
HISTORY OF WOMEN RELIGIOUS

NEWS AND NOTES

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CONFERENCE NEWS

The next Conference has been scheduled for June 28 to July 1, 1992, at Marymount College in Tarrytown, New York. We thank HWR member, Kathleen Connell, RSHM, for extending the invitation to convene at Marymount and for agreeing to serve as local contact and arrangements person. Further details and a call for papers will be included in the June issue. We are also pleased to announce that the Neylan Commission, representing Catholic women's colleges, will coordinate their 1992 conference with ours by scheduling it June 26-27 at Mount St. Vincent's College.

Readers will be saddened to learn that Sr. Evangeline Thomas, CSJ, of Salina, Kansas, passed away in late December while visiting relatives. At our first conference in June 1989, she was presented with a Distinguished Historian Award in recognition of her historical research and teaching, her administrative accomplishments, and her comprehensive bibliography, *WOMEN RELIGIOUS HISTORY SOURCES*. We extend our deepest sympathy to Sr. Evangeline's

community, the Sisters of St. Joseph of Concordia. We will all miss her very much, and continue to be inspired by her work and presence among us for 86 years.

PUBLICATIONS, TALKS

Grace' Swift, OSU, has an article, "Orthodox Convents in the Soviet Union," in *DIAKONIA* (XXIII: 2, 1990), 69-84. She gave a brief digest of this article at the June, 1989 HWR Conference in St. Paul.

REWEAVING RELIGIOUS LIFE; BEYOND THE LIBERAL MODEL (Twenty-Third Publications, 1990) brings together a number of lectures by Mary Jo Leddy, NDS. An active speaker and writer based at Regis in Toronto, Mary Jo draws on cultural history and sociology to explore the past and future of religious life in North America.

Robert C. Wolff, *SISTER HENRIETTA OF HOUGH; SHE RECLAIMED A CLEVELAND SLUM* (Loyola University Press, 1990) depicts the life of Henrietta Gorris, a Sister of Charity of St. Augustine, in what was reputed to be the worst slum in

the United States.

NEW POSSIBILITIES FOR RELIGIOUS LIFE IN AMERICA; INSIGHTS FROM SOCIOLOGY FOR RELIGIOUS CONGREGATIONS, by Patricia Wittberg, SC, now with the Sociology department at the Indianapolis campus of Indiana University, is due for publication January, 1991 by Paulist Press.

The Sesquicentennial of the Holy Cross Sisters (motherhouse in South Bend, Indiana) has prompted archival research and publication. Among items in which HWR News and Notes readers may have a particular interest is "The Americanization of the Sisters of the Holy Cross," by M. Campion Kuhn, CSC, currently working out of the South Bend Archives. This paper was given at the American Catholic Historical Association meeting December 30, 1990; an earlier version of it appeared in Volume I of FRUITS OF THE TREE, the first of a projected series of sesquicentennial volumes.

Regina Siegfried, ASC, presented a paper, "This is Holy Ground: The Effect of Farmland on the Life of a Community of Midwestern Women Religious," at the 1990 annual meeting of the National Historic Communal Societies conference. Regina notes that the NHCS has changed its name

to "Communal Studies Association" because of the increasing number of people who attend who live in some sort of intentional community.

Mary Ann O'Ryan, OSB, is scheduled to speak in February on her dissertation research at Loyola Chicago on "The Writings of U.S. Catholic Bishops on Women: 1784-1989."

The Sisters of the Blessed Sacrament have published CENTURY BOOK. A pictorial story of this congregation, founded in 1891 by Blessed Katharine Drexel, the 112-page publication is available for \$10.00 plus \$2.00 mail charge (or inquire for bulk rates for 3 or more copies) from SBS Centennial Celebration, 1663 Bristol Pike, Bensalem, PA 19020-8502.

VENTURES FOR THE LORD: A HISTORY OF THE SYLVANIA FRANCISCANS (1990) is available from the author, Mary Dunstan Klewicki, OSF, Archives, Sisters of St. Francis, 6832 Convent Blvd., Sylvania, OH 43560.

SOURCES, WORK IN PROGRESS

Marie Laurence Kortendick, OP, curator of the extensive Mazzuchelli Collection at the Sinsinawa Dominican Archives, is seeking information on

missionaries in mid-nineteenth century United States, and on Indians and their history in southwestern Wisconsin. She would welcome information at the Dominican Motherhouse, Sinsinawa, WI 53824.

Veronica Strozak, a Ph.D. candidate at Drew University, is doing research toward a dissertation on the social history of four foundresses: Mary Potter, Fanny Taylor, Margaret Cusack, and Cornelia Connelly (included here for her 33 years in England), all in the light of English history in the late nineteenth century. She has been active visiting archives and talking with biographers who have taken various approaches to the lives of the four women, as well as presenting two papers at several different conferences.

A new HWR News and Notes subscriber, Sandra Jull (7716 Cedar Hollow Drive, Louisville, KY 40291) writes that she is researching nineteenth century nuns in Kentucky and Indiana.

