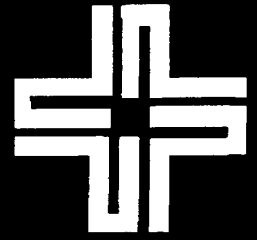


# AMERICAN CATHOLIC STUDIES

## NEWSLETTER



CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

JAIME R. VIDAL, EDITOR

### A Last Word

Enclosed with this issue is a copy of the first edition of the *American Catholic Studies Newsletter* published in spring 1975. Much has happened in the past 18 years but the vision that has shaped the development of the center during this era was very much in evidence right from the start. The newsletter has always been a central component of the center and comparing the first issue with the current issue indicates how far it has developed over the years. It has gone from four pages to more than 15 pages of news and information and the subscription price still remains a bargain at three dollars, a one dollar increase in 18 years! The American Catholic Studies Seminar met for the first time in the winter of 1975 and it continues to provide a forum for the presentation of new research; the working papers that result from these seminars are very much in demand and are consistently sold out within a few months of their publication. The 1975 newsletter mentioned the possibility of a new publishing program in American Catholic studies. This dream became a reality in 1979 with the inauguration of a new publication series, *Notre Dame Studies in American Catholicism*. With the support of the University of Notre Dame Press and its editor, James Langford, the series has flourished and it now numbers 11 volumes with two additional volumes scheduled for publication later this year.

As the center developed it began to sponsor new programs such as Research Travel Grants and occasional conferences. Since 1978 the center has joined with the Ancient Order of Hibernians to raise funds to support the study of Irish America. These programs have provided research awards, sponsored lectures on campus and inaugurated a publication program. Of course, the major gift to the center was the endowment that the Cushwa family of Youngstown, Ohio, provided in 1981. This generous gift to Notre Dame not only enabled the center to enhance its programs, but it also provided security for the future. Without this gift the center would have gone out of existence and all the good that it has accomplished since 1981 would never have happened. Another major development in the center's brief history was its involvement in several major research projects funded by the Lilly Endowment. The most ambitious of these, a three-volume study of Hispanic Catholics in the United States from 1900 to the present, is scheduled to go to press this spring.

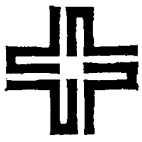
CHARLOTTE AMES, PUBLICATIONS EDITOR

This brief review of the center's development over the past 18 years provides some indication of what it has achieved. The report that we published last year, *Cushwa Center: Report of Activities 1975-1991*, provides much more detailed information about our accomplishments; we still have some available if you wish to read more about the center's activities since 1975. Just send us a request and we will send the report to you.

Obviously I am very proud of what I was able to accomplish at the center. I could never have done this without the support and cooperation of many people—colleagues among the Notre Dame faculty and administration, three hard working secretaries during this period, numerous student assistants and two different assistant directors who assumed much of the daily responsibilities of the center in recent years. After 18 years of preparing budgets and programs as well as promoting the study of American Catholicism, I have decided that it is time to resign. I had wanted to do this a few years ago but I was persuaded to continue. Now it is time for a change, for me as well as for the center. The University has graciously accepted my resignation and most significantly the dean of arts and letters, Harold Attridge, endorsed the idea of a national search for a successor. This search has been completed and R. Scott Appleby has been hired as the new director of the center with an appointment as an associate professor in the Department of History effective January 1994. I will remain a member of the history department, continuing to do the work that I enjoy—teaching and writing. I am confident that Scott Appleby will do a superb job as director of the center.

Directing this center for 18 years has been a wonderful experience for me and I thank you for your support over the years. Without this support I never could have done what I did. The thought of publishing a newsletter or sponsoring a conference and having no one subscribe or show up would have been devastating. Thanks to you this never happened. I will always be grateful for your support and I know that Scott Appleby will count on it in the years ahead. We have begun something important, but we are still in the first stages of development. If the scholarly study of American Catholicism is to continue to develop in the future, the Cushwa Center must be a major force in making this happen. Your involvement in this endeavor will be essential.

Jay P. Dolan



## John Tracy Ellis (1905-1992)

Monsignor John Tracy Ellis, the outstanding Catholic historian of his generation, died in Washington, DC, on October 16, 1992, at the age of 87. Born in Seneca, Ill., Ellis was educated locally and after graduate studies at the Catholic University of America taught as a layman in his *alma mater*, the College of St. Viator, and at the College of St. Theresa, Winona, MN. He then returned to Washington to study for the priesthood, being ordained for the Diocese of Winona in 1938. He later became the first priest to be incardinated in the newly-erected Archdiocese of Washington.

From 1935 to 1964 Ellis taught at the Catholic University of America, and from 1964 to 1976 he was professor of Church History at the University of San Francisco. In that year he returned to the Catholic University as professorial lecturer. He also was visiting professor at a number of prestigious universities in the United States, as well as at the Gregorian University and the *Angelicum* at Rome.

During his years as a professor, Msgr. Ellis was dissertation director to a number of historians who later made important contributions to American Catholic history. His influence, however, was much wider than even this would indicate, since his books and lectures presented a model of honesty and integrity in the writing of church history, which set new standards for the Catholic historical community. Outstanding among his many publications were his biographies of Cardinal Gibbons (1952) and Bishop John Lancaster Spalding (1961).

In 1955 his lecture "American Catholics and the Intellectual Life" sparked widespread debate on the reasons for the comparative lack of intellectuals in the US Catholic community, and had important repercussions on the later direction of Catholic higher education. In recent years he spoke strongly against the partisan spirit of both the liberal and the conservative wings in American Catholicism; a spirit totally alien both to his innate courtesy in debate and to his commitment to honesty over partisan historiography.

## Study on Conservative Catholics and American Catholicism

As the first step in a project designed to re-map the territories of American Catholicism at the end of the century, Mary Jo Weaver of Indiana University and Scott Appleby of the University of Chicago have gathered a core group of scholars and activists together in order to focus attention on varieties of conservative

Catholicism. This three-year initial project, funded by the Lilly Endowment, has been underway since January 1992, and will, it is hoped, result in the publication of a capstone volume of essays in 1994. The Conservative American Catholics Research project has several aims, not the least of which is to increase awareness and understanding of traditionalist "minorities" in the American Catholic church and to understand the ways in which such groups participate in larger arenas of discourse both within the Church and society.

The project has just begun publishing a newsletter and encourages inquiry. An important part of this early work is the creation of a national mailing list of those interested in the many facets of this issue. Please direct all inquiries to: Conservative American Catholics Project, Jeff Walker, Administrative Assistant, Sycamore Hall 230, Indiana University, Bloomington, IN 47405, (812) 855-6660, FAX: (812) 855-4687.

