The Marian Library's Fiftieth Anniversary

The Marian Library at the University of Dayton originated with Fr. John A. Elbert, S.M. He initiated the project and gave it his constant support throughout his term as president of the University, 1938-1948, and as provincial of the Cincinnati Province of Marianists, 1948-1958. The founding of The Marian Library occurred on October 20, 1943, when Fr. Elbert presented a copy of his own book, Devotion to Mary in the Twentieth Century (Bruce Publishing Co., 1940) to Fr. Lawrence Monheim, S.M., whom he had appointed the library's first director.

In many ways, that book served as the library's charter. In this work, Fr. Elbert insisted that all Marian devotion must be related to the mystery of Christ, that Mary's distinct dignity consisted in the "wonderful work" of the Incarnation and the Redemption which the Lord accomplished through her. Care should be taken, he stressed, that words about Mary are clear and intelligible; exaggerated language or unfounded claims must be avoided. A "solid" Marian devotion was needed, one founded "on reasons which are proportionately as strong as the rest of one's mental equipment" and based on "a clear and sound theology."

The following are excerpts from Fr. Elbert's Devotion to Mary in the Twentieth Century.

Mary and the Divine Plan

Almost two thousand years ago the voice of a maid was heard in the hill country of Judea proclaiming the glory of God and praising the greatness of His works. This spontaneous outburst of poetry and song contained a prophecy which referred to the destiny of the singer herself: "For behold," she chanted, "from henceforth all generations shall call me blessed." What a claim was this! Strange under the circumstances, daring beyond measure, bewildering in its prospect. Yet it was fulfilled to the letter and continues to be fulfilled in our day as in every day and age from the time of its first utterance until now. . . .

Every century bears testimony, every century contributes, every century fulfills her claim. No age or race or nation to whom the Gospel has been preached until this present day, has failed and, God helping, none shall ever fail in announcing the greatness of the work which the Almighty has wrought in that blessed creature whom He chose to be the Mother of His divine Son. Each age and nation joins in the universal chorus carrying the sweet melody across the land and the sea, each in its own tongue, and each in its own manner of expression, as God gives them to speak. . . .

There must always be a satisfactory basis in theology.
and in reason for the devotions of the Church and particularly for that perennial devotion to the Mother of God. The basis for such a devotion cannot, of course, be limited to the words contained in the holy Gospels, because words are readily misunderstood and can therefore easily be disputed. Solid devotions must have a solid foundation.

Mary's place in the divine plan of the Redemption gives the sufficient ground for all possible devotion. God's choice of her as the Mother of His Son; her free cooperation in the mystery of the Incarnation; her role in the Nativity, in the entire hidden life of Christ—these are so many varied points of departure for a full, radiant, and everlasting devotion all firmly attached to the life and person of our Lord Jesus Christ. That place in the plan of the Redemption was evidently assigned to her by God. It stands or falls with the whole plan of God for our salvation as we know it from divine revelation. It does not depend upon an isolated text, or on someone's private interpretation of a text.

All who participated in that plan were subservient to it, even the sacred humanity of Jesus Christ. Evidently we would not, then, expect Mary to come forth out of her proper place in that great picture to strut, as it were, in the foreground during the public life of Christ on earth. For only one motive dominates the whole drama of the Incarnation and Redemption; namely the perfect accomplishment of the will of God. Even Jesus never does anything which would obscure the fulfillment of this aim. All His actions, even His sufferings and death are measured in that rule of His life: "Not My will but Thine be done," and Mary said: "Be it done unto me according to thy word." That made her most like unto Him and most beloved of Him. And that is precisely what makes her beloved of all people (Devotion to Mary in the Twentieth Century, p. 7-11 passim).

God's Work of Art

Before the Incarnation the love of God was like a precious volume written in an unknown tongue and though, on God's part, that love has always been one and the same, yet its revelation had not been made in a manner to strike the human mind. When, however, God sent into the world His only-begotten Son born of a woman, He gave us a translation of that precious volume in a language which we could not fail to comprehend. For the medium by which this love comes to us is a creature, the greatest, purest, and most glorious of all creatures but still, a creature, and in this respect like to ourselves. Hence we understand the love of God more easily when we contemplate it as revealed in Jesus Christ through the Virgin Mary.

However, we do not stop at the medium by which this love comes to us; for a medium, as the term itself implies, is a means to an end. In this precious volume of God's love, the holy Virgin is but the form, Jesus Christ is the content. Naturally the form of a great literary masterpiece has a beauty and an attraction of its own, though its primary purpose is to serve as a transparent medium through which the spiritual idea may be transmitted into the mind of the reader. And so it is in the case of God's masterpiece. Mary has in herself a radiant beauty and an irresistible attraction, but her first and principal mission is to be for us the way by which Jesus may find an entrance into our hearts (Devotion to Mary in the Twentieth Century, p. 21-22).

