

Thomas T. McAvoy, C.S.C.: Historian of American Catholicism

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It is the firm conviction of Father Thomas T. McAvoy, archivist and professor of history at the University of Notre Dame, that "The divorce between government and religious institutions, especially outside the thirteen original states, and the tendency to write history from governmental sources has resulted in an underwriting and even an ignoring of religious history in the United States."¹ In his own capacity as a nationally recognized authority on American Catholic history, McAvoy has devoted his intellectual talents to reversing the trend which traditionally has placed such study among "the most neglected subjects in the curricula of American Catholic institutions through high school, college, seminary and university levels."²

Thomas Timothy McAvoy was born at Tipton, Indiana, on September 12, 1903. There he acquired his earliest education at Saint John's School from the Sisters of Saint Joseph. After completing courses at Tipton Public High School, McAvoy entered Holy Cross, one of the theological colleges affiliated with The Catholic University of America in Washington. Shortly after his ordination to the priesthood on June 24, 1929, the young priest was assigned to organize the uncataloged historical collections which had been amassed at the University of Notre Dame by the late Professor James F. Edwards. Six years later he enrolled at Columbia University as a doctoral candidate in the field of American history. Upon his return to South Bend in 1938, Father McAvoy became chairman of Notre Dame's department of history, a position he occupied with considerable success for the next twenty-one years. Since 1942 he has been co-managing editor of the university's highly respected *Review of Politics*.

As a long-time professor of the cultural and social history of the United States, McAvoy has been committed to the theory that the study of history "will lead the student into the real world and teach him patience, precision, and humility in the face of truth"; and this, he points out, "is no mean element in any liberal education."³ In his own historical research the widely-read historian has avoided the label of "popularizer." Although admitting the usefulness of constantly engaging in controversy about the character of

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¹ Thomas T. McAvoy, "The La Bras Approach to the History of the Diocese of Fort Wayne," *Indiana Magazine of History*, LII (December, 1956), 369.

² John Tracy Ellis, "Teaching American Catholic History in Our Schools," *National Catholic Educational Association Bulletin*, XLVIII (May, 1952), 8.

³ Thomas T. McAvoy, "The Role of History in the Catholic Liberal College," *The Catholic Educational Review*, XLVIII (October, 1950), 515. This article also appeared in the *Bulletin* of the Educational Conference of the Priests of the Holy Cross, XVIII (May, 1951), 22-29.



THOMAS T. McAVOY, C.S.C.

Courtesy Francis J. Weber.

the past,⁴ McAvoy regards the desire to philosophize inimical to historical understanding and exposition and "a fundamental cause of American Catholic failure not only in the field of history but in most of the fields of the liberal arts."⁵ The tenor of his own writing veers away from generalizations, which he considers valid only if founded "in the facts of the past and not imposed from without."⁶

The cultural enrichment that a broad knowledge of history in a pluralistic society gives to priests is extremely profitable; and in this vein, McAvoy notes, few studies offer a safer antidote for any preconceived notion of economic determinism regarding the theory of man.⁷ The Notre Dame historian has long advocated a deeper appreciation of history's place in seminary programs, pointing out that "if the Catholic clergyman is to function properly as pastor and teacher he must not be dependent upon the weekly pictorial magazines or the partisan press for his information about the past."⁸

As guardian now for almost four decades of the historical collections at Notre Dame, Father McAvoy has repeatedly reminded his confreres about the advantages of becoming more thoroughly manuscript-conscious. By calling attention to the "need for a concerted effort by those who appreciate these personal, family, society, and group records to see that they are preserved,"⁹ McAvoy has placed new emphasis on the scientific techniques for eliminating myth from fact that grows out of carefully investigating the records of man's achievements.¹⁰

Researchers have always been welcome at South Bend. For those unable personally to journey to Notre Dame, McAvoy has published excerpts from some of the most important of the university's holdings. In 1933 he edited a number of "The War Letters of Father Peter Paul Cooney of the Congregation of the Holy Cross" from the unpublished correspondence and service records of Catholic chaplains in the Union and Confederate armies.¹¹ Another

⁴ Thomas T. McAvoy, "American Catholics: Tradition and Controversy," *Thought*, XXXV (Winter, 1960), 583. Father McAvoy's article was republished as "American Catholics: History of a Minority," *Catholic Mind*, LIX (March-April, 1961), 125-34.

⁵ Thomas T. McAvoy, "The Cult of Philosophism," *The Catholic Educational Review*, LVIII (December, 1960), 595.

