The Marian Library of the University of Dayton

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PRELIMINARY NOTE

The following report on the Marian Library at the University of Dayton was prepared in 1969 at the request of Rev. Robert Maloy, S.M., who was then the director of this special collection. While primarily a history outlining the developments of the library’s first twenty-five years, the report is likewise intended to evaluate some of the activities undertaken and to indicate some possible endeavors for the future. This will account for the occasional paragraphs of “editorial comment” that appear at various points.

The writer had still another end in mind: to acknowledge the debt of gratitude owed to those who, in so many different ways, have shown a personal interest in the library’s continued growth. A few of these collaborators will be mentioned by name. There are, however, countless others whose generosity has made it possible for the library to move ahead and to achieve some significant goals.

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He has translated numerous articles into English for publication in Marian Library Studies (the old series) and written a detailed description of the Lourdes publications in French in the Clugnet Collection which is part of the Marian Library itself.
ORIGIN AND PURPOSE

When the Marian Library observed its silver anniversary in 1968, there was certainly cause for rejoicing over the developments of the first twenty-five years; but no one seemed particularly interested in looking back to count the successes of the past or to measure whatever progress may have been achieved. Indeed far more manifest was the attention focused on the goals yet to be attained, on the many potentialities still to be realized. It is, of course, a fact that the library has already become the largest and most comprehensive collection of literature on the Blessed Virgin Mary to be found anywhere. However, the persistent efforts of its staff and the enthusiastic collaboration of friends all over the world which made that achievement possible must be intensified and expanded if the library is to maintain the quality of its holdings and improve the kinds of service rendered to its clientele.

Every day in effect shows how the tasks to be accomplished keep on multiplying. Vast as the library's acquisitions are, for example, not every question that is posed can yet be satisfactorily answered, nor is every specific book requested immediately to hand. Then too, contrary to what the present dearth of Marian works in English might lead one to believe, genuine scholarly production in Mariology is at an all-time high as new approaches are being explored and as certain older themes are being re-discovered. These advances must be followed closely so that the collection is built to supply researchers with whatever relates to current interests. There must also be taken into account the peculiar axiom that every new book or pamphlet added brings to light, in one way or another, several others that must then be sought after. Whence there results a paradox: the larger the Marian Library grows the smaller it seems to become. Truly the first quarter century is only a beginning.

The Marian Library at the University of Dayton was inaugurated in the late summer of 1943. At that time, the United States had no other center of its kind in active use. One similar to it had been started by Bishop Thomas Shahan and Monsignor Bernard McKenna at the Shrine of the
Immaculate Conception in Washington, D.C., sometime in the 1920’s. However, when Monsignor McKenna was replaced as director of the shrine, work on the library was discontinued. Representative collections of Marian works, some of them quite rare and highly prized, did exist in several important research centers: the Library of Congress, the New York Public, and the libraries of universities such as Harvard and Yale. The same was true of the large theological collections found not only at some Catholic universities but also at a number of the longer established seminaries and religious houses of study, notably the major seminary in Philadelphia and the Jesuit theologate at Woodstock, Md. But there was no single place to which one could apply when in need of information or material of Marian import.

Because the available literature was so widely scattered, the pursuit of fruitful investigations in many areas of Mariology was made rather difficult. Even worse, since no library existed which aimed to gather all that could be obtained in this field, there was danger that more than one important work would be irretrievably lost. This was all the more true for many small items that were so easily thrown aside and swept away as insignificant, but that might well prove most useful in supplying an answer or in clearing up some obscure point. The corpus of works written on the various aspects of Marian dogma and piety was certainly large enough and valuable enough to warrant founding a special library in which all such materials would be housed. That such a library would really fill a need was made quite clear when people began hearing about the one

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2 See Letter, Rev. John J. Reilly to Rev. Lawrence Monheim, S.M., October 5, 1943, Marian Library Archives, Letter File, Section R. See also Letter, J. de S. Coutinho to Rev. Lawrence Monheim, S.M., undated, 1943(?), Marian Library Archives, Letter File, Section C. Henceforth the Marian Library Archives will be referred to by the abbreviation MLA.

The shrine newsletter, *Salve Regina*, in the issue for March, 1951, announced the formation of a selection committee which would see to the systematic development of the library at the shrine. A cardinal principle was to be “the preservation of a balance between works in theology, history, art, and devotion.”
established at Dayton. Members of the hierarchy, theologians, authors and artists, teachers and librarians, students, men and women in all walks of life evinced a keen interest in it and expressed great satisfaction that someone had finally undertaken such a work. Their reactions are epitomized, so to say, in the following extract from a letter sent to the director of the library by Cardinal William O'Connell of Boston: “I share your hope that this project may develop into a veritable storehouse of Catholic doctrine concerning the Immaculate Mother of God, and remembering that she whom you seek to honor is the Patroness of our beloved country, I particularly appreciate your hope that interest in the work may be truly nationwide.”

The establishment of such a center by the Society of Mary at the University of Dayton was occasioned by the prospect of a double centennial to be observed in 1949-1950. This celebration was to mark the one hundredth anniversary both of the arrival in the United States of the Society and of the founding of the University, its first permanent institution in this country. In 1943, some seven years prior to the event, the Very Reverend John A. Elbert, S.M., then President of the University, began considering how best to commemorate the centennial in a permanent way. It was his conviction that the most fitting kind of memorial would be the organization of a significant work that could grow as time went on. Together with Rev. Lawrence Monheim, S.M., head of the religion department, he determined that this memorial would take the form of a library destined not only to accumulate the world’s literature on the Blessed Virgin but also to promote in an active way substantial developments in scientific Mariology. Such a specialized library, once its holdings were of sufficient breadth, would likewise render great assistance to other areas of study. In thus fostering the growth of knowledge, it would promote the scholarly aims of a university. At the same time it would give concrete form to a special characteristic of the Society of Mary, whose members vow to make the Mother of God better known.

4 Credit for deciding to found the Marian Library and for working at its actual establishment rightly goes to both Fathers Elbert and Monheim. The original idea for such an
Father Elbert believed that if work were started without delay, the library would be large enough by the time of the centennial so that those needing its resources could use it profitably. In August of 1943 he therefore appointed Father Monheim director and asked him to begin laying the foundations at once. The University’s treasurer was asked to turn over some surplus funds to the new project so that the initial expenses could be covered. The university library, for its part, soon made available the room formerly occupied by the law collection. These first steps taken, the Marian Library was at least an incipient reality. Humanly speaking, there could hardly have been a less propitious moment for launching such an enterprise. World War II was raging with unabating fury. Money was in short supply. Important book markets outside the country could not be reached. But these and other obstacles proved to be neither permanent nor insurmountable. In any event, the library did get off to a good start, albeit a slow one.

STARTING THE WORK

Father Monheim set about, first of all, to learn what books on Mary had been published, limiting his attention for the time being to works in English. With characteristic energy he began two important letter-writing campaigns. The first was addressed principally to the publishers of Catholic books, although some others were also contacted. A hectographed letter, dated September 23, 1943, announced the founding of the Marian Library and requested “a list of all the books you publish under the title of Mary,” as well as “any suggestions that you, with your experience of books, would be able to give.”

Answers came quite readily, the first to respond being the Bruce Publishing Company of Milwaukee. As early as September 27, Frank Bruce, Jr., sent a list of his firm’s publications on the Blessed Virgin and offered to get copies of any that the library might need.

institution, however, seems to have come from Rev. William Ferree, S.M., who is responsible for the initiation of many works that propagate the ideals of the Society of Mary.

5 MLA, Form Letter File.

6 Letter to Rev. Lawrence Monheim, S.M., September 27, 1943, MLA, Letter File, Section B.
The second campaign was directed to some 260 librarians in Catholic colleges and seminaries. They were asked to send a list of the Marian works in their collections and to donate any duplicates that they could spare. Answers to these requests, which were likewise very prompt, not only show a certain exulting over news of the proposed library, but, what is even more noteworthy, they evince a surprising eagerness to cooperate in its work. The following are typical of the sentiments expressed in these early letters: "It was with a great deal of interest and pleasure that we read your letter concerning plans for a 'Marian Library.' ... May your work prove successful and do honor to our Blessed Mother and the Church." "My sincere congratulations on the grand project to which you have introduced us." "I shall go as far as I can to assist you." There were a few offers of duplicates and more than one librarian took the trouble to recommend other places from which some help might be forthcoming.

Two of the most useful letters came from Rev. Colman Farrell, O.S.B., of St. Benedict's College, Atchison, Kansas. Father Farrell proposed many suggestions for the conduct of the new library, all of which were eventually acted upon. Particularly serviceable were his ideas on publicity and his instructions for getting libraries with important Marian collections to send lists of their books. He was also the first one to propose that there be included in the project a union catalog of the Marian literature to be found in the libraries of North America. This catalog proved to be one of the Marian Library's most ambitious and most widely appreciated endeavors.

The contacts thus established by direct correspondence with publishers and librarians made the enterprise known first to the two groups...
who could best help it professionally. The general public found out about
it a little later, after some preliminary groundwork had been finished.
On October 20, Father Elbert formally presented to the director a copy
of his own book, *Devotion to Mary in the Twentieth Century*. Father Mon-
heim's acceptance of this "first" volume marked the official opening of the
library. A story was then prepared for the local papers, defining the purpose
of the new undertaking and highlighting some of the work already accom-
plished. In due course this was relayed to the press around the country.13

There followed other news stories, as well as articles and brief notices
written chiefly for the more popular Catholic journals.14 These gradually
introduced the Marian Library to a great number of interested people
who came readily to its support. It was not long before inquiries and
letters of congratulation began to arrive, as well as gifts of money and books,
some of which were rather substantial. They came at times from the most
unexpected sources. Among the earliest donations, for instance, was one
from a non-Catholic, Staff Sergeant Roy Robinson, who was stationed
at Camp Planche in New Orleans. The four-volume set that he offered,
William Walsh's *The Apparitions and Shrines of Heaven's Bright Queen*,
became a frequently consulted text. In a letter that accompanied his gift,
Sergeant Robinson wrote, "Although I am not a Catholic by faith, my
interest in Our Blessed Virgin Mary started a number of years ago and
has steadily grown since. These books contain material which I am sure
would interest any student of religion."15 Several authors gave autographed
copies of their own works. The most notable among them was Franz
Werfel, who inscribed an English translation of his *Das Lied von Bernadette*.
A much appreciated, because greatly needed, donation of another kind
was made by those students and others who volunteered to work directly
in the library. It was their help in typing, answering letters, filing, pre-

13 See *University of Dayton News*, October 29, 1943, p. 1; *Catholic Telegraph Register*,
November 19, 1943, p. 1; *Michigan Catholic*, November 18, 1943.
14 The earliest full-length article was the one by Stanley G. Mathews, S.M., "The
Marian Library," *Catholic Library World*, XV (May, 1944), 274-6. The most extensive
was the one written by Josephine S. SCHMIDLE, "Marian Library: Monument to Mary,"
*Ave Maria*, LXVIII (October 16, 1948), 487-92.
paring the bulk mail, unpacking and shelving books that made the day­
to-day operations possible. Supported for years only by these numerous
friends, whose generosity took so many forms, the Marian Library not
only survived but prospered. That it developed steadily and carried
through some notable initiatives with great success, even under the given
conditions, was certainly remarkable. 16

A NEW DIRECTOR

In February of 1944, Father Monheim was suddenly transferred to Phila­
delphia. His removal caused no little difficulty, for the library was just
beginning to organize its activities. However, through almost weekly
correspondence with Brother Stanley Mathews, S.M., one of the student
volunteers, he managed to keep in touch with the work being done. 17

In April he received a letter from Father Elbert announcing the appoint­
ment of Rev. Edmund Baumeister, S.M., to be his successor. In this letter
Father Elbert also outlined several objectives that he would present for
the new director's consideration. He wanted to suggest, first of all, that
the library secure complete back runs of all Marian magazines and also
subscribe to those currently being published. To ensure more effective
publicity, he advised that there be "a monthly or bi-monthly dealing
with the Marian Library, listing its acquisitions, reviewing Marian books,
featuring the work, keeping the interest alive, etc." 18 Finally, he recom­

16 Until the fiscal year 1961-1962, the Marian Library had no definitely allotted budget
on which to operate. The money needed for books, supplies, paying secretarial help, etc.
all came from gifts in one way or another. Furthermore, none of the directors was free
to give all his time to the library. Each of the men appointed had other duties, either
teaching or administering, which claimed a greater or lesser portion of his time. Much
of the work of cataloging and classifying the collection had to be done by librarians from
Marianist schools who volunteered their services during the summer months. The first
full-time librarian was appointed only in February of 1952. These were some of the handi­
caps that had to be overcome. Of course, one very great advantage the library enjoyed
was being located on the university campus, where it had the use of rent-free space and was
able to make use of many different kinds of service.

17 The Rev. Florian Enders, S.M., who succeeded Father Monheim as head of the reli­
gion department was also appointed interim director of the Marian Library. However,
he seems to have left things pretty much to the care of Brother Mathews.

18 All of these details are in the postscript, the only part of this letter that survives.
Internal evidence points to a date no later than April 4, 1944. MLA, Letter File, Section E.
mended that the library be used in connection with the university's graduate research program. (It should be noted here that Father 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,” Father Elbert concluded, “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.”