## Study on Intermarriage Patterns of New York Hispanics

The Lilly Endowment has made a grant to Joseph Fitzpatrick, SJ, professor emeritus of sociology at Fordham University, to research a study on the inter-marriage patterns of Hispanics in New York City. Marriage records are among the most accurate and reliable documents for tracing assimilation or resistance to it, since intermarriage is an important indicator that a group of newcomers is becoming a part of the host society. The study will also be important in that it will provide information about differences between the first and second generations in the United States. The findings should prove most helpful for the understanding of the relation of New York Hispanics to American society, and for the planning of appropriate church programs which will address cultural identity.

## Barbara Simonds Ecumenical Papers

The *Barbara Simonds Cornerstone Collection of Ecumenical Study Documents and Papers* has been installed in the Cathedral Library of St. John the Divine in New York City. The collection represents the extensive papers and correspondence of Miss Barbara Simonds (1890-1989), a pioneer in the ecumenical movement. In the 1930s Miss Simonds established the Cornerstone Library and Studio in Vermont as an experimental center for the promotion of ecumenical studies. The center was eventually moved to Rome, where she organized and hosted ecumenical pilgrimages designed to promote understanding among Christians of different traditions.

The collection includes Miss Simonds' notebooks and correspondence, and a number of manuscripts on unity and on the vocation of single women in the world. It also includes a series of taped conversations and a collection of slides on Christian art and symbolism.

For further information contact Charlotte Jones at the Cathedral Library, 1047 Amsterdam Ave., New York, NY 10025.

### Maryknoll Acquires Mission Council Records

The Maryknoll Mission Archives, Maryknoll, NY, has recently acquired by "deed of gift" the records of the *Mission Secretariat* (1949-70) and the *United States Catholic Mission Council* (1970-81). These two entities were the forerunners of the present United States Catholic Mission Association. As part of the celebration of the 75th anniversary of the departure of the first US missionaries for China in 1918, the archives staff plan to process, catalogue and make available these records.

### Texas Catholic History Conferences

The Texas Catholic Historical Society would like to encourage local historians to organize regional or diocesan conferences in the State of Texas to promote the study and writing of Catholic History. A recent conference of this nature took place in Temple, TX, on the topic of Writing Parish Histories. The society offers to assist organizers in planning the conferences, help them to find speakers in their area and publicize the conferences in their newsletter and journal. For information contact the society's president, Dr. Gilberto Hinojosa, Division of Behavioral and Cultural Sciences, University of Texas at San Antonio, San Antonio, TX 78249. This is an example worthy of being imitated by other state and regional historical societies.

### Brief Notes

- The *Catholic Book Publishers Association* is launching an in-depth survey of the needs of US Hispanic Catholics with regard to religious publications.
- The new premises for the *Archives of the Archdiocese of Boston* were blessed and dedicated in July 1992. The move to the archdiocesan campus in Brighton has provided the archives with additional space and a better environment for research and study.

- The *Archives of the Sisters of St. Joseph of Brentwood* provided the Sacred Encounters Exhibition (described in the fall 1992 issue of this newsletter) with a number of letters from the Parmentier Family Papers. Madame Sylvia Parmentier (1793-1882), a resident of Brooklyn was a friend and benefactor of Pierre Jean DeSmet, SJ, who was an occasional guest at her home.

- The *Franciscan Friars of Holy Name Province (New York)* dedicated their newly constructed archival center at St. Francis of Assisi Friary, 135 West 31st Street, New York on October 30, 1992. The new center is named "The Matthias Faust Archives of Holy Name Province" in honor of a past provincial who was instrumental in promoting many scholarly endeavors, among others the Academy of American Franciscan History.

### CONFERENCES

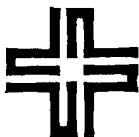
The **Center for the Study of Religion and American Culture** at Indiana University/Purdue University, Indianapolis, will hold a conference on "**The Expression of American Religion in the Popular Media**" on April 15-17, 1993, as part of its series on Public Expressions of Religion in America. For information contact the center at 425 University Blvd., Room 344, Indianapolis, IN 46202.

The **New England Historical Association Spring Conference** will meet on April 23-24, 1993, at the University of Southern Maine at Portland. For information contact Peter Holloran, NEHA Executive Secretary, Pine Manor College, Chestnut Hill, MA 02167; (617) 731-7066.

The **New England American Studies Association** will hold its spring conference, "**The Cultures of Technology: Science, Media and the Arts**" at Brandeis University on April 30-May 2, 1993. For information contact Tom Doherty, Department of American Studies, Brandeis University, Waltham, MA 02254; (617) 736-3032.

The 12th annual **Conference on the History of the Congregation of the Holy Cross** will be held June 4-6, 1993, at St. Edward's University, Austin, TX. For information contact Bro. Richard Daly, CSC, Texas Catholic Conference, 3001 S. Congress Ave., Austin, TX 78704; (512) 447-4132.

The sixth **Annual Colloquium of the Academy of Catholic Hispanic Theologians in the US (ACHTUS)** will take place on June 7-10, 1993, at the Mexican American Cultural Center, San Antonio, TX. For information contact Maria Pilar Aquino, Mt. St. Mary's College, 8 Chester Place, Los Angeles, CA 90007.



## CUSHWA CENTER ACTIVITIES

### New Telephone Numbers

The University of Notre Dame has installed a new telephone system, and all campus telephones have been changed as a result. Please note that, effective immediately, the **Cushwa Center's main telephone number** is (219) 631-5441. The **assistant director's direct number** is (219) 631-5446. The center's **fax number** is (219) 631-8471.

### Summer Research Stipends in the History of US Hispanic Catholics

The recipients of the 1993 Summer Research Stipends are:

*Roberto Goizueta*, associate professor of theology at Loyola University, Chicago, who is preparing a book titled *Liberation and Aesthetics: Toward a US Hispanic Theological Method*.

*Ramon A. Gutiérrez*, professor of history and ethnic studies at the University of California, San Diego, who is preparing a history of New Mexico's *Hermanos Penitentes* from 1598 to the present.

*Alberto L. Pulido*, assistant professor of American studies at Arizona State University West, who will research Mexican religiosity in northern New Mexico during the 19th century, and its relation to the American Catholic hierarchy.

The center received numerous proposals for these awards which demonstrates that the program meets a real need in the scholarly community. The great number of high quality proposals did make for a long and difficult process of selection.

Three Summer Research Stipends will be offered again for the summer of 1994. **The deadline for application is December 15, 1993.**

### Dissertation Fellowships in the History of US Hispanic Catholics

The winners of the Cushwa Center's Dissertation Fellowships in the History of US Hispanic Catholics for the academic year 1993-94 are:

*Virginia M. Bouvier*, of the Latin American Studies Department, University of California, Berkeley. Her dissertation is *Women and the State: Colonization, Conversion and Marriage in California, 1769-1880*.

*Steven W. Hackel*, of the History Department at Cornell University, is researching Indian-Spanish relations in Alta California between 1769 and 1850.

*Nancy J. Wellmeier, SNDdeN*, of the Anthropology Department at Arizona State University, is studying the role of popular religiosity in the preservation of ethnic identity among Mayan refugees in the United States.

