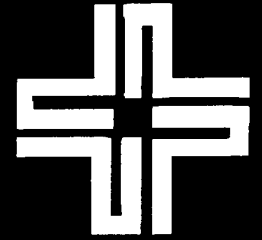


AMERICAN CATHOLIC STUDIES

NEWSLETTER



CUSHWA CENTER FOR THE STUDY OF AMERICAN CATHOLICISM

JAIME R. VIDAL, EDITOR

CHARLOTTE AMES, PUBLICATIONS EDITOR

Notre Dame Sesquicentennial Programs

The University of Notre Dame will mark the 150th anniversary of its founding with a variety of academic convocations, liturgies, symposia/conferences, exhibits and concerts, extending from September 15, 1991, into the fall of 1992. Among the many events scheduled, the following may be of special interest to our readers: The Annual Midwest Meeting of the American Conference of Irish Studies, Oct. 16-19, 1991. The Conference on the History of Christianity, jointly sponsored by the American Society of Church History and the American Catholic Historical Association, March 26-28, 1992. "The Old World Meets the New: A Symposium on European-American Encounter," April 2-4, 1992. A Conference on the Sesquicentennial of Holy Cross Education in the United States, Sept. 18-20, 1992. The closing ceremonies (liturgy, symposium and convocation) will take place on Oct. 11-13, 1992. For further information on these events contact Douglass Hemphill, 202 Main Building, University of Notre Dame, Notre Dame, IN 46556.

Grant Provides Research Stipends and Seminars for Young Scholars

The Center for the Study of Religion and American Culture has received a grant from the Pew Charitable Trusts to fund a Young Scholars in American Religion Program. The program intends to help scholars in their first years of teaching to develop approaches to the field, receive guidance on research and publication, to meet with peers and develop a professional network.

Each of the fifteen participants will receive a stipend of \$1,000 plus expenses, and will be expected to convene at the Indiana University/Purdue University campus at Indianapolis for four meetings over a two-year period. Eligible are scholars in any sub-field of American Religion (including U.S. Hispanic and Canadian, as well as U.S. connections with the Third World) who have started teaching within the last seven years.

The deadline for the current program is October 14, 1991; it is hoped that the program will be repeated in subsequent years. For information write Conrad Cherry, Director; Center for the Study of Religion and American Culture; 425 University Blvd., Room 334; Indianapolis, IN 46202.

Fr. Robert McNamara Honored

In 1990 the Board of Governors of the Pontifical North American College at Rome inaugurated an award to honor individuals who have made a distinctive contribution to the College in the form of a special medallion to be called the Founders' Medal, after Popes Pius IX and Pius XII. The first recipient of this honor was Fr. Robert McNamara, archivist of the Diocese of Rochester, who in 1956 published the history of the College's first hundred years, *The American College in Rome, 1855-1955*.

Chicano Database

The University of California at Berkeley announces the development of the Chicano Database which will help students and researchers locate Mexican-American topics. Persons interested in purchasing this database for their libraries should contact Lillian Castillo-Speed or Carolyn Sota, Chicano Studies librarians, U.C. Berkeley at (415) 641-3859.

National Ecumenical Museum of Art

St. Louis University has announced the formation on its campus of the National Ecumenical Museum of Art, scheduled to open in the fall of 1991. The museum will collect and exhibit contemporary religious art from the Catholic, Protestant, Eastern Christian and Jewish traditions, as well as from other world religions.

Oregon Sesquicentennial Planned

In preparation for the 1996 commemoration of the establishment of the Archdiocese of Oregon City (now Archdiocese of Portland in Oregon) the Archdiocesan Historical Commission has appointed a Sesquicentennial Editorial Board Committee to research and write the history of the Archdiocese, under the direction of Dr. Lillian Pereyra. Founded July 24, 1846, Oregon City was the first U.S. archdiocese after Baltimore, and changed its official name in 1928.



US Catholic Historian Receives Awards

The U.S. Catholic Historian received four awards this year from the U.S. Catholic Press Association. It was awarded second place for General Excellence and third place for Best Special Issue ("Hispanic Catholics: Historical Exploration and Cultural Analysis"). The third place for Best Article was tied by two U.S. Catholic Historian pieces, both by authors connected with the Cushwa Center: "No Longer Emerging: Ramparts Magazine and the Catholic Laity, 1962-1968" by Jeffrey M. Burns and "The American Church and the Puerto Rican People" by Jaime R. Vidal.

Visiting Hispanic Research Scholar Program

The Teagle Foundation has awarded the Jesuit School of Theology at Berkeley a grant for the first three years of a Visiting Hispanic Research Scholar Program. This will bring a Hispanic scholar to that institution to pursue research and writing on issues of theology and ministry approached from a U.S. Hispanic perspective and in dialogue with the faculty and students of the school. Persons with backgrounds other than theology or religious studies may be chosen if they are making a contribution to the understanding of ministry and praxis among U.S. Hispanics. For further information contact Allan Figueroa Deck, SJ at (415) 841-8804.

Archives Organization Founded

Close to 200 archivists have joined a newly formed group, Archivists for Congregations of Women Religious (ACWR). The organization plans to hold a round table at the September meeting of the Society of American Archivists in Philadelphia.

Quincentennial Video Programs

The Center for Latin America of the University of Wisconsin has announced the issuance of an educational video, "Sixteenth Century Perceptions of Latin America: Civil or Savage?" A revisionist view of the encounter of two civilizations, it attempts to show the way in which perceptions or assumptions can be altered by opposing arguments. For information write: Outreach Coordinator, Center for Latin America, PO Box 13, Milwaukee, WI 53201.

"On Fire With Faith," produced last year by Hispanic Telecommunications Network, is now available as a

video cassette from the Office of Publishing and Promotion Services of the USCC. The film begins with the arrival of the Spanish explorers and missionaries, documents the subsequent intermingling of cultures and traditions, and follows the history of the descendants of this *mestizaje*, profiling how modern U.S. Hispanics live their faith. For information write USCC Publishing Services, 3211 Fourth Street NE, Washington, DC 20017.

"**The Buried Mirror**," a five-part television series on Latin America sponsored by the Smithsonian Institution in collaboration with the Spanish Government and private Spanish investors, is scheduled to air in the fall of 1991. The five segments are titled: "The Virgin and the Bull," "The Moving Frontier," "The Conquistadors are Conquered," "The Other Face of Liberty," and "Five Hundred Years After." The series was written by the well known author Carlos Fuentes, who also serves as narrator. For further information contact: Office of Quincentenary Programs, Smithsonian Institution, Room 3123 S. Dillon Ripley Center, Washington, DC 20560. (202) 357-4790.

