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John Cullen, director of the Catholic Children's Aid Association, seated at his office in July 1904. Cullen, a sociologist, founded the Association in 1902 with Newark's Bishop John J. O'Connor and Rev. Francis A. Foy. It was the first diocesan society founded for the prevention of cruelty to children. Cullen in 1912 became director of the Association and later drafted, with Robert L. Fleming, the 1915 New Jersey child welfare law.

Immigration Conference

On January 6, 1984 the New Jersey Catholic Historical Records Commission sponsored the third in its series of public conferences. Entitled "Nineteenth-Century Immigration and the Catholic Church," the day-long event brought together scholars in several fields to discuss aspects of the inter-relationship between American culture, four predominantly Catholic immigrant groups, and the Catholic Church in the period from the 1840s to 1914.

After Most. Rev. John J. Dougherty, chairman of the Commission, welcomed the speakers and the audience, Professor Ronald Cedric White Jr., associate director of continuing education at Princeton Theological Seminary, set the keynote of the day in his address "The Dominant Protestant Culture of Nineteenth-Century America: A Challenge to New Immigrants." He emphasized that religion, although disestablished in the various states, remained a dominant characteristic of American culture in the nineteenth century. This Protestant culture, confident in its vision of the United States as an elect nation, sought to preserve both the purity of its religion and, by the last decades of the century, also the purity of its putative Anglo-Saxonism. Thoroughly conscious of its righteousness, this view could only perceive the flood of immigrants from the 1840s onward as a threat both to religion and to the nation.

Dr. John B. Duff, chancellor of higher education of the Commonwealth of Massachusetts and a former professor of history at Seton Hall University, discussed the first major group, the Irish. These, he said, quickly established themselves in positions of power within the Church. In the struggle for acceptance in the United

States, they developed into a predominantly strait-laced, conservative group. Irish Catholic leaders generally opposed any developments which would weaken the united front of Catholics against the dominant Protestant culture. But the facts of the situation forced them to accept cultural variety.

The Germans began to arrive in large numbers at approximately the same time as the Irish. Professor Robert F. Streetman, of Montclair State College, pointed out that the Roman Catholic Germans battled the Irish hierarchy over two questions: the preservation of their language and culture, and the prominent role of laity in Church affairs. German immigrants saw their language and culture as a bulwark of the Faith and a necessary aid in its transmission to their children. This battle the Germans won with the establishment of national parishes. Their views on lay prominence derived, Professor Streetman suggested, principally from the advanced theological study of the Roman Catholic theology department at Tübingen: this battle the Germans lost, but Professor Streetman suggested that the theological views imported with the German immigration needed much study in order to understand American religious development generally.

After luncheon, Professor Caroline Golab of the University of Pennsylvania led off with a discussion of Polish immigrants. Polish males, she asserted, emphasized their loyalty to the Church as part of their maleness and part of their nationalist sentiment during the days of Poland's partition. Polish Catholic immigrants found their principal cultural conflict not with the Anglo-Saxon Protestants, but with the Irish Catholics, who then dominated the hierarchy; they tended to view the Irish as just another group of Protestants. Poles viewed state-

ments of church law as ideals toward which to strive rather than, as did the Irish, minima, falling below which characterized one as a "bad Catholic." The Polish way of dealing with ecclesiastical conflict was to threaten (and at times carry through) secession from the church structure. Even today, Professor Golab concluded great ill-feeling exists about the past.

Rev. Silvano Tomasi, director of the Committee on Migration of the National Catholic Conference of Bishops, concluded the day's program with a discussion of the Italian immigration. Like the Poles, Italians initially saw themselves as transients rather than permanent residents here, and many did return to Italy. Unlike the Irish and the Poles, Italian immigrants came from a culture in which their faith and their nationalist sentiments, rather than reinforcing each other, had been in bitter conflict.

The Italian peasant, moreover, had been socialized in a rural environment where the Church was immanent in society, and religious pluralism unheard of. When they continued the public processions and other public celebrations of religious feasts, they astounded not only the Anglo-Saxons but their Irish fellow-Catholics. Like the Poles and the Germans, the Italians developed an animosity to the Irish character of the American church; the Irish, for their part, found Italian customs and attitudes beyond their understanding. In the long run, however, most of the bitterness stemming from the early conflicts has died out: the highest rate of inter-ethnic marriage, Fr. Tomasi noted, is between Irish and Italian.

After a vigorous and at times hilarious question-and-answer period, Professor Joseph F. Mahoney briefly summarized the general thrust of the day's discussions.



Dr. Ronald C. White, Jr. makes a point during his address at the immigration conference on January 6, as Professor Joseph F. Mahoney, Dr. John B. Duff, Professor Robert F. Streetman, and Bishop John J. Dougherty look on.

