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SUMMARY
OF
PROCEEDINGS

Forty-fifth Annual Conference

of the

AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION



University of Toronto
Trinity College
and
The Toronto School of Theology
Toronto, Ontario
19-22 June 1991

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OF
PROCEEDINGS

Forty-fifth Annual Conference

of the

AMERICAN THEOLOGICAL

LIBRARY ASSOCIATION

Betty A. O'Brien
Editor

University of Toronto
Trinity College
and
The Toronto School of Theology
Toronto, Ontario
19-22 June 1991

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Editor's Preface

After nine years absence the 1991 ATLA conference returned to Toronto and to the hosting of the Toronto School of Theology. But our location on the University campus was different; the recent organizational changes within ATLA have in many ways made it different. The changes in ATLA membership and the differences of our individual experiences during the years have made us different. Therefore, our return to Toronto was a “return that was not a return,” a phrase borrowed from a recent book by United Theological Seminary President, Leonard I. Sweet, *Quantum Spirituality: A Postmodern Apologetic*.¹

Quantum Spirituality concludes with a chapter entitled “Do Bears Always Face the Front of Their Tracks” in which Sweet uses the subtitles of Guy R. Lefrançois’s six editions of *Psychology for Teaching* to dramatize a “return that is not a return.” Lefrançois’s first edition subtitle *A Bear Always Faces the Front* (1972) is modified in each edition succeeding edition—*A Bear Always Usually Faces the Front* (1975), *A Bear Always, Usually, Sometimes Faces the Front* (1979), *A Bear Always, Usually, Sometimes, Rarely Faces the Front* (1982), *A Bear Always, Usually, Sometimes, Rarely, Never Faces the Front* (1985) and, finally, returning to the original premise (in a “return that is not a return”) *A Bear Always, Usually, Sometimes, Rarely, Never, Always Faces the Front* (1988).

Nine years ago at the ATLA Conference in Toronto I was appointed editor of the conference *Proceedings*. Now after a return ATLA visit to Toronto I am editing my tenth *Proceedings* volume and my term as editor is coming to an end. In the process I am experiencing my own kind of “return that is not a return.” For in the intervening years I have learned a few things—about editing, about ATLA, about librarianship and especially about changing technology.

No two volumes of the *Proceedings* have been prepared and published in exactly the same way or used exactly the same support staff. We have moved from Jim Redd’s key punching to our own PCs, laptops and in-house desktop publishing; from inputting and editing from hard copy sent by the participants to editing and reformatting from disks

¹Leonard I. Sweet, *Quantum Spirituality: A Postmodern Apologetic* (Dayton, Ohio: Whaleprints [1405 Cornell Drive, Dayton, Ohio 45406], 1991), 263-64.

supplied by the participants. The experience has been mosttimes fun, ofttimes frustrating, sometimes frantic but always fulfilling.

At this time I would like to say “thank you” for all the words of encouragement and expressions of appreciation I have received over the years, and “thank you” to all conference participants who have provided the contents for this and every other *Proceedings* volume. A special “thank you” goes to each of the ATLA executive secretaries with whom I have worked—Albert Hurd, Simeon Daly and Susan Sponberg—and their staffs who, over the years, have been responsible for the publication and distribution of the *Proceedings* volumes.

Betty A. O'Brien, Editor
United Theological Seminary, Dayton, Ohio

ATLA ORGANIZATIONAL DIRECTORY, 1991-1992

OFFICERS

President: James W. Dunkly (1992), Episcopal Divinity School/Weston School of Theology Libraries, 99 Brattle Street, Cambridge, MA 02138. 617-868-3450, ext. 324, fax 617-492-5833.

Vice-President: Mary Bischoff (1993), Jesuit/Krauss/McCormick Library, 1100 East 55th Street, Chicago, IL 60615. 312-753-0735, fax 312-947-6273.

Secretary-Treasurer: Robert A. Olsen, Jr. (1992), Brite Divinity School, Texas Christian University, Fort Worth, TX 76129. 817-921-7106, 817-921-7668, fax 817 921-7110.