Dear Friend of The Marian Library and IMRI,

We thought you might be interested in receiving this Newsletter. It costs about $2.00 in printing, postage, and related costs to keep one person on the mailing list for a year. If you do not wish to receive the Newsletter, just return your mailing address label with the word "cancel" written on it. We won't be offended, and we'll appreciate your concern to help us save.

Fr. Thomas A. Thompson, S.M.
The Marian Library
Marian Library Volunteer

Bro. Frank Deibel, S.M.

Many projects in The Marian Library would not be possible without the services of generous individuals who over the years have freely donated their time and skills. Among these volunteers is Bro. Frank Deibel, S.M., a member of the Society of Mary for the last sixty-seven years. Bro. Frank has a degree in library science from Case Western University and has been librarian at Purcell High School in Cincinnati (1941-52), St. Joseph’s High School (1953-54) in Cleveland, and at the University of Dayton (1954 to the present). At the former Albert Emmanuel Library of the University of Dayton, he was head of circulation (1962-73); he also served in the reference division. The university named him Librarian Emeritus in 1988 and Senior Retiree in 1990.

Bro. Frank first offered his services to The Marian Library during the summers of 1944 and 1945. At that time, people were needed to catalog and to type and file the cards for the burgeoning collection of the newly established library. Over the last twenty years in his "semi-retirement," he has been devoted to a number of university and Marian Library projects.

He continues his supervision of the classification and filing of many materials. For The Marian Library, he has arranged and classified over 10,000 postcards from all over the world, depicting Marian shrines, churches and works of art. In 1985, he began a collection of audio cassettes (later to include video cassettes) on Marian topics. The collection now numbers over 600 items. All have been classified and are available for circulation. Bro. Frank uses every opportunity to encourage their use.

The Marian Library is able to continue its work because of the dedicated service of volunteers such as Bro. Frank Deibel.

International Marian Research Institute
Course Offerings: June 14-July 30, 1993

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**Methods in Theology**  June 14-18
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**Mary in Scripture (Apocrypha)**  June 21-July 2
Fr. Bertrand A. Buby, S.M.

**Contemporary Currents in Christology**  June 21-July 2
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**Christology in Patristics**  June 21-July 2
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**Mary in the Modern Period**  July 5-16
Fr. Thomas A. Thompson, S.M.

**Mary in Renaissance Art**  July 5-16
Dr. Annamaria Swank; Sr. Elaine Tulanowski, R.S.M.

The Impact of the French Revolution  on Marian Doctrine and Devotion  July 5-9
Fr. George H. Tavard, A.A.

Mary, Christian Anthropology and Feminism  July 5-9
Dr. Una M. Cadegan; Fr. James L. Heft, S.M.

Cardinal Newman's Mariology  July 12-16
Dr. John F. Britt

Marian Dogmas and Symbols  July 12-16
Fr. Walter T. Brennan, O.S.M.

Mary in Doctrine  July 19-30
Fr. Bertrand A. Buby, S.M.; Fr. Eamon R. Carroll, O.Carm.;
Fr. Luigi Gambero, S.M.; Fr. Frederick M. Jelly, O.P.;
Fr. Theodore A. Koehler, S.M.; Fr. Thomas A. Thompson, S.M.

A History of Marianist Spirituality  July 19-30
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Mary's Relevance for Theology and Anthropology  July 26-30
Canon René Laurentin

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Major Gift

to The Mariological Society of America and The Marian Library

Arthur W. Clinton, Jr. (1930-1992)

The Mariological Society of America and The Marian Library were major beneficiaries in the will of Mr. Arthur W. Clinton, Jr. Mr. Clinton died on August 31, 1992, in Oklahoma City, Oklahoma. He was a 1949 graduate of Holy Trinity High School, Brooklyn, New York, and a 1953 graduate of the University of Dayton. For the last twenty or more years, he resided in Oklahoma City where he was employed by American Telephone and Telegraph.

Mr. Clinton was a member of the Mariological Society of America and a generous contributor to its work. He was personally acquainted with the founder of the organization, Fr. Juniper Carol, O.F.M.; the three-volumed Mariology, edited by Fr. Carol, occupied a prominent place in Mr. Clinton's library. He was a long-time friend of Fr. Richard Dombro, S.M., professor of philosophy at the University of Dayton. His initial acquaintance with both priests may have occurred during his high school days at Holy Trinity in Brooklyn. (In 1949, Fr. Carol was making preparations for the founding meeting of the Mariological Society of America. In 1950, he and Fr. Dombro, who were both in New York, evaluated the Clugnet Collection and recommended that it be purchased by The Marian Library.)

Arthur Clinton was a collector of Marian art of many types: oil paintings, pictures, mosaics, porcelain statues, stamps, Marian labels on wine bottles, and Notgeld (emergency currency from Germany) with Marian references. It was his wish that his collection of Marian art would become part of The Marian Library collection.

