

1993-11

THE AVE MARIA

by

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Notre Dame, Indiana

Presented at the

1993 Conference on the

History of the Congregations of Holy Cross

June 4-6, 1993

St. Edward's University

Austin, Texas

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ARCHIVES



MIDWEST PROVINCE
Congregation of Holy Cross
Notre Dame, Indiana

THE
AVE MARIA

DEVOTED TO THE HONOR
OF THE
BLESSED VIRGIN



NOTRE DAME, INDIANA.
UNITED STATES OF AMERICA.



PUBLISHED WEEKLY

THE YEAR
\$3.00

Entered as second-class matter at Notre Dame, Indiana. Acceptance for mailing at special rate of postage provided for in Section 1103, October 3, 1917; authorized June 25, 1948. American News Co., Inc., 200 N. 3rd St., St. Paul, Minn.; Catholic Book Depot, Fort Bombay, Sydney, N. S. W.; Lane, Gilie & Co., Melbourne; William P. Latham,

THE COPY
10 cts.



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Before Father Sorin began the **Ave Maria** magazine, he had consulted many persons about the feasibility of such a publication and had received approbations from several prelates. Archbishop Martin John Spalding of Baltimore wrote an introduction to the first volume. "A weekly Periodical devoted to the Blessed Virgin", he wrote, "successfully established in this cold calculating age of Mammonism, and in these United States of America, in which more, perhaps, than any where else, the interests of this world are held as paramount and those of eternity are kept in the background; this is truly one of the wonders of this wonderful nineteenth century! And it is as hopeful a sign of the times as it is wonderful."¹

The Archbishop concluded by writing: "May we not, in this country particularly, which has chosen her as a special Patroness, and which has so often had occasion to experience the wonderful potency of her intercession, well break forth into the strains of her own grand **Magnificat**, and on bended knees recite with the Archangel Gabriel, God's special envoy, and with the inspired Elizabeth, the glorious salutation of the AVE MARIA!"²

On the first page of the first volume is a commendatory letter from the Bishop of Buffalo, the Right Rev. John Timon, C.M., in which he writes, "[I]t is the harbinger of that restored unity for which the Saviour God so touchingly prayed.... Hence, I rejoice at your enterprise and request you to put me down as a subscriber, and accept for the good work the inclosed sum, which I would wish that my means would permit me to increase a hundred fold."³

Another commendatory letter is also in the first issue: "I, the undersigned, Founder of the first Catholic Church in

Chicago, in 1833, and who, in 1836, visited in company with the most amiable, the most erudite, and, above all, the most saintly Bishop Bruté, the very spot on which now stands your noble Institution, rejoice at your heavenlike enterprise, and hasten to request you to put me down as a subscriber in the sweet AVE MARIA. Accept the inclosed mite of a poor Priest--meanwhile wishing you a happy success.--**Auspice Maria.**"⁴

On the other hand, Archbishop John Baptist Purcell of Cincinnati did not foresee the value of **Ave Maria**, possibly because he thought it a rival for his own **Catholic Telegraph**, edited by Father Edward Purcell.⁵

There was reason to think that the periodical was doomed. Other Catholic publications had not prospered.⁶ The **Catholic World**, begun also in the Spring of 1865, contained mainly reprints or translations of articles from Europe, but Father Sorin wanted his magazine to speak exclusively of American Catholic family affairs. John J. Wynne, S.J., founder of **America**, considered the **Ave Maria** "limited by their scope to pious subjects or, by their very name, appeal to pious readers only."⁷

Another reason why many people thought the new endeavor would not succeed was the fact that the Church in the United States was mainly a northern Church of recent immigrants, mostly Irish, all of whom were struggling to live. Consequently, Father Sorin understood what the American bishops were saying when they told him the prospects of a Catholic periodical were not at all encouraging, but he persevered.⁸

But the most telling contrast between the American Church and the European Church, between the rationalism, enlightenment, and rancor of those actively opposed to the Church in Europe and the guaranteed freedom of conscience, worship, and press in the United States, as Archbishop Spalding stressed, gave Father Sorin the opportunity and desire to take advantage of the future of the new country.⁹

In his prefatory article in the first issue (May 1, 1865) Sorin had written:

The AVE MARIA is, in the true and widest sense of the word, a **Family Newspaper**, in which we intend to speak exclusively of our own family affairs. It is published to meet the wants, and interest the heart of every Catholic, from the grey-haired grandsire who tells his beads at eventide, to the prattling child who kisses his medal as he falls asleep in his downy cradle, with rosy dreams in which the loved image of his mother¹⁰ on earth and his Mother in Heaven are sweetly blended.

Describing the exploits of the many warriors of the Church and of the glorious chronicles of the women and children, he contrasted the contents of his periodical with the "Family Newspapers" which were flooding the country; with the exception of a few good Catholic papers, they are filled, he wrote, "with 'sensational Tales and Romances'," of dubious moral value. "With such reading constantly before the eye, how can the love of God or of His Blessed Mother touch the heart?"¹¹

"This is why," he wrote, "the AVE MARIA comes to speak of family affairs. It is entirely for Catholics. Those outside of the Church could not understand it; they would cavil at many things and dispute many points, which their eye cannot see neither can their heart comprehend; and as the AVE MARIA will not dispute with any one, its pages are evidently for Catholics alone. It wishes to speak to hearts that love the Blessed Virgin; and it would be a pain for such hearts to be constantly reading discussions or apologies for their Mother, or vindication of her honor."¹² His second purpose was to keep before the Catholic public the actions of the Holy See.¹³

The magazine was printed on rough paper, two columns in small print, each issue of about sixteen pages. Page numbering was consecutive for each volume. The first year's issues were bound in one volume; subsequently, two volumes carried a year's issues. The total volumes are 190, 79 in the first series and 111 in the new series. Volume 111 covers only the

first three months of 1970.

As expected, the first issue and subsequent ones for many years carried articles on the Blessed Virgin, such as ones on the month of Mary and Pio Nono, devotion to the Virgin from Cardinal Wiseman's sermons, the legends of the litanies of the Blessed Virgin, the Virgin and the priest, the power of Our Lady at the hour of death, devotion of sailors to Mary, review of European journals in honor of Mary, the power of the Pater Noster and the Ave Maria, devotion of Mozart and Hayden to the Rosary, devotion of the crowned heads to Mary, Eve and Mary, priestly model of devotion to Mary [Saint Charles Borromeo], the Rose of Sharon. Poems in honor of Mary were printed from the first issue throughout the years.¹⁴

Other articles called attention to the love of poverty, sacrifice of human respect, Saint Francis de Sales' virtues, the gift of prophecy, the communion of saints, the heroism of charity, the monks of the west, religious orders, the Church of Saint Mary Major in Rome. A letter from John Henry Luers, Bishop of Fort Wayne, to the clergy and laity, a religious chronicle, new publications, commendatory notices were included.¹⁵

Many of the articles of the first issues were written by Father Sorin himself with the help of Mother Angela (Gillespie), C.S.C., and her brother Father Neal, C.S.C. It has been a constant amazement to me to recognize the high quality of the writing, not only in the first years but also in subsequent ones. This quality of writing and the extensive coverage of subject matter could have given courses in higher education to those who read the paper weekly.

The purchase of a new printing press in 1865 helped in the founding of the magazine. Brother Stanislaus (John A. Clarke) became the printer, pressman, and proofreader. When he died in 1916, Father Hudson said of him:

... In a sense he was one of the founders of the *Ave Maria*, in whose welfare he never ceased to take the deepest interest.¹⁶

Under his training the Holy Cross Sisters learned to set type, read proof, fold and stitch the sheets by hand. About 1873 the Sisters assumed a considerable share of the work of getting out the magazine each week; Sisters continued to serve as proofreaders until about 1950, and the Brothers served as printers and handlers until much later, for over 100 years. Devoted lay persons worked side-by-side with the religious.