Indeed the work did not die. During his five years in office, Father Baumeister, who was no less dynamic than his predecessor, greatly enhanced the library’s prestige and increased its usefulness considerably. He was able to expand the acquisitions program and introduced several measures that not only made the library better known but directly involved very many persons in its endeavors.

THE MARIAN LIBRARY NEWSLETTER

One of his first steps was to issue a quarterly bulletin for “keeping the interest alive.” This fact-sheet, the Marian Library Newsletter, was sent free to anyone requesting a copy. One can infer the general character of the earlier numbers from a résumé of the initial one, dated October, 1944. It begins with the news that during its first year, the library acquired five hundred books and pamphlets (just half the total that had been projected) and that 2,000 titles were added to the author list being prepared for the union catalog. Several benefactors are then warmly thanked for some noteworthy gifts that they contributed. There is mention next of a faculty committee that “has offered its services for consultation and prosecution of certain phases of the work.” At the end plans are announced “under way for a nationwide organization of branch directors and assistants to help secure books and booklists.” Those willing to take part are invited to submit their names.

19 Marian Library Newsletter, I (October, 1944). The Newsletter will henceforth be referred to with the initials MLN.

An experimental issue was sent out in June of 1944, called News of the Marian Library.
From 1946 through 1949 most issues of the Newsletter were devoted to details about the progress of the union catalog. However, for about half this period of time (between April of 1947 and October of 1948) publication was suspended for lack of sufficient help. Father Baumeister explained:

The real reason for our year of silence was that we wanted to concentrate our efforts where they would advance the work most... Our experience in the past has been that the more publicity we had, the more extraneous work we brought upon ourselves as a result of requests of all kinds, which seriously handicapped us in the real work of developing the project. . . . But just what were we doing? Practically all our time went into the revision of the Booklist... Now we have brought the total entries to 10,539.20

Starting with Volume 5 in September, 1949, the Newsletter appeared about nine times a year. The first number of this volume is of singular interest. It introduced both the Marian Library's seal, designed by Mr. George Yehle of Dayton, and its motto, De Maria numquam satis. It announced the return of Father Monheim to the directorship and Father Baumeister's appointment as head of the Department of Education in the newly established Catholic University of Puerto Rico. More than all else, however, it contained the transcription of a letter from the Vatican Secretariat of State signed by Msgr. G. B. Montini, the future Pope Paul VI. Monsignor Montini acknowledges that His Holiness Pius XII "has received the copy of the 1949 Booklist of the Marian Library which you forwarded Him with your letter of April 14, 1949, as a token of your homage on the joint occasion of His Golden Sacerdotal Jubilee and of the Centenary of the University of Dayton." After some thoughtful expressions of gratitude for this gift, Monsignor Montini closes by saying that "as a token of His paternal participation in the joyous occasion of the Centenary of the University of Dayton, the Pontiff lovingly imparts to you, to the Faculty and students of the University and to your collaborators in the project of the Marian Library, His Apostolic Benediction."21

20 MLN, IV (October, 1948).
21 Letter, G. B. Montini to Rev. Edmund Baumeister, S.M., July 5, 1949, MLA, Letter File, Section M.
Besides giving information about the library, the *Newsletter* often included material of a more general Marian import: announcements of congresses, notices about shrines, reports on organizations such as the Legion of Mary, and also news from other Marian libraries. Beginning with the issue for December, 1951, more space was devoted to news about books. At first this meant no more than making known the significant works recently added to the library. Supplementing these short-title lists, a new feature, styled “Marian Booknotes,” was added in March, 1954. This “page” called attention to recent and forthcoming publications in English. Annotated lists with very complete publication data were started in February-March of 1959. Occasionally, short bibliographies devoted to one special topic were also prepared. Through these means the library serviced those who wanted to build worthwhile Marian collections of their own. In answer to requests from many librarians, a skeletal outline of the Marian Library’s own classification scheme was printed in the issue for February, 1960.

With this number the *Newsletter* was discontinued. The staff felt that the money and time expended on it could be better used for certain other phases of the work, some of which had been badly neglected. While this decision may have been warranted at the time, some means of frequent communication ought to be restored so that those interested in the library are kept abreast of its activities and made aware of its needs. It should be remembered that the highly effective and very popular *Newsletter* used to reach several thousand readers all over the world.

THE UNION CATALOG AND THE BOOKLISTS

A number of times reference has been made to one of the library’s greatly prized research tools: its extensive union catalog. This valuable instrument was developed to meet a need that became manifest almost as soon as the library was started. When lists of Marian books were submitted for purchase, more than eighty percent of those requested were declared out of print. Some way had to be found to locate the works that were not in the Marian Library itself and that could no longer be obtained from the publishers. While Father Colman Farrell, who first proposed the idea, envisioned
a catalog uniting only the libraries of North America, the enterprise ultimately expanded to include libraries in Europe, South America and Africa as well.

The initial step towards compiling this catalog had been taken when Father Monheim first requested librarians to send him the authors and titles of all the Marian books in their collections. Then on November 7, 1944, Father Baumeister began a second phase when he mailed a hectographed postcard to a select group of prospective collaborators. The card read in part as follows:

In the December issue of the Newsletter, Father Baumeister reported that forty-eight individuals had offered their services as branch directors. These field workers (as they were later called) coordinated the efforts of all the others in their respective areas who had agreed to help with the checking. They designated the libraries each volunteer was to inspect, and when an assignment was finished, they forwarded the results to the Marian Library.

As early as April, 1945, Father Baumeister was able to announce some exceptionally good news. “A milestone in the history of the Marian Library” had been reached, the publication of the first Booklist of the Marian Library. This consisted of some 2,600 titles brought to light during more than a year of searching in libraries throughout the United States. (It did not by any means represent the actual holdings of the Marian Library.)

Henceforth libraries could be checked much more easily with the aid of these lists, in which every title was identified by its own number. To indicate newly found copies of these titles, it therefore sufficed to enter the identifying numbers on the record cards of the libraries that owned

22 MLA, Form Letter File.
them. All variations in date or place of publication were to be noted, however; and any data missing in the booklists was to be supplied whenever possible.23 Completely new titles were to be registered according to given instructions. When this information reached the Marian Library, it was transferred to the union catalog and its attendant records. New cards were typed for any books that had just been found, while additional location symbols were added, where necessary, to cards already in the catalog. These location symbols, identifying each library checked, were similar to those used in the Union List of Serials. For example, the symbol CScU stood for the University (U) of Santa Clara (Sc) in California (C). Similarly Mercy College in Detroit, Michigan, was coded by the symbol MiDM.

The enthusiasm shown by many of the field workers was most encouraging. Father Baumeister often commended their efforts by writing about them in the Newsletter. A certain Father Golden of Eagle Butte, S.D., was singled out for having written to the priests of his region requesting their cooperation with the library. As a result of his initiative a considerable number of replies were received and several books were donated.24 “Especially worthy of praise” was a Sister Ursula of Detroit, who had many libraries checked under her direction and had at one time “as many as sixty booklists in use in different parts of the city for this purpose.”25 But even this endeavor was surpassed. “From the standpoint of actual results,” Father Baumeister was happy to say,

our best example of organized cooperation to date comes from the School Sisters of Notre Dame in the Milwaukee province under the leadership of Sister M. Gerard Majella, S.S.N.D. In our April issue we wrote of Sister’s promise to secure records of Marian books in the libraries of all the communities in her province. The prompt results were beyond our most sanguine

23 “Many of the entries in the Booklist are incomplete and some, especially among the non-English books, are incorrect, or at least inaccurate. There is some duplication of titles under several authors; occasionally a book is listed anonymously in one place under title and in another place in the alphabet under author. These errors are the result of inadequate or inconsistent records from a variety of libraries.” Taken from Mathews, op. cit., p. 13. See the first note.
24 MLN, III (October, 1946).
25 MLN, II (October, 1945).
expectation, when last week's mail brought in the record cards for 116 different libraries in Illinois, Indiana, Michigan and Wisconsin. And more are still to come.26

The most valuable holdings ever reported were those of the Bibliothèque Mariale at Banneux, Belgium, the largest Marian library in Europe. In 1951 two American Marianists, Brothers Fred Mathues and Stephan Tutas, studying at Fribourg, Switzerland, spent a week at Banneux. In that time with the help of George Adam, a Belgian confrere, they copied between three and four thousand new titles, that is, titles not included in the final edition of the Booklist.27 The efforts expended by the volunteers cited above and the hundreds of others who were drawn to cooperate in this project eventually created a union catalog which now contains over twenty thousand titles and brings together the Marian content of some eight hundred libraries.

The union catalog has proved its worth over and over again. A request that came in March of 1946 demonstrated both its usefulness and the need for expanding its coverage. The well-known Apostle of the Rosary, Father Patrick Peyton, had telephoned asking for certain books dealing with the history and nature of the rosary. “Unfortunately,” complained Father Baumeister, “our assistance was limited because of the incompleteness of our union catalog. We were able to locate for him libraries from which he could obtain some of the materials requested but not nearly enough to satisfy his needs.”28 A month later a Harvard copy of Salzer’s Sinnbilder und Beiworte Mariens was located for a Franciscan in Shawnee, Oklahoma. On another occasion, a Dominican studying devotion to the Immaculate Heart was directed to a library in St. Bernard, Alabama, for

26 MLN, II (June, 1946).
27 MLN, VI (April, 1951).
See the MLN of December, 1946, for news about the Marian Library’s first contact with Father Leon Arendt, founder of the Bibliothèque Mariale at Banneux. There is an interesting photo feature on Father Arendt’s work in Robert Maloy’s “Librarian Extraordinaire,” Marianist, October, 1961, pp. 13-7. In 1962 Father Arendt found it necessary, because of his advanced years to entrust the library to someone else. It is now in the care of the Monfortians at Louvain, Belgium. See the article, “Bibliothèques Mariales,” in Médiatrice et Reine, April, 1962, pp. 18-20.
28 MLN, II (April, 1946).
one of the most authoritative works on the subject. In 1955 Father Edward O'Connor, C.S.C., of Notre Dame asked for the whereabouts of Bishop Roskovany's bibliography on the Immaculate Conception. The catalog listed four sets, the one closest to Father O'Connor being at St. Mary's Seminary in Techny, Ill. Many other instances like these could be mentioned.

Regrettably, not too much has been done to update the union catalog. In recent years only Father Arendt, while he was still directing the library at Banneux, and Brother Cyril Robert, F.M.S., founder of Our Lady's Library at Marist College, Poughkeepsie, N.Y., have sent in new titles. During May and June of 1969, the present writer visited about a dozen libraries on the East Coast, where he located several hundred new works. Most of these were in places that had not been included in the earlier surveys, such as the Union Catalog of Cyrillic Materials housed at the Library of Congress, the Dumbarton Oaks research center, and New York's General Theological Seminary. Before embarking on any kind of massive updating, perhaps it would be best to wait until the Marian Library publishes a catalog of its own holdings. Then a systematic search of larger institutional libraries may be resumed. The prospect of a very great increase in various types of inter-library cooperation would seem to argue well for a resumption of such searching. The task that remains here is enormous, as Brother Mathews indicated some years ago:

While it is obvious that the total number of libraries entered with Marian accessions is entirely inadequate for world-wide research purposes, still a good start has been made and the method for adding other libraries established. More and more libraries must be included in the Union Catalogue to enable the Marian Library to give any kind of satisfactory location service. Besides the small number of libraries listed, the spread of libraries at this date (1952) is uneven, as evidenced by the 135 Ohio libraries included, compared with the 39 in California, 1 in North Dakota, and 1 in France.30

29 There must have been a tremendous burst of activity among the field workers just after the publication of the 1949 Booklist, for by 1952 the entries in the union catalog almost doubled. There was to have been a new Booklist issued in 1954, but whatever plans there may have been did not materialize.

30 MATHEWS, op. cit., p. 8. See the first note.
It appears advisable, however, not to spend time checking high schools, convents, or rectories as was done in the first census. Such collections are far from permanent and are quite readily dispersed.

THE VERTICAL FILE

In August of 1948 at the first meeting ever organized of those Marianists interested in helping the library, Bro. Leo Murray, S.M., proposed the establishment of still another research aid: the vertical file. He suggested that the members of the various communities present at the meeting send in “clippings of interesting items from their diocesan papers and other publications.”31 Thus work began on a “second library,” now of considerable size, which contains a great deal of the kind of information often asked for but just as often difficult to find. Four filing cabinets are now needed for the 35,000 articles, which have been taken mainly from English language periodicals, although there are also a good number of clippings from such papers as the Osservatore Romano (Rome) and La Croix (Paris). Each year several volunteers clip, and mount at least 1,500 pieces for the file. These minor contributions to Mariology include explanations of dogmas, book reviews, editorials, poems, travel folders, prayers, histories of little-known shrines, polemical works and very many other items. The bulk of what has been gathered so far spans the period between the opening of the Marian Year in 1953 and the final sessions of the Second Vatican Council. The ultimate responsibility for indexing the file and otherwise keeping it in good order and repair rests with Mrs. Frank Sutton, who has been working with it since 1959.