Marriage Records Accessioned

Seton Hall University's archives recently acquired over 60 linear feet of non-current documentation from the Newark Archdiocesan Chancery Office. The records, which span the period from 1875-1940, contain a wealth of quantitative and qualitative documentation concerning working-class marriages, changing Church attitudes toward mixed marriages and annulments, and the problems of immigrant familial adjustment to American life. Records now reposing at Seton Hall include:

Applications for Banns (1927-) (27')

series of bound volumes, arranged annually, thereunder chronologically, including names and addresses for contracting parties; reasons for requesting banns; church; and date.

Mixed Marriage Dispensations and Promises (1875-1916) (20')

consists of individual case files, arranged annually, thereunder chronologically, which include correspondence with contracting parties and pastor; dispensation forms; and supplemental information concerning cases.

Mixed Marriage Dispensation Files (1916-1924) (12 file catalog drawers) consists of file cards signed by individuals seeking dispensations, which state: names and addresses of petitioners; reasons for requests; date; and church.

Dispensations (1925-1940) (15')

series of bound volumes, arranged annually and thereunder chronologically, which include: names of petitioning parties; parents' names; addresses of petitioning parties; reasons for granting dispensations; and signed promise forms.

Owing to the confidential nature of these records, the Archives and the Archdiocese have developed several restrictions to protect the confidentiality of individuals whose names appear within these records. Application for access to the files should be made, in writing, to the Vicar General of the Archdiocese of Newark, 31 Mulberry St., Newark, NJ 07102. Researchers should state: purpose and nature of request, institutional affiliation, and reason for requesting access.



St. Mary's Hospital, Hoboken, New Jersey. Extant records of the one-hundred-and-twenty-year-old institution are among those catalogued in the recently completed survey of northern New Jersey Catholic institutions.

Parish Records Guide Now Available

A 662-page *Guide to Northern New Jersey Catholic Parish and Institutional Records* has been completed and is now available to interested individuals and institutions as a result of the recently concluded, NEH-sponsored Catholic Records Survey. Compiled by Peter Wosh, with entries prepared by Lorraine Coons, Margaret McGuinness, Susan McKinney, and Stephen Novak, this *Guide* represents the first effort to inventory comprehensively ecclesiastical records at over 1100 institutions in the State's eleven northern counties. Though parishes and schools constitute the bulk of surveyed institutions, the *Guide* also contains information concerning a broad range of health care, social welfare, perpetual care, and educational agencies.

The survey staff prepared standard entries for each institution, which are arranged alphabetically by town, thereunder by institution. Each entry includes: name; mailing address; telephone number; location of records; record series descriptions; inclusive dates; and bulk. An introductory essay offers a brief historical overview of diocesan record-keeping, details the survey methodology, and

helps readers interpret guide entries. Several appendices designed to aid researchers have also been compiled. These include: a Parish Chronology, which groups churches and missions by decade according to the earliest extant records; a listing of all Byzantine-Ruthenian parishes throughout the eleven northern counties; an ethnic breakdown of parishes; and lists of all hospitals, cemeteries, and schools surveyed.

The NJCHRC anticipates that this guide will be an especially useful reference tool for academic and public libraries, archival repositories, and researchers exploring urban, social, ethnic, and church history. The Commission is making the entire typescript *Guide* available for the cost of Xerox reproduction (\$35) plus mailing costs. The NJCHRC will also reproduce entries of individual cities and institutions by request. In addition to the published *Guide*, a wealth of information concerning the institutions visited can be found in the project files, which are located at the Commission headquarters. For more information, contact Peter Wosh at the Seton Hall University Archives.

Mazzei Presentation

Sister Margherita Marchione, M.P.F., member of the New Jersey Catholic Historical Records Commission and professor of Italian language and literature at Fairleigh Dickinson University, recently presented copies of *Philip Mazzei: Selected Writings and Correspondence* to Bishop Dougherty, chairman of the commission, and Rev. James Sharp, Seton Hall University librarian. The three volumes chronicle the activities of Philip Mazzei (1730-1816), who in 1773 settled in Virginia as a merchant and became actively involved in the American Revolution, then in 1779 journeyed to Europe as Virginia's agent and a propagandist for the Americans. He later served as the Paris agent of King Stanislaus of Poland. The volumes offer a rich commentary on the political, social, and commercial life of England, America, France, and Italy in the wealth of his correspondence with, among others, Jefferson, Franklin, and Madison. Sister Margherita has previously published a biography of Mazzei, a translation of his memoirs, and a comprehensive microfilm edition of his papers.



Bishop John J. Dougherty, chairman of the Commission, and Sister Margherita Marchione, M.P.F. enjoy a laugh while examining a volume of Sr. Margherita's Philip Mazzei: Selected Writings and Correspondence.

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