The Brothers served also as canvassers to put the *Ave Maria* in as many Catholic homes as possible in the United States, Canada, and even Australia. They served in this capacity since the 1870s, traveling by foot, train, trolley, buggy, automobile. Brother Angelus (John Dolan) walked throughout New England for more than half his lifetime. The trials and adventures of these loyal canvassers are related in *From Sea to Shining Sea*, which is filled with anecdotes of the Brothers themselves. Its pages report,

Its editorial staff, its pressroom staff, its business and advertising staff—all share the success of this weekly publication. The life of every magazine is in great measure dependent upon the excellence of its editorship and format. Yet without effective salesmanship even magazines of high quality may die for want of patronage. This salesmanship the Holy Cross Brothers have generously and successfully provided over a period of more than ninety years. In their work as canvassers for the *Ave Maria* they have heroically manned the life line that has kept the presses running. Without humility, without zeal, without courage, they could never do a work so difficult, some of them spending almost their entire religious life traveling as representatives of the *Ave Maria*. If the *Ave Maria* is today well known, and if throughout a century it has kept pace with other Catholic periodicals, these conditions are in great measure due to the labors of the dedicated Holy Cross Brothers who go from door to door, satisfied to be Our Lady's beggars.¹⁷

Father Sorin attracted Orestes A. Brownson, one of the most eminent converts and writers of his day. Brownson contributed such articles as "Reason and Religion", "Mary, Mother of God", and "Sanctity seeks obscurity."^{18 a}

Eliza Allen Starr, recipient of the Laetare Medal from the university of Notre Dame in 1885, the third^{person} and the first woman, frequently contributed poems and stories; in the first volume there are at least six poems. In some cases, no name is attached, except, perhaps, in the Index; later, she is identified as E.A.S., and even later as E. A. Starr. In 1867 she reviewed the poems printed to date in the magazine.^{18b}

Sorin introduced a Children's Department in June 1865; later, it became the Youth Department and continued throughout the publication.

In 1866 the **Ave Maria** received the approbation of Pope Pius IX and, later, of Pope Leo XIII.¹⁹

Later issues carried articles on the possibility of beatifying Christopher Columbus, on the Abbé Liszt, on the translation of the works of Dom Gueranger, on the Italian usurpation of the Church, on canonization.²⁰

It is somewhat surprising to find the large number of women contributors, and articles about women were not infrequent, such as "Learned Women and Studious Women" and "Woman, as developed in the Church."^{21a}

On May 4, 1867, there was an announcement of the death of Brother Patrick in his 71st year, 24th of profession; Brother was the first member admitted to the Congregation in this country.^{21b}

Hymns with full scores and words were printed occasionally, such as "Hail, Holy Queen" and "Mary, Queen of May", both arranged by Professor M. E. Girac, "O Salutaris Hostia" arranged by E. Lilly, and, after Father Sorin's time, "Regina Coeli Laetare" by G. Rudolf and "The Litany of the Blessed Virgin" by Hippolite

Vatin.²²

After Father Sorin had been elected Superior General of the Congregation in 1868, Father Neal Gillespie served as editor, following closely the ideals and methods of Father Sorin until grave illness forced him to retire in 1874. For a year a committee edited the magazine. In 1875 the youngest member of this committee, the Rev. Daniel E. Hudson, became editor, beginning a relationship which ended only in 1930. In 1875 the magazine boasted approximately ten thousand subscribers; under Hudson's editorship the number rose to 35,000.

"Two things were distinctive of the **Ave Maria**--its fostering devotion to the Blessed Virgin and its excellent English. By the time the **Ave Maria** reached its silver jubilee in 1890, practically every important Catholic writer had made a contribution to its pages."²³

Among these writers, many of whose names are lost to today's readers, we can note Charles Warren Stoddard, Maurice Francis Egan, William Seton, Frances Howe, T. F. Galway, Octavia Hensel, Katherine Tynan, John Gilmary Shea, Most Rev. John Ireland, Edmund Hill, C.P., Thomas Walsh, Robert Hugh Benson, James J. Walsh, Shane Leslie, George N. Shuster, Theodore Maynard, and Edwin Kaiser, C.P.P.S.²⁴

Holy Cross religious as well contributed poems, essays, and stories: the Rev. J. A. Zahm, Charles L. O'Donnell, Leo L. Ward and Leo R. Ward, John Cavanaugh, Patrick J. Carroll, Thomas A. Lahey, Sisters Madeleva, Eleanore, Mary Helen. There were two tributes to Sister Rita (Heffernan) after she had died in 1910 and obituaries of Holy Cross Sisters.²⁵

Articles, poems, and stories by and about women continued to fill the pages: Anna Hanson Dorsey²⁶ Eleanore C. Donnally, Lady Georgiana Fullerton, Mary Catherine Crowley, Agnes Gilmore, the Countess of Courson, Anna T. Sadlier, Agnes Repplier, Mother Catherine McAuley, Marie Antoinette de Roulet.²⁷ Certain articles

about women deserve attention: "The Valiant Woman", "The Rehabilitation of Women in Japan", "The Book of the Medieval Mother", "French Nuns and the War", "A Woman's Medical Work among Women in India", and "Women in Business".²⁸

Father Hudson was constant in his support of Catholic education. Some articles attest to this: "A Non-Catholic Testimony to the Excellence of Catholic Conventual Schools", "The Tyrannical Suppression of Educational Institutions in France", "A National Catholic University", "Freedom of Worship Denied in Public Institutions", "The **New York Times** and the Catholic University", "Liberal Education and the Church", "The Catholic Position on Education", and "The Educational Value of Games", and many others.²⁹ When an unsolicited article criticizing the Sisters and their schools came to Hudson's desk, he wrote, "The sisterhoods of the Church are about as near perfection as anything on earth."³⁰

Although Hudson accepted and published articles by English authors, he favored the persecuted Irish. The issues have many articles on the Irish: "Irish Legends", "An American Pilgrim at Knock", "Cottage Life in Ireland", "Poetic Conceptions of Ireland", and "Memories of an Irish Lad" as some examples.³¹

His interest in the history of the United States included interest in the native Americans: "Catholic Missions among the Indian Tribes of the Northwest", "Death of a devout Client of Mary among the Sioux", "The Rev. Father De Smet, S.J.", "The Horrors of the African Slave Trade", "Martyr Memories of America", "Reminiscences of the Civil War", "Experiences in a Field Hospital", "My Recollections of Bp. Neumann", "The Golden Days of California", "A Blot on our American Civilization (lynching)", "The Progress of the Church in America", and many others.³²

Articles on contemporary issues were frequent and afford the contemporary reader today a veritable course in history: "God the Beginning and End of True Science", "The Passion Play

Play at Oberammergau", publicly performed for the first time on May 17, 1880, "What the Church Has Done for Science" (a lecture to students covering 39½ columns, printed in four consecutive issues), "The Death of Voltaire", "Religious Orders and Anti-clericals", "Catholic Charity in Wartime", "The Oratory of St. Joseph", "The Selfishness of Modern Industry", "The Crying ^{Need} of the Day [Vocations]", "The Mind of the New Pope [Benedict XV]", "A Pagan Proposal: Legalizing Euthanasia." ³³

In the June 1890 issue is a description of the opening of the Dome of the University of Notre Dame and the unveiling of the frescoes painted by Luigi Gregori. In his remarks, the Hon. William J. Onahan stated that the Dome was an "eloquent tribute to the work of the Church in encouraging and aiding the progress and development of art." ³⁴

Father Hudson noted that admission of Negro students to Columbia [Catholic] College lengthened the list of schools admitting them: Dubuque College, St. Thomas and St. Paul Seminary in St. Paul, The University of Detroit, Marquette, and Fordham. ³⁵

Because Hudson was a master of the English language, he published several articles on the use of language. ³⁶ There are articles about the Ku Klux Klan and Zionism. ³⁷ Dr. James J. Walsh recommended reading *The Imitation of Christ* for those interested in the "rediscovered science of psychoanalysis", where one can read about the unconscious and subconscious, although not in those "new" words. ³⁸

There is an article on the "G.A.S.D." or the "Great Army of Sermon-Dodgers." ³⁹

In an article on devotion to the Blessed Virgin, the reader is confronted with the opening sentence,

The dawn of a new year is a propitious season for the inception of laudable projects touching one's scheme of life, and for the prosecution, with fresh energy and an access of revived zeal, of designs formulated more than once already, but hitherto more or less neglected.