The method of storing this material and unfolding its contents has undergone some changes. During the first ten years, the clippings, many of them unmounted, were separated into folders labeled by subject. Once inserted into a given folder and catalogued under a single heading, a clipping could not be retrieved for information it might contain on other topics. A new system, inaugurated in 1960, makes it possible to index every item from as many angles as may be desired. The mounted articles

31 MLN, IV (May, 1949).
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each receive an accession number and are then filed consecutively in folders of a hundred. The approach to their contents is provided by an elaborate index comprising both subject and author cards. After an article is analyzed, its accession number is typed on as many subject cards as are necessary to bring out all the information it contains. For example, if an essay on the Rosary also has something about Popes John XXIII and Leo XIII, the number identifying it is added to the subject cards bearing the heading ROSARY and also to the ones with the headings JOHN XXIII and LEO XIII.

Whenever an article has a by-line, both its accession number and its title are entered on another card, bearing the writer’s name, which is kept in the author index. An interesting by-product of this latter index is a steadily growing bibliography of fugitive pieces by Bishop Sheen, Rev. Titus Cranny, Frank Sheed, and several other popular writers.

The vertical file is constantly being used to answer reference questions, especially when neither books nor pamphlets are of much help. There have also been many requests for xeroxed copies of its articles. A few years ago, for example, the editor of a Catholic paper called from a distant city. He urgently needed some literature to prepare an article on devotion to the Blessed Virgin among the people of Vietnam. In less than an hour, six articles had been copied for him and were on their way. An artist from California’s Big Sur was very pleased to receive a good introduction to the problem of the statues known as “Black Virgins,” an iconographic type found generally in certain parts of southern Europe. And a visiting missionary found far more than he had expected when he consulted the file for something on Our Lady of Africa.

At the present time, the most extensive sections of the file deal with the numerous celebrations that took place throughout the world first during the Marian Year of 1953-1954 and then during the Lourdes Year of 1958-1959. Other matters covered quite fully are the various manifestations of devotion to Our Lady of Fatima, the construction of the National Shrine of the Immaculate Conception in Washington, and the so-called “Marian Question” that caused such controversy at the Second Vatican Council. Of course the scope of the file would be greatly expanded if a representative selection of the general Catholic periodicals from other
countries were to be sent to the library. However, this is hardly practicable. An example of a more limited objective, but one still difficult to complete, would be acquiring the articles that appeared in the world press at the time of the Assumption Proclamation in 1950. A special, perhaps a unique, value of the file lies in this, that it reflects contemporary interests and points of emphasis in questions of Marian teaching and devotion, particularly as these are expressed on a less sophisticated level. For this reason it will provide an important record for future researchers.

GROWTH OF THE BOOK COLLECTION

While Father Baumeister made the union catalog and the editing of the booklists his principal concern, he certainly did not neglect the growth of the book collection. The great moment to forge ahead in this area arrived once the Second World War ended in 1945. It then became possible again for American libraries to resume business with the leading book markets of Europe. Two American soldiers were the harbingers of the good news that the Marian Library would soon have access to this most important source of supply. They are mentioned in the Newsletter for October, 1945: PFC T. E. Donovan, who sent two Marian books from Germany, both autographed by a German priest expressing interest in the library; and Sgt. Paul Swift, who sent an interesting addition to the French Collection. There was the prospect of more immediate and continual contacts with book dealers when an American Marianist, Brother Bernard Schad, S.M., was appointed to the General Administration at Nivelles, Belgium. In the April, 1946, issue of the Newsletter, Father Baumeister writes at length of Brother Schad, who had always shown a keen interest in the Marian Library. Before leaving for Belgium,

he visited the library to obtain a complete picture of our present achievement and our plans for the future. He inquired especially about possibilities of cooperation in Europe and assured us that he would do all in his power to acquaint interested persons with the project.

32 A bibliography listing over two thousand of these articles appears in Vol. VIII of the Studia Mariana (Roma: Academia Mariana Internationalis, 1954).
33 MLN, II (October, 1945).
34 MLN, II (April, 1946).
Within a year, in February of 1947, Father Baumeister could at last report:

The European book market is opening. During the past month well over four hundred books have come to the Marian Library from Paris, France. 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 1574.35

After giving some interesting details about the purchase and shipping of this prize lot, the director pleaded for contributions so that the library could take advantage of equally choice occasions in other parts of Europe. The exchange value of the American dollar at that time was quite high and inflation had not yet set in. The four hundred books referred to, for example, cost only about $1,000. It was in very fact, as Father put it, “the opportunity of the century.”

For a good number of years, several Marianists in Europe played a major role in building the library’s store of foreign-language books.36 Two who had a hand in getting the large shipment mentioned above were Rev. Emil Neubert, a Mariologist of international repute living in Fribourg, Switzerland, and Rev. John Finke, a chaplain in the United States Army. In his travels around the continent, Father Finke quite often discovered other valuable books which he sent as gifts to the library. Another American who did the same was Rev. George Kramer, who resided at Bordeaux. Those who worked as purchasing agents were Brothers George Pialoux

35 MLN, III (February, 1947).
36 At the General Chapter of the Society of Mary held in August of 1946, one of the American delegates, Rev. Francis Friedel, introduced a motion which brought the Marian Library to the attention of the entire Society. The statute finally adopted encouraged “All members of the Society of Mary, in all countries to join in the grand project of assembling a complete library of works in honor of Our Blessed Mother. ‘Rare volumes and books out of print are eagerly requested.’ Here was another occasion “presented to every Brother of Mary to satisfy his ‘pious and constant ambition to learn and to teach how to know, love and serve his Blessed Mother better.’” Sylvester Joseph Juergens, S.M., Circular No. 2: Instruction on the Proceedings of the General Chapter of 1946 and Promulgation of the Statutes of Said Chapter (Kirkwood, Mo.: Maryhurst Press, 1946), pp. 16-7. For reference to Father Friedel’s part in submitting the original proposition see Letter, Rev. F. J. Friedel, S.M., to Rev. Lawrence Monheim, S.M., September 14, 1949, MLA, Letter File, Section F.
in Paris, Alfred Lonsing in Linz, Benito Moral in Madrid, and Clarence Saunders in Rome. Without any doubt, Brother Moral was the most active of them all. In the course of some twenty years he garnered hundreds of works by frequently visiting the booksellers of Madrid and gleaning carefully through the catalogues of those in the other cities of Spain. Much of what he acquired was quite rare, and some books, those dating from the seventeenth and eighteenth centuries, now command prices many times the amount that he paid for them.

When the Marian Library was first started, circumstances made it necessary to concentrate on acquiring books only in English. Once the European book market became accessible, efforts were made to obtain literature principally in French and Latin first of all, and then in Spanish, German, and Italian. Other languages were not totally ignored, but it was felt that for at least some of these latter it would be better to establish separate regional libraries. This would mean a library of books in Polish, another for those in Slovenian, etc. A few promises were made to begin such collections, but nothing substantial seems to have come of them. All things considered, it is far better to get all the books into libraries where they can be cared for by a professional staff. In such centers they will be more securely preserved, catalogued correctly, and be more readily available for study.

CLASSIFICATION AND CATALOGING

The expansion of the book collection brought to the fore a major problem faced by any specialized library: the formulation of a scheme that will adequately serve to classify its holdings. None of the systems already devised for the use of general libraries, such as the Dewey Decimal or the more easily expandable Library of Congress Classification, will be adequate, “because in a special library the extreme ramifications of the subject specialized are sought and no classification scheme could set those out ex-

37 See the MLN for April of 1946 and October of 1946 for some news about these proposed collections.
A tentative scheme for the Marian Library was designed as early as 1943 by two Marianist post-graduate students at the University of Dayton. Their work was almost entirely original although some useful features of the Dewey system were retained. Copies of the scheme were sent to a group of college, university, and seminary librarians and also to several professors of library science in different parts of the country. In general there were favorable appraisals regarding the comprehensiveness and elasticity of the classification and of its notation method. After some changes were made in accord with a number of suggestions received, the system was filed away until such time as the library developed to the point that would necessitate large scale classification and cataloging. By 1945 further discussion led to an expanded classification and the adoption of a three-digit base number in place of the one-digit base with decimals that the first draft had called for.

Copies of this second scheme were presented as projects to be worked on by several classes in classification at three schools of library science. The last revision was made in 1949, when actual cataloging and classification of the library was begun. However, despite the efforts expended on it, this scheme was not in active use at the Marian Library for more than ten years. It simply was not comprehensive and expandable enough to accommodate the very many aspects of Mariology revealed by the constantly increasing flow of books. By 1959, therefore, the scheme had been set aside, and the library's holdings were divided. The books that had been classified and marked were arranged in class order on their own shelves, while those newly arrived were put elsewhere and shelved alphabetically by author, editor, or title. It was thought that access to the contents of the books would be far better provided by expanding the list of subject headings in the card catalog. This was done both by increasing the number of primary headings and by providing also for adequate subdivisions in those areas where the library had a vast amount of literature, as it did,

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for instance, on the mysteries of the Assumption and the Immaculate Conception.

In 1968 an attempt was made to devise an altogether new scheme, one that would combine certain features of the Library of Congress system with those of a faceted analysis. However, work on this effort towards a classification which can be expanded indefinitely, one that has—to use the jargon of library science—"a quasi-infinite hospitality" has had to be abandoned. Efforts to revive it may be resumed at some later date.

Aside from the question of classification, work is now in progress to revise all the cataloging ever done in the library, bringing procedures into line with current standards. For many years the library was hampered by the lack of proper tools for truly professional cataloging of its collection. This is particularly evident as regards verifying both authors' names and the titles of certain works. When one is dealing with older books, such deficiencies cause all manner of havoc.

If the library is really to provide researchers with the kind of service that it proposes to offer, these three problems must be solved with utmost care and they must be solved soon: the compilation of a consistently worded and comprehensive list of subject headings, the formulation of a scientifically constructed classification scheme, and a cataloging policy that is bibliographically acceptable.

FATHER MONHEIM'S SECOND TERM

In the summer of 1948, Father Elbert took office as the new Provincial Superior in the Cincinnati Province of the Society of Mary. When making the personnel appointments in August of the following year, he transferred Father Monheim from Trinity College in Sioux City, Iowa, and reassigned him to Dayton, where he resumed the directorship of the Marian Library. Upon returning to this post, Father Monheim found that the advances made during Father Baumeister's term, especially in terms of organization, had established a solid base for new kinds of endeavor.

40 Published in *Marian Studies*, I (1950), pp. 46-55.
Accordingly the next five years saw an unprecedented increase in activities through which the library, as an educational force, was to reach beyond its confines and, in a variety of ways, attempt to exercise a salutary influence. First of all, a publishing program was entered upon to help counteract, at least in some measure, the highly emotional and theologically vacuous stuff that all too readily passed for Marian literature. To encourage others to produce worthwhile books on the Blessed Virgin an annual award was also established for the best original work in English dealing with some aspects of Mariology. Lastly, a series of yearly conferences was begun with the avowedly pastoral aim of showing people what true devotion to Mary means in terms of daily Christian living. Father Monheim continued to publicize the library through articles in the Catholic press and also through talks. In January, 1950, he spoke at the first meeting of the Mariological Society of America on the subject of “Some Marian Collections in the World,” and in March of the next year, he addressed the national convention of the Catholic Library Association.

Those works already in progress were of course developed further. The union catalog almost doubled in size, and so did the book collection, thanks chiefly to the spectacular purchase of the Clugnet Collection, the world’s largest library of materials on Marian shrines. More will be said about this important acquisition later.

Early in this second term, Father Monheim had a number of distinctive symbols created that would unmistakably identify the Marian Library and its various works. The motto and seal, introduced in September of 1949, have already been mentioned. Just two years later, a statue to be known as “Our Lady of the Marian Library” was commissioned from a woodcarver in Oberammergau, Germany. The work which took about six weeks to complete, was finished late in November of 1951 and arrived at the library the following January. Adhering to Father Monheim’s explicit directions, the artist, Xaver Hochenleitner, produced a simple but very appealing figure that measures about fifteen inches in height. Seated on a wide, throne-like chair, over which her flowing robes are

42 Letter, Rev. Lawrence Monheim, S.M., to Xaver Hochenleitner, October 9, 1951, MLA, Letter File, Section H.
gracefully draped, Mary is shown reading from a large book that she holds in her hands. It is a serene and charming image that has elicited many favorable comments. Reproductions of it, either in photographs or drawings, have appeared frequently on the library’s publications. One variation was prepared for the design of the Marian Library Medal, while another, done in stone, can be seen on the exterior of the south wing of the University’s Albert Emanuel Library.\textsuperscript{43} (This wing served as the home of the Marian Library from December of 1964 until the latter part of 1970).

**MARIAN REPRINTS**

The library began its new publishing program in January of 1951 with *Marian Reprints*.\textsuperscript{44} This series was intended “to get into circulation Marian articles, bibliographies, documents, addresses, etc. of special interest and significance.”\textsuperscript{45} As the name *Reprints* suggested, all the material used had already appeared elsewhere in one form or another. However, many of these first sources—theological journals, out-of-print books, and foreign language publications—were costly and not readily available to most people, especially not to the laity. The reprints, which were very reasonably priced,\textsuperscript{46} would therefore serve a need by bringing a desirable kind of Marian literature to another, and hopefully a wider, audience. In this respect it is worth noting that only sixty-three of the 132 issues printed contained material originally in English. The remainder were all translations, most of them, aside from papal documents, taken from the works of French spiritual writers. Preliminary advertising for *Reprints* brought in two hundred subscriptions. Within three months this total was raised to

\textsuperscript{43} Two other works were done for the Marian Library. In May of 1950, Sister Rosalia, S.C.S.A., of Cleveland presented a painting of the Blessed Virgin bestowing her blessing on the library. In 1964 Robert Cary, an American artist living at Cuernavaca, Mexico, finished a painting showing Father Chaminade at the shrine of Zaragoza.