Notes from the Editor:

Please note that, in order to publish the spring issue earlier in the school year, we are changing the deadline for submissions from March 1 to February 1, starting in 1992. 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

Notre Dame Study of Hispanic Catholics in the US

The Advisory Committee of our Hispanic Study met in March and finalized plans on the format and authors of the third volume. This will include twelve essays on the Hispanic community after 1965; these essays will focus on issues in the post-conciliar development of the U.S. Hispanic church, with each essay covering all national sub-groups and all U.S. regions.

The essays and their authors will be: 1) *History of U.S. Hispanics, 1965-1990*: David Badillo, University of Illinois (Chicago); 2) *Social Fiber of the U.S. Hispanic Community*: Joan Moore, University of Wisconsin/Madison; 3) *Identity: What is Hispanic?*: Antonio Stevens-Arroyo, Brooklyn College; 4) *Liturgy*: Arturo Perez, St. Roman's Church, Chicago; 5) *Ecclesial Leadership/Ministry*: Marina Herrera, Washington Theological Union; 6) *The Organization of the Hispanic Church*: Moises Sandoval, Maryknoll; 7) *Popular Religion*: Orlando Espin, University of San Diego; 8) *Challenges from Other Churches*: Allan Figueroa Deck, SJ, Jesuit School of Theology at Berkeley; 9) *Movements Within the Church*: Edmundo Rodriguez, SJ, Holy Trinity Seminary, Irving, TX, 10) *Social and Political Organizations*: Larry Mosqueda, Evergreen State College; 11) *Youth and Women*: Ana Maria Diaz-Stevens, Rutgers University; 12) *Conclusion*: Jay P. Dolan, University of Notre Dame.

Papers of Conference on Women Religious

The papers presented at the Conference on the History of Women Religious held in July 1989 at the College of St. Catherine, St. Paul, MN will be published in the Winter 1991 issue of *U.S. Catholic Historian*. This conference was sponsored in part by the Cushwa Center. Copies may be ordered from Fulfillment Center, U.S. Catholic Historical Society, #3 Downing Drive, East Brunswick, NJ 08816.

American Catholic Studies Seminar

James D. Davidson, of Purdue University will be the seminar speaker on September 26, 1991. His topic will be "Religion Among America's Elite: Persistence and Change in the Protestant Establishment."

Robert Orsi, of Indiana University at Bloomington, will speak on November 7; his title is "Hopeless Cases: the Women Who Pray to Saint Jude (1929-1965)."

On February 13, 1992 *Allan Figueroa-Deck, SJ*, of the Jesuit School of Theology at Berkeley, will speak on aspects of his research on Hispanic religion in the US; the exact title is not yet available.

Hibernian Lecture

The 1991 Hibernian Lecture will be delivered by Professor Randy Roberts, of Purdue University, Thursday, October 10. Professor Roberts will speak on "A Sporting People: The Culture of Irish American Sports." (Some of his findings on this topic appear in this issue's Recent Research essay.) This annual lecture is made possible by the generosity of the Ancient Order of Hibernians.

Publication Awards

The winning manuscripts for the 1991 Notre Dame Studies in American Catholicism competition are *Searching for Christ: the Spirituality of Dorothy Day, 1897-1980*, by Sr. Brigid Merriman, OSF of Mount Angel Seminary, Oregon, and *El Apostolado Trunco: Institutional Planning and Pastoral Experimentation with New York Puerto Ricans*, by Ana Maria Diaz-Stevens, of Rutgers University.

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 post doctoral scholars in the humanities of social sciences who are working on some aspect of American Catholicism. **The deadlines for Research Fellowship applications are January 15 and April 15.**

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.

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

In conjunction with its study on Hispanic Catholics in the 20th Century United States the Cushwa Center is offering three dissertation fellowships in the History of U.S. Hispanic Catholics for the year 1992-93. Each of the fellowships—which are supported by a grant from the Lilly Endowment—will provide a stipend of \$11,000 for 12 months of full-time dissertation research and writing, beginning in September 1992. Applicants must be candidates for a doctoral degree at a graduate school in the United States or Puerto Rico who have finished all pre-dissertation requirements and expect to complete their dissertation during 1992-93. Applications are available from Dr. Jaime Vidal at the Cushwa Center and **must be requested by December 1, 1991. Completed applications must be postmarked by January 1, 1992.**

PERSONALS

Charlotte Ames, Publications Editor of this Newsletter and Associate Librarian of the Hesburgh Library, received the University of Notre Dame's Libraries' Outstanding Achievement Award for 1991.

Bernard Aspinwall, of the Department of Modern History at Glasgow University, Scotland, spoke on "Glasgow and the Irish" in a symposium on the Irish Experience in Britain. He also presented papers at symposia celebrating the Centennial of *Rerum Novarum* at the University of Hull and the École Française in Rome.

Barbara Brumleve, SSND, is chairing the North American celebration of the centennial of Mother Caroline Friess, who for 42 years was superior of the School Sisters of Notre Dame in North America. As part of the 1991-92 celebration Mother Caroline's correspondence will be published.

Emma Cecilia Busam, OSU is working at the Archives of the Diocese of Owensboro, and hopes to have the holdings arranged, described and indexed in the near future.

Rev. Nelson J. Callahan is working on the diary of Richard Burtell.

Debra Campbell of Colby College is working on a centennial history of the College of Notre Dame of Maryland, the oldest Catholic women's college in the USA.

Joseph J. Casino, Director of the Archdiocese of Philadelphia's Archives and Historical Collections, published an article on "Religious Freedom and the Early American Catholic Experience" in *All Imaginable Liberty: the Religious Liberty Clauses in the First Amendment*, edited by Francis Graham Lee.

Timothy J. Cook completed his doctoral dissertation, "A Study of the Religious Literacy of Catholic High School Educators."

Jay Corrin is writing a book on Anglo American Catholics and the rise of Fascism.

Michael Engh, SJ, is researching the history of Brownson House, the first Catholic settlement house in Los Angeles. He anticipates publication of his study on frontier religion in Los Angeles (1848-1885) by the University of New Mexico Press in the spring of 1992.

Sr. Margaret Flahiff, archivist of the Nova Scotia Sisters of Charity, passed to her reward on August 27, 1990. May she rest in peace.