In other words, renew your former New Year's resolutions.⁴⁰

Although the *Ave Maria* was no longer devoted almost exclusively to works on Our Lady, articles and poems about her continued to fill the pages: Charles Warren Stoddard's poem, "O Maria, Speranza Mia!", Rt. Rev. Bishop Chatard's sermon at the Third Plenary Council in Baltimore, "The Blessed Virgin Mary, the Title of the Immaculate Conception", M.F.N.R.'s "A Once Famous Shrine: Our Lady of Walsingham". In volumes 60 and 61 (1905) and 62 (1906) and on, the issues carried copies of famous paintings of Our Lady.⁴¹

Articles informed readers about John Henry Cardinal Newman, Dante, the papal encyclicals, Catholic literature, Notre Dame de Chartres and other church buildings, the ancient Alexandrian Library, Shakespeare's Catholicity, John Ruskin, Bishop John N. Neumann, Modernism, Catholicity in Scotland, and how potatoes became popular in France.⁴²

Charles Warren Stoddard came to Notre Dame to teach and wrote a series of articles about the lepers of Molokai, which was printed as a book of that title. When the character of Father Damien was maligned, Father Hudson persuaded Robert Louis Stevenson to write a defense of Damien; it was printed in *Ave Maria*.⁴³

Father Hudson kept a clear eye on the working of the American hierarchy, especially at the Third Plenary Council, on the reaction to the condemnation of Modernism, and on the crisis over so-called Americanism.⁴⁴

In describing the poetry published in the *Ave Maria*, Father Charles M. Carey, C.S.C., wrote, "Father Hudson had not only a flawless taste for genuine poetry, but a rather uncanny method of ferreting out authors in their younger years, and husbanding the best fruits of their labors throughout their maturity."⁴⁵ This appreciation explains why so many poets are found in issue after issue. Later, we find reviews of the outstanding

poetry each year.⁴⁶

In a later review article, Father McAvoy wrote of the "selfless generosity and sparkling wit" of the next editor, Father Eugene Burke, C.S.C., whom the alumni loved and gathered around wherever he was across the country. The magazine, he wrote, took on the spirit of joyfulness, something badly needed in the days of the Depression. He was probably too advanced, however, for the conservatives of his day.⁴⁷

Father Burke's first issue was dated January 4, 1930; he remained editor until August 25, 1934. Articles of special interest during these years included those on birth control, the Catholic position in post-war Europe, the latest encyclical on marriage⁴⁸, an appreciation of Abbé Marmion. Patrick Carroll, C.S.C., wrote a novel *Michaleen* (spelled the Irish way) in 24 episodes; Charles Phillips asked "Is America Going Atheist?" and Father Carroll wrote a short piece to suggest that people get rid of after-dinner speakers.⁴⁹

A frequent contributor was Mary T. Waggaman; later, Esther W. Neill wrote a panegyric of her⁵⁰ and Dr. William Kerby in his eulogy said, "She translated the Gospel of Christ to the hearts of little children. Great missionaries have done no more."⁵¹

There were articles on William Cullen Bryant, on Charles Carroll of Carrollton, Dom Gueranger, on Bl. Anna Maria Taigi (wife, mother, and saint), on Bishop Baraga, on Katherine E. Conway, and on Anna T. Sadlier.⁵² Readers were informed about drama as a teaching medium, on the Catholic Evidence Guild, on Lincoln in literature, on papal authority and freedom.⁵³

In his "Notes and Remarks" Father Burke wrote on the people's demands that taxes be reduced and that bureaus not strictly necessary for the welfare of the country be abolished. He wrote also that editorial writers are practically unanimous in their contention that the curse of our Congress is its mediocrity and incompetence.⁵⁴

Alfred E. Smith was still being badgered in 1932 about the so-called religious issue. Burke wrote about the laxity of Protestant churches in the United States regarding divorce and remarriage and praised the United Church of Christ in Canada for endeavoring to discourage both.⁵⁵

Wonderful things had happened in the United States on Friday, Burke wrote, such as the sailings and sightings of Columbus, the commission of John Cabot by Henry VIII, the landing of the Mayflower, the victories of Bunker Hill, Saratoga, and Yorktown, the birth of Washington. He ended the list by saying that Catholics ought not to be surprised "what a let-up on meat for one day a week does to keep them in good physical condition."⁵⁶

In the first issue edited by Father Patrick J. Carroll, C.S.C., on September 1, 1934, there is a "Vale" to Father Burke, who returned to head the Department of English at the University. "Father Burke's graceful writing, rare judgment, finesse in handling situations, will be missed by this magazine," Father Carroll wrote.⁵⁷

In 1935 the subscription cost for the **Ave Maria** was \$3.00 a year and advertisements began to appear: Holy Cross Sanatorium in Deming, New Mexico, Will and Baumer Candle Company, Marymount College in New York and Nazareth College in Rochester, John Sexton and Company, especially for coffee, books for sale by the Ave Maria Press, Hotel Penn Post in New York where one could get a single room for \$1.50 and a double for \$2.50, West Dodd Lightning Conductor Corporation in New York, Save Cancelled Stamps, for the Missions, and Ave Maria plaques for 25¢, suitable for graduation favors.⁵⁸

There was interest in the state of the Church in Mexico, in Korea, Ethiopia, Alaska, in the land of Evangeline. Short biographies of eminent persons included those of Marie Curie, Gerard Manley Hopkins, Bishop Fisher and Thomas More, Murillo, Father LaFarge, Father Dmitre Augustin Gallitzin, Monsignor Ronald "Hard" Knox, Edwin Markham, Bishop John N. Neumann, Father

Faber, Cardinal Gibbons, Cardinal Mindszenty, Father Vincent McNabb, and the Saints.⁵⁹

Biographies of former contributors to the magazine included those of Charles Warren Stoddard, Maurice Francis Egan, Christian Reid, Katherine Lynan Hinckson, Mary T. Waggaman. Father John A. O'Brien wrote a longer one in four segments on former president of Notre Dame, Father John W. Cavanaugh, C.S.C.⁶⁰

Historical studies continued: articles on the English schism, the English martyrs, the Lunn-Haldane controversy, concentration camps and Father Robert F. McKee's internment years in the Philippines.⁶¹

Subjects on religious and devotional studies included a psychological study of Newman's "The Dream of Gerontius", on the cross and the sword, on domestic virtues, the liturgy, a Quebec shrine to Our Lady, Saint Paul and modern pessimism, the dogma of the Assumption, Mary and the Eucharist, bigotry, the apocalyptic Christ, and devotion to the Sacred Heart.⁶²

Sisters Madeleva, Mary Helen, Philip, Mary Immaculate, and Dorothy Anne, all C.S.C., continued to publish poems and articles about sisters/nuns told readers about Mother Amadeus, founder of the Ursuline missions in Montana and Alaska, pioneer nuns, and how nuns compared to soldiers.⁶³ Both men and women contributed poetry to each issue and there were surveys of some of the best poetry, especially of selected poetry from the issues of the *Ave Maria*.⁶⁴

And on the light side, readers learned why shoes were tossed after newly-weds, why hobbies are a good thing for all, and why tomorrow will be better.⁶⁵

Father Felix D. Duffy's short editorship began in July 1952. Many people have described the 1950s as "a golden age." Some of the excitement and energy of these years are reflected in the choice of writers and articles for the *Ave Maria*.