\textsuperscript{44} The first selection was by Rev. Thomas Jorgensen, S.J., “Mary’s Place in our Life,” reprinted from the May, 1949, issue of the *Review for Religious*.

\textsuperscript{45} *MLN*, VII (January, 1952).

\textsuperscript{46} During the first six years, an annual subscription for ten issues cost one dollar. Between 1958 and 1960 there were eight issues per dollar. For the last seven years, this latter price was doubled.
five hundred. Father Monheim expressed the hope that in time there would be at least two thousand subscribers to achieve the end for which the publication had been started. It is doubtful that such a figure was ever attained, but the series was well received by a wide spectrum of readers.

Some interesting patterns begin to emerge when one examines the authors and titles chosen for reprinting. One of the first things to be noted is the fact that certain groups of writers are far better represented than others. For instance, spaced throughout the entire fifteen years are eighteen papal documents: encyclicals, addresses, dogmatic pronouncements, and various other official writings. Half of them were issued by Pius XII. Marianist authors account for another eighteen articles, the majority appearing the first nine years of the series. Most prominent among them is Rev. Emil Neubert. His five numbers are divided almost evenly between treatment of the Divine Maternity as in No. 39, “The Motherhood of Mary,” and the study of development in the science of Mariology, exemplified in No. 105, “Rules for Judging Mary’s Privileges.” Most of the other Marianist works treat the question of Mary’s role in the apostolic work of the Church. Examples here are No. 10, Brother Robert Knopp’s “Mary, Our Inspiration to Action,” and No. 24, Brother John Totten’s “Mary’s Apostolic Role in History.” Other Marianist contributions deal with the relationship between Christ and Mary and the Christian’s participation in that relationship. Two such studies are No. 43, Brother Joseph Panzer’s “Christ’s Devotion to Mary,” and No. 47, Brother Gerald Schnepp’s “Filial Piety: Marian and Family.” The fifteen numbers by Jesuit writers, almost all of them published during the first five years, range over the entire field of Mariology. Next in order are the Dominicans with ten articles. Several of them treat the spiritual maternity, perhaps the best being No. 65, Jean-Hervé Nicolas’ “Mother of His Many Brethren.” It was also a Dominican who contributed one of the finest selections made for the series: No. 72, Ceslas Spicq’s “What Jesus Owes His Mother,” a beautiful study of the realities of the Incarnation. Ten pieces by well-known lay people were also published. Frank Duff, the founder of the Legion of Mary, contributed two of these: No. 52, “The Spirit of the Legion of Mary,” and No. 94, “The New Eve.” Among the women writers the most emi-
The greater part of the remaining articles were written by members of several other religious orders, a few bishops, and a number of diocesan priests. Some of these writers and scholars also deserve special mention: René Laurentin, whose five articles evince not only a very careful study of the past but also indicate possibilities of future development. See, for example, No. 81, “The Problems of Method in Mariology”; No. 100, “Mary’s Spiritual Maternity in Relation to Non-Christians”; and No. 109, “The Blessed Virgin at the Council.” Msgr. Ronald Knox, who prepared the translation of the bull proclaiming the Assumption, Munificentissimus Deus, No. 68, and who draws some beautiful parallels in “Esther and Our Lady,” No. 57; Thomas Merton, who pays tribute to Pius XII in “The Pope of the Virgin Mary,” No. 62; Cardinal Suenens, who in “Our Lady and the Holy Spirit,” No. 42, points towards a renewal of interest in a theme that was long neglected but is now becoming a major focus of attention for some Mariologists; the liturgical scholar Dom Bernard Capelle, O.S.B., who provides a fine introduction to an important topic in “Marian Typology in the Fathers and in the Liturgy,” No. 124; and the late and greatly lamented Cardinal Bea, who presents a brief historical survey of a problem that is frequently discussed in our day, “Mary and the Protestants,” No. 83.

There were two distinct periods in the history of the Reprints. During the first years, one finds a preponderance of selections dealing with such matters as the following: the mystery of the Immaculate Conception; certain Marian apparitions, especially those at Lourdes; Mary’s importance in the apostolate, and her significance as a model for the virtuous Christian. Most of these earlier articles were decidedly popular in tone and did not require a great deal of theological sophistication. In 1960 there was a change of policy. A decision was made to include only scholarly materials in Marian Library Studies, as the series was now called. This meant, of course, that a somewhat more restricted audience would be reached. The questions now touched on were of a completely different character. Much was published on Mary’s place in Scripture and in the liturgy.
This is exemplified in Soubigou’s “The Virgin Mary Israel Fulfilled,” No. 113; Edward Taylor’s “Mary in St. Luke’s Gospel,” No. 127; and Father Volckaert’s “Biblical Texts in the Marian Liturgy,” No. 111. Another preoccupation was Mary’s importance in the ecumenical dialogue and at the Vatican Council. To cite but one instance, this was treated by the Rev. William Cole, S.M., in the double number 101-102, “Mary at the Council and Reunion.” Readers were also introduced to the rich Mariological traditions of the Eastern Church as in Dom Ardans’ “The Annunciation in the Syrian Liturgy,” No. 123; and in Gabriel Khouri-Sarkis’ “Mary’s Assumption in the Syrian Breviary,” No. 131.

It is interesting to observe that the one topic that may be found throughout all fifteen years of publication is the spiritual maternity. On the other hand, only a single article deals explicitly with the problem of Mary’s virginity, Christian Ceroke’s “Luke 1: 34 and Mary’s Virginity,” No. 121. Then too, although many of the articles speak of the co-redemption incidentally, only one treats the question explicitly in extenso, Gabriele Roschini’s “On the Nature of the Coredemptive Merit of the Blessed Virgin Mary,” No. 79.

In 1967 the library board decided to discontinue the series as it was then constituted and to embark on an entirely new publication, a journal that would more properly reflect the character of the Marian Library as a research institute. The opening paragraph of the letter sent to the subscribers defines the change in orientation very precisely:

The staff of the Marian Library at the University of Dayton has taken the decision to change somewhat the scope and schedule of the Marian Library Studies. The revised publication will no longer specialize as a reprint service, but rather propose to concentrate on original studies in historical bibliography, in the history of Marian doctrine and devotion, and in critical editing—areas related directly to the interests and purposes of the Marian Library.47

At present this Series 2 of Marian Library Studies is projected as an annual until such time as circumstances dictate more frequent publication.

47 Letter, March 5, 1968, MLA, Form Letter File.
In 1953, the year after the inauguration of *Marian Reprints*, the first number of another series was issued. Appearing at irregular intervals of between one and three years, each work, identified as a *Marian Library Study*, was to be a full-length monograph as against the shorter articles that made up *Marian Reprints*. *Mary and the Mystical Body*, a chapter from a dissertation by Rev. Thomas Stanley, S.M., served as *Marian Library Study Number One*. A presentation of the Marian doctrine that originated with William Joseph Chaminade, the founder of the Marianists, its fundamental thesis can be stated in these words:

Mary unceasingly repeats to us the beautiful saying of St. Paul: "My dear children with whom I am in labor again, until Christ is formed in you." (Gal. IV, 19). 48

Mary is to the member of the Mystical Body all that she is to Christ. 49

The Blessed Virgin acts in their regard as she acted with Our Savior. She conceives them, gives birth to them and forms them into perfect manhood. 50

The second *Study* appeared during the Marian Year of 1954, John J. Griffin's *The Blessed Virgin and Social Reconstruction*. The longest of the monographs published, its 141 pages are a collection of articles that appeared originally in the review *Sponsa Regis*. The nineteen chapters consider Mary in her relation to what the author sums up under the concepts of life, truth, and love. Mr. Griffin introduces his reflections by saying:

The assertion that through devotion to Mary the Immaculate Virgin, Mother of God, can be effected an enduring reconstruction of the social order, may at first sight appear to be merely a pious exaggeration. If, however, it can be demonstrated that Mary possesses in her own being, these essential and vital realities which alone can guarantee stability to the order of human society and that she is their providential medium, then the claim may no longer be lightly dismissed. 51


49 Stanley, op. cit., p. 20.

50 Ibid., quoting Chaminade, *Retreat of 1827*: notes by Chevaux, p. 29.

The third study, issued in 1955, was Rev. Paul Palmer’s *Mary in Protestant Theology and Worship*. A succinctly worded article, it surveys contemporary attitudes towards Mary by carefully considering the statements of representative non-Catholic spokesmen. In closing, Father Palmer quotes Max Thurian to the effect that the most moving and the strongest ecumenical prayer is the great litany of the saints and that “Mary is present at the head of this general assembly and Church of the firstborn whose names are written in heaven.” Quite naturally, this leads Father Palmer to conclude: “Should Protestants follow where Thurian would lead them, Catholic Mariology would no longer remain, ‘the most agonizing problem for ecumenical thought.’”

The Lourdes Centennial of 1958 gave occasion for the release of the fourth study, Brother William Fackovec’s *Lourdes Publications in French in the Clugnet Collection*. This annotated bibliography lists some 650 works on the shrine of Our Lady of Lourdes, works that were published between 1858 and 1920. The entries are divided into several categories: histories of the shrine, biographies of important figures in Lourdes history, books on reported miracles, pastoral letters, manuals for pilgrims, etc. It was the first extensive bibliography that the Marian Library published to describe any part of its holdings.

In 1960 the last Study was published, entitled *Third International Mariological Congress, Lourdes, 1958*. It contains a brief message sent by Pius XII to the delegates and a very lengthy sermon given at the end of the proceedings by Rev. Charles Balic, O.F.M., President of the Congress. Father Balic provides a summary here first of the deliberations that took place in the various national discussion groups and then of the conclusions reached in the general assemblies.

These monographs were not so popular as the Reprints. For one thing, their general purpose did not seem to be too well defined, and there was great unevenness in the quality of the material offered. Since they appeared at irregular intervals, they were all the more difficult to sell.

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These factors and the rising costs of production made it advisable to discontinue publishing them.

**THE MARIAN LIBRARY MEDAL**

The suggestion that the Marian Library should annually award a medal for the best new work on the Blessed Virgin came originally from the Bruce Publishing Company. In October, 1944, following upon their conversation on this proposal, Father Baumeister pursued the subject by writing to Father Elbert. The latter was then stationed at Trinity College in Sioux City, Iowa. In answering the question as to how the idea might be best realized, Father Elbert first pointed out that it was not yet opportune to make such an award. He then went on to recommend some guide lines to be followed when the proper time came:

The Bruce idea of an award for the best annual Marian publication is one that should be carefully considered and nurtured. . . . First, I am wondering if such a project as an award does not come too soon, considering that the work of the Marian Library is just about launched; the seeds are being sown; there is not yet sufficient fruit to warrant taking on the judicial attitude required for making a reward.

Second, if and when the time is ripe to launch such a venture, the committee which pronounces judgment should definitely not be made up of our own Marianist group; it should not be made up even of non-Marianists who are authors of books on Our Lady. It should rather be composed of critics, book-reviewers, men and women who can be and who are, in touch with the output of spiritual books; needless to say no member of the committee should be connected with a publishing house. "Hard conditions," you will say, and I agree, but only under such conditions can the award really stand for something worthwhile. There must be no partisanship, partiality, or possible prejudice attaching to the procedure of granting such an award.53

Not until nearly ten years had passed, did the library take on "the judicial attitude required for making a reward." On April 14, 1953, Father Monheim circulated a hectographed letter announcing that on

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June 10, the Marian Library would “present its first gold medal to the author of the best book on the Blessed Virgin Mary, written originally in English, and published in the United States between April of one year and March of the following year.” The medal was to be given to the book that would do most to make “Our Lady better known, and as a result better loved and served.” A panel of five judges had been selected: Rev. Juniper Carol, O.F.M., president of the Mariological Society of America; Rev. Harold Gardiner, S.J., literary editor of America; Richard James Hurley, of the Catholic University of America; Sister Mary Joseph, S.L., director of the Gallery of Living Catholic Authors; and Brother Stanley Mathews, S.M., librarian of the Marian Library. They were asked to consider the following books, published between April 1, 1952, and March 31, 1953: Rev. Joseph Fenton’s anthology, *Studies in Praise of Our Blessed Mother*; the second volume of Henry Gillett’s *Famous Shrines of Our Lady*; Rev. Paul Palmer’s collection, *Mary in the Documents of the Church*; B. G. Sandhurst’s *We Saw Her*; Don Sharkey’s *The Woman Shall Conquer*; Fulton Sheen’s *The World’s First Love*; and Rev. Gerald Vann’s *The Seven Swords*. Bishop Sheen’s work was judged the one that best fulfilled the requirements for the award. Acknowledging Father Monheim’s notification that he had been chosen as the first recipient of the Marian Library Medal, Bishop Sheen wrote:

> I am deeply grateful for your decision, and for a tribute that delights my heart. May I receive this honor, as the window pane receives the rays of light, not to store them, but to let them pass through me, back again to God, the Giver of all gifts.  