These fellowships are supported by a grant from the Lilly Endowment, and will be offered again in the 1994-95 academic year. **The deadline for requesting applications is November 1, 1993, and completed applications must be postmarked no later than January 1, 1994.**

### Research Travel Grants

Recipients of this year's Research Travel Grants, which help to defray the expenses of coming to Notre Dame to use its collections for the study of American Catholicism, are as follows:

*Joseph A. Bator*, of Northwestern University, who is researching the relationship between New Mexican Catholics and the new Franco-American clergy after the American conquest.

*Mary Frances Coleman, OP*, of Project OPUS (History of the Order of Preachers in the United States). She will be researching the relations between Dominican friars and the US bishops between 1810 and 1883.

*Robert L. Inchausti*, of California State Polytechnic University, who is preparing a book on Thomas Merton as a public intellectual.

*Bernadette Waterman Ward*, of the State University of New York at Oswego, who is researching Matthew Fox's use of the works and thought of Gerard Manley Hopkins.

**The deadline for application for travel grants each year is December 15.**

### Hibernian Research Award

An award of \$1,000 was granted to *William J. Mahon* for research on Thomas Griffin and the Gaelic language movement in Lawrence, MA. Dr. Mahon teaches at the department of Celtic Languages and Literatures, Harvard University.

Another \$1,000 grant was awarded to *Karen S. Smith*, editor of *CHURCH* magazine, who is writing a biography of Anne O'Hare McCormick.

This award is funded by a grant from the Ancient Order of Hibernians. **The deadline for application is December 15.**

## American Catholic Studies Seminar

*John McGreevey*, Lilly Fellow at Valparaiso University, spoke on February 4, 1993, on "'Race' and Twentieth Century Catholic Culture."

*Thomas Kelliher*, one of our 1991-92 Dissertation Fellows, will speak on April 13, 1993, on "Mexicans and Chicago's Parishes, 1955-1975."

Copies of the Working Papers are available from the center for \$3 each.

## Hibernian Lectures

*James P. Walsh*, of San Jose State University, spoke on "Why the California Irish Seem So Different: History's Perspective" on November 11, 1992.

*Margaret Mac Curtain*, of Boston College, spoke on "The Waning of a Patriarchy: Ireland in the 1990s," on February 17, 1993.

These lectures were made possible by a grant from the Ancient Order of Hibernians.

## Publication Awards

Two yearly competitions for book-length manuscripts are sponsored by the Cushwa Center and the University of Notre Dame Press. **Notre Dame Studies in American Catholicism** publishes works pertinent to the American Catholic experience; **The Irish in America** publishes works on the Irish experience in this country. The award-winning manuscripts are published by the University of Notre Dame Press, and their authors receive a \$500 advance on royalties. Manuscripts from the humanities and the historical and social disciplines will be considered; unrevised dissertations are not normally accepted. **The deadline for submissions is December 15 of each year.**

## Research Fellowships

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

## PERSONALS

**Timothy R. Allan** has completed his dissertation, *Roman Catholicism and Inter-Urban Demographic Change in Buffalo, New York, 1960-1980: A Quantitative and Interpretive Analysis*, at the State University of New York at Buffalo.

**Charlotte Ames**, librarian at Notre Dame's Hesburgh Library and publications editor of this newsletter, published "Catholic Pamphlets and Pamphleteers: A Guide to Indexes and Collections," in *Records of the American Catholic Historical Society of Philadelphia*, 103(1):1-16.

**Bernard Aspinwall**, of the University of Glasgow, Scotland, published *El Reino Unido y America: Influencia Religiosa* (Madrid: Editorial Mapfre, 1992) and "Children of the Dead End: The Formation of the Modern Archdiocese of Glasgow, 1815-1914," in *Innes Review*, 43(1992)2:119-144.

**Mary Linus Bax**, CPPS, was awarded the Sister Mary Claude Lane Award for excellence in church or religious archives at the meeting of the Society of American Archivists held at Montreal.

**John C. Bowes**, CM, is beginning his dissertation, *Glory in Gloom: Abraham J. Ryan, Southern Catholicism, and the Lost Cause*, at St. Louis University.

**Debra Campbell**, of Colby College, is writing a centennial history of the College of Notre Dame of Maryland, the first Catholic women's college to award the B.A. degree. The work is expected to appear in time for the centennial celebrations in 1996.

**Marion R. Casey**, of New York University, has accepted an NEH funded position as guest curator at the Museum of the City of New York. She will plan an interpretive exhibit on the role of the Irish in the social and cultural life of New York.

**Clyde F. Crews** of Bellarmine College, Louisville, served as religion editor for the recently released *Kentucky Encyclopedia*, a production of the Kentucky Bicentennial Commission.

**Kenneth G. Davis**, OFM Conv., published "Trends and Recent Words: US Hispanic Catholics, 1992" in *Review for Religious*, March 1993.

**William Barnaby Faherty**, SJ, of the Missouri Province Archives, is researching the life of Fr. John E. Bannon, SJ, outstanding preacher and home missionary. Fr. Faherty has recently published two books on Henry Shaw, founder of the Missouri Botanical Garden.



**Victor Green**, of the University of Wisconsin, Milwaukee, recently published *A Passion for Polka: Old-Time Ethnic Music in America* (University of California Press). The book covers a wide variety of ethnic musical genres.

**Timothy Kelly**, of Chatham College, presented a paper on "Suburbanization and the Decline of Catholic Public Religious Expression" at a conference on Social Sources of the Public Expressions of Religion and American Culture, Indiana University/Purdue University, Indianapolis.

**Kevin Laheen, SJ**, is researching the history of the Irish Jesuit Mission Band, 1850-1880.

**Dolores Liptak, RSM**, was elected president of the Archivists of Congregations of Women Religious (ACWR). She has also been appointed to the editorial board of the *Journal of Texas Catholic History and Culture*.

**Gerald McKeivitt, SJ**, of Santa Clara University, is spending a year as a visiting fellow at the Woodstock Theological Center of Georgetown University, while preparing a book on Italian Jesuits in the United States. He has recently published "Gregorio Mengarini, 1811-1886: North American Missionary and Linguist" in *Archivum Historicum Societatis Jesu*, 61(1992):171-188, and "Italian Jesuits in New Mexico: A Report by Donato M. Gasparri, 1867-1869," in *New Mexico Historical Review*, 67(1992):357-392.

**Seamus P. Metress**, of the University of Toledo, published *Dying Colonialism and Irish Nationalism in Conflict* (Washington, DC: Irish American Unity Conference, 1992), an introduction to the history and sociocultural dynamics of the situation in Northern Ireland. He is doing research for a work on dual American nationalism from 1840 to the present.

**Dominic A. Pacyga's** *Polish Immigrants and Industrial Chicago: Workers on the South Side, 1880-1982* (Ohio State University Press, 1991) recently received the Oscar Halecki Prize. The work was reviewed in the fall 1992 issue of this newsletter.