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Russell Pollard (1993), Andover-Harvard Theological Library, Harvard Divinity School, 45 Francis Avenue, Cambridge, MA 02138. 617-495-5910, fax 617-495-9489.

Norma S. Sutton (1993), Consolidated Libraries, North Park Theological Seminary, 3225 W. Foster Avenue, Chicago, IL 60625-4987. 312-583-2700, ext. 5285, fax 312-463-0570.

David D. Bundy (1994), Christian Theological Seminary Library, Box 88267, 1000 W. 42nd Street, Indianapolis, IN 46208. 317-924-1331, fax 317-923-1961 (after first ring, *2).

Myron B. Chace (1994), Library of Congress. Mailing address: 410 Pershing Drive, Silver Spring, MD 20910. 202-707-5661, fax 202-707-1771.

Linda Corman (1994), Trinity College Library, 6 Hoskin Avenue, Toronto, Ontario, Canada M5S 1H8. 416-978-2653, fax 416-978-8182.

David J. Wartluft (1994), Krauth Memorial Library, Lutheran Theological Seminary at Philadelphia, 7301 Germantown Avenue, Philadelphia, PA 19119-1794. 215-248-4616, ext. 37, fax 215-248-4577.

OTHER OFFICIALS

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Joanne Juhnke, Staff.

Director of Finance: Patricia (Patti) Adamek, American Theological Library Association, 820 Church Street, Suite 300, Evanston, IL 60201-3707. 708-869-7788, fax 708-869-8513 (call ahead first).

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APPOINTED OFFICIALS AND REPRESENTATIVES

Archivist: Boyd Reese, Office of History, Presbyterian Church (U.S.A.), 425 Lombard Street, Philadelphia, PA 19147-1516. 215-627-1852, fax 215-627-0509.

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Channing Jeschke (1994)

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Boyd Reese, Ex officio, Archivist

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Paul Schrodtt (1992), Grants officer
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Adrienne Taylor
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Ferne Weimer (1993)
Sara Brewer Berlowitz
Christopher Brennan
Judy Knop
AnnMarie Mitchell
Russell Pollard
Cliff Wunderlich
Joyce Farris (1992), Ex officio, Liaison to ALA Committee on Cataloging: Description and Access
Alice I. Runis, Ex officio, Compiler, Current LC Subject Headings

FUTURE ANNUAL CONFERENCE HOSTS

1992, 17-20 June: Mr. Roger L. Loyd, Bridwell Library, Southern Methodist University, Dallas, TX 75275-0476. 214-692-2363.

1993, 16-19 June: Ms. Elizabeth Hart, Library, Vancouver School of Theology, 6050 Chancellor Blvd., Vancouver, BC, Canada V6T 1X3. 604-228-9031.

Dr. Guenter Strothotte, Librarian, Regent College & Carey Theological College, 5800 University Blvd., Vancouver, BC, Canada V6T 2E4. 604-224-1613.

1994, 15-18 June: Mr. Stephen D. Crocco, Clifford E. Barbour Library, Pittsburgh Theological Seminary, 616 N. Highland Ave., Pittsburgh, PA 15206. 412-362-5610.

1995: Mr. William Hook, Divinity Library, Vanderbilt University, 419 21st Avenue, S., Nashville, TN 37240-0007. 615-322-2865.

5:00 P.M.-6:30 P.M.

Dinner

7:30 P.M.-9:00 P.M.

Opening Reception

Sponsor: Utlas International Canada

THURSDAY, JUNE 20

7:00 A.M.-9:00 A.M.

Breakfast

8:30 A.M.-5:00 P.M.

ATLA Registration/Information

8:30 A.M.-9:30 A.M.

Matins and President's Homily

Officiant: Gregory Kerr-Wilson

Organist: Robert Bell

Homilist: James Dunkly

9:45 A.M.-10:45 A.M.

ATLA Business Meeting: Session I

President: James Dunkly

“The International Christian Literature
Documentation Project”

Presenter: Douglas Geyer

10:45 A.M.-11:15 A.M.