Janice Foy recently completed a dissertation on "Croatian Sacred Musical Tradition in Los Angeles: History, Style and Meaning" at UCLA.

Alice Gallin, OSU, is currently editing a book of documents on Catholic Higher Education, 1968-90, to be published by the University of Notre Dame Press.

Cynthia Glavac, OSU, is planning a biography of Dorothy Kazel, OSU, who was martyred in El Salvador in 1980.

Mary Ellen Gleason, SC, is working in the Library and Archives of the American Bible Society in New York City.

William J. Grant of Gonzaga University is working on a dissertation on Fr. Charles Pandosy, OMI, one of the first seminarians ordained in the Washington Territory (1847).

Mary Anita Theresa Hayes, BVM, is the new Head Archivist at her community's archives in Dubuque, Iowa.

Marina Herrera has prepared the liturgical service for the reception of the Quincentennial Cross at parishes and cathedrals. This is being published in English and Spanish versions under the auspices of the NCCB and the funding of the Knights of Columbus.

Sr. Ephrem Hollerman, OSB, recently defended her dissertation, "The Reshaping of a Tradition: American Benedictine Women, 1852-1881" at Marquette University.

Paula Kane has accepted a new position with the Religious Studies Department at the University of Pittsburgh. She presented a paper at the December 1990 meeting of the AHA in a panel on Irish Americans in Massachusetts Urban Politics (1880-1920) and is preparing an article on the English Catholic Women's League for Church History.

Dolores Liptak, RSM completed the organization of the historical records of the Carmelite Monastery at Baltimore. She is currently working with **Joseph Duffy** on a history of the Archdiocese of Hartford.

Anthony J. Lisska of Denison University recently published an article on "Thomas Merton and the Diocese of Columbus Connection" in the *Bulletin of the Catholic Record Society*. He is now researching the life of Fr. L. F. Kearney, OP, Provincial of the American Dominicans from 1887-1909.

Peter McDonough of Arizona State University has completed a book on the Jesuits in the American Century which will be published by the Free Press/Macmillan.

Peter McGreevy is working on his dissertation at Stanford; his topic is "American Catholics and the African American Migration, 1919-1970."

Karl Edward Martin of the University of Minnesota has completed a dissertation on "The Ethical Implications of Flannery O'Connor's 'Prophetic Imagination.'"

Mark Massa, SJ, has published *Charles Augustus Briggs and the Crisis of Historical Criticism* as part of the series "Harvard Dissertations in Religion."

Seamus Metress of the University of Toledo is finishing an annotated bibliography on Irish Americans and Irish nationalism.

John P. O'Connor published an article on "The Shamrock of New York: The First Irish-American Newspaper" in the *New York Irish History Annual*.

Frances Panchok of the University of St. Thomas spent the spring semester as Rockwell Visiting Scholar in Religion at the University of Houston, where she taught courses on US Catholic History and Woman and the Church.

Margaret Quinn, CSJ, archivist of the Sisters of St. Joseph, Brentwood, NY, is researching biographies of

Mother St. John Fontbonne (1759-1843) of Lyon which were written in French and translated anonymously by two American Sisters of St. Joseph in 1887 and 1936. Mother St. John refounded the Sisters of St. Joseph after the French Revolution, and sent the first group of them to the United States.

Steve Rosswurm of Lake Forest College is doing research for a book on the FBI and the Catholic Church.

Ann Thomasine Sampson, CSJ, is currently involved in researching and writing the life and work of Julienne Foley, a woman whose life as a Sister of St. Joseph spanned a ministry among Mexican-Americans in St. Paul; pioneer work in the creation of visual aids for the field of religious education; and authorship of biblical maps and charts which still enjoy worldwide use among army chaplains, missionaries, and organizations of various kinds.

Dominic Scibilia of Marquette University is doing research on Jeremiah Cummings and Thomas Farrell, who were abolitionists in the New York Irish Catholic community; also on Thomas McGrady and Catholic Millennialism during the Progressive Age.

Kathryn Kish Sklar's and **Thomas Dublin's** forthcoming *Women and Power: A Reader* will be the first anthology in U.S. Women's History to include an article on women religious.

Margaret Susan Thompson of Syracuse University published "Women, Feminism and the New Religious History: Catholic Sisters as a Case Study" in *The New Religious History*, ed. by P. VanderMeer and R. Swierenga (Rutgers University Press, 1991).

John J. Treanor, of the Archives of the Archdiocese of Chicago, is the new Vice-President/President-elect of the Association of Catholic Diocesan Archivists.

Richard Tristano is researching a social history of Holy Family Parish, a Black Catholic community in Natchez, MS.

Jaime R. Vidal, Assistant Director of the Cushwa Center, published an article on "Proselytism of Hispanic Migrants: A Challenge to the American Church" in *Migration World*, 19:2.



CONFERENCES

The Center for the Study of Religion and American Culture at Indiana University/Purdue University, Indianapolis will host a conference on **Public Religious Discourse in America's Pluralistic Society** on April 2-4, 1992. The conference will focus on issues such as what features of American public life command the attention of religion and what religious issues command public attention. This will be the first of four conferences to be held between 1992 and 1994 as part of a project on Public Expressions of Religion funded by the Lilly Endowment. For more information contact Terry Grimm at (317) 274-8409.

The Annual Meeting of the **American Historical Association** will take place in Chicago, Dec. 27-30, 1991. Its theme will be the Quincentenary of Columbus' first voyage to America. For information contact Linda Hall, Dept. of History, University of New Mexico, Albuquerque, NM 87131.

The **American Italian Historical Association** announces its 24th Annual Conference to be held in New Haven, CT, November 14-16, 1991 on the theme "**Italian Americans and their Public and Private Life.**" For information contact the American Italian Historical Association, 209 Flagg Place, Staten Island, NY 10304.

On the occasion of the 150th anniversary of the founding of the University of Notre Dame the American Society of Church History, the American Catholic Historical Association, and the Cushwa Center will sponsor a conference on the **History of Christianity** on March 26-28, 1992 at the University of Notre Dame. Sessions scheduled for the conference include papers on The Rise of Papal Primacy, Medieval Monasticism, Friars, Jesuits and Indians in Spanish America, Women in the New World, the Indians of New England in the XVIII Century, The Orthodox Church in Czarist Russia, Religion and Higher Education, American Catholic Identity in the Later 20th Century, and Perspectives on German National and Religious Identity. A special session will discuss the theme of "Writing Religious History: Reflections on an Evolving Discipline." Also another special feature will be an illustrated lecture on "Spire and Dome: An Iconographic History of the University of Notre Dame, 1842-1992." The conference program and registration form will be mailed out in January of 1992. Members of the American Society of Church History and the American Catholic Historical Association will receive the conference registration forms. All others should contact the Cushwa Center to make sure that they receive the conference program and the registration form. We hope you can attend what promises to be a very exciting conference.

