

American Catholic Studies Newsletter



**Center for the Study
of American Catholicism**

**Volume 4, Number 1,
Spring 1978**

From the Editor's Desk

As you can notice, the newsletter has a different look this spring. With the establishment of the Center for the Study of American Catholicism last fall, the newsletter officially became part of a larger operation and so we decided to change the byline and adopt the logo used by the center. Hope you like the new look.

Subscription Renewal

It is time to renew your subscription. With prices steadily rising in every area of life, we are proud to say that the newsletter subscription still remains a very nominal \$2 a year. Please send us your \$2 now so that you will be assured of receiving the newsletter in the coming year. If we do not hear from you by June 30, we will assume that you no longer wish to receive the newsletter.

With the establishment of the Center for the Study of American Catholicism at Notre Dame, there are a lot of new activities and programs taking place, and you will not want to miss out on this news, so support the cause and send in your renewal subscription now.

Training Workshops for Archivists

The Leadership Conference of Religious Women and the National Historical Publications and Records Commission announce that they will be co-sponsoring two more workshops this coming summer. These workshops are aimed at training archivists of religious orders. The first workshop will be held in Dayton, Oh. at the Bergamo Center from July 5-10; the second workshop will take place in Weston, Mass. from July 17-22. Registration is limited to 50 persons per workshop. Persons interested in more information and registration should write to Sr. Evangeline Thomas, C.S.J., LCWR Archives Workshops, 148 N. Oakdale St., Salina, Kan. 67401.

PAX: A Christian Center for Non-Violence

The PAX Center in Erie, Pa. publishes a very informative and thought-provoking newsletter nine times a year. The newsletter, Erie Christian Witness, focuses on the theme of non-violence. For more information on the newsletter write to the PAX Center, 345 E. 9th St., Erie, Pa. 16503.

Boston Catholic History

The Archdiocese of Boston, Mass., has recently established a formal archives program aided by grants from the National Historical Publications and Records Commission, the Riley Charitable Trust, the Raskob Foundation for Catholic Charities, and the Boston-based Permanent Charity Fund. James M. O'Toole, former Deputy Archivist of the Commonwealth of Massachusetts, has been appointed Archivist of the Archdiocese.

A preliminary inventory of the holdings of the archives has been completed. Among the significant collections identified by this inventory are: records of the bishops and archbishops, 1825-present; Chancery administrative, financial, canonical and subject files, 1855-present; records of parishes, institutions and social service agencies, 1790-present; parish sacramental records, 1790-present, and the records and papers of individuals, 1750-present. Detailed finding aids are now being prepared for specific collections.

The archives are open and available for research. Requests for information may be addressed to the Archives, 2121 Commonwealth Ave., Brighton, Mass. 02135.

American Catholic Historical Association Spring Meeting 1979

The spring meeting for 1979 will be held at the University of Notre Dame on April 6-7. Those interested in presenting papers at this meeting should write to Dr. Philip Gleason, Department of History, University of Notre Dame, Notre Dame, Ind. 46556. The deadline for submitting proposals is Oct. 15, 1978.

The Catholic Historical Society of St. Paul, Minnesota

The past few years have witnessed the founding or reactivating of local Catholic historical societies. The most recent society to be reactivated is the Catholic Historical Society of St. Paul located in St. Paul, Minn. During the fall of 1977 and the winter of 1978 interested individuals met in St. Paul to reactivate the society. Anyone interested in the progress of this society and the work that it will become involved in should write to either Rev. Leo Tibesar, The St. Paul Seminary, 2260 Summit Ave., St. Paul, Minn., 55105 or Rev. Vincent A. Yzermans, The College of St. Thomas, 2115 Summit Ave., St. Paul, Minn., 55105.

The American Academy of Religion---1978 Annual Meeting

The American Academy of Religion will be holding its annual meeting this year in New Orleans. A sub-group within this organization is the American Popular and Devotional Religion Group. For the 1978 session this group will be concentrating on ethnic religions, with a focus upon Catholic and other sub-cultures of the south. Particular attention will be given to the Louisiana milieu. Anyone interested in presenting a paper at this session should contact Prof. C. Carlyle Haaland, Department of Religious Studies, Wagner College, Staten Island, N.Y. 10301.