**Neil T. Storch**, of the University of Minnesota at Duluth, presented a paper on "Divorced Catholics: From Outcasts to Lay Ministers" at the 1992 Upper Midwest Conference of the American Academy of Religion, held at Luther Northwestern Theological Seminary, St. Paul, MN.

**Jaime R. Vidal**, assistant director of the Cushwa Center, presented a paper on "*Nican Mopohua* and *Inin Huey Tlamahuizoltzin*: Original Nahuatl Sources for the Apparition of Our Lady of Guadalupe" at a session on

"Indigenous Authors and Themes in Spanish-American History and Literature" held at Notre Dame, October 7, 1992.

**William L. Wolkovich** is preparing the second volume of his *Lithuanian Religious Life in America* series. This volume will cover the 40 Lithuanian national parishes in Pennsylvania and the congregations of Lithuanian sisters based in that state.

## CALL FOR ASSISTANCE

**Ann Harrington, BVM**, associate professor of history at Loyola University, Chicago, is doing research on the work of **women religious in pre-World War II Japan**. If anyone has any information on possible sources, please write to her at Loyola's History Department, 6525 N. Sheridan Rd., Chicago, IL 60626, or phone her at (312) 508-8486.

## PUBLICATIONS

**Ace of Freedoms: Thomas Merton's Christ**, by George Kilcourse, explores Merton's poetry, prose, journals and letters, tracing the development of his christology and his efforts to initiate renewal in western monasticism. 1993. University of Notre Dame Press. 288 pp. \$34.95.

**American Catholic Arts and Fictions: Culture, Ideology, Aesthetics**, by Paul Giles, examines the style and substance of works by American writers, filmmakers and artists from Catholic backgrounds, including Orestes Brownson, Theodore Dreiser, Flannery O'Connor and Martin Scorsese. Giles reconstructs various social, historical and philosophical contexts from which aesthetics in the "Catholic" tradition has emerged. (Cambridge Studies in American Literature and Culture; v. 58). 1992. Cambridge University Press. 547 pp. \$65.

**Art, Architecture and Liturgical Reform: The Liturgical Arts Society (1928-1972)**, by Susan J. White. A history of this influential American Catholic group, which helped create standards of religious art and taste for the post-conciliar era. The society is located in the social, historical and theological environment of its time, and its theology of art is analyzed and documented. Pueblo Books/Liturgical Press. 249 pp. pb. \$17.50.

**A Calendar of Documents and Related Historical Materials in the Archival Center, Archdiocese of Los Angeles, for the Most Reverend John Joseph Cantwell. Vol. II (1936-1947)**, prepared by Sr. Mary Rose Cunningham, CSC. The second and final volume on

Cantwell's episcopate, this continues a series begun in 1991 with a volume on Thomas J. Conaty. 1992. St. Francis Historical Society. 384 pp.

**Catholic California: Some Historical Reflections**, by Msgr. Francis J. Weber, represents the 10th in a series of collected essays on California history reprinted from the author's column "California's Catholic Heritage" originally published in the *Tidings*. Subjects include historic places, bishops, laity, priests and religious, and California missions. 1992. 266 pp. Available from Dawson's Book Shop, 535 North Larchmont Blvd., Los Angeles, CA 90004.

**Catholic Social Teaching and Economic Theory: Paradigms in Conflict**, by Mary E. Hobgood, analyzes the official Catholic teaching from the perspective of secular economic and political science. 1991. Temple University Press. 256 pp. \$34.95.

**The Christ Child Goes to Court**, by Wayne R. Swanson, traces the complex three-year case of the ACLU challenge to the Nativity scene displayed by the city of Pawtucket, RI, and explores issues concerning the relationship between religion and government. 1992. Temple University Press. hc. \$38.95. pb. \$22.95.

**"Church and Age Unite!" The Modernist Impulse in American Catholicism**, by R. Scott Appleby, examines the influence of modernism on American Catholic intellectual life from John Zahm's publication of *Evolution and Dogma* in 1895 to William L. Sullivan's repudiation of Roman authority in his *Letters to His Holiness Pope Pius X* published in 1910. (Notre Dame Studies in American Catholicism, v. 11). 1992. University of Notre Dame Press. 296 pp. \$29.95.

**Church and Society: Documents of the Religious and Social History of the Roman Catholic Archdiocese of Toronto**, edited by John S. Moir. This volume of more than 150 edited documents from the Archdiocesan Archives of Toronto illustrates many aspects of the history of the Catholic community in that city in the 150 years since the founding of the archdiocese. 1991. Catholic Truth Society of Canada, 67 Bond St., Toronto, Ontario, Canada M5B 1X5. 236 pp. pb. \$21 (plus \$4.80 s/h).

**Cities and Churches: An International Bibliography**, by Loyde H. Hartley, consists of 19,200 citations (9050 with annotations) on Church work with the poor, emigration and immigration, evangelistic work, Church and labor, Church and industry, religion and politics, the theology of the city, cities and towns in literature, religious and cultural pluralism, and other subjects dealing with religion in urban and industrial societies. In three volumes, vol. I covers 1800-1959; vol. II, 1960-1979; vol. III, 1980-1991. (ATLA bibliography series, v. 31.) 1992. Scarecrow Press. \$195.

**College Catholics: A New Counter-Culture**, by Michael J. Hunt, CSP. The author, a Catholic chaplain at Tufts University, surveys the faith, attitudes to the Church, and religious aspirations of Catholic students on US secular campuses, whether members of worshipping communities or alienated from their religious tradition. 1993. Paulist. pb. \$7.95.

**Columbianism and the Knights of Columbus: A Quincentenary History**, by Christopher J. Kauffman, provides a narrative of the 110 year history of the Knights of Columbus, with emphasis on the achievements of the order during the administrations of each of the Supreme Knights. 290 illustrations. 1992. Simon and Schuster. 204 pp. \$55.

**The Confederacy's Fighting Chaplain**, by Philip Thomas Tucker, covers the Civil War service of John B. Bannon, SJ, with the First Missouri Confederate Brigade. 1992. University of Alabama Press.

**Conscience First, Tradition Second: A Study of Young American Catholics**, by Patrick H. McNamara, represents the results of a 10-year study of Catholic high school seniors in a southwestern US city to determine the extent of preservation of the Catholic tradition, emerging trends in new perspectives on religion, and the influence of teachers in the process. 1992. State University of New York. 221 pp. \$44.50

**A Democratic Catholic Church: The Reconstruction of Roman Catholicism**, edited by Eugene C. Bianchi and Rosemary Radford Ruether, consists of 13 essays from various perspectives advocating the implementation of a more democratic and participatory church. Scholars and theologians, including Hans Kung, Elisabeth Schussler-Fiorenza, Jay Dolan, Philip Berryman, Charles Curran and Marie Augusta Neal discuss the history and ecclesiology of the Church in transition. 1992. Crossroad. 262 pp. \$23.95.