Authors wrote on Our Lady as depicted in Dante's **The Divine Comedy**, the splendor of Mary's name, the 23d Psalm, the work of the Glenmary Home Missioners, the work and person of Dr. Maria Montessori, the faith of Frederick Ozanam, the exploits of Sister Blandina Seagle, Sister of Charity, Anton Gahlinger, a Swiss Guard, the Pope's colorful envoy, Father James J. Tompkins of Nova Scotia, whom Father Carroll described as the Apostle of the Underdog, and Raphael Cardinal Merry del Val.⁶⁶

Interest in Cardinal Newman continued with "Newman as Prophet" and "Cardinal Newman's Cause." Readers got a glimpse of Belloc's apologetics, of the advantage of a Catholic college, on selecting a president of the United States, St. Francis of Assisi's hometown.⁶⁷

Leonard J. Schweitzer, regular European correspondent living in Surrey, England, wrote a number of articles on the rosary crusade in Britain under Father Peyton, on Spain and the Protestants, on Red Yugoslavia, on the war against Communism, and on Malenkov.⁶⁸

Dale Francis explored the return of Blanshardism and Janice Hill Quilligan asked for justice for our Black brothers. R. G. Walker described the Church on the Amazon and Richard Pattee on the Church in Scandinavia. Julian R. Pleasants analyzed Pope Pius XII's Christmas 1952 message on the economic system and Leo R. Ward, C.S.C., the American Bishops' 1952 statement on religion.⁶⁹

Anne Tansey suggested the formation of a landlords' association and Will Woods wrote an appreciation of Charles Stoddard, who had been almost forgotten. Thomas O. Hanley, S.J., wrote on Mother Rose Duchesne's work with the native Americans, and Patrick J. Rice, S.J., on the poetry of Alice Meynell, thirty years after.⁷⁰

Father John A. Reedy, C.S.C., was the last editor of the **Ave Maria**; he took over in 1954. He had been acting or executive

editor under Father Duffy for about two years. The magazine went through further changes from that date on, especially in the 1960s with the effects of the Vietnam War and of the Vatican Council. The search then was, again, for "relevance". The magazine took on a new look, the format changed, the art work was different, and the magazine ceased to be primarily devotional. Our Lady's portrait no longer graced the covers of the issues. More photographs and drawings were inserted and the cartoons of Jim Crane attempted relevance. Letters to the Editor, World Briefs, and a weekly editorial were regular features.

Kate Dooley, Joe Breig, Edward Fischer, and Lucille Hasley ran weekly feature pages. Articles about Argentina, Sir Anthony Eden, pornography, politicians, science, Nehru and Goa, American movie-going, priestly vocations in China, atheists, the diocesan paper, the "why" of convert work, birth control, unwed mothers, the Pill, big cities, the glass blowers of Christmas ornaments, letters from the Pope and the Bishops, the Communist Party USA, Khrushchev and the labor leaders, Sigrid Undset, lay missionaries, the 1960 election, Brother nurses, catechetics, apartheid, race, social insecurity, the information war.⁷¹

Each month there was a Marian feature, Don Sharkey's "This Is Your Mother", and other features of Christian and Catholic devotion or practice or belief.⁷²

To commemorate the centenary, Father ThomasMcAvoy wrote "The Ave Maria--after 100 years" and Father Reedy "Ave Maria--Today--Lines of Identity."⁷³

Father Reedy characterized the Ave Maria of 1965 by two things: an overlapping succession of persons who contributed distinctive talents and outlooks to a shared cause and a set of rules, guidelines, standards which came to be the personality of the publication. He stated these guidelines as follows:

"Ave Maria" exists--has always existed--exclusively for the service of its readers.

The Church will benefit from a free and responsible press.

The Church will never be damaged by the truth.

"Ave Maria" is committed to the significant religious issues of the day.

Awareness and concern can be worthy goals for a Catholic publication.

Religious publication demands a genuine respect for the intelligence and freedom of the readers.

"Ave Maria" is not a journal of opinion. It is committed to an exchange of opinion.

In short, "Ave Maria" is not a magazine arguing a "liberal" or "conservative" point of view.

Dangers are a part of this kind of journalism.

It is no service to the Christian conscience when religious spokesmen oversimplify in the interest of the "safe solution".

"Ave Maria" is owned by the Congregation of Holy Cross--but it speaks with an independent voice.

The Magazine is Marian in dedication, inspiration, and concern. It does not attempt to be Marian in content.⁷⁴

Ave Maria ceased publication in 1970 in March and was succeeded by **A.D. 70** with Father Reedy as publisher and a group of lay persons as editors. Father Reedy set down the guidelines for the new publication:

Its primary service will be information, not advocacy.

A.D. 70 will be personal, not ecclesiastical.

A.D. 70 will serve the Christian situated in--responding to--the world in which he lives.⁷⁵

"We can't guarantee success;" he wrote, "we do guarantee to put forth our very best efforts in creating a type of religious journalism which will be distinctive, positive, useful."

In a later editorial Father Reedy wrote that the situation of the Church in 1970 presented immense challenges and opportunities for an imaginative, creative religious journal. He was sure that there was no lessening of interest in the religious and ethical dimensions of the choices demanded by the world of

1970. A.D. 70, he said, "inherits an audience which is alive and interested, which has shown itself willing to listen to various points of view without being intimidated by loud rhetoric or by claims of extrinsic authority."

"The world of 1970 is a constantly changing world and if we seek to make decisions according to a pattern of religious reverence and consistency, we need information, we need perspectives." A.D. 70 will emphasize "the patterns of man's relationship to God in this year of the Lord, 1970."⁷⁶

In "Ave Maria's Last Issue", Father Reedy gave tribute to his predecessors, particularly to Father Hudson, whose "sources flowed through his vast correspondence with all the best minds of the English-speaking Catholic world."⁷⁷ The current of labor throughout all the years of its existence--principally through the priests, brothers, and sisters of Holy Cross who did much of the actual work of producing the publication--was steady and faithful.

"Now", he ended, "for a number of reasons--mostly having to do with the methods by which religious journalism can pursue its service most effectively--the identity of **Ave Maria** magazine submerges itself in a new effort to serve the religious needs of today's audience."⁷⁸

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February 22, 1993

**“...nunc et in
hora mortis nostrae.
Amen.”**

(or, the end of the Ave Maria)

Notes

No complete index is available for the 190 volumes of the **Ave Maria**; most volumes carry their own index. With so much material available, it is impossible to include great numbers of items in the contents. I read the first three or four volumes rather attentively, then every fifth volume unless there was one year of special importance. During the research I found that other authors had prepared and published short retrospective papers. These will be listed in the notes.

1. **Ave Maria** 1 (May 1, 1865), 3, afterwards **AM**
2. Ibid., 3
3. Ibid., 9
4. Ibid., 47
5. The Rev. Thomas T. McAvoy, C.S.C., "The **Ave Maria** after 100 years", **AM** 101 (May 1, 1965), 7
6. McAvoy, 7
7. John L. Ciani, "A Man with Too Many Ideas", **America** 167 (December 19, 1992), 495
8. McAvoy, 7

9. **AM** 1, 3 "But on the first morning of May, 1865, a new glory rested on the world and there was new joy in heaven; for that morning, as thousands of years before over the mighty waters of the Deluge, there fluttered forth over the dreary waste of unbelief and indifference still in the world, a white Dove under the patronage of Notre Dame--the first number of THE "AVE MARIA," bearing on its title-page this glorious announcement: "A Catholic Journal devoted to the honor of the Blessed Virgin!" (Eliza Allen Starr, "Notre Dame in May Time--A Reminiscence", **AM** 30 (3/10/95), 435f.).