A communication from Marie Paula Holdman, SC (Mount St. Vincent, Riverdale, NY 10471), points up the existence and importance of necrologies and other in-house materials as sources. As Director of Communications for the Sisters of Charity of New York, Marie Paula has just edited the tenth

volume of "Tributes," a bi-annual collection of tributes to their deceased Sisters. As founder of the congregation's publication, CLOSE UP, she dedicated the fall, 1990 issue (Vol.3:2) to the creativity of their Sister-artists, scholars, and crafts' leaders. Highlighted were (among others) sculptress Margaret Beaudette, SC, and scholar Mary Francis Slattery, SC, whose latest volume of literary theory was published in 1989 by the Susquehanna University Press. In editing the congregation's internal NEWSLETTER for December, 1990 (Vol.23:2), she emphasized the continuing effort to document the Sisters' history-in-the-making with articles on those in specialized fields such as the teaching of hearing impaired children and those working in such rural areas as North Carolina. "It has been my aim to capture the history of the congregation (past and on-going) in our publications--where possible." We are all indebted to Marie Paula and to her many counterparts in religious congregations who have this kind of commitment to preserving and telling the story.

Margaret Quinn, CSJ, archivist of the Brentwood Congregation of Sisters of St. Joseph, has prepared an Inventory of the Sister Mary Leonilla Cleary

Papers (1878-1947). Sister was the anonymous translator of a French biography of Mother St. John Fontbonne (1759-1843); her correspondence is the major component of her papers, along with details of the publication and distribution of the biography in 1936.

Joan C. O'Hagan, MM, of the Maryknoll Sisters Archives, is in the process of consolidating the archival holdings of the Maryknoll Sisters and the Maryknoll Fathers and Brothers into one Maryknoll Mission Archives facility. Elizabeth Yakel is facilitating the consolidation and has been named Director of the new repository which is expected to be fully functioning as of January, 1991.

Carmelite sources have been rendered more accessible by virtue of extensive work done to mark their bicentennial, notably: THE CARMELITE ADVENTURE: Clare Joseph Dickenson's Journal of a Trip to America and Other Documents, edited by Constance FitzGerald, OCD (1990, Carmelite Sisters of Baltimore, 1318 Dulaney Valley Road, Baltimore, MD 21204); THE CARMELITE SISTERS OF BALTIMORE AND THE EDUCATION OF YOUNG LADIES: 1831-1851, by Robin Stratton, OCD (1990, same) and CARMEL IN THE UNITED STATES OF AMERICA: 1790-1990, histories and illustrations of all 66

Carmelite monasteries in the United States (1990, The Queen's Press, 87609 Green Hill Rd., Eugene, OR 97402).

BOOK NOTICES

OURSELVES ALONE: WOMEN'S EMIGRATION FROM IRELAND 1885-1920, by Janet A. Nolan (Lexington, KY: University Press of Kentucky, 1989) 133 pp.

This small book tells the story of the large number of Irish women emigrants who came to America from 1885 to 1920--a larger proportion than in other ethnic groups. Irish women facing redundancy and spinsterhood at home chose instead a new life in the United States where they could seize control of their lives. They had better lives than were possible in either pre- or post-Famine Ireland and were the first generation of Irish women to realize their own social and economic modernization, according to Nolan. The book also has several useful tables of statistics about Irish women immigrants in the period from 1885 to 1920. Although I would date this emancipation earlier, having been acquainted with immigrants who came here in the 1870s and studied those who came in the 1850s, I believe the book would be very useful

for anyone studying congregations with large Irish and Irish American memberships. It, along with Caitriona Clear's NUNS IN NINETEENTH CENTURY IRELAND (Dublin, 1987; Washington, 1988) would help bring about an understanding of Irish culture as it affected women in the nineteenth century. The latter shows a culture where women were definitely in a second class condition. It also would provide a basis for the comparison of religious life in Ireland and in the United States, a dimension which is lacking in many historical studies. Both Nolan and Clear have written works that should prove valuable to historians of religious in the United States.

Catherine Ann Curry, PBVM
San Francisco

OPPORTUNITIES, PROJECTS

The National Endowment for the Humanities offers Travel to Collections grants of \$750 to enable scholars to travel to use the research collections of libraries, archives, museums or other repositories. Application deadlines are January 15 and July 15. Contact Kathleen Mitchell at (202) 786-0463.

February 17, 1991 is the last opportunity to submit proposals for the American Historical

Association's December 27-30, 1991 annual meeting (Chicago). See last issue for details.

The American Catholic Historical Association will hold its annual spring conference April 5-6, 1991, at the University of Mississippi, Oxford, MS. Proposal deadline has long passed (September 1) but for other information contact Prof. Michael V. Namorato, Dept. of History, University of Mississippi, University, MS 38677.

The German Studies Association has issued a call for proposals by February 15, 1991 for presentation at its annual conference, September 26-29 in Los Angeles. Contact Ann T. Allen, Department of History, University of Louisville, Louisville, KY 40292.