PUBLICATIONS

The Alexian Brothers of Chicago: An Evolutionary Look at the Monastery and Modern Health Care by Lawrence Davidson provides a history of the founding and historical development of the congregation's hospital in Chicago, and sketches the lives of the brothers from 1866 to the present. 1990. Vantage Press. 214 pp. \$18.95.

American Catholic Preaching and Piety in the Age of John Carroll, by Raymond J. Kupke. This is the second volume in the *Melville Studies in Church History*. The author focuses on the piety of the Catholics in the XVIIIth century Anglo American colonies, and analyzes their spirituality through an exploration of sermons by the Maryland Jesuits. 1991. University Press of America, 232 pp. \$34.50.

American Peace Writers, Editors, and Periodicals: A Dictionary by Nancy L. Roberts includes some 400 individuals from Colonial times to the present who sought to awaken others to issues of war and peace. Includes biographical and bibliographical data on Dorothy Day, Peter Maurin, the Berrigans, and other peace activists. Also includes a listing of selected American peace advocacy periodicals. 1991. Greenwood Press. 362 pp.

Belief and Behavior: Essays in the New Religious History, edited by Philip VanderMeer and Robert Swierenga. Rutgers University Press. Rutgers University Press. 1991. Paperback.

The Black Church in the African American Experience, by C. Eric Lincoln and Lawrence H. Mamiya provides a comprehensive treatment of the contemporary black church in America. The authors focus on the urban and rural church, the effect of the civil rights movement on blacks, women's issues, and challenges for the black churches in the 21st century. Duke University, 1990. \$18.95.

A Calendar of Documents and Related Historical Materials in the Archival Center, Archdiocese of Los Angeles, prepared by Sr. Miriam Ann Cunningham, CSC. This is the initial volume in an open-ended series, and covers the pontificate of Thomas J. Conaty (1903-1917) as bishop of Monterrey-Los Angeles. Available from Dawson's Book Shop, 535 North Larchmont Blvd., Los Angeles, CA 90004. 296 pp. 1990. \$50.

Called to Serve, by James Vanderholt. A history of St. John's and Assumption Seminaries in San Antonio. Includes profiles of notable alumni. 1990. St. John's

and Assumption Seminaries Alumni Association, PO Box 28240, San Antonio, TX 78284. 186 pp. Paper.

Church History in an Age of Uncertainty: Historiographical Patterns in the United States, 1906-1990, by Henry Warner Bowden offers an analysis of church historians in the twentieth century, noting theories expounded with regard to their method and interpretation. Both Protestant and Catholic historians and their respective traditions are considered, including Martin E. Marty and John Tracy Ellis. 1991. Carbondale: Southern Illinois University Press. 279 pp.

Freedom and its Discontents: Catholicism Confronts Modernity, by George Weigel. The book includes essays on the war/peace and economics debates in American Catholicism, on Catholic intellectual life in America today, and on revisionist historiographies of American Catholicism by a prominent conservative intellectual. 1991. Ethics and Public Policy Center.

Handbook of Fellowships and Grants for Independent Scholars, published by the National Coalition of Independent Scholars. Contact Barbara Currier Bell, 160 Harbor Rd., Southport, CT 06490.

Havoc in Hunan, by Sr. Mary Charita Pendergast, SC, tells the story of the Sisters of Charity and the people they served from 1924 to 1951. Order from the College of St. Elizabeth Press, 2 Convent Road, Morristown, NJ 07960. \$14.95 plus \$1.50 postage and handling.

Holy Cross and the South Bend Polonia, by Donald Stabrowski, CSC. Available from the Indiana Province Archives Center, PO Box 568, Notre Dame, IN 46556. 1991. \$5 plus \$1.75 p/h.

If These Walls Could Speak: St. Paul's Monastery and Retreat House, Pittsburgh, PA, compiled and edited by Clement Pavlick, CP. Published by the Passionist Community, St. Paul's Monastery, 148 Monastery Ave., Pittsburgh, PA 15203. 60 pp. 1987.

The Irish in the Great Lakes Region, an annotated bibliography by Seamus Metress. University of Toledo, Dept. of Sociology and Anthropology. \$3.

The Irish Voice in America: Irish-American Fiction from the 1760's to the 1980's by Charles Fanning. 1991. University Press of Kentucky.

The Ku Klux Klan: An Encyclopedia, by Michael and Judy Ann Newton. This is the first comprehensive reference work on the Klan and its allied and front organizations; more than 8,500 entries, done in a

scholarly manner. Important to Catholic studies because Catholicism was frequently a target of Klan prejudice. Includes bibliography. 1990. Garland. 682 pp. \$75.

Liberty of Conscience: Roger Williams in America, by Edwin A. Gaustad. 1991. Eerdmans.

The Libro de las Profecías of Christopher Columbus, trans. with commentary by Delno C. West and August Kling. Written by Columbus in his old age, this work brings out the explorer's biblical spirituality as he places his discovery in the context of late Medieval apocalyptic hopes, especially the Joachimism of the Observant Franciscans. Text and translation in facing pages, lengthy introduction, bibliography and two indexes. 1991. University of Florida. 274 pp. \$49.95.

Lithuanian Religious Life in America, by William Wolkovich-Valkavicius, is the first volume of a projected 3-volume work on 150 Lithuanian Parishes and institutions. This volume covers the Eastern United States, and will be available in November from Corporate Fulfillment Systems, 1 Bert Dr., W. Bridgewater, MA 02379-9979, Tel. 1-800-344-4501. 700 pp. Hard cover, acid-free paper. \$79.50 if ordered before March 31, 1992; \$89.50 after that.

The Manuscripts of Flannery O'Connor at Georgia College, by Stephen G. Driggers. A catalogue of the collection of papers (esp. drafts and re-workings of her fiction and essays) donated by O'Connor's mother to Georgia College. 1989. University of Georgia Press.