Black Catholics in St. Louis

William Barnaby Faherty, S.J., and Madeline Oliver have completed their study on religious origins of Black Catholics in St. Louis. The results of the interviews the authors conducted are now available in a monograph entitled The Religious Roots of Black Catholics of St. Louis. Anyone interested in receiving this monograph should send \$1 to Rev. William Barnaby Faherty, S.J., 3601 Lindell Blvd., St. Louis, Mo. 63108.

Italian Immigrants

A recent publication by the Center for Migration Studies is very pertinent to the study of Italian immigration. The study is a new biography of John Baptist Scalabrini, the founder of the Missionaries of St. Charles, commonly known as the Scalabrini Fathers. The book, entitled John Baptist Scalabrini, Apostle to the Emigrants, was written by Marco Caliaro and Mario Francesconi and translated by Alba Zizzamia. This book can be purchased for \$15 through the Center for Migration Studies located in Staten Island, N.Y.

Polish Profiles

Polish Profiles: The Land, The People and Their History by Antoni Gronowicz is the title of a new book on Poland. It is a unique book about Poland, the travail of its people for more than 1,000 years, and the amazing restoration and industrialization of a primarily agricultural country devastated in World War II. Written in a very readable fashion, the book has been described by reviewers as well worth reading. It can be purchased for \$10 from Lawrence Hill and Company, Publishers, Inc., 24 Burr Farms Rd., Westport, Conn. 06880.

California History

Francis J. Weber has recently published another book on the history of the California Missions. This book, published in 1977, is entitled A History of San Buenaventura Mission, and is available for \$7 from Dawson's Book Shop, 535 N. Larchmont Blvd., Los Angeles, Calif. 90004.

Ukrainian Americans

The Center for Urban Studies at Wayne State University has published another paper in ethnic studies. The title of this recent paper is Ukrainian-Americans in the United States: An Annotated Bibliography and Guide to Research Facilities by Myroslava Stefaniuk. The paper may be obtained from the Ethnic Studies Division, Center for Urban Studies, Wayne State University, Detroit, Mich., 48202. This paper is the fifth in a series of occasional papers published by the Ethnic Studies Division.

Religious Education Press

Religious Education Press is a new publishing venture committed to upgrading and professionalizing the field of religious education through the publication of significant scholarly and popular books. Currently the press has published five volumes in the area of religious education. Anyone interested in more information about the work of the press and the books that they are publishing should write to Religious Education Press, 1531 Wellington Rd., Birmingham, Ala. 35209.



Associates for Research on Private Education

This society, organized in 1977, is designed to meet the needs of both producers and consumers of research in the field of private education. Presently the organization is centered at the University of San Francisco. Anyone interested in the work of the society or its newsletter should write to Donald A. Erickson, Center for Research on Private Education, University of San Francisco, San Francisco, Calif. 94117.

Notre Dame's Laetare Medal---1978

It was recently announced that Monsignor John Tracy Ellis, historian of American Catholicism, will receive the University of Notre Dame's Laetare Medal for 1978. In announcing the award Rev. Theodore Hesburgh, C.S.C., President of Notre Dame, commented that "we are honoring an elder statesman of American Catholicism, an historian who has spent his life chronicling the achievements of many who preceded him in this distinction, a teacher, a scholar and author who has exemplified the best in the intellectual tradition of the church." Our congratulations to Msgr. Ellis for this distinguished honor.

An interesting historical note about the Laetare Medal is that Notre Dame first awarded it in 1883 to another historian, John Gilmary Shea.

A Conference on American Catholicism

St. Mary's College in Moraga, Calif. is sponsoring a conference on July 28-29, 1978 on the American Catholic experience. The conference will focus on the theme of Americanization and also will include sessions on civil religion, education and immigration. Anyone interested in more information on the conference or in presenting a paper at the conference should write to Prof. David J. Alvarez, Department of History, St. Mary's College, Moraga, Calif. 94575.

Award-Winning Manuscript

The 1978 competition for the publication series "Notre Dame Studies in American Catholicism" was recently completed. The manuscript selected for publication was authored by William M. Halsey. Halsey's manuscript, The Survival of American Innocence: Catholicism in an Era of Disillusionment, 1920-1940, deals with an area of American cultural history which has been largely ignored. It is the only major study of its kind--one that takes as its subject American Catholic thought during a period regarded by Catholics as a time of revival or renaissance, a time during which Catholics, seemed self-confident and even bellicose in asserting the truth of their philosophical and religious position, and affirming its creative value in artistic, cultural and social matters. Students of American religious history, American intellectual and social history, and American studies will all find this a very valuable work and hopefully it will

attract considerable attention in the scholarly community. Halsey's manuscript will be published by the University of Notre Dame Press in the coming year. It is the second volume in the publication series "Notre Dame Studies in American Catholicism."