*The World’s First Love* became the most widely read of this author’s several books on Mary. It eventually appeared in a paperback edition and has been translated into five languages: French, German, Spanish, Portuguese and Italian. Two other award winners have also been made available in multiple translations after first appearing in English. Rev. William Most’s *Mary in Our Life*, which received the medal in 1955, not only saw

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54 MLA, Form Letter File.  
three American editions, but was translated into Italian, Chinese, and Japanese. Ruth Cranston’s *Miracle of Lourdes*, the winner in 1956, was published in German, Dutch, Portuguese, French, and Spanish. The latter book has a further distinction. It was the first one written by a lay person and so far the only one by a non-Catholic to have received the medal. The most scholarly of the fifteen books honored thus far was *The Dogma of the Immaculate Conception*, which won the award in 1959. This large collection, edited by Rev. Edward O’Connor, C.S.C., of Notre Dame, contained essays and monographs by some of the foremost experts in contemporary Mariology. Although the medal was meant primarily for original works in English, the rules were relaxed so that good translations of outstanding books could also be considered. Thus in 1965, Rev. Edward Schillebeeckx’s *Mary, Mother of the Redemption*, which first appeared in Dutch and then in several other languages, was chosen, by a very slim margin, over a French work that has been just as widely translated, Max Thurian’s *Mary, Mother of All Christians*.

The medal was last awarded to an author, in 1967, when Rev. Thomas Aquinas O’Meara, O.P., received it for his *Mary in Protestant and Catholic Theology*. Since then the production of Marian books in English has been so meager that it was thought best to reconsider the terms governing the award. The library board agreed that the medal will now be presented once every four years at the time of the International Mariological Congress. A panel of distinguished Mariologists from several countries will be asked to select the one book produced anywhere in the world since the last congress that they believe will do the most to advance the scientific study of Mariology. Future recipients of the Marian Library Medal


Announcing the winner of the medal was always the first order of business at the annual Marian Institutes.
The Marian Library

therefore will be the scholars who discover and explore the very fountain heads of Marian doctrine and piety.

In September of 1969, Father Maloy decided to have the Marian Library Medal redone. A new design was created by Brother Joseph Barrish, an instructor in the University of Dayton’s Department of Fine Arts. Two other Marianists, Brother Michael Mulhern and Father Henry Setter, both worked at the casting of the first two copies. The obverse of this new medal carries the image of a stylized tree bearing seven fruits. The branches, which are all interconnected to form several closed rings, are surmounted by the inscription MARIAN LIBRARY, while just beneath the roots is the date 1943. The reverse of the medal bears the Greek symbols MP ΘΥ, an abbreviation for the title Mother of God, found on the Marian icons of the Eastern churches. Drawings of both sides of the medal appear on the front and back covers of the new Marian Library Studies.

While the medal is meant primarily for the authors of Marian books, a singular exception was made during the Marian Library’s silver anniversary celebrations. The first copies of the new design, cast in silver, were presented to two of the Library’s benefactors. One of these was Father Monheim, to whom the library owes its origin and who still maintains a great interest in its work. The other was Mrs. Frank Sutton, who has not only contributed her own valuable services over a period of ten years but who has also been active in recruiting other volunteer workers for the library. This was the only time such a presentation will be made. Gold copies of the medal will be awarded every four years on the basis previously indicated.

THE MARIAN INSTITUTES

On June 10, 1953, the library held the first of its Marian Institutes. These annual conferences, addressed by well-known Mariologists and other noted speakers, were intended “to study Mary’s role in the Divine Plan, and the cooperation which we, her sons and daughters, must provide in order that her mission in the modern world might be accomplished.”

57 Program for the First Marian Institute, June 10, 1953, MLA, Marian Institutes, 1953.
Fittingly enough, the first institute, exploring the theme *Mary and the Apostolate*, studied the doctrinal basis underlying this orientation of the entire series. Writing to Rev. Ralph Ohlmann, O.F.M., President of the Franciscan National Marian Council, who was to give the keynote address at this initial conference, Brother Stanley Mathews emphasized that

the idea which we hope to drive home is that any true Marian devotion must have an apostolic side to it. If we are true children of Mary then we will want to help her in her mission—the salvation of souls. We are counting on your opening talk to lay the foundation for this.⁵⁸

Father Ohlmann’s address, “The Co-Redemption and the Apostolate,” was intended to lead into the two sectional meetings that followed. With one group Brother Louis Faerber, S.M., discussed “The Marian Apostolate and Christian Education,” and with the other, Rev. William Ferree, S.M., considered “Filial Piety to Mary and the Apostolate.” In response to many requests for printed copies, the three talks given in the afternoon—Father Ohlmann’s “The Immaculate Conception and the United States,” Father Stanley’s “Mary’s Role in the Mystical Body,” and Brother John Totten’s “Mary’s Apostolic Role in History”—were all later published as part of the *Marian Reprints*. A final talk, on “Fatima and the Apostolate,” was delivered in the evening by Rev. Carl G. Will. Besides the opening Mass in the university chapel at which Father Elbert preached on “The Perfect Devotion to Mary,” other events for the day included a film after dinner on the Canadian shrine of Our Lady of the Cape, and an afternoon chapel service. Between times those attending the institute could visit an exhibit featuring the one hundred best Marian books in English that were published between 1920 and 1953. The 186 registrants, most of whom were religious Brothers and Sisters from the Dayton and Cincinnati areas, were very enthusiastic about the institute. Several suggested that the one scheduled for the coming year be somewhat longer.

The institute held during the Marian Year was, in fact, the longest in the series, lasting from June 10 through June 12, 1954. Those who planned it wanted “to provide an opportunity to study the meaning and

implications of the Immaculate Conception of Our Lady in our day.” Each day of the institute was to be a complete unit in itself. The first was devoted to a general study of the Immaculate Conception. At the opening general session, Father Juniper Carol, O.F.M., looked into the question of “The Immaculate Conception and Mary’s Death.” In the afternoon there was a talk by Brother Totten on “The Immaculate Conception as a Force in History,” and another by Rev. Charles Lees, S.M., on “The Immaculate Conception and the Christian Concept of Womanhood.” During the second day, prepared especially for teachers, the relationship of the Immaculate Conception to Christian education was stressed. Brother Louis Faerber, S.M., presented some considerations on “Mary: the Ideal Teacher,” and later Rev. John Dickson, S.M., discussed “Mary and the Religious Activities of the School.” Later in the day the well-known Dominican artist and author Sister Mary Jean Dorey gave a talk entitled “Follow in Her Footsteps.” At various times there were demonstrations of such audio-visual aids as records, slides, filmstrips, etc. that could be used for religious instruction. On the third day, which was directed towards the apostolate, Rev. Edward Kotter spoke on “The Immaculate Conception and the Legion of Mary,” and at the closing session, Rev. Stanley Kusman, S.M., considered “The Blessed Virgin in Contemporary Thought.”

The fifteen institutes that were held can be divided roughly into four classes. Some concentrated on topics that were more or less strictly theoretical and dogmatic in character. Such were the first two institutes already described and also the ones that took place in 1955 (Mary, Mother of Man); 1958 (The Meaning of Lourdes); 1961 (Consecration to Mary). A second group, dealing with the liturgy, included those for 1960 (Mary in the Liturgy); 1966 (Mary and Contemporary Worship); 1967 (Mary and Music). Four institutes were concerned with the more practical theme of Mary’s place in daily living: 1956 (Your Family and Mary); 1959 (Mary in the Parish); 1963 (Mary and Reading); 1965 (Christian Living in the Home). The remaining three considered various ecumenical questions: 1957 (Mary and Converts); 1962 (Mary and the Ecumenical Movement); 1964 (Mary Today). The last of these was particularly interesting and unique in its composition.
Fourteen laypeople (seven Protestants, six Catholics, and one Greek Orthodox) were invited to exchange views on a number of teachings and attitudes regarding the Virgin Mary that have frequently been subject to misunderstanding. Each of the seven teams that the group formed was to prepare a dialogue on one of the following subjects: honoring the saints, Mary’s divine maternity, her perpetual virginity, the Immaculate Conception, the spiritual maternity, the Assumption, and the somewhat broader question of Mary and her relation to culture. In a twelve-minute talk each speaker presented accurately and concisely the views of his or her church on the question assigned for consideration. These dialogues, evidently prepared with great care, were so favorably received that they were printed in a special issue of the magazine *Mary Today* in January of 1965. The editor, in his introduction, remarks that those who were unable to attend the meeting “will realize from the tone of the dialogues the genuine warmth, respect, and sincerity which characterized the participants.”

After 1967 the Marian Institutes became a series of lectures that are to be given three times a year. Among the prominent scholars who have been asked to speak are Rev. René Laurentin, considered by many as the greatest Mariologist of our time; Rev. Alexander Schmemann, an outstanding Orthodox theologian; and Rev. Eric Mascall, the highly respected Anglican, who has edited two collections of essays on Mary and ecumenism.

THE CLUGNET COLLECTION

One of Father Monheim’s enduring contributions to the Marian Library was his purchase of the famous Clugnet Collection, already referred to, the world’s largest private library dealing with local Marian shrines. Sometime in May of 1950, the librarian at the University of Notre Dame sent word that one of the country’s leading rare-book dealers, H. P. Kraus of New York, was selling *en bloc* a large collection devoted entirely to works on the Blessed Virgin. Notre Dame, he said, had been approached as a possible buyer, but that institution could not foresee much use for the

He was therefore advising the Marian Library of its availability. Within a short time, Kraus wrote to Father Monheim, giving him some information about this extraordinary collection that had been assembled by the French bibliographer, Léon Clugnet.\textsuperscript{60} The firm also sent three fascicles Clugnet had published of a projected bibliography on all the Marian shrines of France.\textsuperscript{61} Intrigued by what he had learned thus far, Father asked two priests in New York, Rev. Richard Dombro, S.M., and the Mariologist Juniper Carol, O.F.M., to examine the collection. Both reported that it was an outstanding value and agreed that the Marian Library should by all means acquire it. Father Carol noted that it contained several important books he had never been able to locate before. On June 12, Father Monheim himself paid a visit to the showroom with Father Carol and spent several days looking over the estimated 10,000 books and pamphlets, prints, brochures, magazines and newspapers that were being offered for $8,800. These details and many others concerning this totally unexpected and amazing find are given in a special number of the Newsletter issued in the summer of 1950. Father Monheim summed up the whole matter with a very simple statement: “All was excellent except the price. And to this date (July 15), I have not been able to agree on a price with the dealer.”\textsuperscript{62}

Kraus and Father Monheim continued an occasional exchange of letters until November of 1953. That year Kraus had a very attractive flyer printed for general distribution presenting the Bibliotheca Mariale, the Bibliothèque Clugnet, on the occasion of the celebration of the Marian Year. The price now being asked was $6,500. Almost as soon as Father Monheim received this flyer, he conferred with Father Elbert, who then authorized him to offer $6,000 for the collection. In a subsequent telephone conversation Kraus agreed to an arrangement whereby $3,000 was to be

\textsuperscript{60} Léon Clugnet (1848-1920), librarian at the University of Lyons and later secretary for the Revue de l’Orient Chrétien, is best known to the world of scholarship for his editing of several volumes in Byzantine hagiography. The catalogue of the Bibliothèque Nationale lists a number of other works that he wrote on a surprising variety of topics.

\textsuperscript{61} Léon Clugnet, Bibliographie du culte local de la Vierge Marie (Paris: Picard, 1899-1903). The three fascicles published cover the ecclesiastical provinces of Aix, Albi, and Auch.

\textsuperscript{62} MLN, IV (July, 1950).
paid at once, with the balance due in June of 1954. On November 27, Father Monheim arrived in New York to supervise the boxing of all the materials. Within a month, the eagerly awaited truckload of twenty crates arrived safely at the Marian Library. The Dayton Daily News for December 21 carried an expressive “candid-camera” shot of Father Monhein looking over that precious cargo. His hand rests with a kind of proprietary gesture on one of the huge wooden boxes near which he stands; and as he examines a few of the books that have just been unpacked, he appears to smile with a distinct sense of triumphant satisfaction. And that, of course, was perfectly understandable.

The December issue of the Newsletter announced the purchase of the Clugnet Collection and asked for contributions to help pay back the loan that had made this very important acquisition possible.

Our gift fund to date is $1,162, with sincere thanks to all who have helped. This means that the library still owes our benefactor $4,838, which we hope to have paid by the end of the Marian Year at the latest.

Each issue of the Newsletter until June of 1954 included a report showing how, through the public’s response to this appeal, the debt was gradually being reduced. It was finally liquidated with the help of a very handsome gift of $1,700 from Rev. John Rauscher, S.M. With the consent of his parish council, Father Rauscher donated to the Marian Library the entire purser his parishoners had given him to honor and celebrate the golden jubilee of his religious profession.

The Clugnet Collection can be divided into three distinct parts. There are, first of all, about 1,800 bound volumes, most of them in a uniform half-leather binding designed especially for Clugnet. The second, and far greater portion, consists of countless unbound books, pamphlets, and offprints. Lastly there are two cabinets filled with the thousands of handwritten cards that Clugnet had prepared for the aforementioned bibliography of Marian shrines, which is still to be completed. Better

63 Letter, Rev. Lawrence Monheim, S.M., to H. P. Kraus, November 18, 1953, MLA, Letter File, Section K.
64 MLN, VIII (December, 1953).
65 See MLN, VIII (June, 1954).
than 75% of all this material is in French, though there are a good number of works in Spanish and Italian, and a scattering of items in a few other languages as well. The earliest work is a copy of a poem by the French humanist, Marc Antoine Muret (1526-1585), his *Carmen Votivum ad Beatisimam Virginem Dei Matrem*, printed at Rome by the heirs of Anthony Baldius in 1572. A few other sixteenth-century books may be found together with a fair representation from the seventeenth and eighteenth centuries. Most of what Clugnet gathered, however, was printed between 1840 and 1910. There is almost nothing that was published after the end of the First World War.

