focus on European immigrants, and have not dealt adequately with the experience of Spanish-speaking populations who were incorporated during U.S. territorial expansion.

An overview of the literature on religion and ethnicity in U.S. society reveals several points of contrast between most European immigrants and San Antonio *Tejanos*. Immigrants who crossed the ocean usually made a decisive break with their past, for example, while *Tejanos* have retained ties to their Mexican roots because of Mexico's proximity, continuing immigration, and the long-standing history of their people as native-born Texans of Mexican descent. *Tejanos* also differ from European immigrants in that *Tejano* incorporation into the United States resulted in economic and political losses rather than gains. Furthermore, European immigrants more readily acknowledged the American ideology which views the founding of the United States as a critical turning point in the history of civilization, and sees this nation as destined for continued greatness as it fulfills the sacred trust which its exalted beginning implies. For *Tejanos* who never left home, this ideology was less acceptable because it entailed denying or diminishing their own history and status as native-born Texans.

Within the Catholic fold, yet another difference between *Tejanos* and European immigrants is evident in parish life. Many Catholics who crossed the ocean formed national parishes as immigrant havens in a strange new land, havens which served as mediating institutions and enabled immigrants to integrate into U.S. society from a position of strength. For San Antonio *Tejanos*, their parish of San Fernando was not an immigrant haven, however, but the one institution from their past which was not taken over by Anglo-Americans after U.S. annexation. As such it provided a symbolic center for *Tejano* life and activity in the face of

declining *Tejano* influence in the economic and political realms. This institutional link to *Tejanos'* past did not mediate integration into U.S. society, but buttressed the native-born residents' resistance to the diminishment of their religious and cultural heritage.

The difference between the *Tejano* experience and the European immigrant experience demonstrate that *Tejanos* were less inclined toward assimilation in American life than many European immigrants. Shifting *Tejano* identity did not result from the gradual Americanization of immigrants, but from the heightened religious and ethnic consciousness of native-born residents who never left home. Ocean crossing was conducive to breaking with the past and establishing new institutions and a new identity, while *Tejanos* responded to the U.S. takeover by reformulating their identity in terms of their pre-conquest heritage.

Thus this study reveals that theories of unilateral assimilation are inadequate for understanding the *Tejano* experience. It also suggests a model of pluralism not reflected in the literature on religion and ethnicity in

American life. Pluralism in ante-bellum San Antonio did not result from a recognizable dominant group tolerating diverse marginal or peripheral groups. Rather, it stemmed primarily from a conflict between *Tejanos* and Anglo-Americans on whether native-born Texans or Anglo-American immigrants would exercise cultural and political hegemony in San Antonio. While theories of ethnic and religious pluralism, in U.S. society usually presume a consensus dominant group, San Antonio *Tejanos* and Anglo-Americans disagreed on what constituted the criteria for occupying the "center" at San Antonio. As a people who did not cross a border to enter the United States but had the border cross them, San Antonio *Tejanos* brought a native-born perspective which is not reflected in pluralist models like those of Milton Gordon and R. Laurence Moore.

Timothy M. Matovina
Mexican American Cultural Center



VOLUME 20 NUMBER 2 FALL 1993

AMERICAN CATHOLIC STUDIES
N E W S L E T T E R

CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

614 Hesburgh Library
University of Notre Dame
Notre Dame, Indiana 46556

Archives
University of Notre Dame
607 Memorial Library
Notre Dame IN 46556

Nonprofit Organization
U.S. Postage Paid
Notre Dame, Indiana
Permit No. 10