**Faith and Fraternalism: The History of the Knights of Columbus**, by Christopher J. Kauffman, 2d ed., extensively revised and expanded from the first edition (1982), provides an up-to-date account of the Knights of Columbus from 1982 to 1992. Includes a chapter on the significance of the founder, Father Michael J. McGivney. 1992. Simon & Schuster. 526 pp. \$35.

**A Flock of Shepherds: The National Conference of Catholic Bishops**, by Thomas J. Reese, SJ, examines the workings of the American Catholic hierarchy and the National Conference of Catholic Bishops as it influences the lives of American Catholics. 1992. Sheed and Ward. 430 pp. \$19.95.

**For the Least of My Brethren: A Centenary History of St. Michael's Hospital**, by Irene McDonald, CSJ, is an account of the first Catholic hospital in Toronto, founded in 1892 by the Sisters of St. Joseph, from small begin-



nings in an inhospitable environment to its present state as a major urban university-teaching hospital. 1992. Dundurn Press. 350 pp. hc. \$30. pb. \$23. (plus \$3. p/h). Order from the author at 74 Wellesley St. West, Toronto, Ontario, Canada, M5S 1C4.

**From Generation to Generation II**, by Ronald D. Patkus, offers a view of individuals, organizations and events which have shaped the history of the Catholic Church in New England and in the Boston area from the earliest times to the present. 1992. Christopher Publishing House, 24 Rockland Street, Hanover, MA 02339. \$10.95.

**The Frontiers of Catholicism: The Politics of Ideology in a Liberal World**, by Gene Burns, explores the origins of contemporary diversity and conflict in the Catholic Church, and illuminates the process of ideological change (in different directions) within the Catholic community. 1991. University of California Press. 317 pp. hc \$40.

**Generous Lives: American Catholic Women Today**, by Jane Redmont, explores the beliefs and commitments of American Catholic women by interviewing more than 100 Catholic women from a great variety of races, ethnic backgrounds, social classes, professions, sexual orientations and marital situations to discover real positions and concerns not easily typecast into the accepted liberal/conservative dichotomies. 1992. Morrow. 367 pp. \$21.

**Guide to Manuscript and Microfilm Collections of the Research Library of the Balch Institute for Ethnic Studies**, compiled and edited by Monique Bourque and R. Joseph Anderson, provides researchers with a comprehensive inventory of the Balch Library's primary holdings. All manuscript and microfilm collections available as of March 1992 are listed, including Carpatho-Rusyn, French, German, Irish, Italian and Polish, among other ethnic groups. Serials subsections list the library's microform periodicals, all of which are available through interlibrary loan. Includes index. 1992. Balch Institute for Ethnic Studies, 18 South Seventh Street, Philadelphia, PA 19106. All orders must be prepaid. 129 p. \$15 plus \$3 p/h.

**In Love and Mercy: A History of the Sisters of Mercy, Louisville, Kentucky, 1869-1989**, by Sister Mary Prisca Pfeffer, RSM, provides a comprehensive history of the community from 1869 to the present day. The author uses diaries, letters, newspaper accounts and institutional records to portray the history of this community dedicated to teaching, nursing and mission work in Kentucky. Available from Sister Mary Prisca Pfeffer, RSM, Sisters of Mercy of Louisville, KY., Inc., 1176 East Broadway, Louisville, KY 40204. 1992. 630 pp. \$25.

**John Courtney Murray and the American Civil Conversation**, edited by Robert P. Hunt and Kenneth L. Grasso, presents 13 essays by Richard John Neuhaus, David Novak, Gerald V. Bradley and others who examine Murray's work and its relevance to the religious and moral dimensions of American public life in contemporary times. 1992. Eerdmans. 298 pp. \$21.95.

**Lead Us Not Into Temptation: Catholic Priests and the Sexual Abuse of Children**, by Jason Berry, investigates child molestation among the North American clergy, and the impact of such behaviors on the community of believers. Primary source material includes transcripts of civil testimonies given by bishops and priests under oath in lawsuits across the country. 1992. Doubleday. 407 pp. \$22.50.

**The Life of Mother Clare: Out From the Shadow of the Upas Tree**, by Margaret Rose O'Neill, CSJP, is a lively, well-researched biography of Margaret Anna Cusack, also known as Mother Clare or "the Nun of Kenmare," 19th century promoter of womens' rights, advocate for the poor, pioneer of social justice and foundress of the Sisters of St. Joseph of Peace. Her advanced views led to her expulsion from the community she had founded, which has only recently rediscovered her story. 1992. Order from the author, Box 1763, Bellevue, WA 98009.

**Memoirs of Chaplain Life: Three Years with the Irish Brigade in the Army of the Potomac**, by William Corby, CSC, edited by Lawrence Frederick Kohl, recounts Corby's celebrated act of offering general absolution to the soldiers of the Irish Brigade during the Battle of Gettysburg, July 2, 1863. Priest, professor and third president of the University of Notre Dame, Corby's memoirs of his life as an army chaplain reflect his compassion and concern for the troops he served during the Civil War. 1992. Fordham University Press. 412 pp. \$27.50.

**Milestones and Landmarks: How to Celebrate Anniversaries and Dedications** is a resource booklet for church boards, committees and clergy charged with planning parish or institution anniversary celebrations. One free copy may be obtained by writing to Park Publishing Co., 333 Hudson St., New York, NY 10013. For urgent requests call (212) 255-1500.

**Nonviolent America: History Through the Eyes of Peace**, edited by Louise Hawkey and James C. Juhnke, includes essays by 15 scholars and proposes a peace-oriented approach to American history. Order from John Thiesen, Editor, C.H. Wedel Historical Series, Bethel College, 300 E 27th Street, North Newton, KS 67117. 1992. Bethel College. 295 pp. \$15.



**Origins Index: A Cumulative Index to *Origins'* First 20 Volumes: 20 Years, 1971-1991** covers nearly 4,500 complete texts published in *Origins* from 1971-91, including encyclicals, pastoral letters on the economy, war and peace, pro-life activities, racism and Hispanic Catholics. Includes subject keyword index and author index. 1991. Catholic News Service, 3211 4th St., N.E., Washington, DC 20017-1100. 208 p. Subscribers \$12.95, nonsubscribers \$19.95.

**Past is Present: Some Historical Reflections, 1961-1991**, by Msgr. Francis J. Weber, an anthology of essays published over the past 30 years in various historical and literary journals, covers a wide spectrum of subjects on the history of American Catholicism, the Catholic hierarchy, California missions, Catholic archives, archivists and historians. 1992. Available from Dawson's Book Shop, 535 Larchmont Blvd., Los Angeles, CA 90004. 722 pp.

**Religion and Radical Politics: An Alternative Christian Tradition in the United States**, by Robert H. Craig, explores the history of American left-wing Christians of various denominations who discovered a convergence between radical politics and Christian faith. 1992. Temple University Press. 320 pp. \$34.95.