No shrine is represented by as much material in the collection as that of Our Lady of Lourdes. The bibliography of the French literature on that sanctuary has already been described. Next most numerous are the books and pamphlets that deal with the shrine of Our Lady of La Salette, but they probably do not comprise much more than 300 items. Some of the La Salette literature is rather curious. Here, there is a hysteria even more strident than that found in some of the works written in our own day about the apparitions of Fatima. A case in point is a book by one C. R. Girard printed at Grenoble in 1873. The entire text is a tissue of quotations from many so-called mystics heralding the punishments God would soon visit upon an evil, unrepentant world. More than thirty years later, the same kind of morbid sensationalism is purveyed by *Le Pèlerin de Marie*, a magazine edited by some laymen in Paris. There were also a number of authors with strong royalist tendencies who tried to link up La Salette with their political cause and with what they believed was France's providential mission to enlighten the entire world. See, for example, an earlier work by Girard, *Les Secrets de La Salette; détails sur ces mystérieuses révélations* and some pamphlets published in 1904 by a certain H. Laine: *Isaïe et la Salette* and *L’Apocalypse éclairée par la révélation de la Salette*.

After Lourdes and La Salette, the shrine that is best represented is that of Our Lady of Loreto. Among the books in this part of the collection

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are sixteen distinct editions in either Latin or Italian of the most popular work ever published on this shrine, Horatio Tursellini’s *Lauretanae Historiae Libri Quinque*. The earliest edition Clugnet acquired was published by Zanetti at Rome in 1597, and the latest at Venice by Poleti in 1727. Most of the other copies falling within this span of 130 years were printed in various cities throughout Europe during the first quarter of the seventeenth century. One can also find here representative examples of the controversial literature published in the early 1900’s dealing with the authenticity of the Holy House of Loreto.

The collection contains a few festival books issued as souvenirs when certain Marian images were solemnly crowned. One of these, published in 1675, describes the festivities surrounding the crowning of the image of *Santa Maria della Ghiera* at Reggio Emilia. The sixteen illustrations, most of which are very large folding plates, picture the immense and incredibly elaborate floats constructed for the celebrations. These displays were paid for by the various religious confraternities of the city, many of whose members are shown marching in procession, dressed in their ornate seventeenth-century costumes.

The Clugnet Collection has greatly aided the staff in doing reference work, and a number of its books have been either microfilmed or xeroxed for the convenience of those scholars who cannot come to the library. Researchers who visit the collection have made a number of unexpected discoveries. A student from a university near Dayton found much of what he needed for a project on the famous school at Chartres. An English professor working on a story by Henry James had his questions answered by some pamphlets on the cathedral of Boulogne. Ironically enough, he had to come down to Dayton by bus all the way from Notre Dame. The riches that still lie hidden will become more accessible when further annotated bibliographies are published describing other parts of the collection. Perhaps an even greater service would be rendered if Léon Clugnet’s own cards were put in order and the remaining fourteen fascicles of his projected bibliography were finally edited.

Acquiring a library such as this was a marvelous disposition of Providence. Many of its finest books are now almost impossible to find on
the market, and those works that can still be obtained more or less readily are becoming costly. It is a singular pleasure to note that a good number of the nineteenth-century works on Marian shrines advertised in dealers' catalogues are already in the Marian Library as part of the Clugnet Collection.67

THE MARIAN YEAR

As the preceding sections make quite clear, Father Monheim's years of service at the Marian Library reached a climax in 1953. It was certainly most appropriate then that the Mariological Society of America should honor him with its Mariological Award at the convention held in Washington on January 4 and 5, 1954. The citation reads in part as follows:

In 1943 Father Monheim founded the now universally famous Marian Library, located in the University of Dayton. Among the many services rendered by this Library are the Newsletter, the Union Catalogue and the Marian Reprints. These and other remarkable achievements of the Marian Library have been due principally to the dynamic and intelligent leadership of Father Monheim. For this reason, the Mariological Society of America today wishes to give public recognition to this prominent apostle of Our Lady by conferring on him the Special Mariological Award for the year 1953.68

In a very real sense, of course, this award was shared by the others who had done much to make the library a success. This is certainly true particularly of Father Baumeister, who laid solid foundations for several of the achievements that are enumerated in the citation. It is true likewise in a special way of Brother Stanley Mathews, S.M., who had joined Father Monheim at the library in February of 1952. Brother Mathews came not only with advanced degrees in English and in library science but also with a profound grasp of the Marian Library's potentials and an intense interest in its work. As we have seen, he had been associated with it from

67 In 1968 the Marian Library purchased the notes and articles that had been assembled by Maurice Vloberg, one of the world's acknowledged experts in the field of Marian iconography.
the very beginning, and during eight years of absence from the University, he remained a very active field worker. The correspondence files are filled with letters, many of them quite lengthy, that he exchanged with Fathers Baumeister and Monheim regarding the progress of the library. His expertise in managing a book collection, his abilities as a writer and editor as well as his general efficiency in organizing all kinds of projects were all soon in evidence.

A good measure of his competence is provided by the anthology he published on the Immaculate Conception in 1953 and on Mary’s Universal Queenship some four years later. During his first year at the library there were frequent requests from many different quarters for books and articles on the Immaculate Conception in preparation for the centenary of the proclamation of the dogma and the Marian Year. But there were few such works in English, and none that had been published in the United States for a quarter of a century. To supply a need, therefore, he selected thirty-four of the finest tributes that the church’s theologians and preachers have rendered to Mary’s freedom from original sin:

Considering the Immaculate Conception under five aspects—in the light of the teachings of the Church, its inspirational and apostolic influence on mankind, as it has been extolled throughout the ages, considered by those who do not know Mary, and treated by the papacy and the American hierarchy—he has brought together in one volume the best in Catholic literature from the pens of such men as St. Pius X, Popes Pius XII, Pius IX, Sixtus IV, Cardinals Newman and Gibbons, Bishops Sheen and Ullathorne Canon Sheehan, Monsignor Knox, etc.69

The reviews were in general very favorable. Father Yzermans, for one, hoped that the two other anthologies in preparation—the first on the Assumption and Queenship and the other on the apostolate—would be on a par with *The Promised Woman*.70

When the directorship changed in the summer of 1954, the presence of Brother Mathews made for a very smooth transition and helped keep the

70 Ibid.
Marian Library’s projects moving along. Father Monheim had finished five eventful years as director and was given a new assignment in Puerto Rico. He was succeeded by Rev. Philip Hoelle, S.M., who did much to further the library’s growth and enhance its significance.

Brother Mathews continued as librarian until September of 1958, when he left for a year of study at the Marianist Institute in Glencoe, Mo. Later he became director of St. Joseph’s High School in Cleveland and since then has been given various other responsibilities. He was replaced as librarian by Brother Robert Maloy, S.M., who introduced several innovations. Among other things, he established better contact with some of the leading antiquarian book firms, made the Newsletter an even more useful source of Marian book news, and arranged for the cataloging of the Clugnet Collection. In September of 1960, the present writer became librarian when Brother Maloy entered the Marianist seminary at Fribourg, Switzerland. Ordained in 1964, Father Maloy remained in Europe to finish doctoral and post-doctoral studies. When he returned to the University in October of 1967, he took over the directorship of the library.

Another collaborator, added to the staff in 1956, was Rev. William Cole, S.M. As the library’s Mariologist, he did the research needed to answer the reference questions that were frequently sent in from different quarters. For a time he also edited Marian Library Studies. In 1965 he represented the library and the University at the International Mariological Congress held in Santo Domingo, where he gave an address on “Scripture and the Current Understanding of Mary among American Protestants.”

THE MARIANIST MAGAZINE

In January of 1955 the Marian Library assumed editorial responsibility for The Marianist, a popular monthly published by the Society of Mary. Originating in 1901 as the Messenger of the Society of Mary, its name was changed in 1905 to The Apostle of Mary. This gave place in 1944 to The Marianist and finally in 1965 to Mary Today. Starting as a house organ for the American Marianists, the publication gradually evolved into a Catholic magazine of general reader interest. The contents for the issue
of December, 1954, demonstrates the character it had assumed just before the library took over the editing. There was, first of all, a reprinting of Frank O'Connor's short story, "The Majesty of the Law," supplemented by a commentary. Articles in the issue included one on lightning, another on a missionary martyred in Minnesota sometime in the early 1700's, and finally an explanation of the Blessed Virgin's Queenship.

This general miscellany was to be replaced by "an all Marian magazine." In announcing the imminent change, the editor, Brother Clement Lambert, S.M., declared that it was the culmination of a plan he first conceived when he became editor in 1945. He had envisioned a magazine with a core devoted to Mary, "a kind of Marian digest, with pictures, news, articles, commentary," but lack of resources, facilities and funds made it impossible for such an idea to materialize. Then when Brother Mathews was appointed to the Marian Library he decided to call on him for some help.

As a result the feature "This is Our Lady" was born in January, 1953. It consisted . . . of monthly cullings from the best books ever written on Our Lady. In September, 1954, we added another Marian feature, the "Marian Bookshelf," in which an outstanding authority in Mariology was to review an important book in the field. In publishing these two features I was slowly feeling my way towards a closer union of the two Province projects, The Marianist and the Marian Library. My experiments with them convinced me that The Marianist should be published as the official organ of the Marian Library.71

Brother Lambert's successor, Rev. Philip Hoelle, S.M., summed up the magazine's new purpose by stating that it planned "to bring to its readers the significance of Mary's role in the modern world."72 The material was directed to the same general readership as before, but it had an entirely different content. The first issue under new management began with an article on the various Marian shrines that had played some part in the life of Father Chaminade, founder of the Society of Mary. This was followed by an exhortation on "Why We Need to Know Mary." Readers

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71 Marianist, December, 1954, p. 4.
were introduced to a modern French sculptor, Raymond Dubois, in an article on his statues depicting Our Lady of the Nest. There was an interesting piece on the “lady-bug,” or “Little Bird of Our Lady,” and finally an article on the apparitions of Our Lady of Pontmain. Regular features adopted included a one-page article on some Marian feast of the current month, a page of news from the Marian Library, and a review of some new book on the Blessed Virgin. For several years the inside back cover was given over to artistic photos of Marian shrines found in various parts of the United States.

A good mixture was maintained of articles on doctrine, histories of various shrines, reviews of books, critiques of Marian art, stories from the lives of men and women greatly devoted to Mary, etc. Occasionally a theme issue would be published in which all the articles centered on a single topic. The first of these, dated November, 1955, featured the Legion of Mary. Two more issues were given over to the activities of this remarkable organization: those for November, 1957, and November, 1959. There were five special numbers on Mary’s place in the ecumenical dialogue, and four devoted to Father Chaminade and the works he founded. Of these latter the most lavishly produced was the one for March-April of 1961, celebrating the second centenary of his birth.

Reader response to the innovations was quite favorable, certain of the theme issues being particularly well received. Occasionally individual articles were chosen for reprinting by the Catholic Mind, the Catholic Digest and other publications. One article that achieved world-wide notoriety was Paul Hume’s “Mother Dearest, Save Us,” a severe but just criticism of the dreadful hymns sung at Catholic services. On two occasions the Catholic Press Association gave The Marianist its award for general excellence in the class of devotional magazines. The citation for 1962 praises the “excellent content in clear, easy-to-read format” and the writing that “avoids saccharine verbosity and manages to sustain interest.” In 1964 the judges stated categorically that in its class The Marianist was the “best viewed from any angle.”

73 Ibid., March, 1956, pp. 7-11, and p. 21.
The layout and artwork illustrations are well handled; they reflect excellent judgment in the use of color, in combination with black and white pages, to demonstrate that good taste need not be expensive. The layouts are excellent and the photo cropping generally superior. Type choice is uniform and well displayed. Unlike so many other publications, this magazine’s pages invite readership. Editorial content is excellent. . . . The authors represent a good cross-section of talented lay persons and religious, without undue emphasis on members of a particular order or congregation.\footnote{75}{Catholic Press Association, Magazine Awards and Critiques 1964. Annual Convention May 26-29, 1964. Penn Sheraton Hotel. Pittsburgh, Pa., pp. 9-10.}

In view of all this, it was unfortunate that the expense of publishing the magazine was judged too great to warrant its continuation.\footnote{76}{In September of 1959, Father Hoelle was succeeded as editor by Rev. John Mulligan, S.M., who held the post until October of 1963, when Rev. Charles Lees, S.M., took over. The Reverend Adrian McCarthy, S.M., served as editor from November of 1965 until December of 1967.}

**THE COLLECTION OF STATUES**

Visitors frequently express their surprise and pleasure when they see the many different statues of Our Lady that are on exhibit at the library. Displayed throughout the various areas open to the public are more than a hundred such images, old and new, most of them of wood, though there are others in stone, terra cotta, various metals, glass, and even cloth. The greater number were produced in Europe and the United States, but there are examples from Spanish America, Asia, and Africa as well.

