

Brother David Martin, C.S.C. 1992-6  
(1901-1986)

by

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BROTHER DAVID MARTIN, C.S.C.

In the summer of 1928 the campus of Columbia University had a somewhat bucolic atmosphere, its seventy-three acres comprised mainly of trees and farmland.<sup>1</sup> Cows grazed in the cleared fields, and sometimes the four horses broke out, "...running wild through the neighborhood."<sup>2</sup> Grape vines grew in the orchard, as well as pear, apple, apricot and peach trees, and the haycutter could be heard from the farm.<sup>3</sup> Only the land necessary for the buildings and farm had been cleared on the campus of Columbia University, and there were only four buildings: West, Christie, Howard and St. Mary's.<sup>4</sup> Though the charter was for a university, in fact, Columbia had been a high school until 1921; in 1923 it had graduated its first junior college class.<sup>5</sup>

Times were lean in 1928 when a twenty-seven year old man arrived on the campus. He was Brother David Martin, C.S.C., and he stood about 5'8" tall, had thinning, dark-red hair, and wore spectacles.<sup>6</sup> Father James Burns, C.S.C., provincial, had sent, as university librarian, a man who did not have his high school diploma. David wrote, "In fact, all scholarly pursuits bored me to such an extent that I left school when I was about sixteen."<sup>7</sup>

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He had worked on the Santa Fe Railroad from 1917-1922; then spent two years in the merchant marine.<sup>8</sup> It was the serious illness and death of his father that impressed upon David, "...the emptiness of the world...."<sup>9</sup> He was accepted into the Brothers of Holy Cross in 1925 at Notre Dame, and was assigned to Dujarie Hall, the house of studies, "...after less than a year I found that books still bored me."<sup>10</sup> Serving as prefect to the minims at Notre Dame, Brother David soon referred to Father Sorin's young "Princes" as "Princes of Darkness."<sup>11</sup> Following this fiasco, David took a six week crash course in library science at Notre Dame and was sent to Portland.<sup>12</sup> In his early days at Columbia University, "...I recaptured that love of books..."<sup>13</sup>

David possessed robust health, a strong determination, and longevity. His fifty-six years of service remain unparalleled at the university, and this man, although comparatively unlettered in 1928, would profoundly affect the future of this institution.

Ironically, all paths did not lead directly to West Hall, Columbia's classroom and administration building, but to the student chapel entrance of Christie Hall, named after the founder of the school, Archbishop Alexander Christie.<sup>14</sup> Christie Hall was a dormitory for the all male studentbody of college and high school students. It also housed members of The Congregation of Holy Cross on the third floor. The Religious worshiped in their chapel on the third floor of West Hall.<sup>15</sup>

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Brother David's life would revolve around West Hall with its chapel and refectory, and Christie Hall where he lived and worked. To most of the Religious, their room was their office. But David had his own office, situated (as he was soon to phrase it), on the "Lower level" of Christie, for he detested the word "basement." Everyone else always called it the basement, and his office would remain there for the next thirty years.<sup>16</sup>

The first mention of David in a university publication was in December, 1981, when he was listed in the university catalog as "full time librarian."<sup>17</sup> The library in the basement of Christie Hall was not large, and for an institution calling itself a university, the collection was miniscule, totalling some 6,800 volumes (many of which, Brother later claimed, were but stacks of Ave Marias piled ceiling high).<sup>18</sup> The library occupied one half of the basement; the other half was used for the popular bowling alley, whose pins were set right next to the wall dividing it from the library.<sup>19</sup>

When David first came to the campus, the entrance to the library was under the student chapel. By 1934 one reached the library through the central entrance to Christie Hall:<sup>20</sup> "...to get to the library you had to go up the steps, across the corridor in the men's dormitory, down the steps, around the corner and down the steps again to get to the East side."<sup>21</sup> Brother David described the library entered by this torturous trail:

...the library itself was just simply this large room, lined with shelves on two sides. There were about 6 or 8 round tables covered with cloth and rather mangy looking, because they had been ink-stained. Certainly not attractive. There was a 12 drawer card file.... There were no periodicals at that time, ..., except the Ave Maria.... To complete the rather dreary look of the library, the floor was cement - bare cement. No covering of any kind. This however was to prove a kind of blessing in a way, because of the tremendous number of leaks which occurred over the years. The water could be mopped up without any great trouble. We never did get any kind of covering for that floor, except for an occasional coat of grey paint, ...I don't want to forget the wire mesh enclosure. The wire mesh was intended to guard the collection of books. This mesh, which extended from the floor to the ceiling, had openings through which the books were supposed to be passed from the librarian to borrower.<sup>22</sup>

Sometime between 1934 and 1936 David was able to remove the hated wire mesh.<sup>23</sup> A matter about which David had no sense of humor was The Index of Forbidden Books, any book in the library listed in this Roman document was kept in a locked grill. At the very mention of either the grill or the books it held, David would become very red in the face, would press his lips tightly

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together, stare angrily ahead, and make no verbal response.<sup>24</sup> A salient point of David's personality was his realism. The Roman Catholic population of Portland was not large, and few of its Catholic families were wealthy.