Along with The Marian Library and the Mariological Society of America, his parish church, St. Eugene's, and the Carmel of St. Joseph (Oklahoma City) were designated as beneficiaries of his estate. (The settlement is still in process.)

The bequest to the Mariological Society of America will be used to provide scholarships for those writing doctoral dissertations on Marian topics and financial assistance to post-doctoral students working on Marian projects. The bequest to The Marian Library will become part of an endowment providing funds for the purchase of the Marian books and other printed materials. As part of its fiftieth-anniversary program, The Marian Library will host in Mr. Clinton's memory a concert of sacred music concluding with a Marian Evening Prayer.

Queen of the Angels—Cybis Porcelain (Clinton Collection)
In the summer of 1943, Fr. John A. Elbert, S.M., president of the University, considered and discussed an appropriate way to commemorate the upcoming triple centenary: the coming of the Marianists to the United States (1849), the founding of the University of Dayton (1850), and the death of the founder, Father William Joseph Chaminade (1850).

Rather than erect an inert monument, he wished to establish something that would be living and active, a contribution to the mission both of the University of Dayton and the Society of Mary. He concluded that a library, devoted explicitly to gathering literature on the Mother of Jesus, would be an appropriate and useful way to mark these anniversaries. By establishing the library in 1943, he hoped that it would be fully functioning and useful by 1949.


As first director of the library, Fr. Elbert appointed Fr. Lawrence Monheim, S.M. (1905-1985), at the time chairman of the University's Religion Department. With verve and enthusiasm, Fr. Monheim launched the project and quickly made it widely known. On September 23, 1943, he sent out a hectographed letter to all publishers of Catholic books announcing the founding of The Marian Library; he requested a "list of all the books you published under the title of Mary" as well as "any suggestions that you in your experience with books would be able to give." On October 15, 1943, another letter was sent to some 260 librarians in Catholic colleges and seminaries, requesting information about their Marian holdings and the donation of duplicate copies. Then, on October 20, 1943, Fr. Elbert formally opened The Marian Library by presenting as the library's first book his own work, Devotion to Mary in the Twentieth Century.

Fr. Monheim labored energetically and effectively. He had to find space and helpers, make contacts, obtain books, and, of course, locate or generate somehow the necessary funds. (As a starter, Fr. Elbert persuaded the University treasurer, Bro. William Dapper, to make available the unused funds from the budget of the student literary publication, The Exponent. Albert Emanuel Library offered the use of a room which had formerly been used for the law school collection.)

Congratulatory letters arrived together with many suggestions. Fr. Colman Farrell, O.S.B., of St. Benedict's College (Atchison, KS) offered many suggestions for the new library, all of which were eventually acted upon. He proposed, for example, that there be a union catalog of the Marian literature to be found in all the libraries of

(Continued on next page)
North America. This catalog proved to be one of The Marian Library's most ambitious and widely appreciated endeavors.

In February of 1944, only a few months after the founding of the library, Father Monheim was suddenly transferred to Philadelphia. Through almost weekly correspondence with Brother Stanley Mathews, S.M., one of the "student-Marianist volunteers," he managed to keep in touch with the work being done. In April, Monheim received a letter from Elbert announcing the appointment of Fr. Edmund Baumeister, S.M., as his successor. In this letter Elbert outlined several objectives that he would present for the new director's consideration. He suggested that the library develop a complete periodical section—including current and past issues. To ensure more effective publicity, he advised that there be "a monthly or bi-monthly newsletter dealing with The Marian Library, listing its acquisitions, reviewing Marian books, featuring the work, keeping the interest alive, etc." He recommended that the library be used in connection with the university's graduate research program. (Fr. Baumeister was and would remain dean of the graduate school until he left the university in 1949). "No doubt you had all of these ideas yourself," Fr. Elbert wrote to Fr. Monheim, "but since your untimely departure we have had to start again from scratch to reconstruct a new plan which is not yet under way. Any suggestions you may have will be welcomed by Fr. Baumeister or by me. The work must not die."

The work did not die. The first library project was the compilation of a complete Marian bibliography, coordinated by Fr. Baumeister who was gifted with organizational skills and tenacity. Eighty percent of the books listed in bibliographies on Marian topics were out-of-print, and there was no source giving the location of the extant copies. The project intended to find out how many books were still in existence and where they were located. Librarians were requested to send lists (authors and titles) of all the Marian books in their collections (Catholic University, Notre Dame, and Harvard were among the libraries responding to this request). Then, using these lists, volunteers (known variously as "field-workers" or "branch-directors") checked to see whether these books were available at hundreds of public and private libraries throughout the country. The enthusiastic response to these requests was encouraging. Catholic colleges and many women religious generously cooperated. (The School Sisters of Notre Dame, under the leadership of Sister M. Gerard Majella, S.S.N.D., sent in record cards for 116 different libraries in Illinois, Indiana, Michigan and Wisconsin.)