10. The Rev. Edward Sorin, C.S.C., **AM** 1, 9
11. Ibid., 10
12. Ibid.
13. McAvoy, 7
14. "The Month of Mary and Pio Nono", **AM** 1 (5/1/1865), 5; "Devotion to the Blessed Virgin", from Wiseman's **Sermons on Our Lord and His Blessed Mother**, ibid., 9; "The Legends of the Litanies of the Blessed Virgin", p. 9; "The Virgin and the Priest", pp. 12; "The Power of Our Lady at the Hour of Death",

p. 14; "Devotion of Sailors to Mary, Star of the Sea", p. 15; "Review of European Journals in Honor of the Blessed Virgin", pp. 15f.; "The Power of the Pater Noster and Ave Maria", p. 24; "Devotion of Mozart and Hayden to the Rosary", p. 31; "Devotion of Crowned Heads to Mary", pp. 31f.; "Eve and Mary", p. 34; "Priestly Model of Devotion to Mary", p. 52; "The Rose of Sharon" (poem), p. 55

"Our Lady of the Lilies", p. 9; "Comfort of the Afflicted", p. 12; "May", p. 15; "To Our Blessed Lady", p. 21; "Ora pro Me", p. 28; "May Musings", p. 46; "Sweet Heart of Mary", p. 309; "The Chapel by the Lake", p. 278; "The Names of Mary", p. 251

15. "The Love of Poverty", **AM** (1865), 21; "Sacrifice of Human Respect", 23; "How Saint Francis de Sales disliked praise", 9; "Saint Francis de Sales' talent for encouraging", 16; "Prophecy", 38; "The Communion of Saints", 41; "The Heroism of Charity", 48; "The Monks of the West", 58f.; "Religious Orders", 42; "Saint Mary Major", 44ff. Luers, 1 (6/3/1865), 48ff. and 3 (12/28/1867), 819f.

16. In Brother Kilian Beirne, C.S.C., **From Sea to Shining Sea: The Holy Cross Brothers in the United States** [Valatie, NY: Holy Cross Press, 1966], 193

17. Ibid, 191-199

18a. "Reason and Religion" **AM** 3 (1/5/1867), 4ff.; "Mary, Mother of God", 3(2/9/67), 81ff.; "Sanctity seeks obscurity", 3 (3/2/67), 132ff.

18b. "The Death of St. Joseph", 1 (7/8/1865), 135; "The Story of a Revenge", 16 (1/3/80), 19ff. (3 segments); "A Fancy", 1 (7/29/65), 185; "In Retreat", 1 (7/29/65), 187; "Our Lady of the Infirmary", 1 (9/16/65), 283; "Regina", 1 (6/3/65), 62

19. Pius IX, 2 (10/20/1866), 669f.; in vol. 2 (1866) there are approbations from His Eminence Cardinal Barnabo, Prefect of the Propaganda, and 4 archbishops, 26 bishops; in vol. 3 (1867), 1 archbishop, 5 bishops and continuing volumes carried others.

20. Columbus, 3 (1/19/1867), 42; Rev. Alexis Ravoux, "The Abbé Liszt", 3 (2/9/67), 87ff.; Gueranger, 3 (4/13/67), 225f.; Usurpation, 3 (7/20/67), 454ff., reprint from the Weekly London Register; Canonization, 3 (7/27/67), 468ff., from 993 to 1863, 190 individuals and groups

21a. Dupanloup, "Learned Women and Studious Women", 3 (11/16/67), 730ff+; Arria, "Woman, as developed in the Church", 3 (3/16/67), 167ff.

21b. **AM** 3 (5/4/67), 284

22. "Hail, Holy Queen", 3 (3/16/67), 173; "Mary, Queen of May", 3 (5/4/67), 285f.; "O Salutaris Hostia", 3 (6/15/67), 378f.; "Regina Coeli Laetare", 50 (4/14/00), 479; "The Litany

of the Blessed Virgin", 60 (5/6/05), 576; "Ave Maria" (Quartet, by F. J. Liscombe, 30 (5/3/90), 431f.

23. McAvoy, 8

24. Stoddard, "The Carnival in Rome", 40 (2/23/95), 206ff.; Egan, "An Old Symphony in Honor of Mary", 21 (4/11/85), 285ff.; "The Light of Faith in Shakespeare", 40 (1/19/95), 57ff.; Seton, "The Apostles of Lower California", 21 (4/18/85), 313ff.; Howe, "Wayside Crosses, Cross Gardens, and Calvaries", 21 (5/9/85), 369ff.; Galway, "Reminiscences of the Civil War", 21, (9/26/85), 781ff+; ff+; Hensel, "The Catholic Masters of Paduan, Venetian, and Umbrian Schools of Art", 30 (6/6/85), 458ff.; Tynan, "An Abode of Peace and Sanctity", 30 (10/4/90), 324ff.; Shea, "The Founding of Our Hierarchy--an Anniversary", 30 (8/16/90), 158f.; Ireland, "Liberal Education and the Church", (Sermon on the first day of the Golden Jubilee of Notre Dame), 41 (7/6/95), 1ff. (18½ cols.); Hill, "Our Lady, a Type of the Church", 61 (7/1/05), 1ff.; T. Walsh, "On the Feast of Santiago de Compostela", 71 (7/23/10), 97ff. 97ff.; N. F. Degidon, "Memories of Msgr. Benson", NS 1 (5/8/1915), 586ff.; J. Walsh, "Thomas Jefferson's attitude toward religion", NS 1 (1/2/15), 11ff.; Leslie, "The Rheims Bible", NS 12 (10/16/20), 481ff.; Shuster, "The Voice of Catholic Germany", NS 21 (2/28/25), 257; Maynard, "Graves at Christmas" (poem), NS 31 (1/11/30), 33; Kaiser, "The Vatican City's Daily [L'Osservatore Romano]", NS 31 (5/10/30), 595ff.

25. Zahm, "What the Church Has Done for Science", 21 (3/7/1885), 191ff+.; O'Donnell, "Newman's Gentleman--a Footnote", NS 1 (1/16/15), 73ff.; Leo L. Ward, "At Cana" (poem), NS 31 (1/18/30), 65; Leo R. Ward, "The Quaker Religious War", NS 31 (2/8/30), 179; Cavanaugh, "How the Nuns Unveiled Lincoln's Monument", NS 31 (2/22/30), 225; Carroll, "Memories of an Irish Lad", NS 31 (1/4/30), 11ff. to (5/10/30), 590ff. (19 chapters); Lahey, "Between Acts", NS 31 (3/15/30), 331f.; Sisters Madeleva, "Of Dust", NS 11 (2/21/20), 225, "The Presentation", NS 11 (1/31/20), 129; Eleanore, "The Kindliness of Sanctity", NS 21 (1/24/25), 97ff., "The Power of Saintliness", NS 21, (5/9/25), 584; Mary Helen, "Contrasts", 30 (7/13/29), 44; Rita, 71 (10/1/10), 435f. and (10/22/10), 530f.; Obituaries: "The End of a Beautiful Life" [Sister Cecilia, C.S.C., with sonnet by Eliza Allen Starr], 21 (4/25/85), 333f.; "A Death that recalls a noble deed" [Sister Josephine, C.S.C.], 21 (8/22/85), 678ff.