Actually we had a depression way of life here...almost from the very beginning of our existence in Portland.... We always had a job and there was always plenty to do.... Anything that any one wanted to do he was almost sure to be let do, providing it didn't cost too much money - preferably if it didn't cost any money at all.<sup>25</sup>

Before David had entered Holy Cross, he had played the piano in movie theaters during the era of silent movies. Now he turned his musical talents to a practical bent. He played the piano at the opening of the student recreation room in Howard Hall on January 14, 1929.<sup>26</sup> Presumably he was present at the groundbreaking for the new football stadium on September 16, 1929, presided over by university president Father Louis Kelley. The stadium was planned to seat ten thousand persons. In fact, however, it sat no one; the groundbreaking was only weeks before the famous stock market crash of 1929. There was no further mention of the stadium in university publications.<sup>27</sup>

Beginning in the autumn of 1931 and continuing through the commencement of the school year in 1933, David directed the glee club; in its first year it had sporadic practices, but the next year it met regularly under his direction, and several concerts



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were broadcast over a local Portland radio station. One concert included among its offerings, "Little Chocolate Baby," "Song of the Smithy," and "Mother Machree."<sup>28</sup> There was a very practical reason why the glee club met irregularly in 1931-1932, and regularly in 1932-1933. David entered classes at Columbia University as a freshman in 1931, and at the age of thirty, sat in his cassock and cord among the lay students. He was a full-time college student off and on for the next five years, graduating on May 31, 1936 with his B.A. degree from the University of Portland.<sup>29</sup>

Brother David seemed to absorb knowledge from every available source. He commented about Mother Jude of the Sisters of the Presentation:<sup>30</sup> "She had had a superior education..., and since I was interested in the French language we had regular, twice weekly, set conversations in French."<sup>31</sup>

David had a very accurate perception of who he was. "...goodness knows, I had very little professional training myself at that time, but at least I had enough to know that I didn't know very much. But I did know a little bit."<sup>32</sup> Judging by future events in his life, learning came to mean a great deal to David. He obtained his library science certificate from the University of Oregon in 1936, and his A.B. in Library Science from the University of Washington in 1938.<sup>33</sup>

His accumulation of academic degrees reveals an ability for patient planning on David's part, thus he must have found the absence of a library budget quite frustrating.

Previous to the assignment of the first budget, there was a question of asking for whatever was required at the particular time. But there was no real chance for planning ahead. And so as a consequence I was constantly going to Fr. [Michael] 'Early [University President]<sup>40</sup> and asking for money for library equipment or supplies or one thing or another. I recall one of his little jokes, which I found rather trying, was that he used to grab for his right hand pocket every time I came near his office. I just mention this as an indication of how often I had to come looking for money. At the same time he was most considerate when I did come. But it wasn't the most efficient way to carry on a business. He recognized this and... the first budget was established at that time.<sup>34</sup>

David must have impressed his superiors favorably, because he earned three of his degrees when the university was very hard hit financially. His 1936 B.A. and library science certificate occurred about the time that a local oral tradition says the local superior encouraged religious to accept invitations for dinner out whenever possible to save the house money.<sup>35</sup> David earned his M.A. in English at the University of Portland in 1943, about the time the school's undergraduate enrollment plummeted to sixty students.<sup>36</sup> Between 1951 and 1953, the local religious community was not at all sure the



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University of Portland would be opening its doors the coming year, because of awful financial straights. And where was David? He was on a leave of absence, beginning to work on a doctorate in library science at the University of Chicago.<sup>37</sup>

The 1940s were perhaps the key decade for David's creative ability to build something out of nothing. First of all, he had made the acquaintance of David Wheeler Hazen, book reviewer for the Oregonian, who had a large personal library. "Mr. Hazen was a great friend of the university and continually dangled his collection of 4,000 volumes before our eyes but that was all."<sup>38</sup> Perhaps baiting the trap, David began the "David Wheeler Hazen Alcove."<sup>39</sup> "Upon his death in 1944, he still had not made any decision and his widow was in a quandry. I talked with her about the books which she was anxious should be a lasting memorial to David ... she agreed, and I said I would be there the next day. I was, with a truck,..."<sup>40</sup>

In the year 1934, Brother David had finally gotten most of the basement of Christie, except the area of the side chapel, for the library.<sup>41</sup> With the Hazen acquisition David began the reclassification of the library collection from the Dewey Decimal to the Library of Congress Classification System.<sup>42</sup> Now he created the David Wheeler Hazen room as a memorial to this benefactor, which increased the collection of the university from 40,000 to 44,000 in one fell swoop.<sup>43</sup> Brother David made his office in that room, surrounded by glass fronted bookcases.<sup>44</sup>

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The room later came to be the site for the Friends of the Library silver teas. David Wheeler Hazen had:

... frequently suggested that a Friends group be organized here .... By the time I had caught fire with the idea we were at war, and Hazen didn't think it was a good time. I decided to go ahead however ... But the war years turned out to be a good thing as far as the organization was concerned. There was lots of money in Portland - generated by the shipyards and the coffers of the Friends were never empty.<sup>45</sup>

The March 12, 1943 issue of The Beacon, the university newspaper, announced the formation of the Friends of the Library.<sup>46</sup>

In an era of what today is called ghetto Catholicism in the United States, and at a time in which few Catholics even thought in ecumenical ways, what Brother David did in the founding of the Friends of the Library was unusual. He spoke indirectly about this:

When the Friends began, there were no alumni to speak of -... But we felt that there were a lot of friends scattered throughout the city and state, so at the suggestion of Brother Norbert [Henski], I got on the phone and called all of the important people I had heard of, or could think of, and asked them to serve on the Advisory Board.<sup>47</sup>

only professionals here ... She was from Marylhurst,  
by the way.<sup>52</sup>

The association continued into 1943, with various local and religious meetings being held to improve Catholic library training. "... the sisters learned the 'how to' kinds of things, but there was no theory behind any of it, and so by the time 1943 came around, the local units had begun to deteriorate..."<sup>53</sup>

... And so, how to get a library school started! Well, the Librarian went East, having gotten permission from the authorities here, to contact a library school and see what we could do. I didn't know when I started whether I would stop at St. Catherine's College in Saint Paul, or Rosary College outside Chicago, or some place else. But those two schools were in mind. Rosary College was the most convenient, since my home was in Chicago. So I no sooner got to Chicago (was also my vacation) than I went out to see the people at Rosary College. Lo and behold they agreed almost immediately to establish an extension of Rosary College on our campus and initially assigned Sisters Reparata and Louella. Sister Reparata was appointed director and I became assistant director. I was naturally delighted and wasted no time, then, in coming out to the west coast by way of Los Angeles. I did the same thing in San