Mission to Rural America: the Story of W. Howard Bishop, Founder of Glenmary, by Christopher J. Kauffman. A biography of Bishop and a history of the Glenmary Home Missioners. 1991. Paulist Press.

Ourselves Alone: Women's Emigration from Ireland 1885-1920, by Janet A. Nolan. Describes the emancipating effects of emigration to America for a generation of Irish women. 133 pp. University Press of Kentucky. 1989.

The Padre on Horseback, by Herbert Eugene Bolton. A biography of the Tyrolese Jesuit Eusebio Kino, founder of the missions of Sonora and Arizona, evangelizer and frontiersman. Reprint of a work originally published in 1932. Loyola University Press. \$4.95.

Papal Pronouncements, A Guide: 1740-1978 (Benedict XIV-John Paul I), edited by Claudia Carlen, IHM covers nearly 5,200 papal documents beginning with Benedict XIV and concluding with John Paul I. Document types covered include encyclical letters, encyclical epistles, apostolic constitutions, apostolic



letters, bulls, *motu proprio*s, personal speeches, radio and television addresses, exhortations, and autograph letters, among others. Documents are arranged in chronological order of issuance. Includes author and title indices. 1990. 2 vols. Pierian Press, PO Box 1808. Ann Arbor, MI 48106. Toll Free: 800-678-2435. \$195.

Patrick Henry Callahan: Progressive Catholic Layman in the American South, by William E. Ellis. 1989. The Edwin Mellen Press (Lewiston, NY).

Patterns of Faith in Australian Churches, by P. Hughes and T. Blombery. Based on the Combined Churches Survey which took place in 1987 under the auspices of the five principal Australian denominations, this book studies the approaches to faith which cross denominational borders, and often determine whether persons stay on the fringes of church involvement, join the core, or drop out, and the various needs of different age, gender and educational groups. May be ordered from Rev. Dr. Philip Hughes, 8 Power St., Hawthorn, Vic. 3122, Australia. \$16.

Peace Pays A Price: A Study of Margaret Anna Cusack, the Nun of Kenmare, by Dorothy A. Vidulich, CSJP. This short book is an initial effort by the Sisters of St. Joseph of Peace to reclaim their controversial foundress. A Catholic convert from an Anglican religious order, she went to Ireland, and later came to America where she founded her congregation. Some of her positions were far in advance of her age, and led to confrontations with the hierarchy; eventually she had to leave her congregation to ensure its survival, and her part in its founding was suppressed from its history, only to be rediscovered a century later. After many years of Catholic ostracism, she returned to the Church of England. 1990. Published by the Sisters of St. Joseph of Peace. 86 pp.

A Religious History of America, by Edwin Scott Gaustad. A completely revised and expanded edition of a standard work. 1990. Harper. 391 pp. Paper. \$19.95.

Roman Catholic Beliefs in England: Customary Catholicism and Transformations of Religious Authority, by Michael P. Hornsby-Smith explores Catholic beliefs among English Catholics from doctrinal matters to questions of personal and social morality. Based on extensive interviews with lay members of the bishops' advisory commissions and others. Hornsby-Smith concludes that English Catholics have gradually withdrawn legitimacy from clerical leadership. 1991. Cambridge University Press. 265 pp. \$44.50.

The Song of Mound City, by Beverly Boyd. Professor Boyd, a medievalist at the University of Kansas special-

izing in hagiography, came across the apparently forgotten cause for the canonization of Rose Philippine Duchesne, a pioneer educator in the American Midwest, became involved in publicizing it, and brought about a renewal of interest that led to her being proclaimed the fourth U.S. saint. This work tells of her efforts, and also has information about Mother Duchesne's life. Vantage Press. \$14.95.

A Time for Keeping ... A Time for Letting Go ... by Sister LaVerne Frietsch, OSF is a historical account of the Sisters of St. Francis of Oldenburg, IN during the years 1945-1975. 1990. Marianist Press. 260 pp.

Women and Church: The Challenge of Ecumenical Solidarity in an Age of Alienation edited by Melanie A. May, with a foreword by Monika K. Hellwig consists of twenty-two essays by women from diverse backgrounds who grapple with the challenge of solidarity. Issues of ministry, ethnicity, authority, ecumenism, and language pervade the discussions. 1991. Eerdmans. 197 pp. \$10.95.

A Wreck on the Road to Damascus: Innocence, Guilt and Conversion in Flannery O'Connor, by Brian Abel Ragen. A study of the use of biblical themes such as original sin, redemption and incarnation in O'Connor's fiction, bringing out the differences which these produced between her work and that of other American authors of the period. Loyola University Press. 1989. \$12.95.

CALLS FOR PAPERS

History of Evangelization in the US

The National Conference of Catholic Bishops' *ad hoc* Committee on the Observance of the Quincentennial of Evangelization in the Americas is sponsoring a **Competition on the History of Evangelization in the U.S.** All entries must treat some aspect of the history of evangelization within the boundaries of the present U.S. between 1492 and the present; evangelization is understood as the proclaiming of the Gospel in any form: missionary, educational, by preaching, publishing, etc. Students enrolled in any American or foreign university, college or seminary are eligible as long as they are citizens or permanent residents of the U.S. **Writings must have been completed between January 1, 1989, and December 31, 1991;** results will be announced October 12, 1992.

For **doctoral dissertations** first prize is \$2,000 and second prize \$1,500; for **master's theses** first prize is \$1,000 and second \$500; for **senior honors essays** first

prize is \$500 and second \$250. Faculty members are asked to bring this competition to their students attention; please note that works already defended are eligible. For further information contact Fr. Robert Trisco, American Catholic Historical Association, Catholic University of America, Washington, DC 20017.

Women Religious in the Americas

500 Years of Catholic Women Religious in the Americas, an international conference sponsored by the College of St. Benedict and the Sisters of St. Benedict will be held April 27-29, 1992 in St. Joseph, MN. Those wishing to make presentations on any topic that fits the theme of Catholic women religious in the Americas during the past 500 years (eg. contributions to the fields of education, health care, the arts) should send a proposal to Sr. Carol Berg, OSB, St. Benedict's Convent, St. Joseph, MN 56374.

Women Religious and the Social Fabric

A Conference on Women Religious and the Social Fabric is scheduled for June 28 - July 1, 1992, at Marymount College in Tarrytown, NY. The conference is sponsored by the History of Women Religious Network. Persons wishing to present papers should send a typed one-page proposal/abstract, accompanied by a one-page vita by January 10, 1992 to the Conference on Women Religious and the Social Fabric, 12001 Chalon Road, Los Angeles, CA 90049.