Coffee Break

Sponsored by CANEBSCO Subscription Service

11:15 A.M.-12:15 P.M.

Plenary Address

“The Future of Academic Libraries/Librarianship”

Presenter: Carole Moore

President: Linda Corman

12:15 P.M.-1:30 P.M.

Lunch

2:00 P.M.-3:00 P.M.

Papers

“Depiction of the Dragon
in Christian Art and Legend”

Presenter: Sara B. Berlowitz

President: Diane Choquette

“Pious Child's Delight:
A Survey of Evangelical Writing for Children
in the Osborne Collection”

Presenter: Jill Shefrin
Presenter: Adrienne Taylor

“Building Your Library:
A Bookseller’s Perspective”
Presenter: Brian Carter
Presenter: Sara Myers

“From Movement to Institution:
A Case Study of Charismatic Renewal
in the Anglican Church of Canada”
Presenter: David Reed
Presenter: David W. Faupel

3:00 P.M.-3:00 P.M.

Coffee Break
Sponsor: Midwest Library Service

3:30 P.M.-4:30 P.M.

Plenary Address
“Canadian Religious Historiography:
An Overview”
Presenter: John S. Moir
Presenter: Grant Bracewell

4:30 P.M.-5:30 P.M.

Regional Meeting
Canadian Theological Library Caucus

5:00 P.M.-6:30 P.M.

Dinner

6:30 P.M.-7:00 P.M.

Library Tour
Pontifical Institute for Medieval Studies

7:15 P.M.-8:45 P.M.

Denominational Meetings
Anglican/Episcopal
Baptist
Campbell-Stone
Lutheran
Methodist
Presbyterian/Reformed
Roman Catholic
United Church of Christ

9:00 P.M.-9:30 P.M.

Compline
Officiant: Paul LaCharite
Music: The ATLA Choir
Conductor: Seth Kasten

FRIDAY, JUNE 21

7:00 A.M.-9:00 A.M.

Breakfast

8:30 A.M.-12:00 noon

ATLA Registration/Information

8:30 A.M.-9:00 A.M.

Memorial Service/Morning Prayers
Presiders: Karen Bach and Charles Willard

9:15 A.M.-10:00 A.M.

ATLA Business Meeting: Session II
Presider: James Dunkly

10:00 A.M.-10:30 A.M.

Coffee Break
Sponsor: Haworth Press and Wallaceburg Bookbinding

10:30 A.M.-12:30 P.M.

Interest Groups
Technical Services
Presider: John Thompson

Collection Evaluation and Development
Presider: William Hook

Publication
Presider: Paul Schrodtt

12:00 noon-1:30 P.M.

Lunch

1:30 P.M.-

Tours/Free Time
Stratford (*Hamlet*)
Dinner Host: Eric Schultz

Midland (*Martyrs' Shrine*
Village of Ste. Marie among the Hurons)

Toronto Skydome (*Blue Jays/Cleveland Indians*)

SATURDAY, JUNE 22

7:00 A.M.-9:00 A.M.

Breakfast

8:30 A.M.-5:00 P.M.

ATLA Registration/Information

9:00 A.M.-5:00 P.M.

Exhibits

Anglican Bibliopole
Ballen Books International
The Library Corporation
Meakin & Associates
Novalis
Theological Research Exchange Network
Oxford University Press
University of Toronto Press
Utlas International

8:30 A.M.-9:00 A.M.

Liturgy of the Word

Celebrant: Brian Hogan
Homilist: Aidan McSorley

9:00 A.M.-12:00 noon

Workshops

“Grantsmanship for Libraries:
Practical Approaches for Fundraising”
Presenter: Judith N. Kharbas
Presider: Christopher Brennan

“American Culture, Theological Education and the
Development of Modern Communications”

Presenter: Elmer J. O’Brien

Presider: Alva Caldwell

Panel: Alva Caldwell, Kenneth Rowe, John Trotti

“Cataloguing Rare Books in Theological Libraries”

Presenters: Sandra Alston, Maureen Harris, Anne Jocz

Presider: Andrew West

“Managing Financial Information in Libraries: II”

Presenters: Mary Bischoff and Roger Loyd

Presider: Mitzi Jarrett

10:15 A.M.-10:45 A.M.