Francisco, spending a week canvassing the institutions for students there. Then came back to the Northwest and contacted the various institutions here. As a consequence, that next summer we started with 27 students in the new Library School (extension) ... five summers later ... we graduated the same 27 students. This was a summer program only.... This school, for many years then, was the only Catholic library school west of the Mississippi. And was at that time, and until very recently the only school of any kind here in the states of Oregon or Idaho, or any of these Western states, except the University of Washington .... We weren't equipped, at that time, to house women on the campus. And looking back it is really quite laughable at some of the attempts we made to provide lodging for the sisters. The very first year that the library school students were here they were housed in the grade school dormitories of Holy Child Academy and with very tiny children's beds. But then, it was a pioneer group and pioneer groups are willing to put up with many things. The second year we formed a convent so to speak, in St. Mary's ... A little later they were housed in the Vanport building, known ... as St. Joseph's Hall. But while the sisters lived there during the summer sessions, it was [called] the House of David."<sup>54</sup>

When Rosary College left the campus in 1952, David became the director of this undergraduate summer program; in 1951 it was expanded into a master's program and in 1959 was taught during the regular academic year.<sup>55</sup> The program closed in 1972.<sup>56</sup>

Brother was one of the few employees to have his own office. He advised the Friends of the Library, which, along with the Mothers' and Fathers' Clubs, was comparatively free of administrative control. He was director of the library school, as well as head librarian for the university. He was also one of the few employees to work with women, and one woman in particular, Miss Cora Miller, who arrived at the University in 1944.<sup>57</sup> David and she came to be recognized as a hardworking, dedicated team that could laugh and roll with the adversities of finances. She was described at the time of her retirement in 1972 as "the finest reference librarian in the northwest."<sup>58</sup>

It was she who made a suggestion, which proved brilliant, that the architects Wolf and Zimmer be chosen for the preliminary sketches of David's cherished brainchild, the new library building.<sup>59</sup>

Brother had managed to spread his enthusiasm for a new building to the members of the Friends of the Library, and these people pledged the initial \$10,000.<sup>60</sup> The December, 1950 issue of The University of Portland Bookman, sent annually to the Friends, had a sketch and proposed plan for the new library.<sup>61</sup>

The contrast between this proposal and the final building of 1958 could not be greater. Thirty years after his arrival upon the campus, Brother David delivered an address. The occasion was the grand opening of the University of Portland Library, built at a cost of \$425,000, a building not only to hold books, but rather a building built for people, a user-friendly library.<sup>62</sup> When completed, the building won the American Institute of Architects award as the best large building erected in Oregon in 1958.<sup>63</sup> There is no record of the many revisions the plans underwent from 1950 to 1958, nor is there any record of the number of sessions held by David, Miss Miller, members of the staff, and library science majors, who all contributed a progression of detailed suggestions, during the planning process.<sup>64</sup>

The central themes of the new library were: color, life, freedom and efficiency.<sup>65</sup> David was delighted by the symbol of life, and personally tended the rare tropical fish in four fifty-gallon tanks, which served as a divider between the checkout area and the art gallery (smoking was permitted in the gallery).<sup>66</sup> And everywhere, from dawn to sunset, there was natural light coming through windows on three sides of the building. One wall of the art gallery had floor-to-ceiling glass. There were no risers in the steps in the main stairwell between the first and second floors, which allowed light to filter through the treads into the center of the main floor. For the first time students had access to all catalogued books in



the library; even the bibliographic control was put into an area open to students.<sup>67</sup>

And everywhere there was art. Outside, on the front, left, facade of the building, was a large, lead, bas-relief (the largest such sculpture on the west coast, at that time), weighing 1,000 pounds, and entitled "Sedes Sapientiae." The sculpture was especially designed for the building by Frederic Littman.<sup>68</sup> Throughout the main two floors and the lower level were other sculptures, mosaics and oil paintings.<sup>69</sup>

A former assistant librarian recalled:

I suspect that staff-relations may not have been Brother's forte, and he had some difficult employees during the time I worked in the library ('58-'63) -- maybe I was one of them? Some may have found him a bit irascible, but either he was "easy to talk around," or we just happened to get on well together -- I remember him as humorous and generous. He was prone to interrupt whatever you were doing, wanting an instant-assistant -- He'd call from his half-opened glass door, and you knew your own work-in-hand would have to be "shelved" (pardon the pun). There were many interesting tasks to be done - helping with the aquaria, art exhibits, the outside display case, the uncomfortable, yellowed anti-Communist pamphlet collection, the much more esthetic Buckley collection of/on wood, and the delightful, peaceful oasis of the

Sala Italiana -- in all of which [Brother David Martin] BDM took great pride. (I remember the evening of a minor earthquake (Nov. 5, 1962) when I happened to be doing substitute work; the aquaria sloshed like a laundromat during the tremor!) .... [in] Brother's office ... noxious clouds [of tobacco smoke] signified his presence. He had a pleasant, idiosyncratic walk, which I just can't re-visualize now - a sort of jaunty-glide? His days-off fishing were sacrosanct, of course.... [Brother] BDM had a whimsical sense, and from my present perspective, I think he was quite Irish!<sup>70</sup>