The deadline for the 1979 competition is Oct. 1, 1978. Anyone interested in submitting a manuscript for this competition may obtain further information by writing to the Center for the Study of American Catholicism, 1109 Memorial Library, University of Notre Dame, Notre Dame, Ind. 46556.

Research Awards

The Center for the Study of American Catholicism awarded research grants in December 1977 to the following individuals: Patrick Carey of Gustavus Adolphus College to pursue research in the area of trusteeism; Albert Raboteau of the University of California - Berkeley to pursue research in the history of Afro-American Catholics; Samuel J. Thomas of Michigan State University to pursue research on Archbishop John Ireland and the American Press; perceptions of liberal Catholicism, 1884-1918.

In March 1978 the following individuals also received grants: Joseph P. Chinnici, O.F.M. of the Franciscan School of Theology in Berkeley, Calif., to pursue a study of the transition in American Catholic religious sensibility from the period of Archbishop John Carroll to the time of the immigrant church; David A. Gerber of the State University of New York at Buffalo to study ethnic pluralism with a special focus on Buffalo's Catholics; and James F. Smurl of Indiana University at Indianapolis to study the importance of historical sources, terms and conditions in public moral discourse about distributive justice in American culture.

The next research grants will be awarded on June 1, 1978. Anyone desiring to apply for these travel research grants sponsored by the Center for the Study of American Catholicism should write immediately to the center to obtain the necessary application forms.

American Catholic Studies Seminar and Working Papers

The American Catholic Studies Seminar met three times during spring of 1978. The papers from these seminars are now available in a working paper format. They are: Richard Jensen, Party Coalitions in America, 1820's to 1970; Jeffrey M. Burns, The Ideal Catholic Child: Images from Catholic Text-books, 1875-1912; Mary Ewens, O.P., Removing the Veil: The Liberated American Nun in the 19th Century.

Anyone interested in obtaining these papers should send \$1 to: Center for the Study of American Catholicism, 1109 Memorial Library, University of Notre Dame, Notre Dame, Ind., 46556. This is the third series in the center's working paper collection.

Personal Notices

Patrick J. Blessing recently completed a dissertation at the University of California—Los Angeles entitled, West Among Strangers: Irish Migration to California, 1850-1880.

Conrad L. Donakowski of the Department of Humanities, Michigan State University, East Lansing, has published an interdisciplinary study of modern religion in Europe and America, A Muse for the Masses: Ritual and Music in an Age of Democratic Revolution. The study may be obtained from the University of Chicago Press.

F. J. Estevez is working on a doctoral dissertation at the Gregorian University in Rome on the spirituality of Father Felix Varela in his service to the American church, 1825-1853. He is particularly interested in the sermons and private correspondence of Varela who was the Vicar General of New York until his death in 1853.

Peter Holloran is doing doctoral research at Boston University on the topic of Boston child welfare services, 1860-1930, and is concentrating one section of his research on Catholic orphanages.

Anne Klejment of the Department of History of the State University of New York in Binghamton is completing a dissertation on Daniel and Philip Berrigan's ideas on racism, sexism and imperialism, and will be publishing a bibliography of published writings of Daniel and Philip Berrigan and Elizabeth McAlister in 1978.

Larry Madaras of Howard Community College in Columbia, Md., is a member of the NEH seminar at Columbia University. This seminar has been focusing on the issue of race and ethnicity in industrial America. The director of the seminar is Prof. James Shenton. In his research, Professor Madaras is pursuing the theme of Catholic ethnic history and hopes to put together a reader in this area.

Donald G. Mathews has recently published a book entitled Religion in the Old South. It is a study of evangelical Protestantism in the Old South, 1750-1860, and is available from the University of Chicago Press.

Kerby A. Miller has recently completed a dissertation at the University of California—Berkeley entitled Emigrants in Exile: The Irish Exodus to North America, From Colonial Times to the First World War.

John A. Mulder and John F. Wilson have collaborated in editing a collection of interpretive essays in American religious history. Their work, Religion and American History, can be obtained from Prentice-Hall Publishing Company.