⁶ Thomas T. McAvoy, "The American Priest Discovers American History," *American Ecclesiastical Review*, CXXXI (September, 1954), 181.

⁷ Thomas T. McAvoy, "The Image of the Catholic College Graduate of 1961," *The Catholic Educational Review*, LIX (November, 1961), 508.

⁸ Thomas T. McAvoy, "The Study of History and Clerical Education," *American Ecclesiastical Review*, CXXVII (July, 1952), 19.

⁹ Thomas T. McAvoy, "Manuscript Collections among American Catholics," *Catholic Historical Review*, XXXVII (October, 1951), 284.

¹⁰ Thomas T. McAvoy, "Fact versus Abstractions: A Rejoinder," *The Catholic Educational Review*, XLIX (April, 1951), 257-59.

¹¹ Thomas T. McAvoy (ed.), "The War Letters of Father Peter Paul Cooney of the Congregation of the Holy Cross," *Records of the American Catholic Historical Society*, XLIV (March, 1933), 47-69; *ibid.*, XLIV (June, 1933), 151-69; and *ibid.*, XLIV (September, 1933), 200-37. Just a year earlier McAvoy published a biographical study of the chaplain of Indiana's Irish Regiment, the Thirty-fifth Infantry. See Thomas T. McAvoy (ed.), "Peter Paul Cooney," *The Journal of the American Irish Historical Society*, XXX (January, 1932), 97-102.

fascinating item reproduced from documents in the archives of the University of Notre Dame is "Brownson's Ontologism," which is based on an exchange of letters between the famous English apologist and Father Henry S. McMurdie concerning man's cognitive ability to know the Supreme Being.¹² "Bishop Bruté's Report to Rome in 1836," a valuable combination of theoretical ideas and practical missionary experience on the condition of the Catholic church in the United States, was published by McAvoy as an example of the value he places on contemporary observations. McAvoy claims, however, that such historical documents, must always be evaluated in light of "the competence of the observer and his intention to give the benefit of his knowledge" to others.¹³

Notre Dame's archivist has no hesitation in proclaiming that "all research that does not lead ultimately to a greater knowledge of the Divine plan has lost its true purpose."¹⁴ This attitude has motivated the publishing of such ecclesiastically important documents as "Bishop Flaget's Pastoral to the People of Detroit," which remains among the more interesting statements made by a member of the American hierarchy.¹⁵

McAvoy described the historical background of the archives at Notre Dame, with the 500,000 items gathered prior to 1951, in a survey on "Manuscript Collections Among American Catholics"¹⁶ in 1951. To the dedicated researcher history without documents is simply rhetoric;¹⁷ and as the country's leading Catholic archivist, Father McAvoy has tirelessly added to the university's holdings over the past quarter century. In 1961 he personally filmed thousands of items in the Paris and Lyons offices of the Société de la Propagation de la Foi and in Rome's Sacred Congregation of Propaganda Fide.¹⁸ The acquisition of this extensive microfilm collection is surely McAvoy's greatest contribution to the archives at Notre Dame and, possibly, to United States Catholic scholarship in general. Making this valuable series of letters from American missionaries accessible to interpretative historians may eventually reshape much of the over-all thinking about the church's development on the national scene.

¹² Thomas T. McAvoy, "Brownson's Ontologism," *Catholic Historical Review*, XXVIII (October, 1942), 376-81. McAvoy subsequently explained how the great political theorist changed his notion of the role played by the Catholic church in America with the passage of time. See Thomas T. McAvoy, "Orestes A. Brownson and American History," *Catholic Historical Review*, XL (October, 1954), 257-68.

¹³ Thomas T. McAvoy, "Bishop Bruté's Report to Rome in 1836," *ibid.*, XXIX (July, 1943), 177.

¹⁴ Thomas T. McAvoy, "The Apostolate of Research," *Ave Maria*, LXXIII (January 20, 1951), 71.

¹⁵ Thomas T. McAvoy, "Bishop Flaget's Pastoral to the People of Detroit," *Catholic Historical Review*, XXX (April, 1944), 28-40.

¹⁶ McAvoy, "Manuscript Collections among American Catholics," 281-95.

¹⁷ McAvoy, "The Study of History and Clerical Education," 22.

¹⁸ For the interesting background of this program, see Thomas T. McAvoy, "Catholic Archives and Manuscript Collections," *The American Archivist*, XXIV (October, 1961), 409-14.