Some eighteen years earlier, David had helped sponsor a workshop for university and city librarians on slides and microfilm. The program had not been very well received, as librarians considered books, not audio-visual aids, their main concern. David commented, "I won't say they were overtly fighting it - but they didn't cotton to it at all."<sup>71</sup> Now the new library had a room for microfilm.<sup>72</sup> There was also a music room with beamed ceiling, acoustically paneled, a state of the art phonograph with loudspeakers, and with especially commissioned art works on the walls. This room was known as "Sala Italiana," and was donated by the Italian community in Portland.<sup>73</sup>

Rare books were behind glass on shelves in the Faculty Lounge, which, like the rest of the library, had custom designed

furniture. Unlike "Sala Italiana," this room, even though smoking was permitted, was almost never used by the faculty.<sup>74</sup>

On the lower level of the building were displayed and housed the hundreds of journals now being received by the library, a far cry from when the only periodical was Ave Maria. And forty study carrels were located throughout the book stack areas of the library.<sup>75</sup> This was all quite a change from the jammed, meager facilities afforded the G.I.'s who crowded the university library in the basement of Christie Hall, without hooks for coats and hats or student restroom facilities.

David, also, for the first time in forty-seven years, had an in-library classroom for his library science students. The room contained samples of the many varieties and kinds of Oregon wood.<sup>76</sup> David's office had large windows to admit natural daylight on one side, and glass panels on the other side to allow light into the little hallway behind it. Here David dreamed one more dream, a library filled to a capacity of 150,000 volumes, which would be double the size of the new building. Many years later, Father Joseph Browne, C.S.C., David's successor as library director, said that though many plans were submitted for an addition in 1978, the only really feasible one was that drawn up by David.<sup>77</sup>

Although other aspects of David's tireless productivity must yet be addressed, it would be useful to stop for just a moment to look at Brother David Martin himself. In personality he was quite a simple man, who gradually found certain ideas

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feasible, and then achievable. But he was not obdurate, remaining flexible to suggestions. He joined the charismatic movement toward the end of his life, and told Fr. Scott Pell, C.S.C., that this was the first time he felt he could really pray. He was not a driven personality, nor a workaholic. He well knew the value of being away from the job, and so he was not to be found in his office after hours. Concerning community life in Holy Cross, Brother David had two maxims, (1) 'It is no small thing to live in community,' (2) 'If you make a positive statement, someone will immediately contradict it.'<sup>78</sup> In the 1930s he climbed Mounts Hood and St. Helens. He fished regularly and with great enjoyment.<sup>79</sup> He was a member of a university bowling team, though not considered a distinguished bowler.<sup>80</sup> He was an ardent, sometimes red-faced, fan of the university football and basketball games. He enjoyed good mental health, and took regular and adequate means to preserve that health. No member of the local community begrudged praise about David, or reacted with hostility to his multiple achievements.<sup>81</sup>

And this remarkable man did accomplish much. He edited books and he wrote articles. In 1943 his first article was published, and in 1944 appeared in a book entitled, American Catholic Convert Authors, containing 252 biographies, and which concluded with "Authors Erroneously Considered Converts."<sup>82</sup> In 1947 the University of Portland Press published Catholic Library Practice, which contained his essay, "Catholic Library

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Administration."<sup>83</sup> The second volume in this set, again edited by David, appeared in 1950.<sup>84</sup>

Nor was his attention confined to being published in, or editing, books. From 1940 to 1942 he was editor of Pacific Catholic Librarian.<sup>85</sup> He was later associate editor of Information, and wrote twelve articles for this publication; all in all he had forty seven articles published.<sup>86</sup> Later in his career he compiled a book of University Personnel and Important Events, 1901-1980, which first appeared in 1973 under the title University Firsts and other Noteworthy Events.<sup>87</sup>

Brother David earned four academic degrees while on the job, funded the Friends of the Library, founded the School of Library Science, began The University of Portland Bookman and The University of Portland Philobiblon, taught for some years, ran workshops, edited and wrote articles, and built a superb building. What would his retirement yield?

When Brother David retired as director of the library in 1966, he was commissioned by university president, Father Paul Waldschmidt, C.S.C., to start a university archives.<sup>88</sup> He began this enterprise in the small office on the second floor of the library, by gathering bound issues of the university publications. He began indexing the university newspaper on file cards, and cutting out and pasting onto sheets of paper, pictures of the faculty for individual files.<sup>89</sup> He was not alone in the office, for he had the company of his yellow canary, Archy. Father Hagan, who likes puns, was interviewed by Brother

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David as the bird flew about the office, and suggested the name as symbolic of the archives. Not long after, Archy met his death by being accidentally ground under the castors of David's chair, a fate that was never to be mentioned to David. Then came Archy II and Archy III.<sup>90</sup> David was also busy, when not indexing and pasting and filing, conducting some 160 oral history interviews, which were then typed and bound.<sup>91</sup> To one familiar with the university's history it is fascinating to note how intuitively David avoided controversial issues. The interviewee who tread dangerous ground was somehow adroitly redirected with diverting questions.

David in his upstairs office now felt free to do something he had not previously done publicly; he chewed Copenhagen tobacco, and spat it out in rich, brown streams into a dish kept in his slightly-pulled-out bottom desk drawer. He spat when by himself and while conducting interviews.<sup>92</sup>

In 1972 Brother David made his first trip to Europe, touring the continent alone, but contacting community members along the way. He was gone for three months and recorded his experiences in a carefully kept diary. After visiting England, Belgium, Holland, Denmark and Germany, he had a traumatic experience in Rome:



Monday, October 16 [1972]

The day was gorgeous and was only marred by my having my pocket picked. My chained wallet was actually clipped off with my passport and Eurail pass. I almost fainted (literally) from the shock, particularly losing the passport. No money was in that wallet...<sup>93</sup>

On October 17 he visited the American embassy to report the passport loss; then to the police "...who were very casual, even flip about the whole thing."<sup>94</sup>