David J. O'Brien and Thomas A. Shannon have collaborated in editing a collection of documents in current Roman Catholic theology. The collection, entitled Renewing the Earth: Catholic Documents on Peace, Justice and Liberation, may be obtained from Doubleday and Company. The collection is now available in paperback for \$3.95.

Wendy Clauson Schlereth has been appointed University Archivist at the University of Notre Dame. Ms. Schlereth has served as the assistant archivist at Notre Dame during the past four years. She succeeds Rev. Thomas E. Blantz, C.S.C. who will return to full time teaching in the Department of History at Notre Dame.

Eduard A. Skendzel of Grand Rapids, Michigan is conducting research on the pioneer Polish in Michigan, especially in the Detroit and Grand Rapids area.

Jeffrey H. Smith has completed his study of John P. Markoe of St. Louis. The book, entitled From Corps to Core, is available from the St. Stanislaus Historical Museum, Inc., 700 Howdershell Rd., Florissant, Mo., 63031. The forward to the book is by John Howard Griffin. John P. Markoe was a Jesuit priest who was heavily involved in the social justice movement in the St. Louis area.

Jack. D. Thomas, Jr. recently completed a dissertation at Baylor University entitled, Interpretations of American Catholic Church History: A Comparative Analysis of Representative Catholic Historians, 1875-1975.

James P. Walsh has edited a volume of essays on The San Francisco Irish. It focuses on western regional politics as it involves the Irish. The book can be ordered from the Irish Literary and Historical Society, 80 Stonestown Mall, Suite 11, San Francisco, Calif., 94132.

Mark Wyman of the department of History at Illinois State University is currently engaged in research on the influx of Irish immigrant workers into Illinois in the period 1840-1860.

A Proposal for Research

"WHY NO STUDIES OF CATHOLIC MEDICINE?"

by William L. Cooke, M.D., Director of Medical Education, Doctor's Hospital, Modesto, Calif.

Catholic medicine, much like Catholic education, revolves around a network of professionals and institutions. We can therefore say that Catholic medicine is a social reality although we cannot say how this same entity originated and developed. Unlike Catholic education, Catholic medicine has never captured the attention of American sociologists and historians.

Not that the void is absolute. For some time studies of component institutions--hospitals, mostly--have been trickling into print. Noteworthy among these are Daniel D. Hruby's Mines to Medicine (Rosicrucian, 1965), which traces the development of the O'Connor Hospital in San Jose, Calif., and Clark Kimbal's The Hospital at the End of the Santa Fe Trail (Rydal, 1977), which pictorially portrays the evolution of the St. Vincent Hospital in Santa Fe, N.M. Relevant biographies, like Sr. Mary A. McArdle's California's Pioneer Sister of Mercy (Academy Library Guild, 1954), also occasionally turn up, and one solid study of Catholic medicine in its



broader aspects, Jesuit Robert J. Shanahan's The History of the Catholic Hospital Association (Cath. Hosp. Assoc., 1965), rewards the truly diligent searcher.

One must conclude, then, that even though this short list is hardly exhaustive, the literary reflections of the life of this century-old organism is scattered and ever so spare.

Why this neglect? The dimensions of Catholic medicine are far from trivial. For instance, some 660 American hospitals are now operating under Catholic auspices. Added to that, more than 30,000 "Catholic" physicians are currently practicing within the United States.¹⁻² And this is just a start. Catholic medicine involves much more than an amalgam of physicians and hospitals: nurses, technicians, chaplains, religious orders, administrators, convalescent facilities and medical schools--these too are important components.

The obscurity that surrounds Catholic medicine is at least partially explained by three apparently unrelated trends. First, health care delivery has never been viewed by American Catholics as being necessary for the survival of the Catholic minority in the United States. With education the case has been otherwise, and understandably, education has therefore attracted a lion's share of scholarly attention.

The pattern of medical historiography has compounded the problem. Until recently medical history was written by physicians, about physicians and for physicians. Medicine, it seemed, was "too technical" for everyone else. As for the social dimension of health care, no one noticed.

The physician-historian who was Catholic would seem to have represented the solution to much of the problem but, unfortunately, he didn't. Here we encounter the third counter-productive trend. As Brian Inglis puts it, "...paradoxically, the more devoted Christian doctors are, the greater as a rule will be their reluctance to discuss the subject in print."³

Related or not, the convergence of these trends has brought about a virtual evaporation of the existential reality of Catholic medicine.