In April 1945, Father Baumeister announced that "a milestone in the history of The Marian Library" had been reached with the publication of the first booklist of The Marian Library. This booklist consisted of 2,600 titles recorded during more than a year of searching in libraries throughout the United States. A supplement issued in December of that same year increased that number to 4,421. The booklist of 1949 brought the total number to 10,539.

A second project of those first five years was the vertical file. It was the result of a proposal made by Bro. Leo Murray, S.M., in August 1948, at a meeting of Marianists who wanted to help the library. He suggested that those interested send "clippings of interesting items from their diocesan papers and other publications." The "clippings file" has become an indispensable source for replying to the numerous queries which have come to The Marian Library over the years on questions related to Marian devotion. (It now contains over 55,000 items, and is largely the responsibility of a volunteer worker, Mrs. Mildred Sutton, who has worked on this project since 1959. A special, perhaps a unique, value of the file is that it reflects contemporary concerns and points of emphasis in questions of Marian teaching and devotion, particularly as these are expressed on a less sophisticated level.)

With the end of the war in Europe in 1945, the possibility arose of obtaining books from abroad. "The Euro-

"The work must not die."

—Fr. John A. Elbert, S.M.
pean book market is opening," reported Fr. Baumeister in February, 1947. "During the past month well over four hundred books have come to The Marian Library from Paris. These books include some of the most modern publications as well as some that are quite old. In fact, the oldest book we now have is among them, a Portuguese book on the Rosary, printed in 1574." The exchange value of the American dollar at that time was high and inflation had not yet set in. The four hundred books referred to, for example, cost about $1,000. It was, as noted by Fr. Baumeister, "the opportunity of the century."

Several Marianists played a major role in building the library's store of books from Europe. Bro. Bernard Shad, S.M., appointed to the Marianists' General Administration (Rome) in 1946, always had a keen interest in The Marian Library, as did Fr. Emile Neubert, S.M., an internationally-known Mariologist in Fribourg, Switzerland, and Fr. Herbert Kramer, S.M., who resided at Bordeaux. European Marianists worked as purchasing agents: Brothers George Pialoux in Paris, Alfred Lonsing in Linz, Benito Moral in Madrid, and Clarence Saunders in Rome. On the suggestion of Fr. Francis Friedel, S.M., the 1946 General Chapter of the Society of Mary adopted the following statute: "All members of the Society of Mary, in all countries, are invited to join in the grand project of assembling a complete library of works in honor of Our Blessed Mother. Rare volumes and out-of-print books are eagerly requested."

Fr. Monheim's Second Term (1949-54)

In the summer of 1948, Fr. Elbert became the Provincial of the Cincinnati Province of the Society of Mary (a position he held until 1958). In the first appointments he made, Fr. Monheim was transferred from Trinity College in Sioux City, Iowa, and assigned once again to the University of Dayton, where he resumed the directorship of The Marian Library. Fr. Baumeister was transferred to teach at the Catholic University of Puerto Rico. The next five years saw an increase in activities through which the library, as an educative force, reached outward to promote sound Marian doctrine in a number of ways.

First, a publishing program was begun to help counteract the overly sentimental and theologically vacuous material that all too readily passed for Marian literature. Marian Reprints, begun in January, 1952, and continuing until 1967, published articles which had appeared elsewhere but were not ordinarily available to religious and laity. Within a few months, there were over 500 subscriptions to this publication. More than half the material consisted in translations, many from French spiritual writers. Until it ceased publication in 1967, the series issued 132 numbers. Eighteen of these were documents of Pope Pius XII, the one writer most frequently presented. Another eighteen came from Marianist writers, while Jesuit authors contributed fifteen and Dominicans thirteen. Some articles were originally talks given at the annual Marian Institute sponsored by the library. Topics treated reflect the great interest in the recently proclaimed dogma of the Assumption (1950) and the Marian Year (1954), marking the centenary of the proclamation of the Immaculate Conception. There were also many articles on Catholic Action and its Marian character and on the apostolic consequences of Marian devotion.

In addition, a second series of publication from this period, presenting longer and more scholarly works than the reprints, was known as Marian Library Studies (1952-1967). Among the lengthier articles published were Mary and the Mystical Body, an extract from the thesis of Fr. Thomas Stanley, S.M.; John J. Griffin's The Blessed Virgin and Social Reconstruction (with an introduction written by Cardinal Richard Cushing of Boston); and Bro. William Fackovec's Lourdes Publications in French in the Clugnet Collection, an annotated bibliography of 19th- and early 20th-century material on

Illustration from a painting made for The Marian Library by Sister Rosalia, C.S.A., of Lakewood, Ohio.
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