26. Dorsey, "Beth's Promise", 16 (1/24/1880), 63f. to 583ff. (25 episodes), "No living Catholic writer that we know of possesses in a higher degree the gift of teaching moral lessons in an attractive way and of making deep their lasting impressions for good, by the medium of fiction, than Mrs. Anna H. Dorsey" (Carroll, NS 51 (5/11/40), 589)

27. Donnelly, "The Close of the Carnival", 16 (2/21/1880), 141; "Lady Georgiana Fullerton Laid to Rest", 21 (2/21/85), 156f.; and "Lady Georgiana Fullerton", 21 (5/2/85), 357ff.; Crowley,

"Fra Lorenzo", 40 (4/20/95), 436ff+; Gilmore, "Our Chinese Brethren", NS 32 (10/18/30), 481; Courson, "Robert Southwell and His Friends", 40 (1/5/95), 9+; Sadlier, "The Angels of Dante", 41 (10/26/95), 449ff. and "A Great American [Brownson]", 71 (11/26/10), 687; Egan, "Agnes Repplier", 50 (4/14/00), 462ff.; "An Uncrowned Irish Saint", NS 2 (10/23/15), 524ff+; de Roulet, "Poetic Conceptions of Ireland", NS 12 (11/13/20), 627

28. Ellis Schreiber, "The Valiant Woman", 41 (8/10/95), 141ff.; H. Francis McCullagh, "The Rehabilitation of Women in Japan", 51 (12/15/90), 737ff.; Rev. Thomas J. Shanahan, "The Book of the Medieval Mother", 51 (8/25/90), 225ff.; Countess of Courson, "French Nuns and the War", NS 1 (1/9/15), 41f.; Dr. Margaret Lamont, "A Woman's Medical Work among Women in India", NS 2 (11/6/15), 592ff.; "Women in Business", 30 (7/26/90), 85f.

29. "A Non-Catholic Testimony..." 16 (1/17/80), 52; "Tyrrannical Suppression..." 16 (5/22/80), 409ff.; "A National Catholic University", 21 (1/3/85), 15f.; "Freedom of Worship", 21 (1/17/85), 55f.; "The New York Times...", 21 (2/28/85), 176; "Liberal Education..." 41 (7/6/95), 1ff.; "The Catholic Position...", NS 2 (10/2/15), 437; "The...Games", NS 2 (9/11/15), 341f., tr. from "Mon Filleul au Jardin d'Enfants: Comment il s'eleve" by Abbe Klein

30. "All the fault that can reasonably be found with Sisters, it seems to us, might be written on the back of a Columbian postage-stamp." 50 (6/9/00), 725

31. "Irish Legends", 16 (5/29/80), 439ff. together with a note about a collection for suffering Irish children (440); "An American Pilgrim...", 16 (7/24/80), 593f.; Rev. R. O. Kennedy, "Cottage Life...", 30 (7/19/90), 49ff.; "Poetic Conceptions...", NS 12 (11/13/20), 627; Carroll, "Memories...", NS 31 (1/4/30), 11ff. to (5/10/30), 590ff. (9 chaps)

32. F.N.B., "Catholic Missions..." from the **Catholic Standard**, 16 (1/3/80), 14ff.; "Death of a Devout...", 16 (3/27/80), 259f.; X.Y.Z., "Father DeSmet...", 21 (7/25/85), 601f., from **New York Freeman's Journal**; "The Horrors...", 30 (1/4/90), 13f.; John Gilmary Shea, "Martyr Memories...", 41 (7/20/95), 57, (10/26/95), 458; T. F. Galway, "Reminiscences...", 21 (9/26/85), 781ff. to (12/5/85), 983ff.; "Experiences...", 60 (4/8/05), 434f.; "My Recollections...", 50 (1/27/00), 97ff.; "The Golden Days...", NS 1 (5/8/15), 595f.; "A Blot...", 61 (10/14/05), 501; "The Progress..." NS 22 (8/15/25), 199ff.

33. "God the Beginning...", 16 (3/13/80), 201ff.; "The Passion Play...", from **The London Daily News**, 16 (6/12/80), 473; "What the Church...", 21 (3/7/85), 191ff.; (3/28/85), 247ff.; "The Death...", 21 (10/17/85), 844f.; Rev. Reuben Parsons, "Religious Orders", 30 (10/11/90), 337ff.; William P. H. Kitchin, "Catholic Charity...", NS 1 (6/12/15), 737ff.; "The Ora-

- tory..." NS 12 (8/21/20), 237ff. (11 cols.); "The Selfishness..." 71 (9/3/10), 308f.; "The Crying Need..." 60 (10/21/05), 529f.; "The Mind..." NS 1 (1/2/15), 1ff.; "A Pagan..." NS 21 (4/11/25), 468f.
34. AM 30 (6/7/90), 546f.
35. NS 16 (8/5/22), 184
36. On language, NS 16 (8/19/22), 247; "Carelessness of Speech", 16 (9/2/22), 309f.; "Notes", 16 (7/8/22), 64
37. "A Cantankerous Klan", NS 16 (7/15/22), 84ff. and (8/9/22), 246; Zionism, 16 (7/22/22), 120f. "Let the world bury Zionism, along with other defunct Wilsonian points." (121)
38. NS 16 (7/29/22), 152
39. NS 16 (9/23/22), 405f.
40. 40 (1/5/95), 1
41. Stoddard, 16 (6/12/80), 461; Chatard, 21 (1/3/85), 1ff., (1/10/85), 30ff.; Walsingham, 61 (11/18/05), 656ff.
42. "The Dream of Geronius" 61 (12/16/05), 785f.; "Newman as an Anglican Preacher", NS 1 (3/13/15), 339f.; on "Immortale Dei" (On the Christian Constitution of States"), 21 (12/12/85), 1007ff.; M.E.M., tr., "Devotion to Mary in Modern German Poetry" (from *Der Katholik*), 30 (10/18/90), 366ff. and (10/25/90), 391ff.; "On the Reading of Novels", 21 (8/8/85), 637f.; George N. Shuster, "Catholic Germany: the Romantic Movement", NS 22 (8/8/25), 174ff.; George Prospero, Chartres, 31 (9/27/90), 289ff.; "At the Shrine of Ste. Anne de Beaupré", 71 (7/23/10), 116f.; "The Destruction of the Alexandrian Library", 40 (6/15/95), 645f.; Egan, "Shakespeare's Catholicity", 40 (1/19/95), 57ff.; Stanley B. James, "The Catholicism of Shakespeare", NS 21 (1/10/25), 33ff.; "The Passing of John Ruskin", 50 (2/3/00), 151f.; A. J. Faust, "My Recollections of Bishop Neumann", 50 (1/27/00), 97ff.; "The Latest Encyclical [Modernism]", 71 (7/2/10), 21ff.; Clare Carol, "Life in the Catholic Highlands of Scotland", NS 22 (9/19/25), 365; potatoes NS 22 (9/26/25), 403
43. Stoddard, 21 (8/8/85), 629ff--(9/12/85), 729 (6 segments); Stevenson, 30 (5/31/90), 515ff.
44. McAvoy, 8
45. NS 51 (5/4/40), 555
46. See footnote 64.
47. McAvoy, 9
48. "The Hypocrisies of Birth Control", 33 (4/4/31), 436ff.; A. Cristitch, "The Catholic Position in Post-War Europe", 33 (3/14/31), 321ff.; "Casti Connubii", 33 (2/7/31), 180ff.;

(The New York Times printed the whole in 16 cols.)