After an audience with the Pope and a visit to the catacombs on October 81, "... there was that moment of high drama: a large filling fell out of my tooth during the noon meal today...."<sup>95</sup> On October 19 David wrote:

Went to the dentist and was fortunate enough to find the porcelain filling of my tooth so he fixed that.... The loss of the passport and Eurail pass has complicated and shortened (curtailed) my trip a bit but hasn't hurt as much as I anticipated. No word of my wallet having been returned to the police or embassy. The latter makes you pay through the nose for a renewal. Not only the inconvenience but the cost is 12.00 [dollars] rather than the original 2.00 which I think I paid in Portland.<sup>96</sup>

Meantime Brother toured many of the art galleries and

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famous Churches in Rome, visiting the chief Roman cemetery on October 24:

.... This has to be the most awful and sentimental example of how to enjoy grief. It reminded me of nothing so much as "The Loved One" of Evelyn Waugh fame ... Of course not all of the monuments are in bad taste but the Italians, who have such exquisite taste in art sure lose it when they have a "loved one."<sup>97</sup>

A day earlier David had commented, "... Latin piety does what seems passing strange things to Anglo-Saxon eyes."<sup>98</sup>

On October 24 Brother bought train tickets for the rest of his trip, bemoaning the cost, due to the loss of his Eurail pass:

... Train fair to Paris, via Barcelona and Madrid (possibly Lourdes) came to \$71.00. This is only part of what I lost to a stranger in need on a Roman bus ... Did I say nothing to worry about? My Copenhagen snuff is gone and I haven't seen even a near equivalent since I refused to buy a \$0.25 can for \$1.50 in Amsterdam.<sup>99</sup>

He added on November 1: "... running out of chewing tobacco has been a trial for nobody, but nobody in Europe chews although they smoke a good deal in spite of the price."<sup>100</sup>

Brother David returned to the University on November 25, noting that he had started out with the sum of \$1,284 (less

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\$97.00 which was noted but not explained) and returned with \$40.00.<sup>101</sup>

David was always regular in attendance at community prayer and meals, but he did something unusual when he reached his seventieth birthday: he tore up his driver's license and never drove again. He took to riding a bicycle from Holy Cross Court to the campus, until he was hit, while riding his bicycle, by a motorist; then he stopped pedalling.<sup>102</sup>

Shortly after returning from Europe, David began a university records management program in conjunction with the archives. Perhaps this was an inspired way of getting out of the library building. At any rate he was granted a much larger space in 1974, and returned for the second time in his life to work in a basement.<sup>103</sup>

The newly opened university archives in the basement of Shipstad Hall, a men's dormitory, had previously been used for student storage, and was next to a room used by the art department. Here, in 1974, David was joined by his longtime library collaborator, Miss Cora Miller, who had retired from the library in 1972. She arrived in the archives promptly at 8:30 a.m., ate her lunch in half an hour, never took rest breaks, and promptly at 4:00 p.m. cleared her desk completely, put on her coat, and left at 4:15 p.m., just in time to catch her bus home.<sup>104</sup> Both David and Miss Miller had failing eye-sight and loss of hearing. In her last years at the library, Miss Miller had often faked "hearing" as she tried to read lips, a skill in

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which she became fairly adept. But as time went on, this intrepid woman of indomitable professionalism and dedication became almost stone deaf. And David's hearing was slipping. Students in the basement might hear these two shouting at each other, repeating and repeating questions, louder and louder. Occasionally, David reduced Miss Miller to tears.<sup>105</sup>

In January, 1974, Brother David had been the second religious to move to Holy Cross Court, a new complex of twenty apartments for single occupancy, the first such approved concept in community living in the history of the Congregation of Holy Cross.<sup>106</sup> He was there less than four years, for in 1977, he moved to Shipstad Hall, where in rooms 200 A and B he had large windows which gave David light for his new hobby.<sup>107</sup> At the suggestion of a friend, Mrs. Jean Ann Drew, David began an avocation which he pursued with his customary zeal and vigor, painting in acrylics.<sup>108</sup> He was able to enjoy two exhibits of his paintings in the university library art gallery, in April 1978 and April 1984.<sup>109</sup>

In 1965 Brother David had been raised to the rank of full professor, and on May 7, 1978, had been awarded an honorary Doctorate in Humane Letters by the University of Portland.<sup>110</sup>

One day, shortly after David had succeeded in doubling the space for the archives in Shipstad, he turned off the tape recorder, leaving on it a tape of his reminiscences.<sup>117</sup> The next morning, August 13, 1981, the maid came to clean his room in Shipstad Hall and found him lying on the floor

unconscious.<sup>112</sup> He was rushed to Saint Vincent's Hospital, where he remained unconscious for some time. Later, when he had regained partial clarity of memory, Father Hagan visited him. Brother promptly asked for his blessing and then said, "Thank you, Father. You can go now."<sup>113</sup> David's stroke had very serious consequences for him; it was not of the usual type, causing paralysis, but rather a perpetual loss of balance, so that he could not walk unassisted.<sup>114</sup> He went to Maryville Nursing Center for something like seven months, initially acting very combative, but gradually, as his understanding deepened, he became cooperative.<sup>115</sup> His apartment in Shipstad was fitted with bars in strategic places, to help him retain balance. He was soon given an electric wheel-chair, and would expertly drive off to lunch at 11:30 a.m.; then to noonday Mass at St. Mary's Chapel; followed by a short tour of the campus, weather permitting.<sup>116</sup>

Periodically, but not regularly, he took the elevator to the archives in the basement of Shipstad, but his physical condition made it almost impossible for him to work. Poor health, understandably, made David very self-centered. He had at times, even in the years in the library, been a little oblivious to Miss Miller's feelings. When Father Hagan, who had been appointed to succeed David as director of the university archives, wrote to David suggesting a banquet to thank David and Miss Miller for their many years of dedicated work, David read the letter with difficulty to himself, and tossed it into the

waste basket without mentioning it to Miss Miller, and told the superior he did not want any farewell banquet.<sup>117</sup> Later, upon learning of the invitation, Miss Miller said, "No, he never mentioned it. You know, it would have been nice to say goodbye that way." Then she smiled and added, "That's Brother David."<sup>118</sup> Miss Miller died in 1984, the year after David retired from the archives.<sup>119</sup>

When it came time for Brother David to leave the University of Portland and retire to Holy Cross House at Notre Dame, Father Thomas C. Oddo, C.S.C., University President, inquired if David would accept a farewell reception? Yes, that would be acceptable. When Father Buckley left David on the evening of September 17, 1984, he said, "Now, David, remember the reception is tomorrow afternoon." "Yes, I know," replied David.