**The Religious Challenge to the State**, edited by Matthew C. Moen and Lowell S. Gustafson, is a collection of essays on how Islam, Christianity and Judaism interact with 20th-century state systems in countries such as Argentina, Cuba, Mexico, the United States, Eastern Europe, Germany, Israel, Egypt and Pakistan. 1991. Temple University Press. 312 pp. \$44.95.

**The Shaker Experience in America** by Stephen J. Stein presents the first general history of the Shakers from their origins in 18th-century England to the present day, with many new interpretations and reassessments of events and personalities. 1992. Yale University Press. 576 pp. \$40.

**Thomas Merton: Spiritual Master**, edited by Lawrence S. Cunningham, is an anthology of key writings from every period of Merton's life which emphasizes his depth and skill as a spiritual master. The editor has supplied a comprehensive introduction and short commentaries to the selections. 1992. Paulist. 464 pp. pb. \$14.95.

**Visión Profética/Prophetic Vision: Pastoral Reflections on the National Pastoral Plan for Hispanic Ministry**, edited by Soledad Galerón, consists of reflections of leading pastoral theologians who seek to understand the church's concern for and commitment to Hispanic ministry. By the year 2000, estimates indicate that the largest percentage of Catholics in the United States will be Hispanic. Bilingual edition. 1992. Sheed and Ward. 390 pp. \$19.95.

**Wives of Catholic Clergy**, by Joseph H. Fichter, studies the experience of women married to "non-canonical" priests, converted Episcopal priests and permanent deacons. 1991. Sheed and Ward. 208 pp. pb. \$12.95.

**Women in the Sanctuary Movement**, by Robin Lorentzen, explores the workings of the sanctuary movement and women's reasons for their commitment to this activity. The author documents how women — primarily white, middle-class housewives and nuns — mobilize family, church and community resources to reconstruct the lives of illegal aliens and refugees. 1991. Temple University Press. 240 pp. \$34.95.

## NEWSLETTERS/JOURNALS

**ADRIS Newsletter**, the newsletter of the Association for the Development of Religious Information Services, has suspended publication with its July-September 1992 issue, due to the illness of its editor R. F. Smith, SJ. Subscribers will be informed when publication resumes.

**Colegios**, an international newsletter on the history of ideas in colonial Latin America, is published biannually by Our Lady of the Lake University in San Antonio. Issues will be sent upon request to *Colegios*, c/o Dr. Jeffrey Coombs, OLLU, 411 S.W. 24th Street, San Antonio, TX 78207.

**Journal of Paulist Studies**, an interdisciplinary review of religion and culture focusing on the history and present mission of the Paulist Fathers, has begun publication with its 1992 issue. The journal will appear annually and subscription is \$5 for individuals and \$8 for institutions. For subscriptions or information write to *Journal of Paulist Studies*, 3015 Fourth Street N.E., Washington, DC 20017.

**Journal of Women's History** publishes narrative and synthetic historical works on women, covering all periods, national, racial, ethnic and sexual groupings. Subscriptions (three issues per year) is \$25 for individuals and \$45 for institutions, prepaid. Editorial address is Journals Division, Indiana University Press, 601 N. Morton, Bloomington, IN 47404.

**New York Irish History**, vol. 6 (1991-92), the annual journal of the New York Irish History Roundtable, is available for purchase for \$8. Photocopies of all back issues are available for \$5 each. (Prices include postage.) Send check made out to the New York Irish History Roundtable to P.O. Box 2087, Church Street Station, New York, NY 10008.

**Religion and American Culture: A Journal of Interpretation** explores the interplay between religion and other aspects of American culture. Two issues are published each year, and subscription rates are \$15 for



individuals and \$25 for institutions. (Foreign surface post, add \$7.) Checks made out to the Indiana University Press should be sent to Journals Division, Indiana University Press, 10th and Morton Streets, Bloomington, IN 47405.

## CALLS FOR PAPERS/MANUSCRIPTS

### **New England Historical Association**

The New England Historical Association will hold its 1993 fall meeting at the John Carter Brown Library, Brown University, Providence, RI, on October 23, 1993. The program committee welcomes proposals on any subject from scholars within or without the region. Papers dealing with any period, geographical area or theme will be considered. Complete sessions as well as single papers may be proposed. For information contact Peter Holloran, Pine Manor College, Chestnut Hill, MA 02167.

### **Perspectives on the Sixties: New Book Series**

Rutgers University Press is publishing a new series, "Perspectives on the Sixties," and is seeking book-length manuscripts in the humanities and social sciences that offer adventurous theoretical insights, sound scholarly methodology, and alternatives to the "big books by big men about big movements" that are starting to form a "sixties canon." Authors wishing to submit manuscripts should send a letter of inquiry and a short excerpt from the manuscript to Barbara L. Tischler, Columbia University, 303 Lewisohn, New York, NY 10027.

### **Immigrant Biographies**

Immigrant subjects and writers of entries are sought from the scholarly community for the new, multi-volume American National Biography to be published by the Oxford University Press. The work will contain 20,000 entries relating to persons who died before 1991. The editors are particularly interested in nominations from Latin America, Central America and the Caribbean. Immigrant nominees need not be well known, or US citizens, but must have spent some productive part of their lives in the United States in capacities that bear a significant relation to the history of immigration or ethnicity. Send nominations (including one or two sentences explaining the individual's significance) and/or a statement of interest in writing biographical entries to John Garraty, General Editor, ANB, Center for the Social Sciences, Columbia University, 420 W. 118th Street, New York, NY 10027. A copy of the letter should also be sent to Virginia Yans-McLoughlin, Associate Editor, ANB, 61 Jane St., Apt. 7-J, New York, NY 10014.

## RECENT RESEARCH

### **Religious Practices of Maryland Catholics, 1689 to 1776**

One historian of colonial Maryland Catholics has recently argued that their "religious life was always a shadow existence. Many of the features which were the hallmark of the fullness of a Catholic atmosphere elsewhere were denied them." However, my own research on Maryland Catholics from 1689 to 1776, the period in which the penal laws discriminated against Catholics, indicates that their ability to practice their faith in many ways equaled or surpassed that of their co-religionists in England. In addition, my research calls into question the portrait of Catholic neglect of their slaves' spiritual lives which John Carroll painted in his often-quoted letter of 1785.

While Maryland Catholics did not enjoy access to the sacraments of confirmation or holy orders without traveling to Europe, the other sacraments were available in Maryland. The Jesuits, as is well known, provided chapels at each of their residences in Maryland; what has remained largely hidden, however, is the extensive network of family chapels and mass-rooms which supplemented the Jesuit chapels. Wills, inventories and the notations on the Jesuits' manuscript sermons testify to the existence of at least 73 Catholic family chapels or mass-rooms in addition to 18 Jesuit or Franciscan chapels; Catholic gentry owned virtually all of the family chapels. In the 1690s, Catholics could worship at a minimum of 15 sites in three counties; by the 1770s, the number had risen to at least 50 sites in 12 counties.