Father McAvoy has exhibited special competence in writing about historical developments in the American midwest. His doctoral dissertation, published under the title *The Catholic Church in Indiana, 1789-1834*,¹⁹ wove together "a very readable narrative of the Church's work in Indiana,"²⁰ depicting as it did the transition between the French missions and diocesan organization. He returned to a more localized aspect of this subject in a lecture given thirteen years later and subsequently published as *The History of the Catholic Church in the South Bend Area*. A paper which McAvoy read at the meeting of the Mississippi Valley Historical Association in April of 1946 appeared in print as "The Abbé Rivet at Vincennes." A contrast between the English and French frontiers forms the central theme of his work on "The Old French Frontier in the Central Great Lakes Region," a study which included Cadillac's description of Point Saint Ignace on the Mackinac Straits.²¹

Quite naturally, the University of Notre Dame figures prominently in McAvoy's writings. His first such article dealt extensively with Father Stephen Badin, a pioneer Holy Cross priest, who "in many ways typifies the transition period in the history of the Catholic missions in the west . . .," being as he was a Canadian cleric working as the first missionary from Baltimore on a whole new frontier.²² In 1953 McAvoy published a personal evaluation of Father John F. O'Hara in light of his work at South Bend. This study was later expanded into a full-length biography, *Father O'Hara of Notre Dame: The Cardinal Archbishop of Philadelphia*.²³ The pre-O'Hara years at Notre Dame received attention too as did the magazine *Ave Maria*, which observed the centennial of its establishment at the university in 1965.²⁴

On the national level it was his concern about "the lack of balanced textbooks and the bias of those who are rushing in to take care of the job"²⁵ that occasioned McAvoy's collaboration with four other scholars in *A History of the United States*, a widely-used college text.²⁶ McAvoy also edited a

¹⁹ Thomas T. McAvoy, *The Catholic Church in Indiana, 1789-1834* (New York, 1940).

²⁰ See book review by Fintan G. Walker, *Catholic Historical Review*, XXVII (April, 1941), 92.

²¹ Thomas T. McAvoy, *The History of the Catholic Church in the South Bend Area* (South Bend, 1953); Thomas T. McAvoy, "The Abbé Rivet at Vincennes," *Mid-America: An Historical Quarterly*, XXIX (January, 1947), 24-33; Thomas T. McAvoy, "The Old French Frontier in the Central Great Lakes Region," *Records of the American Catholic Historical Society*, LXV (December, 1954), 230-39.

²² Thomas T. McAvoy, "Father Badin Comes to Notre Dame," *Indiana Magazine of History*, XXIX (March, 1933), 7-16.

²³ Thomas T. McAvoy, "John F. O'Hara, C.S.C., and Notre Dame," *Records of the American Catholic Historical Society*, LXIV (March, 1953), 3-21; Thomas T. McAvoy, *Father O'Hara of Notre Dame: The Cardinal Archbishop of Philadelphia* (Notre Dame, Ind., 1967).

²⁴ Thomas T. McAvoy, "Notre Dame 1919-1922: The Burns Revolution," *The Review of Politics*, XXV (October, 1963), 431-50; Thomas T. McAvoy, "The *Ave Maria* After 100 Years," *Ave Maria*, CI (May 1, 1965), 6-9, 21.

²⁵ Thomas T. McAvoy, "The American Clergy and History," *Ave Maria*, LVIII (September 25, 1953), 391.

²⁶ Aaron I. Abell *et al.*, *A History of the United States* (New York, 1951).

collection of essays, *Roman Catholicism and the American Way of Life*, in 1960 and the following year published his treatise, "What Is the Midwestern Mind?" as one of a series gathered under the title *Midwest: Myth or Reality?*²⁷ Possibly Father McAvoy's three most outstanding survey articles are his essays on "The Catholic Church in the United States Between Two Wars," "The Catholic Church in the United States," and "This American Catholicism."²⁸

Though his historical interests have generally been confined to Catholic areas, McAvoy is a respected authority in the secular field. His article, "Roosevelt: A Modern Jefferson," was widely hailed for its keen observation that "what is common to both and what is peculiarly American is the fact that despite superficial changes each made more secure the established American tradition of political democracy."²⁹ Perhaps McAvoy's willingness to delve into the nation's strictly secular history grew out of his conviction that "the reading of official documents and the study of the lives of our American leaders offer sound proofs that recent secularist and anti-religious attacks on American institutions are contrary to the American tradition."³⁰