Guests and Fathers Oddo and Hagan were present at the faculty lounge in Buckley Center at the appointed time of 3:00 p.m., but there was no David, no Father Buckley. They arrived perhaps twenty minutes later. Buckley told Hagan that he had gone into David's room and had found him sitting there "as naked as a jay bird," refusing to attend the reception. But David was soon cajoled into getting dressed; he came in his wheel-chair, a wide grin on his face.<sup>120</sup> Father Oddo read Father Hagan's tribute aloud to the guests, primarily for the benefit of David, whose sight and hearing were now minimal. Standing close to David, Father Oddo read, in a loud, clear voice, while tears began to run down David's face at the recalling of his many and



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diverse accomplishments, and his features broke into a big smile at the conclusion of the tribute when Oddo read Father Hagan's recollection of the advice David had given him when he was appointed archivist, "Notre Dame will want everything. Don't give it to them."<sup>121</sup>

Shortly before leaving the University, after his farewell reception, David made an unexpected visit to the archives, which he found locked. He had with him a stack of material, which students saw him angrily throw into the trash chute.<sup>122</sup>

Because David had spent all of his fifty-nine years in the community working with the priests, it was decided he should go to Holy Cross House at Notre Dame rather than to Andre House at the Holy Cross Brothers' Center.<sup>123</sup> He lived there for almost two years, dying on August 16, 1986 at the age of eighty-five.<sup>124</sup>

End Notes

1. Catalogue of Columbia University, 1928-1929, p. 11.
2. Brother David Martin, C.S.C., Reminiscences, April 1968, Oral History Program 1, Vol. 1, p. 263 (hereafter Brother David's Reminiscences).
3. Cora Miller Interview, May 15, 1968, Oral History Program 1, Vol. 2, p. 196 (hereafter: Cora Miller Interview); Brother David's Reminiscences, p. 266.
4. Brother David's Reminiscences, p. 264. Brother also recalled the Colosseum, former athletic building, still standing but not in use. "... it was an immense quonset-like affair, and would be torn down in 1929." The Columbiad, April 1929, p. 247.
5. Supplement to Catalogue of Columbia University, 1922-1923, Junior College Department, p. 14.
6. In April 1992, Father Joseph P. Browne, C.S.C., who succeeded Brother David Martin as director of the university library, gave his own height as 5'10", and said that when he arrived in 1963 he and Brother David were the same height. Father Hagan remembers Brother David as shorter than Father Browne. Since his own 1972 passport states that Brother David was 5'8", Father Hagan has used this as a matter of record, though he may have been taller as a young man.
7. American Catholic Convert Authors, A Bio-Bibliography by

Brother David Martin, C.S.C. (Detroit: Walter Romig and Company, 1944), p. 165.

8. An Exhibit of the Works of Brother David Martin, C.S.C., April 1984..
9. American Catholic Convert Authors, p. 166.
10. Ibid., p. 167.
11. Ibid.
12. Ibid.
13. Ibid.
14. Fr. Barry J. Hagan's memory; Oregon Archbishop Alexander Christie (1848-1925) established Columbia University (to become the University of Portland in 1935) in 1901. The diocese bought the property and its one building, West Hall, from the Methodist Church. Christie asked the Congregation of Holy Cross to take over operation of the university in 1902.
15. The refectory was removed to the new St. Mary's building in 1938, and the chapel in West Hall was closed in the summer of 1941.
16. Memory of Fr. Barry J. Hagan, C.S.C.
17. Catalogue of Columbia University, 1928-1929, p. 7.
18. Brother David's Reminiscences, p. 261, "The Ave Maria had been subscribed to or had been received at that time by all, or nearly all, the community members. Back files of these magazines and duplicates were stacked clear up to the ceiling at both ends of the library."

19. Brother David Reminiscences, p. 260. "Now this basement was occupied by various things. At one end was the Physics Dept., a classroom and a laboratory, and at the other were the utilities, and a large student recreation hall. There were approximately 6,000 sq. ft. of space for the library."
20. Cora Miller Interview, p. 189; University of Portland Bulletin, Alumni Edition, Nov. 1967, p. 10.
21. Cora Miller Interview, pp. 1-2; Mrs. James (Marian) Burtchaell, Nov. 1971 (Oral History Program, Series I, vol. 3, pp. 110-123, described her first visit to the library: "So, when I went up the steps, I opened the door; it was like a gymnasium; young boys were running around with bath towels from bathroom to bedroom, and I was completely confused. They said, 'It's just over the hump and down the stairs.'" And then I approached it and there was the Library."
22. Brother David's Reminiscences, p. 261.
23. Ibid., (Fr. Boyle was president 1934-36).
24. Memory of Fr. Barry J. Hagan, C.S.C.
25. Brother David's Reminiscences, p. 263.
26. The Columbiad, January 1929, pp. 110 and 130.
27. The Columbiad, November 1929, pp. 47 and 53.
28. The Columbiad, December 16, 1932, p. 1.
29. Commencement Exercises of the University of Portland, Sunday, May 31, 1936, p. 4. (unnumbered); the Log, 1936, p. 19.