The family chapels could take one of three forms; a separate building; a chapel room attached to a house and used exclusively for that purpose; or, most frequently, a room normally used for other purposes which was transformed into a "mass-room" when a priest came to visit. The family chapels could not compete with the Anglican churches in terms of size or elegance, but they proclaimed their owners' status and reinforced their position within the Catholic community.

The priests in Maryland worked hard to serve the widespread chapel network. In the first decade of the 18th century, for example, between seven and 10 priests served a Catholic population of nearly 3000 at a minimum of 15 chapels; by the 1760s, no more than 20 priests scrambled to attend to the needs of more than 16,000 Catholics at a minimum of 50 chapels. As a result of the priests' circuit-riding, most Catholics, including slaves, could attend Mass once or twice monthly in the late colonial period, not quite as often as English Catholics. In addition to Masses on Sundays, the priests also conducted services on the various holy

days and saints' days; normally, these services were held at the Jesuit chapels.

The priests in Maryland were also conscientious in performing baptisms and marriages and attending to the dying. Many Catholics mentioned godchildren in their wills, and Father William Hunter in 1714 wrote a letter to Propaganda Fide which implied that the majority of Catholics in Maryland, whether slave or free, were baptized by Catholic priests, as was true in England. However, no baptismal registers survive from before 1760; after that date, Fathers James Walton and Joseph Mosley maintained informal parish registers.

Baptismal registers reveal differences between Eastern Shore and Western Shore practices, specifically in the choice of godparents for slaves. On the Eastern Shore, 90.3 percent of the known godparents of slaves were black compared to only 31.9 percent in St. Mary's County. The reason for this difference may be that slaves made up a larger part of the Catholic population of the Eastern Shore and tended to live on larger plantations than did those in St. Mary's County, so Eastern Shore slaves had a larger pool of slaves from which to select godparents for their children; additionally, slaveowners who owned just a few slaves, as in St. Mary's County, may have felt closer to their slaves and insisted on being godparents to slave children.

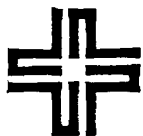
Several interesting points arise relating to Catholic marriages, based on the marriage registers from the 1760s and 1770s. First, striking differences occurred in the seasonality of marriage between whites in St. Mary's County and whites on the Eastern Shore and between whites and blacks on the Eastern Shore. While 70.5 percent of white Catholics in St. Mary's County married from September to February, only 36.7 percent of white Catholics on the Eastern Shore chose to marry during the same months. Slaves on the Eastern Shore, however, followed a pattern closer to that of whites in St. Mary's County; 56.6 percent married from September to February. The second point relating to marriages is that relatively few Catholics married close relatives; only 3.8 percent of the marriages required dispensations. Finally, intermarriage with Protestants was also relatively rare; only 4.9 percent of the marriages performed by James Walton in St. Mary's County were between Catholics and Protestants. The priests did their best to persuade Protestant spouses to convert to Catholicism; in one case in Charles County in the early 1750s, the priest ejected the couple getting married from the chapel upon the bride's refusal to convert. While the Marriage Act of 1753 required Catholics in England to be married by an Anglican minister even if they also had a Catholic ceremony, no such requirement ever existed in Maryland, and Maryland Catholics were able to maintain marriage as a separate Catholic event.

Many Catholics in the early 18th century surely died without last rites or assistance from a priest, given the small number of priests covering a relatively large area. Not until 1738 did a Catholic in Maryland leave a bequest to "the Preist that is Assisting to me at my Death" instead of the more common practice of leaving a bequest to the priest officiating at the funeral. The situation may have improved by the late colonial period, when John Lewis, stationed on the upper Eastern Shore, assisted every person whom he buried; if Lewis managed to assist most of the dying Catholics in his geographically-dispersed mission, then Jesuits assigned to more compact areas probably did so as well.

Catholic priests did not charge for performing funerals and officiated at the funerals of the poor and slaves, unlike many Anglican ministers. Catholics in Maryland, unlike Catholics in England, were buried in Catholic graveyards. On the Western Shore, many Catholics lived near a Jesuit chapel and could be buried at the Jesuit graveyards; on the Eastern Shore, where the Jesuits maintained only two chapels, most Catholics were buried at family burying grounds.

In addition to rites of passage, Maryland Catholics found other ways of practicing their religion. At least four sodalities existed in the late colonial period. Two sodalities were devoted to the Sacred Heart of Jesus, one to the Blessed Virgin Mary, and one, organized at St. Thomas in 1768, was devoted to the Perpetual Adoration of the Blessed Sacrament. Some Catholics owned crucifixes and other religious articles such as wax Agnus Deis; many owned prayer manuals and other spiritual books. Catholics also enjoyed access to the lending libraries maintained by the Jesuits. A few Catholics may also have gone on retreats; a priest in 1705 urged a wealthy Catholic layman to spend a few days at the Jesuit residence at Port Tobacco considering "ye affairs of y<sup>r</sup> soul." Finally, many Catholics also entered religious orders: at least 38 Maryland men became priests, mostly Jesuits, and at least 48 Maryland women joined English Catholic religious orders.

Maryland Catholics clearly were able to practice their faith, establishing a surprisingly large network of chapels. They were able to maintain themselves as a separate community, attending Mass regularly while avoiding Anglican services, and observing Catholic practices regarding rites of passage. One reason for Catholics' success in maintaining their separation was that they were a relatively large group, accounting for roughly 7 or 8 percent of Maryland's population. Additionally, the Anglican Church in Maryland was relatively weak; unlike English Catholics, Maryland Catholics did not have to withdraw from the Anglican Church and Maryland law did not affect Catholic rites of passage.



Finally, another difference between the English Catholic and Maryland Catholic experiences was that the Maryland Catholic community included African slaves. These slaves attended Mass and were baptized, married and buried by priests as their masters were. Despite John Carroll's accusation that Catholic slaveowners were careless about instructing their slaves in religion, many Maryland Catholic slaveowners clearly took their responsibilities seriously, at least in the colonial period.

Two archives have proven most useful in studying the religious practices of colonial Maryland Catholics, the Archives of the Maryland Province of the Society of Jesus at Georgetown University and the Maryland State Archives in Annapolis, which houses colonial probate records.

Beatriz B. Hardy  
George Washington University

## ARCHIVES

### University of Notre Dame Archives

Archives always grow. They qualify as archives by virtue of their relationship to an organization that continues to retire records to them. If the organization ceases to exist, the records may become part of another repository, thereby causing its holdings to grow. But in that other repository they have the character of a manuscript collection; they no longer qualify as archives.