Paulist Studies

The Office of Paulist History and Archives will begin publication of an annual scholarly journal in the spring of 1992. They are currently soliciting articles for the first issue. Articles should be 20-30 pages in length and related in some way to the missionary efforts of the Paulist Order. For further information please contact: **Paulist Studies**, Office of Paulist History and Archives, 3015 Fourth Street, NE, Washington, DC 20017.

New England Historical Association

The New England Historical Association (NEHA) **Spring Conference** meets on 25 April 1992 at Assumption College in Worcester, MA. Papers may be proposed on any topic in history. NEHA is a comprehensive organization for historians of all disciplines and fields. It is not restricted to New England or American Studies. Contact: Peter Holloran, NEHA Executive Secretary, Pine Manor College, Chestnut Hill, MA 02167.

RECENT RESEARCH

On the Field of Struggle: The Irish-American Sporting Experience

The Irish were the first ethnic group in America to be singled out by spokesmen of the dominant Anglo-American culture as having a special penchant for athletics. Confronted by the athletic excellence of Irish-Americans, Anglo-Americans developed theories to explain the phenomenon. Faced with the success of John C. Heenan, Mike McCoole, John Morrissey, "Yankee" Sullivan, and other mid-nineteenth century Irish-American boxers, for example, phrenologists and physiologists claimed that the Irish body type was perfectly suited for pugilism; that, on the whole, the Irish had longer arms, heavier muscles, and thicker skulls than Anglo-Americans. Of course, they also argued that thick skulls indicated small brains and low mental capacity, and that as a "people" the Irish were perfectly constructed for menial labor as well as rugged sports. During the twentieth century, sociologists and social commentators have used poverty and discrimination theories to explain the athletic success of Irish-Americans. According to these arguments, poverty and discrimination prevented the Irish—and later Afro-Americans, Jews, and other ethnic groups—from attending certain schools and participating in certain businesses. To achieve economic and eventual social mobility, therefore, the Irish turned to the "queer ladders" of success—machine politics, businesses which depended upon political ties, labor unions, entertainment, crime, and sports. Sports, then, became an avenue leading out of poverty.

To be sure, the sociological explanation has greater claim to credence than the phrenological. The Irish did play an active role in machine politics, politically dependent businesses, labor unions, entertainment, crime, and sports. But in many cases those activities did not provide an escape from poverty or lead to a general acceptance into the dominant culture. In fact, there is a certain reductionist element to the sociological argument. There is a tendency to view the "queer ladder" as a means of escape—a way out of poverty but also out of the circumscribed boundaries of ethnicity—rather than as an expression of ethnic culture and even as an aid for ethnic solidarity.

My study in progress centers on one rung of the "queer ladder"—the Irish-American sporting experience. My object is not so much to challenge the traditional sociological and historical view as to restructure the entire debate. The traditional view looks at the Irish-



American experience from the perspective of the dominant culture. Assuming that the Irish-Americans desired social and economic mobility—both core values in Anglo-American culture—traditional scholars have studied the way sports have facilitated those ends. This attempt to view the Irish from the outside has obvious shortcomings, the greatest of which is the assumption that Irish-Americans were more American than Irish. My study looks at the Irish-American sporting experience in the nineteenth and early-twentieth centuries from the inside. My central concern is not how Irish-Americans tried to break down the doors of the dominant Anglo-American culture but how they tried to protect, nourish, and foster their own traditions and values. In short, I posit that Irish ways exerted a greater pull than American attitudes, and that Irish-Americans were more Irish than American.

At the heart of the Irish-American experience was a Catholic mentality that contradicted Anglo-American culture on several levels. While Anglo-Americans celebrated individualism and created a political system sensitive to individual aspirations, Irish Catholic immigrants cleaved to a corporate view of society and invested their energies in the community. Interests of family, parish, church, and peers often came before individual advancement. In addition, while Anglo-Americans were geographically—as well as socially and economically—mobile, Irish-Americans placed greater value on land and place, homes and neighborhoods. Preferring stability to mobility, they created “urban villages” with powerful senses of identity. Finally, while Anglo-Americans praised democracy, Irish-Americans revered hierarchy and authority. Once again, their concern was more for social order and community stability than for individual advancement.

Given this world view, the “queer ladder” thesis breaks down. Escape, upward mobility, individual freedom—these concepts moved Anglo-Americans more than Irish-Americans. Indeed, even during the worst years of English domination and the Great Famine, the majority of the Irish refused to flee Ireland. In his superb study of Irish immigrants, Kerby A. Miller notes that a high percentage of Irish Catholics who emigrated to America considered themselves involuntary exiles. Unhappy in their exile, homesick and resentful of the dominant Anglo-American culture, they clung to their traditional ways and fought to delay assimilation. As their political and clerical leaders compared them to the “children of Israel,” Irish emigrants attempted to preserve their group identity in the howling desert of America.

Sports provided one way to preserve Irish distinctiveness in America. Throughout North America—in both the United States and Canada—Irish Catholics formed

sports clubs. The objectives of these clubs, however, extended far beyond the confines of the athletic field. They attempted to perpetuate the Irish language, literature, customs, manners, and beliefs. They often sponsored picnics, dances, and other social functions. Nor were they simply sports and social clubs. Following the lead of such organizations as the Gaelic Athletic Association in Ireland, Irish sports clubs in America frequently and actively supported Irish Republican politics. This political link was particularly strong in those clubs which insisted upon the continuation of traditional Irish folk games. Just as in Ireland Michael Cusack, writing for *United Ireland*, implored his countrymen to stop playing English sports governed by the English Amateur Athletic Association and “to take the management of their games into their own hands,” in America, Irish clubs revived such traditional sports as hurling and Gaelic football. Indeed, during the 1880s and 1890s at least five of Boston’s Irish athletic clubs competed in Ireland’s national game of hurling.

But whether the Emerald Isle Hurling Club in Boston or the Fenian Baseball Club in New Orleans or the Shamrock Lacrosse Club in Montreal, the object was a common goal: the preservation of the Irish community, culture, and heritage in America. Ethnic sports clubs, as John C. Pooley has demonstrated in his study of ethnic soccer clubs in Milwaukee, inhibit assimilation and encourage ethnic solidarity. They function as a defense against the dominant culture, not as an avenue into that culture.