The McAvoy prognosis is an optimistic one, for he is convinced that "American Catholicism is just coming of age, forming a spirit of its own, with a tradition of its own and facing problems that do not exist anywhere else in the Western World."³¹ He is quick to point out, however, the successes of the past, noting that

the emergence of the Catholic layman in the United States which has been heralded so frequently since the opening of the Second Vatican Council has tended to do a grave injustice to the American Catholic laymen of earlier generations. . . . The number of prominent Catholic laymen and laywomen of the nineteenth century is large as can be seen in the mere listing of the galaxy that participated in the two lay Catholic Congresses in Baltimore in 1889 and Chicago in 1893.³²

Father McAvoy contends that in most of the historical accounts of the Catholic body in the United States the cultural composition of the group has generally been misunderstood.³³ It is perhaps this contention which accounts

²⁷ Thomas T. McAvoy (ed.), *Roman Catholicism and the American Way of Life* (Notre Dame, Ind., 1960); Thomas T. McAvoy et al., *Midwest: Myth or Reality?* (Notre Dame, Ind., 1961), 53-72.

²⁸ Thomas T. McAvoy, "The Catholic Church in the United States Between Two Wars," *The Review of Politics*, IV (October, 1942), 409-31; Thomas T. McAvoy, "The Catholic Church in the United States," in Waldemar Gurian and M. A. Fitzsimons (eds.), *The Catholic Church in World Affairs* (Notre Dame, Ind., 1953), 358-76; Thomas T. McAvoy, "This American Catholicism," *The Catholic World*, CXV (November, 1959), 117-23.

²⁹ Thomas T. McAvoy, "Roosevelt: A Modern Jefferson," *The Review of Politics*, VII (July, 1945), 279.

³⁰ McAvoy, "The Study of History and Clerical Education," 21.

³¹ Thomas T. McAvoy, "American Catholicism and World Catholicism," *The Review of Politics*, XXVIII (July, 1966), 388.

³² Thomas T. McAvoy, "Public Schools vs. Catholic Schools and James McMasters," *ibid.*, XXVIII (January, 1966), 19.

³³ Thomas T. McAvoy, "The Formation of the Catholic Minority in the United States, 1820-1860," *ibid.*, X (January, 1948), 15.

for his interest in the elements that have created the present Catholicity patterns of the nation.³⁴ A goodly portion of his writing has centered on the history of the relations between the Catholic minority and the dominant culture of the country. While he admits a proportionate lack of Catholic influence on the national level, McAvoy has criticized the bitter accusations made against the church's leadership as "mostly cries of anguish and definitely not intelligent attempts to analyze the real position of the Catholic minority with a view to the better use of its meager resources."³⁵

In his many writings the Notre Dame historian has traced the Catholic minority through the various stages of its growth in American society. He has demonstrated that the essential characteristics of this religious group were established during the thirty years between John Carroll's arrival from England as first bishop and Ambrose Marechal's return from Rome in 1821.³⁶ In evaluating these patterns he has relied on the so-called "Le Bras Method," which endeavors to work out an analytical formula for the religious activities of a people in any given period of their history based on the contemporary social, political, and economic factors involved.³⁷

One interesting phenomenon that stands out clearly in McAvoy's treatises is the freedom discernible among Catholics in the United States. The American hierarchy, for example, is seen to be freer and more self-sustained than any other hierarchy in the English-speaking world.³⁸ Diversity is another unexpected characteristic. McAvoy shows that "if there is one note that is forever absent in the story of Catholicity in the United States it is unity in either political or social activities."³⁹ If there is a Catholic vote, it is only such in the sense that a good Catholic should always seek justice and public honesty in every phase of American government and vote accordingly.⁴⁰ The Notre Dame historian does not overstate his position when he affirms that "in the Catholic Church in the United States one can detect with differences of proportion, almost all the elements which go to make up this great democracy of ours."⁴¹ The divergent opinions among Catholics and between themselves and their neighbors about politics and business and social positions are just part of the American way of life which would be suppressed only in a totalitarian state.⁴²

³⁴ Thomas T. McAvoy, "The Catholic Minority in Early Pittsburgh," *Records of the American Catholic Historical Society*, LXXII (September-December, 1961), 67.

³⁵ Thomas T. McAvoy, "The Anguish of the Catholic Minority," *American Ecclesiastical Review*, CXXI (November, 1949), 382.

³⁶ Thomas T. McAvoy, "The Catholic Minority in the United States, 1789-1821," *Historical Records and Studies*, XXXIX-XL (1952), 50.