Even manuscript collections may grow. At Notre Dame we have an ongoing relationship with many of our donors. We serve as the archival repository for organizations such as the Association of Chicago Priests, *Ave Maria* Press, the Catholic Peace Fellowship, the Center of Concern, *Commonweal*, the Conference of Major Superiors of Men, the Leadership Conference of Women Religious, the National Assembly of Religious Women, the *National Catholic Reporter*, the National Federation of Priests' Councils, National Marriage Encounter, the National Organization for Continuing Education of Roman Catholic Clergy, *Our Sunday Visitor*, the Poor Handmaids of Jesus Christ and the Xaverian Brothers. We serve as a manuscript repository for the personal papers of prominent living Catholics, who send us their files from time to time, among them bishops such as Paul Boyle, CP, and Thomas Gumbleton, priests such as David Bowman, SJ, and Louis Rogge, O Carm, and lay people such as Arthur Jones, Eugene Kennedy and Margaret Roach, not to mention our many donors who work at Notre Dame.

Of course we also grow by acquiring new manuscript collections. Between 1985 and 1990 we acquired over 3000 linear feet of university records and over 1500

linear feet of manuscript material, counting both new collections and additions to old ones. Since 1990 we have added approximately 1000 linear feet of university records and 700 linear feet of manuscript material.

In May of 1992, for example, the Association of Contemplative Sisters sent us the first shipment of its records, nine linear feet consisting of early files (late 1960s); mimeographed periodicals and circulars from *L'Union des Religieuses Contemplatives*, the Canadian Union of Contemplative Women Religious, and *Unie der Vrouwelijke Contemplatieven* (1970s); records related to the publication of *Contemplative Review*; correspondence of national officers (1972-79); printed material publications including the *ACS Newsletter*; subject files containing regional reports and information on press coverage; and files concerning interaction of the ACS with bishops and with the Leadership Conference of Women Religious.

In the same month Sister Elaine DesRosiers, OP, sent us 58 letters (1963-76) written to her by John J. Cavanaugh, CSC, and a background narrative that she wrote concerning the letters (1992). Also in May Sister Marie Augusta Neal, SND, sent us 17 linear feet of papers having to do with her sociological work.

In June of 1992 we acquired three linear feet of records (1964-89) of the Consultation on Common Texts, an ecumenical effort to construct English versions of prayers and liturgical scripture passages that would be acceptable to many different groups of Christians. These records consisted of correspondence, memoranda, minutes and drafts of the Divine Office, Psalms, Lectionary and ecumenical prayer services.

During the same two months that brought us these new collections, we received additions to old collections, including:

- Papers of David Bowman, SJ, consisting of correspondence, memoranda, notes, newsletters and material from meetings having to do with the troubles in Northern Ireland, ecumenism, the Jesuits, *Pax Christi*, justice and peace, common liturgical texts for Christians, and meetings of bishops and of priests.
- Office files (1967-68) of John Francis Cardinal Dearden having to do with the National Conference of Catholic Bishops, the Roman Synod, Catholic University, and other concerns of the US Bishops such as ecumenism, doctrine, social justice, Canon Law, liturgy, the press, the clergy, the permanent diaconate, other episcopal conferences, Latin America, missions, justice and peace, CCD, and the laity.

- Correspondence, manuscripts, pamphlets and course notes of Gordon Zahn and the Center on Conscience and War, along with 41 floppy disks containing CCW

correspondence, articles, talks, newsletters, fund-raising material, mailing lists and personal papers of Gordon Zahn.

- Material generated by Sister Marie Augusta Neal's work for the Leadership Conference of Women Religious, including the Contemplative Orders Survey (1969), the Sisters' Survey (1967), the Congregational Survey (1982) and the Sisters' Survey (1989).

Because archives grow, descriptions of them soon become obsolete. Computer technology has provided tools that permit archivists and curators of manuscript collections to describe their collections even as they change and develop. Before the advent of computers, a repository might publish a guide to its holdings that would be inaccurate before the proofs came back from the printer. Repositories would send descriptions of manuscript collections to be published in the *National Union Catalog of Manuscript Collections*. NUCMC would periodically produce a printed volume containing these descriptions from all over the country, a volume reliable enough for closed collections but unreliable for any collection that grows. Now a repository can put such descriptions on international library computer networks and revise them as collections change.

In the fall semester of 1989, the Notre Dame Libraries and Archives submitted a proposal to the US Department of Education for an HEA Title II-C grant in the Strengthening Library Resources Program. After reducing the budget somewhat, the government funded the project. Our proposal bore the imposing title Creating Nationally Accessible Records for Manuscript Collections at the University of Notre Dame. We proposed to put descriptions of approximately 500 collections held by the archives and libraries into the standard format for Machine-Readable Cataloging of Archives and Manuscript Collections (MARC-AMC) and to complete all necessary authority work (verifying forms of names, distinguishing one John Smith from another, supplying dates of birth and death, and building the computerized database of authority records by adding new ones where none existed before). We would then load them onto the international OCLC library network and onto Notre Dame's local online catalog.

Under the general direction of Robert Miller, director of libraries, and Wendy Clauson Schlereth, University archivist, the grant-funded project lasted from the beginning of January 1991 until the end of March 1992. Charlotte Ames served as project supervisor. She trained and directed Marie Moran, who did most of the authority work and some of the conversion to MARC-AMC format. Randy Chizum typed the descriptions into the computer and helped search databases as part of the authority work. I edited descriptions and did some of

the conversion to MARC-AMC format. Several librarians not officially part of the project, including Maureen Gleason, Sylvia Frost, Laura Bayard and Thomas Lehman, offered their expert assistance. By the summer of 1992, we had completed work on 546 collections belonging to the University Archives and 15 belonging to the University Libraries.

One of the reviewers of our proposal complained that we should also arrange to have descriptions of our collections available through the Research Libraries Information Network (RLIN). In fact, we had planned to do so all along, but not as part of the government-funded grant. Descriptions sent to the National Union Catalog of Manuscript Collections eventually go RLIN. We have now sent all of our descriptions to NUCMC except for descriptions of small collections that do not qualify for inclusion.

Ever since the Notre Dame Archives first reported to NUCMC in 1965, we have been compiling collection-level descriptions. Since 1974 we have kept these descriptions in three-ring notebooks and have made them available to those who use our collections. In the last two years, I have revised all of these drafts and have written a good many new descriptions. Computer technology has made it possible for us to produce a laser-printed edition of these descriptions which we now plan to offer for sale. This *Guide to Manuscript Collections* contains a list of university records in the archives, a list of collections not described in the guide, descriptions of collections and an index. Printed on acid-free paper, it has a plastic comb binding and paper covers. For a copy of the Guide to Manuscript Collections, send us a check for \$20 made out to the University of Notre Dame Archives, 607 Hesburgh Library, Notre Dame, IN 46556.

Since we are publishing and printing the Guide to Manuscript Collections ourselves, we can modify descriptions of collections as they grow. Future editions will also contain descriptions of new collections and descriptions of those old ones that were, for various reasons, omitted from the first edition. With the help of the faculty and staff of the University Libraries, we hope to provide MARC-AMC versions of both modified and new descriptions for OCLC, NUCMC and our local online catalog.

Wm. Kevin Cawley, Associate Archivist  
University of Notre Dame Archives



**VOLUME 20      NUMBER 1      SPRING 1993**

**AMERICAN CATHOLIC STUDIES**

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