In addition to forming their own sports clubs, Irish-Americans explicitly rejected the emerging sport ethos of Anglo-American culture. During the nineteenth century modern sports emerged. Sports authorities standardized rules, created bureaucratic organizations, formed leagues, and began the ruthless quantification of results. These authorities—a collection of promoters, team owners, bureaucrats, and urban politicians—controlled modern sports. Players who had once organized and controlled their own games became pawns of the new sports officials. And where once spectators played an active role in the outcome of the sports that they watched, now they were expected to sit passively and restrain their emotions.

Irish-Americans fought against the modernization of sports. Although they could do little to prevent the rise of bureaucracies, leagues, and standardization, Irish-American athletes could and did rebel against the Anglo-American ideal of sporting behavior. Irish prize fighters, for example, rejected the dominant Victorian code of conduct which emphasized sobriety, thrift, self-control, and domesticity. They drank to excess, gambled

away or freely spent their earnings, and centered their existence around the neighborhood saloon. They even spurned the Victorian concept of manliness with its emphasis on being a good husband, father, and breadwinner. As Elliott J. Gorn suggested in his fine study of the nineteenth-century prize ring, "toughness, ferocity, prowess, [and] honor" became the touchstones for manliness for Irish-American pugilists.

Professional baseball also felt the impact of Irish culture and behavior. Baseball emerged in New York City in the 1840s as a club game for clerks, store keepers, professional men, and other middle class "gentlemen." Players followed strict Victorian rules of conduct when on the field. They dressed properly, followed the instructions of their captain, and refrained from criticizing the umpire or using profanity. The white collar nature of the sport soon changed as blue collar Americans—often German and Irish immigrants—began playing baseball. Professional baseball, which emerged in the 1870s and was dominated by Irish-American players, stood in stark contrast to the Victorian ideal of proper conduct. Players verbally and occasionally physically abused umpires; spiked, tripped, and fought each other; and cheated whenever they believed they could get away with it. Journalists commonly attributed this rough and unruly play to the large number of Irish-Americans who played the professional game. And, indeed, many of the most notorious players—Mike "King" Kelly, John McGraw, and Willie Keeler—were Irish-Americans. But to view Irish-American players' behavior as aberrant would be to view it within the context of a code of behavior which they rejected. On the field they expressed their own culture—a culture which was readily understood and appreciated by Irish-American spectators—rather than follow the rules and expectations of the dominant Anglo-American code of conduct.

Anglo-American journalists also criticized Irish-American spectators, the "great unwashed" who hurled bottles, rotten eggs, and the vilest insults at umpires and who stormed the playing field, interrupted play, or rioted at the slightest provocation. Once again, these actions, *verboden* in the Anglo-American code of behavior, were well within the dictates of Irish culture. Irish-Americans did not recognize the iron distinctions between playing and watching. They rejected the Victorian notion that spectators should be quiet, passive observers of the action on the field. The great Irish philosopher Mr. Dooley was aware of the difference between the Anglo-American ideal and Irish inclinations. About one sporting event he observed, "I was rethrained be a frind iv mine....an' says he: 'Don't make a disturbance,' he says. 'We've got create a fav'able impression here,' he says, 'th' English,' he says, 'niver shows enthusyasm,' he

says. "'Tis regarded as unpolite,' he says. 'If ye yell,' he says, 'they'll think we want to win,' he says. 'Let us show thim,' he says, 'that we're gintlemen, be it iver so painful,' he says. An' I rethrained mesilf be puttin' me fist in me mouth." Most Irish-American spectators, however, refused to put a fist in their mouths. Instead—like the players on the field—they expressed their own culture.

Randy Roberts
Purdue University

ARCHIVES

Archives of the Archdiocese of Santa Fe

Less than 50 years after the "discovery" of the Americas by Christopher Columbus, the Spanish had explored much of the present day southwestern United States. These early explorations led to the first permanent settlement of New Mexico in 1598. Franciscan friars, who had accompanied early expeditions into New Mexico, also accompanied the colonizing expedition which was led by Juan de Oñate. By 1616 New Mexico had been erected into a Franciscan Custody with headquarters in the Indian village of Santo Domingo and documents relating to church matters were kept in the archive there. In 1680 the Pueblo Indians rose in revolt against Spanish rule and drove the colonists out of New Mexico. During the revolt, 21 of the 33 Franciscan friars in New Mexico at the time and over 200 Spanish colonists were killed. Many of the churches which had been built throughout New Mexico since its settlement were completely destroyed.

In 1692 the Spanish returned to New Mexico and had soon resettled the area. Franciscan friars again accompanied the settlers and continued with their work among the Pueblo Indians. The Franciscan Custodial headquarters, including the archive, were once again established at Santo Domingo Pueblo. In 1730 the missions of New Mexico were placed under the authority of the Diocese of Durango in Mexico. Because there were so few diocesan clergy, however, the majority of the churches continued to be administered by Franciscan friars. In 1776, the year our nation won its independence from England, Fray Francisco Atanasio Domínguez conducted an extensive descriptive survey of the missions of New Mexico. Included in this survey is a section on the Franciscan archive at Santo Domingo. The Domínguez survey of the archive lists documents pertaining to matrimonial dispensations which dated from 1619 to the date of the inventory (1776), burial, baptismal, marriage, and some confirmation records, and



other documents relating to the various missions. Of the several pre-revolt documents which were listed by Domínguez only two are part of the present Archdiocesan collection. One other pre-revolt document pertaining to the conversion of New Mexico Indians is in the collections of the State Records Center and Archives.

By 1800 there were only 28 Franciscan friars left in New Mexico. The New Mexico towns of Santa Fe, Santa Cruz de la Cañada, Tome, Taos, and Abiquiu were by this time secularized and each had been placed in charge of a secular priest from the Diocese of Durango. Mexico gained its independence from Spain in 1821 and in 1834 a federal decree secularized all Mexican missions. Prior to New Mexico becoming a territory of the United States in 1846, the number of Franciscans was further decreased. New Mexico was made a Vicariate Apostolic under Bishop John Baptist Lamy in 1850 and became the Diocese of Santa Fe in 1853. When Bishop Lamy arrived in Santa Fe in 1851 there were only 10 priests in the entire territory of New Mexico. By 1875 when the area was elevated to the Archdiocese of Santa Fe the number of priests had been increased to 86. These were responsible for 28 parishes and 170 missions which were attended regularly. By 1900 there were 57 priests serving in the Archdiocese of Santa Fe. Today, the area of the Archdiocese of Santa Fe totals 61,142 square miles - a little over half of the state of New Mexico. There are 188 active priests, diocesan and religious, 91 parishes, and 216 active missions.