³⁷ McAvoy, "The Le Bras Approach," 370.

³⁸ McAvoy, "The Catholic Minority in the United States," 33.

³⁹ Thomas T. McAvoy, "The Background of American Catholic Unity," *American Ecclesiastical Review*, CLV (December, 1966), 384.

⁴⁰ Thomas T. McAvoy, "Where is the Catholic Vote?" *Ave Maria*, LXXXIII (June 16, 1956), 16.

⁴¹ McAvoy, "The Catholic Church in the United States Between Two Wars," 409.

⁴² Thomas T. McAvoy, "American Catholics and the Second World War," *The Review of Politics*, VI (April, 1944), 150.

Father McAvoy regrets that Catholics of the last century failed to heed the advice of John Lancaster Spalding about the proper development of the Catholic minority and especially about Spalding's concept of the nature and work of truly intellectual endeavors. Had the ideas of the Bishop of Peoria been accepted, "the Catholic answer to the great social problems of the age would be more clearly defined in American literature and Catholic higher education would be far better equipped to withstand the materialistic pragmatism which is eating away at the very essence of true humanism in American life."⁴³

As an expert in the American phase of Catholic development, McAvoy has noted that there has never been a real heresy during the three centuries and more of Catholic life within the boundaries of the present United States.⁴⁴ There have been "phantom heresies," however, and the shrewd observer can easily see how certain tendencies in the American Catholicism of the 1890's were wrongly rationalized by Europeans into a New World brand of Modernism. McAvoy has long considered this phenomenon one of the most interesting in all of American Catholic history. According to him, there were no theological overtones in the cultural conflict between "Americanism Reviewed by Abbé Felix Klein."⁴⁵ Then, in 1957, he published insofar as the conservative groups were trying to accuse the Americanizing groups of the condemned liberal Catholicism of the Syllabus of Pope Pius IX.⁴⁶ His essay, "Americanism, Fact and Fiction," gives "in an admirable way the general background of the conflicting personalities and the incidents which occasioned most of the troubles. It also treats of the European aspects that were expressed in the newspaper controversies in France and Italy" and the theological and political productions that were mainly responsible for the ultimate declaration of Pope Leo XIII.⁴⁷

McAvoy's views were restated in an excellent, concise outline form in "Americanism Revised by Abbé Felix Klein."⁴⁸ Then, in 1957, he published the standard reference work on the subject, *The Great Crisis in American Catholic History, 1895-1900*.⁴⁹ This book had the honor of being selected for inclusion in the White House Library.

⁴³ Thomas T. McAvoy, "Bishop John Lancaster Spalding and the Catholic Minority (1877-1908)," *ibid.*, XII (January, 1950), 19. Father McAvoy's article was republished in M. A. Fitzsimons, Thomas T. McAvoy, and Frank O'Malley (eds.), *The Image of Man* (Notre Dame, Ind., 1959), 392-406.

⁴⁴ McAvoy, "The Formation of the Catholic Minority in the United States," 13.

⁴⁵ Quoted in Walter Romig, *The Book of Catholic Authors* (6th series, Grosse Point, Mich., n.d.), 261.

⁴⁶ Thomas T. McAvoy, "The Catholic Minority after the Americanist Controversy, 1899-1917: A Survey," *The Review of Politics*, XXI (January, 1959), 55.

⁴⁷ Thomas T. McAvoy, "Americanism, Fact and Fiction," *Catholic Historical Review*, XXXI (July, 1945), 133-53; Peter E. Hogan, S.S.J., *The Catholic University of America, 1896-1903* (Washington, 1949), 138n.

⁴⁸ Thomas T. McAvoy, "Americanism Reviewed by Abbé Felix Klein," *American Ecclesiastical Review*, CXXII (May, 1950), 355-63.

⁴⁹ Thomas T. McAvoy, *The Great Crisis in American Catholic History, 1895-1900* (Chicago, 1957). The work was reissued in paperback form as *The Americanist Heresy in Roman Catholicism, 1895-1900* (Notre Dame, Ind., 1963).