30. The Sisters of Mary of the Presentation, a French community, came to the University in 1903, after persecution had broken out in France in 1902. They served here for 37 years, leaving in 1940. They cooked, healed, and cleaned, silently and efficiently. the Beacon, October 11, 1940, p. 1; Guide to the Catholic Sisterhoods in the United States, comp. Thomas P. McCarthy, C.S.V., Washington, D.C.: The Catholic University of America Press, 1958, p. 179.
31. Brother David Martin's Reminiscences, p. 266.
32. Ibid., p. 262.
33. An Exhibit of the Works of Brother David Martin, C.S.C., April 1984.
34. Brother David's Reminiscences, pp. 262-263.
35. Memory of Fr. Barry J. Hagan C.S.C.
36. An Exhibit of the Works of Brother David Martin, C.Sc., April 1984.
37. Fr. Hagan remembers that Brother David began to work toward a Doctorate in Library Science. He received a Masters degree at the University of Chicago in 1955.
38. Brother David's Reminiscences, p. 272.
39. The Beacon, March 24, 1944, p. 1.
40. Brother David's Reminiscences, pp. 273-274.
41. The Columbiad, October 26, 1934, p. 1. The space for the library was doubled and a new bindery added. In 1948 the library was again expanded, Beacon, April 30, 1948, p. 5.

42. Cora Miller Reminiscences, p. 189. University of Portland Bulletin, Alumni Edition, Nov. '67, p. 11.
43. The Beacon, February 15, 1946, p. 1.
44. Cora Miller Reminiscences, p. 189; Fr. Barry J. Hagan, C.S.C. memory.
45. Brother David's Reminiscences, p. 271.
46. The Beacon, March 12, 1943, p. 1.
47. Brother David's Reminiscences, p. 270.
48. Mrs. James T. Burtchaell to Fr. Barry Hagan, by telephone, February 1992.
49. Mrs. James (Marian) Burtchaell, Nov. 1971, Oral History Program I, Vol. 3, p. 115.
50. Cora Miller Interview, p. 192.
51. Ibid.
52. Ibid., pp. 192 and 195.
53. Brother David's Reminiscences, pp. 268 and 269.
54. Ibid., pp. 269 and 270.
55. University of Portland Bulletin, 1955-1957, p. 134 and p. 139; 1963-1965, p. 117.
56. Brother David's Reminiscences, p. 216; University of Portland Bulletin, 1971-1973 (last listing of MLS), p. 90; The Rosary College Department of Library Science Extension completed its work on this campus in 1952, thus completing the undergraduate degree offerings. (University of Portland Bulletin, School of Library Service, Summer, 1952, unnumbered page 3.) The new master's degree program,



offered only in summer, began in 1951. (University of Portland Bulletin, School of Library Service, Summer, 1952, unnumbered page 2.) Brother David became the director of this program and beginning in the autumn of 1959, the program was expanded into the regular academic year, while continuing to offer the summer program. (Biennial Edition of the Graduate Catalog, 1959-1960, 1960-1961, page 25.) The program ended in spring 1972 after awarding a total of 188 Master of Library Science degrees.

57. Cora Miller Interview, p. 188; the Beacon, October 20, 1944, p. 1.
58. Verbal statement by Fr. Joseph P. Browne, C.S.C. to Fr. Barry J. Hagan, C.S.C., around 1974.
59. Brother David's Reminiscences, p. 272.
60. Cora Miller Interview, p. 193.
61. University of Portland Bookman, Dec. 1950, vol. 5, no. 1, pages 11, 5-16.
62. Library Dedication Booklet, Nov. 30, 1958; University of Portland Bulletin Alumni Edition, Vol. XXVI, No. 4, November 1958, pp. 8-9.
63. The Library Journal, Vol. 84, No. 21, Dec. 1, 1959, p. 3733; Bookletter of the Friends of the Library, No. 2, June 1959. On June 2, 1992 at Holy Cross Court in Portland, Bishop Paul E. Waldschmidt, C.S.C. orally stated to Fr. Barry J. Hagan, C.S.C., that almost all of the interior design was the work of Brother David and that the

architects added only fine details.

64. The Library Journal, Vol. 84, No. 21, December 1, 1959, p. 3733.
65. Ibid; University of Portland Bulletin, Alumni Edition, Vol. XXVI, No. 4, Nov. 1958.
66. The Library Journal, Vol. 84, No. 21, Dec. 1, 1959, p. 3733 and 3734. After returning from the library in 1966, Brother David continued to take care of the fish tanks. (letter of Fr. Harry Cronin, C.S.C., March 29, 1992, p. 1).
67. Ibid.
68. University of Portland Bulletin, Alumni Edition, Vol. XXVI, No. 4, November 1958, p. 8.
69. The Library Journal, Vol. 84, No. 21, Dec. 1, 1959, p. 3734; the Beacon, Vol. LVI, No. 5, Nov. 21, 1958, p. 1.
70. Letter from Mary Schnorenberg Power, May 11, 1992, to Fr. Barry J.
71. Cora Miller Interview, Series 1, Vol. 2, P. 194.
72. The Library Journal, Vol. 84, No. 21, Dec. 1, 1959, p. 3734.
73. Ibid.
74. Memory of Fr. Barry J. Hagan, C.S.C.
75. The Library Journal, Vol. 84, No. 21, Dec. 1, 1959, p. 3734.
76. Ibid; Letter of Mary Schnorenberg Power, May 11, 1992.
77. University of Portland Bulletin, Alumni Edition, March 1979, p. 11. The library was named the Wilson W. Clark Memorial Library when the addition was added in 1978.
78. Letter of Rev. Harry Cronin, C.S.C., to Fr. Barry Hagan,

C.S.C., March 29, 1992, p. 1.; Fr. Barry J. Hagan's tribute to Brother David Martin, C.S.C., September 17, 1984; Vigil service in memory of Bro. David Martin, C.S.C., by Rev. James C. Buckley, C.S.C., August 18, 1986; text of University of Portland honorary doctorate awarded to Brother David Martin, C.S.C., May 1978; Fr. Scott Pell, C.S.C., to Fr. Barry J. Hagan, C.S.C. at Mt. Angel Retreat House on May 12, 1992.