It is unclear when the archive at Santo Domingo ceased to exist. An 1829 document from the nearby Pueblo of Cochiti states that Santo Domingo is without a missionary. Sacramental records continued to be entered in books from the mission of Santo Domingo until 1869. The mission of Santo Domingo is now served from the parish at Peña Blanca. It is to be noted that the Pueblo of Santo Domingo has been relocated several times due to flooding of the Rio Grande. In 1880 when anthropologist Adolph Bandelier visited the Pueblo he reported two churches at the Pueblo — the “old” church and newer one which had been built by 1762. These two churches along with the convento were washed away in a disastrous flood in 1885. Movable items, including books from the library, were removed by the men and women of Santo Domingo before the flood took the churches and convento. It is hoped that archival material was also removed at that time and that the pre-revolt items listed by Domínguez in 1776 may one day be discovered.

The documents which currently comprise the Archives of the Archdiocese of Santa Fe were collected under the authority of Archbishop Rudolph A. Gerken sometime

after 1933. The material catalogued under the category the “Historic Archive” is listed in the publication *Archives of the Archdiocese of Santa Fe 1678-1900* by Fray Angélico Chavez, O.F.M., published by the Academy of American Franciscan History in 1957. This material contains the documents known as the *diligencias matrimoniales* (prenuptial investigations) dating from 1678 to 1869. These matrimonial dispensations are a wealth of information for those conducting family histories. This collection of documents includes the earliest record in the ASF archives. The document is the petition of José de Mena, son of Francisco de Mena and Nicolasa Ontiberos from La Puebla to marry Apolonia Tapia, daughter of Pedro Tapia and Maria Salazar. This and other *diligencias matrimoniales* in the collection have been extracted and are available for research. The historic collection also includes Mission and parish sacramental registers and loose documents dating from the mission period (1680-1850) and the Diocesan period (1850-1900). These registers also provide a wealth of information for those conducting family histories. Some of them are also important for their beautiful animal skin covers and for the drawings found within their pages. The covers are in many instances painted and it is believed that they were taken from large Indian hide paintings. The drawings were the work of the Franciscan friars who were appointed to the missions. One particular drawing in a 1726-1776 Santa Cruz marriage register shows the marriage of Joseph and Mary with God the Father in the center. This drawing is signed by Fray Manuel de Sopeña, a Franciscan friar who served intermittently at Santa Cruz from about 1720 to 1748. Books of *Patentes* and Books of Accounts are also included in the historic collection. The Books of *Patentes* include copied letters from major Franciscan superiors, from the bishop or chancery of Durango, and from the civil authorities. Items of interest in the Books of *Patentes* include reports on ecclesiastical visitations of New Mexico, parish or mission census records, description, condition, and inventories of mission churches, clergy assignments, licenses issued for the building of chapels, instructions on keeping records including the chancery’s method on the recording of matrimonial investigations, detailed instructions on the care of churches, and other such items. Books of Accounts contain local inventories and accounts including those of church confraternities and societies. The Books of Accounts also include the official acts of communications of the episcopal visitors from Durango. Among the items is a report to the Bishop of Durango from a Priest Visitor, Vicar Don Juan Bautista Guevara, which mentions that the militia is poorly armed and that the bell from the military chapel in Santa Fe had to be broken into mortar shot for lack of munitions. In a later book it states that New Mexico Governor Manuel

Armijo asks the church for help to feed soldiers. Governor Armijo suggests a loan of funds from the accounts of the confraternities of Our Lady of the Rosary and the Blessed Sacrament. An important item in the 1813-1850 Book of Accounts from Santa Fe states that on June 29, 1823, the City of Santa Fe adopted St. Francis of Assisi as Patron of the city.

The Sacramental Registers from mission and parish churches dating from 1969 to 1990 are extremely important for those conducting family histories. The registers also provide important information regarding visitations of parishes by ecclesiastical visitors and bishops. Other items found in these books include the mention of the formal procession and mass in honor of the visit of Bishop José Antonio Zubiría held in Santa Fe on June 25, 1833. The historic archive collection has been microfilmed and is available for research at various institutions throughout New Mexico, the Genealogical Society of Utah, the Genealogical Society of Hispanic America in Denver, and other such organizations.

Records in the archive collection of the Archdiocese of Santa Fe after 1900 have not for the most part been adequately catalogued. These records contain a wealth of information relating to the church in New Mexico from 1900 to the present and include the immensely important Archbishop files starting with Archbishop Peter Bourgade, Fourth Archbishop of Santa Fe (1899-1909). These files include personal information about each of the Archbishops, sermons, appointments, general correspondence, wills, photographs, and other items of historical importance. The collection also contains administrative files including those relating to real estate, finance, wills and estates, and other such items. Records pertaining to general church and specific Archdiocesan organizations and commissions are also contained in this collection and include meeting minutes, general correspondence, and other related material. Group collections include parish records which are used extensively for compiling parish histories, records pertaining to men's and women's religious organizations, and Archdiocesan publications including newsletters and newspapers.

Other types of items of importance to the collection are photographs and slides as well as books and publications including an almost complete collection of *The Official Catholic Directory* from 1852 to the present and a rare first illustrated edition of Willa Cather's *Death Comes for the Archbishop*. One of the favorite items in the collection is an edition of a *Missale Romano-Seraphicum* from Santo Domingo Pueblo whose original cover has been replaced by buckskin. This piece of buckskin had a bullet hole in it when it was given to Fray Angélico

Chavez by the Indians of Santo Domingo Pueblo. Fray Angélico repaired the bullet hole and used it to cover the missal which he gave to the Archives in 1981. Explanations for the bullet hole have not been given but it makes the piece interesting and unique. An inventory of this collection has been compiled and is available for research by advance appointment only. Access to some of the material may require the approval of the Chancellor.

The historic collection and most of the post 1900 collection was relocated to Santa Fe in 1987. It is housed in a vault which was built specifically for the archives in the 1930's. Plans for the future include the building of a new environmentally controlled facility for the archives, the ongoing project to adequately catalogue the post 1900 collection, and conservation treatment of specific historically important items.

Marina Ochoa
Archdiocese of Santa Fe Archives



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AMERICAN CATHOLIC STUDIES
NEWSLETTER

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