After World War II, McAvoy noticed some of the misunderstandings condemned by Leo XIII again in evidence.⁵⁰ This time, he noted, a "false Americanism is offered as an improvement of Catholicism in the United States by those who do not seem to understand the reasons for its present prosperity."⁵¹ This movement McAvoy decried, reminding his readers that the tendency for Europeans to misjudge American Catholicism had always existed and need not be given any serious consideration. Perhaps the most unfortunate result of the whole Americanism issue was the sad effect it had on historical writing, for as Father McAvoy says, "There has been a too great reluctance to discuss the accomplishments of those energetic leaders of Catholicism at the turn of the century, whose zeal led them into the controversy but did not keep them from working tirelessly in the service of the Church in America."⁵²

To the dismay of current educators, Father McAvoy points out that nearly every phase of present-day arguments about the Catholic school was discussed in the period between 1870 and 1900. Far from being an episcopal "imposition," the noted historian recalls that the Instruction of 1875 establishing Catholic schools at the parish level was championed by the laity who were unwilling to accept the more modest proposals of the nation's hierarchy.⁵³

As an educator himself, McAvoy recognizes the need for certain changes in the contemporary Catholic approach to learning, though he is wont to suspect that "the basic reason for the lack of intellectual leaders among American Catholics is closely connected with a too great attachment of Catholic families to this world's comforts."⁵⁴ Considering the cultural background of worldly poverty and limited resources available to Catholics, McAvoy feels that Catholic higher education has not failed.⁵⁵ In his own analysis of the shortcomings discernible in the field, he observes that the seminary curriculum, which originally formed the basis of Catholic collegiate courses, failed to take properly into consideration that most of the students had chosen secular professions.

If there is a failure on the part of Thomistic philosophy to meet current problems, then McAvoy attributes that failure to the philosophers themselves, not to Scholasticism. He goes a step further by suggesting that "the historian of Catholic education in the United States has some justification for questioning the dominance of philosophers in our Catholic colleges and

⁵⁰ For McAvoy's assessment of this pontiff, see Thomas T. McAvoy, "Leo XIII and America," in Edward T. Gargan (ed.), *Leo XIII and the Modern World* (New York, 1961), 157-78; and Thomas T. McAvoy, "Pope Leo XIII's Condemnation of Pragmatism," *Ave Maria*, LXXI (June 3, 1950), 679-81.

⁵¹ Thomas T. McAvoy, "New Traces of False Americanism," *Ave Maria*, LXIII (January 26, 1946), 103.

⁵² Thomas T. McAvoy, "Americanism and Frontier Catholicism," *The Review of Politics*, V (July, 1943), 301.

⁵³ McAvoy, "Public Schools vs. Catholic Schools and James McMasters," 20.

⁵⁴ Thomas T. McAvoy, "Do American Catholics Need Reform?" *Ave Maria*, LXXXVII (May 31, 1958), 6.

⁵⁵ McAvoy, "The Anguish of the Catholic Minority," 383.

universities," since these scholars have generally failed to create a living, relevant, and influential Catholic philosophy.⁵⁶

McAvoy concedes that there are no shortcuts to the educational process. His years in the classroom have convinced him that "true learning seldom appeals directly to the emotions."⁵⁷ Rather, he has said, education is the work of the student "and there is no magical book or teacher who can change the dullard or slothful youth into a wise and learned youth!"⁵⁸

In a survey article such as this it is impossible to more than mention McAvoy's more prominent works. This outstanding scholar's prodigious writings, dating from his teen years when he wrote extensively for the *Tipton Times*, encompass now a half century's collection of outstanding literary and historical productions. He has contributed learned articles to the *Encyclopedia of Religion*, the *Dictionary of American Biography*, the *Indiana Magazine of History*, *Grolier's Encyclopedia*, the *Catholic Encyclopedia*, the *Catholic Encyclopedia for School and Home*, and the *Dictionnaire D'Histoire et de Geographie Ecclesiastiques*. His concise book reviews have appeared in dozens of journals, to say nothing of the many articles carried under his by-line in *Notre Dame*, *Our Sunday Visitor*, and other Catholic publications.

What the silvery-haired Holy Cross priest once wrote about the ideal historian surely applies to himself: "To sift evidence patiently, to avoid the clamor of the daily press for flashy items, to bring to one's writings the weight of learning and skill, require talent and labor in every step of the process."⁵⁹

⁵⁶ Thomas T. McAvoy, "The Philosophers and American Catholic Education," *The Catholic Educational Review*, XLVII (November, 1949), 583.

⁵⁷ Thomas T. McAvoy, "The Role of the Good Teacher," *ibid.*, LVII (October, 1959), 477.

⁵⁸ Thomas T. McAvoy, "The Myth of the Great Teacher," *ibid.*, LVI (September, 1958), 361.

⁵⁹ McAvoy, "The American Clergy and History," 394.