One of the most arresting of these statues is a silver replica, thirty inches tall, of Zaragoza’s Our Lady of the Pillar, one of Spain’s most revered images. This highly valued work, a gift to the University of Dayton from the City Council of Zaragoza, was obtained through the good offices of Pablo Merry del Val, Cultural Counselor at the Spanish Embassy in Washington. Senor del Val had addressed a convocation at the University during its centennial celebrations on May 16, 1950. During his visit he noted that the Marian Library had no representation of this shrine. This was a singular omission, for, according to Marianist family
tradition, it was there that Father Chaminade was inspired to found the Society of Mary. Senor del Val therefore saw to it that the University would receive a suitable copy of such a statue. "I believe that it is only right," he said, "that Our Lady of the Pillar should in a dignified form preside over your wonderful Marian Library."77

Over a period of several years, Father Hoelle himself commissioned a number of statues from Hans Heinzeller, a craftsman who, like Xaver Hochenleitner, lived in Oberammergau. The Catholic Telegraph Register for July 12, 1957, carried a copiously illustrated article featuring these particular works. The author states that Father Hoelle had asked for statues that would meet some special need of people in this country.

Some deal with devotions that he feels should be fostered, others have been done because of their artistic worth, and others in the interest of educating American Catholics. In the latter category falls his most recent acquisition—the statue of Our Lady of Happy Delivery. This is a delicate, moving statue that shows Our Lady engaged in the perfectly natural and tender act of nursing the child Jesus. "Some of us," Father Hoelle says, "have become so unnatural in our attitudes that we find the idea of a nursing madonna shocking." This statue he feels is so simple, tender, chaste, and undisguised that it arouses in the viewer a greater appreciation of the closeness of the unity of Christ with his mother and develops a greater reverence toward motherhood.78

The last of the statues mentioned in this article was done by another artist, a modern French sculptor named Heuvelmann. It has always drawn much appreciative attention, "a touching depiction in dark wood of a tall, slender madonna nestling her cheek against that of the Babe, whose tiny arms attempt to encircle her neck. The Babe is partially protected by her veil and on her face is a look of exquisite tenderness."

Quite probably the finest work in the entire lot, however, is a small statue dating from the seventeenth century that Father Hoelle had the good fortune to find in Mexico: a joyful representation of the Immaculate

77 The statue of Our Lady of the Pillar did not arrive at the Marian Library until the summer of 1953. See the MLN for June, 1953.
Conception, Mary’s features vibrant with life, the entire work a harmony of strong, vivid colors that time has scarcely dimmed.

OTHER ART WORKS AND ART REPRODUCTIONS

Among the more important art works that the library has been able to acquire are several etchings and engravings by some of the world’s greatest artists. From the collection of Maurice Vloberg there is an engraving by Cornelius Galle the Elder (1576-1656) of an Adoration of the Magi painted by Peter Paul Rubens (1577-1640). With his love of drama, gesture and lavish display, this was a scene to which Rubens frequently returned. Although the version being spoken of here is somewhat more restrained than others that he painted, it still forms a lively and imaginative pageant. Cornelius Galle the Elder was the most famous member of a noted family of engravers. He and his brother Theodore were the first to make engravings from the work of Rubens.

The library also has two etchings by Rembrandt van Ryn (1606-1669), one of them formerly in the collection of Hilgrove Cox. This is a copy of a work dating from 1652, The Adoration of the Shepherds: a Night Piece, produced from the eighth and final state of the plate. “It is Rembrandt’s most humble and human representation of this theme,” says the critic Münz, “and he has created his peculiar unity from memories from many a work of art. The arch-prototype, especially for the adoring shepherds, is Raphael’s fresco in the Vatican.”

Perhaps the loveliest of all these pieces is one that goes back to the year 1514, a beautiful engraving by Albrecht Dürer (1471-1528), the Madonna near a Wall. Commenting on this picture, produced when Dürer had reached a peak of perfection in his art, the noted Erwin Panofsky expressed himself as follows:

Regal and virginal, yet humble and motherly, the Virgin Mary is depicted in an environment in which a sense of sheltered intimacy blends with the freedom of the open spaces. The utmost precision of design is combined with an incomparable softness of texture. The lines and strokes, while fulfilling the difficult and varied tasks of modelling form, of indicating direction (as the converging hatchings of the foreshortened walls and the parallel hatchings of the sloping roof), of suggesting luminary values, and
of characterizing surface qualities (as in the woolen stuff and silken lining of the Virgin's mantle), yet maintain what may be called their graphic integrity. The deepest shadows, like the ones above the Virgin's right knee and beneath her neat "Hausfrau's" purse, are so small in compass and so softly embedded amidst other areas of varying darkness that they do not impair the impression of perfect transparency and homogeneity. The whole engraving, though far from being lustreless, shimmers with the soft, cool tones of mat silver.79

Jacques Callot (1512-1635) and Carlo Maratta (1625-1713) are two other well-known artists whose works are among the Marian Library's treasures.

Besides a few choice examples of original art work, the library also has a rather large collection of photographs and also many color reproductions of Marian pictures, statues, churches, etc. However, these two parts of the library's holdings have never been properly developed. There is a partial index to the photos, but a more scientific organization should be undertaken so that the material can be made more useful.

STAMPS AND MEDALS

The Newsletter for May of 1950 includes a brief note thanking a certain Mr. Nugent for his contribution of more than thirty Marian stamps to the library. This is the first mention ever made of the philatelic collection. It now numbers 750 stamps and 256 first-day covers, ranging alphabetically from Algeria through Fernando Po, Katanga, and Macao to the Virgin Islands. At the present time the countries best represented are Spain with 86 stamps, Vatican City with 47, and Hungary with 37. Then follow Haiti with 25, Belgium with 24, Ecuador with 23, Portugal with 22, and Venezuela with 20. The degree of association with the Blessed Virgin reflected in these items varies in intensity. Those most clearly Marian are, of course, the ones that picture an incident from Mary's life or reproduce a famous painting or statue of her. There are others that illustrate a Marian emblem or flower or a devotion like the rosary, and some that depict

shrines or churches bearing her name. Still others commemorate such events as Marian centennials or congresses, and a few portray men and women who greatly honored Mary in some way. These stamps then form an illustrated compendium of the library's contents. One cannot pretend that they would be of primary concern to the professional Mariologist. They have nonetheless more than a little historical and artistic interest, as is stated in the forward to the well-designed and very informative album *Stamps of the Madonna*:

The topical collector creates something more than a numerical accumulation of stamps. Whatever his chosen subject, he gradually builds up through research and study a knowledge that gives depth of interest and meaning to his hobby. . . . The religious topical, more readily than any other, and most specifically, a Madonna collection, assures this useful experience.80

Considered on another level, such collections are certainly an expression of Marian piety. In the introduction to an album of Marian stamps that he assembled to guide collectors, Mr. W. J. Hoffman, who heads a Marian Philatelic Study Group, expresses the hope that putting such an album together will "make better known the wonders and motherly love of the Mother of Mankind."81 The curator of the library's philatelic collection is Brother Nicholas Wagner, S.M., Chaminade High School, Dayton, who has himself contributed several hundred stamps and who arranged a special exhibit of them for the Marian Year.

Not too much can yet be said about the library's numismatic collection. There are four of what appear to be papal medals dating from the last three pontificates, about a dozen items purchased recently at various shrines, and a miscellaneous lot obtained from the Rev. Francisco Segura, a Jesuit Father, of Barcelona. The only older medals appear to be one from Austria donated by a student at the University and several that were among those sent by Father Segura. Unfortunately nothing has been done with any of these things. The first step has yet to be taken in properly identifying the medals and then preparing a list of what the library has

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80 *Stamps of the Madonna*, (Berwynn, Ill.: K-Line Publishing Co.).
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thus far acquired. This situation reflects in miniature the state of affairs that generally prevails regarding the collecting of religious medals. Mr. Charles Breaden, the librarian at the American Numismatic Society, once told this writer that it is a field that has never been properly explored. It is quite literally true to say that here everything still remains to be done.

FILMS AND SLIDES

As part of what may be called its mass education program, the library, during the early 1950's, purchased a number of Marian films. These found a wide audience and were shuttled frequently from one end of the country to the other. The many showings eventually wore these films to shreds, and they had to be removed from circulation. The same educational purpose brought about the accumulation of several hundred slides and a large number of film strips. For the most part these are concerned with Marian shrines, the very large number of slides on Lourdes being of exceptional quality. There are also on hand many slides reproducing masterpieces of Marian art. Some of these have been arranged in a sequence to form an illustrated lecture on the life of the Blessed Virgin.

Far more important than either movies or slides, however, are the microfilms that make rare books and manuscripts available to scholars. Among the two hundred or more microfilms in the library, two significant groups should be singled out. First there are the films of books from the famous Medina Collection in Santiago, Chile. About thirty years ago Brown University photographed this library, one of the world's most important depositaries of early Latin American imprints. By selling copies of the microfilms, it then put these very scarce materials at the disposal of those needing them. The Marian Library has in this way acquired many of the rare Marian books that form part of the superb collection assembled by one of the world's great bibliographers. A second large group of microfilms comprises copies of Spanish manuscripts, dating for the most part from the seventeenth century. These are treatises and other documents on the Immaculate Conception obtained from the Bibliotheca Nacional of Madrid. They were selected from a bibliography of such manuscripts that was published in 1954. Other important microfilms include all the
Starting in 1962, the library made special efforts to increase its holdings of music related in some way to the cult of the Blessed Virgin. This has resulted in an accumulation of three hundred and fifty scores, covering a fairly wide span of music history. The works, for both solo voices and various ensembles, comprise a great variety of hymns, antiphons, litanies, liturgical propers, and many other kinds of texts. Among the earliest publications obtained are the first edition of an *Ave Maria* by Mendelssohn and a *Stabat Mater* by Joseph Haydn printed at Paris sometime around 1781. To form the core of the collection many modern editions of works by other long-established masters such as Palestrina, Mozart, Bruckner, and some of their more notable contemporaries have been acquired. To these have been added compositions by some important writers of our own day including Stravinsky, Britten, Kodály, and Hindemith. Here deserving of special notice are the revised version of Hindemith's greatly acclaimed *Marienleben* and his splendid settings of several Gospel scenes such as those of the Annunciation and the Wedding Feast of Cana. A good number of works by American musicians, among whom are Woollen, Binkard, Hovhannes, and Persichetti, have also been included.

Marian music is a vast territory that has never been properly charted. The possibilities for research are exceptionally promising even if one were to limit his investigations to a single area, whether it be Renaissance polyphony, works for chorus and orchestra from the early eighteenth century, or the regional hymns of some country. As an instance of the latter, one has but to consider the Houghton Library at Harvard with its collection of more than ten thousand *goigs*, a genre of religious folk literature peculiar to parts of Spain, notably Catalonia. A good third of this immense number of popular songs deals with devotion to Mary, more particularly, the manifestations of that devotion at certain local shrines. The Marian Library’s store of music, therefore, while it is doubtless of some interest...
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and merit, is hardly more than the beginning of a nucleus that remains to be developed.

OTHER CONCENTRATIONS

Over the years planned purchasing has built up several other sections of the library’s holdings. One of the more extensive and historically interesting consists of the material published during the seventeenth century, an era that saw considerable theological activity. Father Laurentin, speaking of its contributions to Mariology, calls that age “a continent whose dimensions and frontiers no one has yet delimited.” Homiletic literature makes up the greatest part of the Marian Library’s acquisitions from that era. Most of these Marian sermons are found in collections intended for the entire liturgical year. A good number, however, were printed individually. This seems to have been true especially in Spain and Portugal, where pulpit oratory flourished as a distinct art. If one may judge by the many specimens that survive, preachers in those two countries favored three topics in particular: Mary’s Immaculate Conception, her Assumption, and the loneliness (soledad) and sorrow she experienced after the death and resurrection of her Son. Several large compilations of Patristic literature and many voluminous Scripture commentaries were also produced. A few examples of each have found their way to the Marian Library. The great number of extensive treatises on Mary’s prerogatives that Father Laurentin speaks of are now extremely hard to get, but the library has been fortunate enough to find some of them.

Since confessional differences were then so strongly felt, the seventeenth century also produced a flood of polemical literature. Research at the Folger Library brought to light a good number of such items published in England during the reign of James II. This eventually brought about the acquisition of many works issued during the pamphlet war started in 1685, when the Catholic priest John Gother (d. 1704) published A Papist Misrepresented and Represented. In the charges, answers, and countercharges formulated by the many divines who became embroiled in this battle, there are frequent references to the Catholic Church’s homage to the Virgin Mary.
If there is one form of literature that graphically exemplifies the mentality of the period, it is probably the symbolism found in the emblem books that were so popular. Religious themes lent themselves admirably to this genre, in which fanciful illustrations, sometimes of a highly arcane character, were accompanied by an elucidating text written in either prose or poetry. The Marian Library has about a dozen of these works, the most beautiful of them being one done at Antwerp in 1681, Virgo Maria Mystica sub Solis Imagine Emblematice Expressa by the Augustinian monk, John Leenheer. Each of the twenty-seven plates in this book presents the sun and its manifold beneficent effects as suitable images of the splendor and goodness to be found in the Blessed Virgin Mary.