No longer is this impasse formidable because no longer is medicine "off-limits" for the non-physician scholar. In fact, layman-authored studies of medicine's social history have been appearing for over four decades. Moreover, a new and exciting approach to Catholic medicine has been employed by Dr. Harry Paul whose essays illuminate relevant socio-intellectual interactions within French medicine during the late 19th century.⁴ Thus, Dr. Paul's work can effectively serve as a model in approaching the American experience.

A starting point? I shall suggest two. The late Richard Harrison Shryock wrote in his Medicine and Society in America (Cornell, 1975) that "...new types of sponsorship for non-profit, general hospitals appeared in the (1840s and 1850s), notably that of the churches. Catholic and Lutheran institutions came in, as it were, with the immigration of those

decades. Whether because of these examples or for other reasons, Protestant churches of British background returned to the hospital tradition in this same period. Hence Episcopalian, Presbyterian and Methodist institutions--as well as Jewish hospitals--appeared in the larger cities (p. 156)."

What were the specific forces involved in the complicated interplay between immigration and establishing health care delivery along denominational lines? Who were the key personalities? What were their methods and goals?

These are but a few of the questions that reading this passage prompts, and similar questions are prompted by passages from the writings of Prof. John Duffy. In The Healers (McGraw-Hill, 1976), for example, Duffy mentions that, in addition to women and blacks, "two other groups have also experienced difficulties in gaining entrance to the medical profession--Jews and Catholics. For Catholics the problem has never been acute since the existence of their own schools and hospitals guaranteed them access to medical training and clinical experience (pp. 288-289)."

How large a role has Catholic medicine played in fostering professional careers within the Catholic sub-culture? How well have non-Catholics fared within these same institutions? Has the quality of this type of training matched that provided by the institutions of "mainstream" America? Within what kind of context can one assess the present situation as regards to medical school admission policies? One could extend this list of questions considerably.

Therefore, the stage is set. But for whom? Hopefully for a variety of scholars and disciplines but above all for the "new breed" currently at work reinterpreting the history of Catholic America. Adventurous, imaginative and involved in the study of social history, these scholars, by comparison, are capable of assimilating the social history of American medicine thoroughly and quickly. In this, as in so many other areas, they are the hope of the future.

We Americans are fascinated by all things medical, this the offerings of mass-medicine have convincingly demonstrated. An enthusiastic reception for the history of American Catholic medicine, so long overdue, is therefore to be expected.

References

1. The Monitor (San Francisco), 5 June 1975, 2.
2. "Catholic Doctors in a Changing World," Medical World News, 11(27 November 1970), 23-30.
3. A History of Medicine (Cleveland: World, 1965), 55.
4. See "The Crucifix and the Crucible: Catholic Scientists in the Third Republic," The Catholic Historical Review, LVIII (July 1972), 195-219; also, "Science and the Catholic Institutes in Nineteenth Century France," Societas, I (Autumn 1971), 271-285.

Archives

OFFICE OF PAULIST HISTORY AND ARCHIVES

The descriptive label above has been framed to mark the developing two-fold function of this general community office of the Paulist Fathers--that is the collecting of manuscripts and records relating to Paulists and others associated with the community--and the recording of the ongoing history of the Paulist Fathers.

It is intended that the collected history and traditions of the Paulist Fathers be made accessible to the members of the community--and other interested individuals--to provide an awareness of our development over the past century and, hopefully, encouragement for the future.

The manuscript collections represent 179 Paulists who have, in varying degree and fashion, etched significant marks upon the tablets of American Catholicism. A list of the larger collections could provide an index to some of the more consequential periods and movements in American Catholic history. Along with that of Isaac T. Hecker, the names of Walter Elliott, Alexander P. Doyle, John J. Burke, Bertrand Conway and James M. Gillis point up important eras in the life of the Catholic Church in this country.

Popularly known as the Paulist Fathers, the Society of Missionary Priests of St. Paul the Apostle was founded in 1858 in New York City. Its early members, all native-born Americans and converts to the Church, had previously belonged to the Congregation of the Most Holy Redeemer. On March 6, 1858, Fathers Hecker, Walworth, Hewit, Deshon and Baker were dispensed from their vows as Redemptorists, thus setting them free to found a new religious society. The story of the origin and development of that society is well recorded in the manuscripts and administrative records that constitute the Paulist Fathers Archives.