49. Janet Mary Scott, "A Great Irish Abbot", 34 (9/26/31), 385ff.--(10/10/31), 358. (3 segments); Carroll, 33 (1/3/31), 8ff.--(6/20/31), 783ff. (24 chaps.); Charles Phillips, on atheism, 34 (7/18/31), 76ff.; "Eating and Oratory", 34 (12/5/31), 725f.
50. "Mary T. Waggaman: a Beloved Author", 34 (10/10/31), 449ff.
51. Kerby, ibid., 452
52. Maude Gardner, "William Cullen Bryant", 35 (4/30/32), 561ff.; Florence Gilmore, "Charles Carroll of Carrollton: a Centenary", 35 (5/28/32), 690ff.; Dom Gregory Roettger, O.S.B., "Dom Guéranger: Monk and Liturgist", 35 (3/12/32), 321ff., (3/19/32), 360ff.; Gilmore, "Wife, Mother, Saint", 35 (2/20/32), 240ff.; Hugh S. Gallagher, C.S.C., "Bishop Baraga", 36 (12/10/32), 744ff.; Annette S. Driscoll, "Katherine E. Conway", 36 (10/8/32), 449ff.; Driscoll, "Anna T. Sadlier", 36 (8/20/32), 242ff.
53. Carroll, "Drama as a Teaching Medium", 35 (5/14/32), 629; John J. Connor, "The Catholic Evidence Guild", 35 (6/11/32), 755f.; Charles Phillips, "Lincoln in Literature", 35 (2/6/32), 171ff.; Arthur O'Brien, "Papal Authority and Freedom", 35 (1/2/32), 1ff.
54. "Notes and Remarks", 36 (10/8/32), 470f., (10/22/32), 536f.
55. "Notes and Remarks", 36 (11/26/32), 695
56. "Notes and Remarks", 36 (8/20/32), 248f.
57. NS 40 (9/1/34), 278
58. Interspersed in v. 41
59. Edwin E. Fredericks, "Mexican Politics in Photostat", NS41 (4/13/35), 467f.; Arthemise Goertz, "Easter in Old Mexico", 41 (4/20/35), 481ff.; Dom Maternus, O.S.B., "First Korean Native Saint", 41 (1/5/35), 17ff.; P. W. Browne, "Some Notes on Ethiopia", 42 (10/26/35), 513ff. (Ethiopia--individuals or country --is mentioned 22 times in the Bible.); Gilmore, "Pioneer Missionaries in Alaska", 42 (12/7/35), 711ff.; H. M. Persons, "The Land of Evangeline", 51 (5/25/40), 654ff.; Maude Graham, "A Heroine in Science", 41 (3/9/35), 289ff.; Catherine Cate Coblentz, "A Catholic Poet Comes into his Own", 33 (2/7/31), 161ff.; John G. O'Farrell Rowe, "Fisher, More, and other English Martyrs", 41 (5/11/35), 577ff.; Willa Dean, "Murillo--Painter of Heaven", 41 (6/29/35), 801ff.; Gilmore, "LaFarge: Master in Twin Arts", 42 (8/31/35), 257ff.; A. J. Reilly, "Prince-Priest of the Alleghenies", 42 (10/5/35), 417ff., (10/12/35), 458ff.; Francis X. Murphy, "Monsignor Ronald 'Hard' Knox", 51 (1/27/40), 102ff.; Harry Elmore Hurd, "Edwin Markham: Poet-Prophet", 51 (6/8/40), 711ff.; Theresa Seton, "Bishop Neumann: Apostle of Zeal", 55 (2/21/42), 231ff.; Edwin G. Kaiser, C.P.P.S., "Father Faber: One Hundred Years Ago", 62 (11/10/45), 293ff.; Edward Francis Moh-

ler, "Cardinal Gibbons, Champion of Labor", 61 (4/21/45), 245ff.; Magyar Szokeven, "Cardinal Mindszenty: Man of the People", 71 (5/13/50), 583ff.; James J. Doyle, C.S.C., "An Apostle of Hyde Park", 72 (7/29/50), 139ff.; P. W. Browne, "Founder of the Red Cross [St. Camillus de Lellis]", 41 (6/8/35), 705ff.; Joseph H. Fichter, S.J., "Spiritual Athleticism of Ignatius Loyola", 52 (8/3/40), 135ff.; Richard J. Collentine, C.S.C., "Feasts of Christmas Week", 62 (12/29/45), 405ff.

60. Arthur J. Hope, C.S.C., "Charles Warren Stoddard [1843-1909]", 55 (4/4/42), 423ff.; Matthew A. Coyle, C.S.C., "Maurice Francis Egan [1852-1924]", 55 (4/1/42), 455ff.; Sister Lucy Marie, O.P., "Christian Reid [1846-1920]", 55 (4/18/42), 487ff.; Sister Eugene, S.N.D. de N., "Katherine Lynan Hinkson [1861-1931]", 55 (4/25/42), 519ff.; Esther W. Neill, "Mary T. Waggaman [1846-1931]", 55 (5/2/42), 551ff.; John A. O'Brien, Cavanaugh, 72 (9/16/50), 359ff.--(10/7/50), 462 ff. (4 segments)

61. J. F. Scholfield, "The English Schism", 41 (2/2/35), 129 ff.; Arthur J. Hope, C.S.C., "Lunn-Haldane Controversy", 42 (11/23/35), 658ff.; Shan Durkin, "Concentration Camp Memories [China]", 61 (3/10/45), 148ff.; McKee, "Internment Years in the Philippines", 61 (6/23/45), 389ff.

62. Most Rev. Alexander MacDonald, "The Dream....: A Psychological Study", 41 (2/16/35), 193ff.; John J. Connor, "The Cross or the Sword", 42 (7/6/35), 1ff.; Sophie O'Brien, "Some Domestic Virtues", 42 (11/2/35), 561ff.; Michael A. Mathis, C.S.C., "The Liturgy of the Dead", 52 (11/2/40), 551ff.; P. W. Browne, "A Quebec Shrine of Our Lady", 55 (4/18/42), 503f.; Joseph H. Fichter, S.J., "St. Paul...", 55 (5/23/42), 647ff.; Charles W. Harris, C.S.C., "The Dogma of the Assumption", 72 (12/9/50), 743ff.; Christopher O'Toole, C.S.C., "Mary and the Eucharist", 42 (11/16/35), 609ff.; John J. O'Connor, "Missing our Opportunity [bigotry]", 42 (11/9/35), 577ff.; Stanley B. James, "The Apocalyptic Christ", 54 (11/8/41), 583ff.; William R. Robinson, C.S.C., "Devotion to the Sacred Heart", 55 (6/13/42), 743ff.

63. Sister Madeleva, "Four Girls", 54 (10/4/41), 426 [Sister Madeleva, President of Saint Mary's College, is easily the first and best known of our convent poets", Charles M. Carey, C.S.C., "A Heritage of Song", 51 (5/11/40), 597]; Sisters Mary Helen, "The Reason", 41 (3/30/35), 393; "I Love Your Hands", 42 (7/13/35), 36, "Slumber Song", 41 (5/18/35), 621; Philip, "Longing", 41 (3/16/35), 333, "Sign", 55 (4/4/42), 439; Mary Immaculate, "Death", 41 (3/2/35), 270; Dorothy Anne, "Barter", 55 (5/9/42), 598

Maurice V. Reidy, "A Pioneering Ursuline", 41 (6/15/35), 737ff.; William A. L. Styles, "Pioneer American Nuns", 55

(2/7/42), 167ff.; Carroll, "Weekly Page--Nuns", 41 (5/4/35), 565

64. Katherine Yehle, "Major Catholic Poets", 42 (8/17/35), 193ff.; Charles M. Carey, C.S.C., "Selected AM Poetry: 1939", 51 (1/6/40), 6ff. [3 men, 16 women]; Carey, "A Heritage...", 41, (5/4/40), 555ff., (5/11/40), 593ff.; Sister Madeleva, "The Beatitude of Poetry", 61 (1/6/45), 5f.; Harry Elmore Hurd, "Selected AM Poetry: 1941", 55 (1/3/42), 7ff.; Sister Madeleva, "Selected AM Poetry: 1944", 61 (1/45), 5ff.; James Madison, "Selected AM Poetry: 1949", 71 (1/7/50), 7ff.; Carroll, "Selected AM Poetry: 1953", 79 (1/2/54), 8ff.; Ernest Sandeen, "Selected AM Poetry: 1952", 77 (1/10/53), 39ff.

65. Frederick Deerfield, "Throwing Shoes after Newly-Weds", 51 (3/16/40), 343; Katherine Yehle, "Hobbies for All", 41 (1/26/35), 105ff.; Leo R. Ward, "Tomorrow Will Be Better", 41 (6/22/45), 779ff.