The Abigail Quigley McCarthy Center announces its second annual Abigail Associates Award, a \$3,000 grant toward research/travel expenses for a project related to women from the Catholic tradition and their contributions to public policy and/or service related to the arts or sciences. Deadline is April 22, 1991. Contact Catherine Lupori, 2004 Randolph Avenue, St. Paul, MN 55105 (612) 690-6783.

Cushwa Center Dissertation Fellowships in the History of

U.S. Hispanic Catholics are available to candidates for a doctoral degree at a graduate school in the United States or Puerto Rico. The deadline for this year's awards (January 1, 1991) has passed, but for further information on next year contact Dr. Jaime R. Vidal, Cushwa Center, 614 Hesburgh Library, University of Notre Dame, Notre Dame, IN 46556 (219) 239-5441.

The Women's Heritage Museum of Palo Alto, California, initiated as of November 1, 1990 a 900 number to "make women's history known." Called "Femaphone," the new number (900-535-8800, ext. 264) costs \$2/minute with each story lasting about 5 minutes. New "herstories" are featured every Tuesday, Thursday, and Saturday. Calls can be made throughout continental U.S. The Museum welcomes suggestions and feedback about the new service; also, the search is on for contributions from knowledgeable sources. If you feel you have a good topic for Femaphone, contact Jean McDonnell, Director of the Women's Heritage Museum, at (415) 321-5260.

Loretta Petit, OP, reports that a team of twelve members on Project OPUS (History of the Order of Preachers in the United States) has completed basic research on the

beginnings of the American Dominican Friars up to 1821. The team is now concentrating on the establishment of the earliest Dominican Sisterhoods in the United States, namely, Sisters of St. Catherine's in Kentucky (1822) and St. Mary of the Springs in Columbus, Ohio (1830). In this work OPUS researchers are collaborating with the historians of these two pioneer congregations.

REPORTS

From November 1-3, 1990, approximately 120 participants attended the conference, "American Catholicism in the Twentieth Century," sponsored by the Cushwa Center at Notre Dame. One session was devoted to "American Sisters: Roots of Change, 1950-1964." Margery Noterman traced the inception of the Sister Formation Conference, sparked, at least in part, by Sister Madeleva Wolff, CSC's now classic, "The Education of Sister Lucy." In this paper presented at the 1949 NCEA Convention, Wolff emphasized the deleterious effect of poor professional preparation on religious women. Three years later, again at the NCEA Convention, Sister Mary Emil Penet, IHM, led a panel which addressed Pope Pius XII's "Counsel to Teaching Sisters," which called for renovation and adaptation. Two years later

the SFC was officially born and began to publish its Bulletin. Coinciding with the broader and largely secular women's movement, during the 1960's, the SFC was a vanguard of the Catholic church in ecumenical, ecclesiastical and educational trends.

In her presentation, Mary Schneider, OSF, picked up Noterman's last points and outlined the range of interests of the SFC. The conference was in pursuit of creating intellectually, spiritually, socially and psychologically mature and healthy individuals. Schneider pointed out that the SFC was never simply interested in the formal education of women religious. It was, she concluded, "the most formidable self-conscious exercise of self-transformation in the history of women religious."

The last paper examined the philosophical and ecclesiological paradigm shifts experienced by the SFC. Angela Dries, OFM, traced the intellectual history of the movement which roughly paralleled that of the larger American Catholic church. Initially, the SFC adopted the neoscholastic quest for "integrity." By 1967, sociologist Sr. Audrey Kopp argued that the lives of women religious were anything but unified and asked that

community life be modeled on Ecclesia Caritas. Shortly after, the "Mystical Body" image itself gave way to the "People of God" analogy of Vatican II. Dries concluded that the SFC was a microcosm of the American Catholic experience.

Of equal importance to historians of Women Religious was the paper presented by Sandra Yocum Mize in the section, "Higher Education for Women." In what she hopes may become a book length study, Sandra sketched the courage and vision of Sister Madeleva Wolff, "foundress" of Saint Mary's Graduate School of Sacred Theology. It had the distinction of becoming the first Roman Catholic institution in the world to grant advanced theology degrees to women. Though the school had a relatively short life (1944-1966), "it prepared the way for women's full participation in the burgeoning theological studies of the Vatican II renewal."

Saint Mary's College figured into another presentation. James T. Connelly, SCS, discussed the decision of the Sisters of the Holy Cross to go Collegiate. St. Mary's "Academy" granted its first baccalaureate degree in 1898. Almost thirty years later, St. Mary-of-the-Wasatch College was

established. This was followed, in 1935, by Dunbarton College and in 1952 by Archbishop Cushing College. Today, St. Mary's in Notre Dame is the sole survivor.

Of the three institutions which closed, none had entertained the idea of going co-educational. In her paper, "Opening Doors: Co-education at Boston College, Notre Dame, and Georgetown," Susan Poulson outlined the attempt, which collapsed in 1972, to forge a union between St. Mary's College and Notre Dame University. Though Dunbarton College's demise was at least partially due to neighboring Georgetown University's decision to go co-educational, the older and more firmly-established St. Mary's College survived the advent of coeducation at Notre Dame.

Copies of these relevant papers may be obtained directly from the authors.

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NEWSLETTER DEADLINE

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