Paramount in the manuscript holdings are the papers of Isaac Thomas Hecker. That collection is comprised of his early diary, written just prior to his conversion to Catholicism in 1844 and covering his seven months with the Brook Farm and Fruitlands communities; more than one thousand letters encompassing the years 1841-1888; published books, unpublished material for proposed books; published and unpublished articles, lectures, sermons, conferences and notes on a wide variety of subjects. The Hecker letters include correspondence with many celebrated personalities in the story of the American experience, both secular and religious--although Father Hecker might argue that distinction. Of special notice is his correspondence with Orestes Brownson, in which their mutual admiration is so often attested.

The recording mechanisms of Paulist history reflect the many-faceted character of Paulist apostolic enterprises over the past 120 years. The early dedication to the apostolate to the non-Catholic, especially in the personal work of Father Hecker, is dramatically seen in his lectures, composed to bring the beauty and desirability of the Catholic faith to the attention of his fellow countrymen.

For nearly nine years Isaac Hecker travelled throughout the East and Midwest, taking advantage of the popularity of the Lyceum, lecturing to largely non-Catholic audiences on his personal intellectual and spiritual experience of Catholicism. These presentations, unique for their time, and the reactions of various critics in the press make for a graphic chronicle of the anti-Catholic bias of the time, as well as an edifying picture of what has to be called Apostolic courage and inventiveness.

Surpassing in size the Hecker collection is that of his dedicated friend and associate, Walter Elliott. Father Elliott's papers, in conjunction with those of Alexander P. Doyle, provide significant material on the revived non-Catholic apostolate of the 1890s, especially as related to the origin of the Catholic Missionary Union, the Apostolic Mission House and The Missionary magazine. The educational programs conducted by Elliott and publicized by Doyle created and fired apostolic enthusiasm in the hearts of many Catholic priests, whose future endeavors would contribute significantly to the missionary life of the Church in America. The names of Thomas F. Price and James A. Walsh immediately come to mind.

The Paulist tradition of outreach to the non-Catholic American is maintained in the papers of Bertrand Conway. The incomparable figure of John J. Burke, guiding genius behind the founding of the National Catholic Welfare Council, is traced in his correspondence, as well as in the variety and substance of his writings.

Vying with the John J. Burke collection in many similar respects, is that of James J. Gillis. Like Burke, an editor of the Catholic World, Gillis' papers contain the acute observations of an unsurpassed critic and the eloquent soundings of a modern day prophet.

In the Archives of the Paulist Fathers are the records of a varied number of apostolic activities, devised over the years to try to respond to Father Hecker's encouragement to meet the needs of the Church in every age, as the Church meets the needs of society. In this area are included such diverse apostolic works as the Press apostolate begun by Father Hecker with the creation of the Catholic World in 1865, the Paulist Choristers begun at Chicago by William Finn and duplicated by him in New York, the pioneering efforts of James F. Cronin in the radio apostolate, with the establishment of station WLWL in 1925. The records of these ventures, and many others, some still thriving, others having given way to the demands the changes of time bring, make for a colorful missionary history.



From the beginning, fresh from their Redemptorist roots, the Paulist Fathers have been active in the giving of missions in Catholic parishes. Like their antecedents, they kept close record of their experiences in this work. The Paulist Mission Chronicles, from the first Mission given by the members of this new Society in April of 1858, provide a remarkable portion of the story of evangelization in America.

A truly important resource for the study of a crucial period in American Catholic history is the collection on the "Americanism" controversy. Correspondence from 1891-1920, newspaper clippings and excerpts made from American and foreign periodicals provide a splendid panorama of the period.

The Office of Paulist History and Archives is located at the Community and Parish House of the Church of St. Paul the Apostle in New York City. This was the first foundation of the Paulist Society, established in 1858 both as a parish and a Paulist foundation.

The Archivist welcomes inquiries from researchers interested in acquainting themselves with the history of the Paulist Fathers Apostolate and its place in the record of the Catholic Church in America.

by Rev. Lawrence V. McDonnell, C.S.P.
Archivist/Historian
415 West 59th St.
New York, N.Y. 10019

Complete the form and mail together with a check for \$2 made payable to the Newsletter to:

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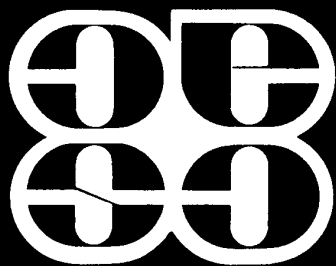
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