66. Gabriel A. Zema, S.J., "In Loveliness Surpassing", 76 (11/8/52), 583ff.; John J. Griffen, "The Splendor of Mary's Name", 77 (5/2/53), 551ff.; Katherine Burton, "The Lord Is My Shepherd", 77 (3/14/53), 336f.; Donald G. McCarthy, "Backwoods Missioners", 76 (8/30/52), 263ff.; James F. Cassidy, "Dr. Maria Montessori", 76 (10/25/52), 519ff. and "The Faith of Frederick Ozanam", 79 (10/25/54), 18ff.; M. L. Hopcroft, "Blandina Segale, Sister of Charity", 79 (5/8/54), 8ff.; Donald McCarthy, "The Pope's Most Colorful Envoy", 79 (2/27/54), 15ff.; Leo R. Ward, C.S.C., "Apostle of the Underdog", 79 (1/16/54), 8ff.; John J. O'Connor, "Pius X's Holy Cardinal", 79 (6/5/54), 8ff.

67. Donald B. King, "Newman the Prophet", 79 (5/15/54), 8ff.; Roland Hill, "Cardinal Newman's Cause", 77 (2/28/53), 272ff.; Frank Morriss, "A Glimpse at Belloc's Apologetic", 76 (10/11/52), 455ff.; Elizabeth Ledwedge, "Why a Catholic College?", 76 (9/6/52), 304f.; William F. Roemer, "Selecting a President", 76 (8/9/52), 167ff.; Anthony J. Lauck, C.S.C., "The Little Poor Man's Town", 76 (10/18/52), 487ff.

68. "Rosary Crusade in Britain", 76 (10/4/52), 423; "Spain and the Protestants", 76 (7/26/50), 103ff.; "Red Yugoslavia", 76 (8/23/52), 231f.; "The War against Communism", 76 (7/5/52), 23f.; "Who Is Malenkov?", 77 (3/28/53), 391ff.

69. "The Return of Blanshardism", 79 (1/9/54), 8ff.; "Justice for Our Brothers in Christ", 76 (8/2/52), 145ff.; "The Church on the Amazon", 76 (11/1/52), 551f.; "Catholicism in Scandinavia", 79 (4/3/54), 8ff. and (4/10/54), 12ff.; "Pius XII and the Human Person", 77 (5/30/53), 679ff.; "American Bishops' 1952 Statement", 77 (1/17/53), 71

70. "A Christian Landlords' Association", 77 (1/24/53), 103; "The Green House of Monterey", 77 (5/16/53), 615ff.; "A Heroine's Final Failure", 77 (3/7/53), 305ff.; "Alice Meynell: Thirty Years After" 77 (5/9/53), 583ff.

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72. Thomas A. Lahey, C.S.C., "Our Lady of the Blessed Sacrament", 79 (5/22/54), 20f.; Brother Peter Goodman, C.S.C., "The Little Office of Our Lady", 82 (7/9/55), 20f.; Francis L. Filas, S.J., "Marriage of St. Joseph and Our Lady", 91 (6/4/60), 11ff.; Ignatius Hunt, O.S.B., "Portrait of Our Lady", 91 (3/5/60), 12ff.; Dr. Karl Stern, "Maturity: Keynote to the Vocation of

Marriage", 91 (3/19/60), 22; William Simmons, C.S.C., "Shrine and Sensibility", 102 (9/11/65), 13f.

73. McAvoy, "The AM after 100 years", 101 (5/1/65), 6ff.; John Reedy, C.S.C., "AM--Today--Lines of Identity", ibid., 10ff.

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75. Reedy, "Ave Maria's Last Issue", 111 (3/21/70), 4f.

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FAC-SIMILE OF THE LETTER OF APPROBATION

OF

Our Late Holy Father, Pope Pius IX.

*Die 16. Septembris 1878.
 Celsis hysce Mandatis, et Summo ad maiorem Dei
 gloriam, et B. M. Virginis omnia sunt directa,
 Benevolum opus inceptum et omnes cooperantes
 et Dominus I. I. C. opus perficiat volens
 Pius P. IX.*

TRANSLATION.

These things being so, and provided that all be directed to the honor and glory of God and of the Blessed Virgin Mary, We bless the undertaking, and all the co-operators thereunto, and may Our Lord Jesus Christ perfect and strengthen the work. Pius PP. IX.

Renewal of the Apostolic Benediction by His Holiness POPE LEO XIII, Given verbally, in substance as follows, on Ash-Wednesday, 1878.

"I bless the editor with an especial blessing, the contributors and all those engaged in its publication and propagation. I renew every word of this (Pope Pius the Ninth's) exceptional blessing. Indeed I wish with all my heart to see the AVE MARIA more than ever prosperous, and extending its usefulness over the country. Now that every land is deluged with wicked papers, can we ever sufficiently encourage the religious and sound press? Certainly the AVE MARIA deserves encouragement. May God bless it!"

Ave Maria.

A Catholic Journal, particularly devoted to the Holy Mother of God.

PUBLISHED WEEKLY AT NOTRE DAME, INDIANA.

VERY REVEREND E. SORIN, EDITOR.

This paper, the first established in the New World for the interests of the Blessed Virgin, is addressed not to nominal Christians, but solely to such as love the Mother of Jesus and wish to see her known and honored through the land; commending itself not only to the various pious Associations in honor of our Blessed Lady—such as the Living Rosary, Scapulars, Children of Mary, Sodality, *et cetera*—but to the whole community.

It is hardly necessary to say that the *Ave Maria* is not a political paper; it will ignore, absolutely, political strife. Yet it will contain regularly a summary of recent events,—we mean such as relate to religious interests; editing and accrediting legends, Essays, Criticisms upon late works, will find an appropriate place in our columns. Everything conducive to the interests of the Church will be carefully sought after and recorded, for no child of the Church should be ignorant of the trials and triumphs of his mother.

In order to secure the permanency of our paper, and to establish it on a successful material foundation, we propose creating a fund that will place it, from inception, beyond the contingencies to which similar enterprises are too often liable. The method is as follows: A payment of *twenty dollars* constitutes a life subscription, and such subscriber will receive the journal regularly without being liable to any further payment for subscription. The Holy Sacrifice of the Mass is celebrated every Saturday at Notre Dame for life subscribers, and a certain number of Communion offered for them; this Mass will be offered in *requiem* for them whenever it may please our Heavenly Father to call them from our midst.

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All letters and communications, or also books, music, &c., to be noticed, should be addressed to "Editor *Ave Maria*, Notre Dame, Ind."

A report concerning the *Ave Maria* having been made to the Holy Father, His Holiness deigned to give his approbation, of which we here give the *fact* similar.

FACSIMILE OF THE LETTER OF APPROBATION TO THE "AVE MARIA."

Die 10. Septembris 1866.
Jesus dilecte Mater, et dummodo ad majorem Dei
gloriam et B. M. Virginis omnia sint directa,
Benedicimus opus inceptum et omnes cooperantes
et Dominus N. J. C. opus perficiat solidoque
Pius N. J. C.

Given by the Sovereign Pontiff, PIUS IX, the 10th of September, 1866.

DIE 10 SEPTEMBRIS, 1866.

RENS HINC STANTIBUS ET DUMMODO AD MAJOREM DEI GLORIAM ET
 B. M. VIRGINIS OMNIA SINT DIRECTA, BENEDICIMUS OPUS INCEPTUM ET
 OMNES COOPERANTES, ET DOMINUS N. J. C. OPUS PERFICIAT SOLIDIQUE
 PIUS, PP. IX.

TRANSLATION

"These things being so, and provided that all be directed to the
 honor and glory of God and of the Blessed Virgin Mary, We bless the
 undertaking, and all the co-operators thereunto, and may OUR LORD
 JESUS CHRIST perfect and strengthen the work."

The following eminent and Most Reverend Prelates also have deigned to give their approbation to the *Ave Maria*

His Eminence, Cardinal Barnabo, Prefect of the Propaganda	Right Rev. H. D. Junker, Bishop of Alton	Right Rev. J. M. Young, Bishop of Erie
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	Right Rev. J. M. Heald, Bishop of Milwaukee	Very Rev. J. Anstett, Vice-Chancellor, Baltimore

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