The seventeenth century then stands apart by reason of the richness and variety of its religious literature. The numerous treasures it accumulated were unfortunately ignored and buried by the rationalism and scientism of the ages that followed, but they are being rediscovered in our own day.

A concentration of a different kind is to be found in the valuable supporting collection, which has been growing quite rapidly since 1963. The acquisition, cataloging, and evaluation of the Marian Library’s holdings as also the research work to be carried on by the staff and readers requires a vast array of dictionaries, encyclopedias, and other reference tools. Of the greatest importance are the prime source materials found in such formidable sets as the Bollandists’ Acta Sanctorum, the Analecta Hymnica compiled by Dreves and Blume, the two series of the Bibliothek der Kirchenvater, the Corpus Scriptorum Christianorum Orientalium, the Patrologia Orientalis, and the Corpus Scriptorum Ecclesiasticorum Latinorum. (Still missing unfortunately are the two sets of the Greek and Latin patrologies published by the Abbé Migne.)

Supplementing the collections of texts are the more frequently used secondary works on the history of the Church and the history of early Christian literature. There is also an excellent selection of materials on religious iconography, particularly on that of the Byzantine and Russian schools. Studies of illuminated manuscripts and on the history of printing are likewise well represented. The works most frequently consulted,
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however, are the many bibliographies, especially those for religious orders. Of particular value also, because of the hundreds of Marian titles they list, are the national bibliographies of Spain and Portugal and the many compiled by Medina for the countries of Latin America.

The strengths and weaknesses of the library’s concentrations in different areas are revealed through checks made against certain Marian bibliographies recognized as standard. For example, the definitive study on the concept of Mary as co-redemptrix, published by Father Juniper Carol in 1950, has a bibliography of 699 titles. Of these the Marian Library now has 442, about 63%. Most of those still lacking are books published in the seventeenth century and articles in journals that are extremely difficult to obtain. Standard bibliographies of a more general nature have been published periodically by Rev. Giuseppe Besutti, O.S.M. The one published in 1959 lists more than 5,000 Marian books, pamphlets, and articles that appeared between 1952 and 1957. Of these items the Marian Library has been able to acquire nearly 95%. A major task now facing the staff is completing the acquisition of the more than 8,000 works listed in the Besutti bibliography for the years 1958 through 1966. At the present time 65% of these are readily available to those using the library.82

RARITIES

Of the thousands of books acquired during the course of its history, there are a few of more than ordinary interest and value. Here a certain pride of place belongs to the incunables, those books that were printed between 1450 and 1501. There are seventeen such volumes in the Marian Library at the present time. The earliest of them, almost five hundred years old, is the *Sermones aurei de Sanctis*, composed by the Dominican Leonardus of Utino (c. 1400-1470), and printed at Venice by Franciscus Renner and Nicolaus de Frankfordia in 1473. Five of these very long Latin sermons

for Saints' days are intended for feasts of the Blessed Virgin. The one for the Visitation incorporates the two earliest examples ever printed of Italian vernacular poetry. In the first poem, “Trenta foglie ha la rosa,” (Thirty petals hath the rose) parallels and contrasts are drawn between Mary and thirty women prominent in the Old Testament. The second poem is a paraphrase of the Ave Maria. The Sermones aurei was apparently the best received of this famous preacher’s sermon collections. At least fifteen different editions were published all over Europe between 1473 and 1496.

Two of the incunables form an interesting pair, for they bear witness to both sides of a fierce controversy about the Immaculate Conception that raged throughout much of Europe during the latter half of the fifteenth century. The earlier work is the Libellus recollectorius of Vincent Bandelli (1435-1506), published anonymously at Milan by Christopher Waldarfer in 1475. Bandelli’s violent attacks on the dogma in this and in another book he published in 1481 were answered by a good number of theologians. Among them was the great French humanist Robert Gaguin (1433-1501), who composed both a long poem on the subject and a prose tract, De puritate conceptionis Beatae Mariae Virginis. There are only three copies extant of this tract in the edition published by Baligaut of Paris sometime between 1492 and 1494. The one at the Marian Library contains numerous proof marks, which suggests that it may have been used to prepare subsequent editions.

The rarest incunable owned by the library is one published in Venice by Lazarus de Soardis in 1491, Li miracoli di la Madonna, an anonymous collection of miracle stories in which Mary performs all manner of incredible wonders. Collections of such anecdotes were often published in the late fifteenth century, and the species has, in fact, survived down to our own day. Quite often such exempla are found at the ends of chapters in books designed as readings for the month of May. The story given in Chapter 48 of de Soardis’ collection is an analogue of the one told by the Prioress in Chaucer’s Canterbury Tales. Here the little boy does not die and the Jew who tried to murder him asks to be baptized. The Marian Library’s copy of this book is probably identical with the one Sander
described in his bibliography of early Italian illustrated books. No other copy has ever been recorded.

During the incunable period and in the quarter century that followed, the Parisian press issued numberless Books of Hours, devotional manuals that featured the Little Office of the Blessed Virgin together with numerous other prayers. Copiously illustrated, they served as a substitute for the lavishly illuminated manuscript Hours that only the extremely wealthy could afford. The library has an unrecorded Book of Hours for the use of Rouen attributed to the publisher Simon Vostre, dating from 1503 or shortly thereafter. It is a beautiful example of its kind, printed on vellum, its initials in red and blue heightened by fine gold tracery. Among the texts is an unusual Little Office of the Immaculate Conception. The tastefully gilt binding bears the stamp of Chambolle-Duru, a firm active in Paris during the late nineteenth century, noted for its excellent work.

Another rare item that seems to have remained unrecorded is an *Oratione de sancta Maria perpetua laquel fece papa Zoane*, printed at Venice by Alexandre Bindoni around 1525. The booklet of four leaves contains a poem of seventeen stanzas composed in ottava rima. The title-page claims that anyone who recites the poem-prayer daily for two weeks can liberate a soul from purgatory. The volume is bound in a simple, unadorned yet elegant, crimson morocco by the famous London book-seller and binder Leighton. It once belonged to C. W. Dyson Perrins (1864-1958), an Englishman who is best known for his magnificent collection of manuscripts.

From the point of view of book production, the most unusual volume in the Marian Library is the *Historia del Templo de Nuestra Senora de Guadalupe*, commemorating the three-hundredth anniversary of the founding of the mission of Our Lady of Guadalupe at Paso del Norte on December 8, 1659. Over a period of seven years, the work was written, designed, printed, and bound, that is, produced in its entirety, by and under the direct supervision of Cleophas Calleros of El Paso, Texas, and Dr. Angel Alcazar de Velasco. The copy graciously donated to the library is Number 18 of 300 copies embossed on a special paper identified as *papel florentino y couché*. To print a book of more than two hundred pages in this manner required much time, skill, and patience, for embossing is a highly compli-
cated process. After being run through the press, each sheet, printed on only one side, had to be dusted with a special powder and then baked in an oven. To emboss one of the many chapter title pages, on which five different colored inks were used, the last colors had to be printed before the inks of the first colors could dry. The volume is bound in a beautiful plum-colored calf, lightly stamped with an elaborate design in gold. The inside covers, embellished with dentelles, are lined with watered silk doublures of rich violet.

THE NEW BUILDING

All of these treasures and the many others not enumerated here will soon be housed on the topmost floor of the new library being built for the University of Dayton. This will be the fourth home the Marian Library will have had during its history. The first one was a small closet-like alcove leading off from a large lecture room in St. Mary’s Hall, where the religion department used to be. Within a half year, the books collected were moved to the room at the Albert Emanuel Library left vacant after the law collection was dispersed. This proved adequate for nearly ten years. In August of 1953, Brother Mathews issued a report which pointed out that the library had outgrown that one room and was badly in need of more space. In December of that year, the glassed-in shelves of the seminar room adjoining the Marian Library were made available for the bound volumes of the Clugnet Collection. Then in 1958 the entire room was given to the library to serve for office space. The over-flow of books and journals that would not fit into the new “suite” was stored on the sixth tier of the university library stacks.

A completely separate building for the collection had been envisioned almost from the beginning. In 1959 the Cincinnati Province of the Society of Mary began a fund-raising drive, part of which was directed towards gathering the money needed to erect such a facility. Contributions came principally from families with members in the Society and also from the families of alumni and students in the schools conducted by the Province. The names of these three hundred and forty benefactors are entered on a plaque hanging near the entrance of the new library. A bronze tablet
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commemorates the principal sponsors: the Most Rev. John J. Wright, formerly the Bishop of Pittsburgh and now a cardinal residing in Rome; General and Mrs. Frank R. Schwengel; Mr. and Mrs. Thomas Long; the Cathedral Latin Mother’s Club; George A. Pflaum and Mary Pflaum-Fischer; and the University of Dayton itself.

Construction began early in 1964, and a year later the new building was ready, a spacious wing consisting of three main levels and a mezzanine attached to the south end of the Albert Emanuel Library, matching a similar wing added at the north.

January 24, 1965, when this building was dedicated by Archbishop Alter of Cincinnati, was also a special occasion for Father Hoelle, the director of the library. He was presented with the Marianist Award, the University of Dayton’s own highest honor. This award “was inaugurated in 1950, to be conferred annually by the University of Dayton upon one who has rendered outstanding service in America to the Immaculate Mother of God, the Patroness of both our country and our University.”

The citation read at the ceremonies gives a capsule history of the Marian Library, enumerates Father Hoelle’s many contributions to its progress, and details some of his other distinctive achievements. Fittingly enough, the award was presented by the Very Rev. Paul J. Hoffer, Superior General of the Society of Mary, who was visiting Dayton at that time. Previous recipients included Frank Duff, founder of the Legion of Mary; Rev. Daniel Lord, S.J.; Rev. René Laurentin; and Rev. Juniper Carol, who has been mentioned quite often in these pages.

Father Hoelle took advantage of the occasion to announce the inauguration of another important step in the library’s efforts to promote advanced research in Marian theology. This was the establishment of a Marian Study Fund, which would make available scholarships for studies leading to a Master’s degree in Marian theology and would also provide honoraria to enable the library to bring to the campus the world’s outstanding Marian scholars. One of the first contributions to the new fund came from the Mariological Society of America, which voted, during its meeting in

83 “A Marianist Award and a Library Dedication,” University of Dayton Alumnus, Spring, 1965, p. 10.
January of 1965, to donate the sum of seven hundred and fifty dollars.\textsuperscript{84} Thus far the fund has made it possible for several seminarians and a priest to complete important phases of their research at the Marian Library in working towards degrees in theology.

NEW DIRECTIONS

The progress achieved by Father Hoelle and those associated with him at the library prepared the way for his successor, Rev. Robert Maloy, S.M., who became acting director in October of 1967. One of Father Maloy’s first contributions was a clarification of the library’s purposes and a streamlining of its organization and procedures. The minutes of a staff meeting held shortly after he took over provide their own commentary:

The Marian Library should take on ever more and more the character of a research institute. The members of the staff should see themselves and be in reality independent researchers rather than mere custodians and popularizers. . . . The Marian Library’s responsibility is primarily academic, and this in keeping with the sophistication of its collection and its position within a university community. It was felt that the best contribution to the pastoral mission of the Church would be in dedication to intellectual matters. Through intensive use of the collection by the member-researchers of the Marian Library staff the true riches of the collection would be made known to the public and interpreted in a scientific manner. While each member-researcher of the library-institute would be urged on in the field of his specialty, the work must be coordinated through regular and strong direction.\textsuperscript{85}

This is the program which the Marian Library will strive to put into effect under the direction of Rev. Theodore Koehler, S.M., who was appointed to succeed Father Maloy in October of 1969. Father Koehler, who has published extensively in the field of Marian research, is admirably qualified to direct a Marian institute’s endeavors and to guide the growth of the library’s collections more surely and systematically in accord with

\textsuperscript{85} MLA, Minutes of Staff Meetings, Meeting of October, 15, 1965, p. (2).
the needs of current scholarship. Father Maloy remains at the library in an advisory capacity.

CONCLUSION

Such, then, are the accomplishments of the Marian Library’s past and such are its hopes for the future. Gathered from all quarters of the globe, across all five centuries of printing history, its vast holdings, now numbering over 30,000 volumes, await the patient work of dedicated scholars and theologians, who from these treasures will bring forth both new things and old.

The Marian Library was founded explicitly to give honor to the Mother of God. It has determined to pursue this aim by dedication to scholarly labors of a more strictly scientific nature. It is in this way that the member-researchers of its staff will lead “a return to the sources, the re-translation of Marian doctrine in terms that are more biblical, drawn more extensively and intensively from tradition, less exclusively Latin and less bound to local devotions. . . . so that we understand (Mary) more purely.”86 Such a renewal at the very roots will make it possible to “grasp the glory of Mary in her very humility, in her simplicity, and in her very poverty, in the grace which is the source and measure of these virtues, to place Mary’s privileges back again within the framework of the function that gives them meaning, to construct a more functional Marian theology, better situated in salvation history . . . .”87

Eventually the labors expended in serious scholarship will also revitalize Marian literature of a more popular character. After all, a Mariology drawn from the treasures of Scripture and from the writings of the Fathers constitutes a patrimony belonging to the entire Church and is meant to enrich all the faithful. The authors whose work it will be to create this new popular literature must likewise avail themselves of the library’s services. Studying Mary, they too will “ponder what (God) has done” and make known to others the beauty and goodness of her

87 Ibid.