79. The Oregonian, Monday, April 17, 1978, p. A-12; Vigil service in memory of Bro. David Martin, C.S.C. by Rev. James C. Buckley, C.S.C., August 18, 1986.
80. Ibid.
81. Memory of Fr. Hagan; Fr. Cronin remembered Brother David's handling of an angry confrontation between two religious: "[David] simply reached over and laid a very firm hand on the man's shoulder -- and kept it there. It was a simple gesture that spoke volumes.... The hand means brotherhood, love, support, and certainly forgiveness. The tirade stopped." Fr Harry Cronin letter, March 29, 1992, p. 1.
82. American Catholic Convert Authors, A Bio-Bibliography by Brother David C.S.C., BLS, AM (Detroit: Walter Romig & Company, 1944). The entire edition of 3,000 copies was sold out by 1970 -- letter from Walter Romig to Brother David Martin, C.S.C., Dec. 3, 1970.
83. Catholic Library Practice., ed. Brother David Martin, C.S.C. (Portland: The University of Portland Press, 1947).

84. Catholic Library Practice, Vol. II (Portland: The University of Portland Press, 1950).
85. Brother David's books and writings are listed in the following thesis written for the degree, Master of Librarianship: Publications of the Faculty (1935-1945) University of Portland, by Audrey B. Burton, May, 1966, p. 40; the Beacon, November 13, 1942, p. 1 and March 7, 1947, p. 5.
86. Ibid., p. 40-42.
87. University Personnel and Important Events 1901-1980, Revised Edition, Compiled by the University Archivist, 1980.
88. Letter to Brother David from (Rev.) Paul E. Waldschmidt, C.S.C., University President, May 9, 1966.
89. Memory of Fr. Barry J. Hagan, C.S.C.
90. Tribute by Fr. Barry J. Hagan C.S.C. to Brother David Martin, C.S.C., September 17, 1984.
91. The Beacon, March 13, 1980, p. 12.
92. Memory of Mrs. James T. Burchaell (phone Feb. 1992) to Fr. Barry J. Hagan, C.S.C.
93. "To Europe with BDM" handwritten Diary of Brother David's trip to Europe, August 22, 1972 to November 5, 1972. p.67.
94. Ibid., p. 68.
95. Ibid., p. 70.
96. Ibid., p. 71.
97. Ibid., p. 78.

98. Ibid., p 75.
99. Ibid., p. 78.
100. Ibid., p. 86.
101. Ibid., p. 105.
102. The Oregonian, Monday, April 17, 1978, p. A-12; Fr. Harry Cronin, C.S.C., letter to Fr. Barry J. Hagan, C.S.C., March 29, 1992., p. 1.
103. Portland, The University of Portland Magazine, Winter 1984, p. 7.
104. Memory of Fr. Barry J. Hagan, C.S.C.
105. Ibid.
106. Ibid.
107. The Beacon, April 20, 1978, p. 9.
108. Telephone call to Jean Ann Drew by Fr. Barry Hagan, C.S.C., April 30, 1992.
109. The Beacon, April 20, 1978, p. 8; Catholic Sentinel, Friday, March 2, 1978. Brother David had his first showing at Cathedral Park in the St. John's area of Portland in August 1976 (St. John's Review, Thursday, August 5, 1976). The exhibit in the University of Portland Library Gallery in April 1978 was covered by the Oregonian, Friday March 31, 1978 and the Oregon Journal, April 13, 1978, p. 23. The exhibit in 1984 was covered in Portland Magazine, Winter 1984, p. 10.
110. Alumni Bulletin, Summer 1965, unnumbered p. 4; Letter from Rev. Paul E. Waldschmidt, C.S.C. to Brother David Martin,

C.S.C., February 25, 1965; the Beacon, April 20, 1978, p. 9; Commencement Program, May 7, 1978, p. 3. and text of Honorary Degree awarded to Brother David Martin, C.S.C., May 1978.

111. Tape left in machine in archives when Fr. Hagan assumed duties as archivist.
112. Letter of Fr. James Buckley, C.S.C. to Fr. Barry J. Hagan, C.S.C., April 13, 1992.
113. Memory of Fr. Barry J. Hagan, C.S.C. Almost identical wording was used by Bro. David when Fr. Hagan visited him at Holy Cross House at Notre Dame in the summer of 1985.
114. Fr. James Buckley, C.S.C., letter, April 13, 1992.
115. Ibid.
116. Ibid.
117. Miss Cora Miller to Martha Wachsmuth (Archives Secretary) in 1983.
118. Ibid.
119. Letter to the University Community from Fr. Thomas C. Oddo, C.S.C., April 18, 1984; The Oregonian, Friday, April 20, 1984, p. C-10; the Beacon, September 13, 1984, p.
120. Verbal conversation between Fr. James Buckley, C.S.C. and Fr. Barry J. Hagan, C.S.C., on Sept. 18, 1984,
121. Memory of Fr. Barry J. Hagan, C.S.C.
122. Ibid.
123. Ibid.
124. Letter to the University Community, from Rev. George



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Bernard, C.S.C., Academic Vice President, August 18, 1989;

The Oregonian, August 20, 1986.