Coffee Break
Sponsor: Faxon Canada

12:00 noon-1:00 P.M.

Lunch

1:00 P.M.-2:00 P.M.

ATLA Business Meeting: Session III
President: James Dunkly

2:00 P.M.-3:00 P.M.

Papers
“The Toronto Erasmus Project”
Presenter: Jane E. Phillips
President: Evelyn Collins

“A Primer on Bibliographic Database Clean-up”
Presenter: Robert Kepple
President: John Thompson

“Finding the Real Susanna:
Portraits of Susanna Wesley”
Presenter: Elizabeth Hart
President: Lawrence Crumb

“The Flesh and the Spirit:
The Liturgical Illustrations of Eric Gill”
Presenter: Richard Landon
Presenter: Charles Willard

3:00 P.M.-3:30 P.M.

Coffee Break
Sponsor: John Coutts Library Service

3:30 P.M.-4:30 P.M.

Interest Groups
Public Services
President: Norman Anderson

Rare Books and Special Collections
“Dumfries Presbytery Library (1714) and
King William II’s Physician”
Presenter: John V. Howard
President: Roger Loyd

Automation and Technology

President: Duane Harbin

4:30 P.M.-5:30 P.M.

Users' Groups

Theological Users' Group (TUG)

President: James Maney

RLIN Users' Group

Bib-Base User's Group

President: James Pakala

6:30 P.M.-7:30 P.M.

Reception

7:30 P.M.-9:30 P.M.

Banquet

Presenters: The Arbor Oak Trio

Baroque violin: Lawrence Beckwith

Viola da gamba: Todd Gilman

Harpichord: Stephanie Martin

Bass: Wilfrid Raby

President: James Dunkly

SUNDAY, JUNE 23

7:30 A.M.-9:00 A.M.

Breakfast

8:30 A.M.-11:00 A.M.

ATLA Board of Directors Meeting

President: James Dunkly

PRE-CONFERENCE CONTINUING EDUCATION SUMMARIES

Copyright Law and Libraries (Canadian and U.S. Codes)

Presenters: Ellen M. Kozak, a Milwaukee lawyer with an extensive practice in copyright, has clients ranging from science fiction writers to rap singers. Margaret Ann Wilkinson is a Toronto lawyer and librarian who has lectured widely in and beyond the university on legal issues relevant to librarianship and is currently completing a doctoral dissertation on freedom-of-information legislation.

Commonalities and differences, strengths and weaknesses in new U.S. and Canadian copyright laws were examined in this afternoon workshop focusing on problems faced by librarians in both countries.

Perspectives on Computer-Assisted Research: A Survey with Demonstrations

Presenters: John Hurd (Trinity College), Ian Lancashire (Centre for Computing in the Humanities and Department of English, University of Toronto) and Willard McCarty (Centre for Computing in the Humanities).

This half-day session consisted of three parts: a brief introductory lecture to set the context, a demonstration of four software packages of interest to theologians and a panel discussion focusing on the emerging—and largely undefined—role of libraries in providing information technology. The aim of the session was to give attendees a basic conceptual map of computer-assisted textual studies and so help them think effectively and creatively about how librarians may shape the future of their institutions. Software demonstrations included a large electronic dictionary, a major textual database, a language instruction program, and an interactive concordance and textual analysis package.

Special Problems in Serials Cataloguing

Presenter: Jean Hirons, head of the Library of Congress' CONSER Minimal Level Cataloging Section and editor of the *CONSER Editing Guide*.

This all day workshop, aimed at catalogers familiar with monographic cataloguing but less familiar with serials, focussed on the differences between serials and monographs and the essential elements of the serials record. It provided an LC/CONSER perspective on the rules and interpretations and an update on the rule interpretations.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION MINUTES OF BUSINESS SESSIONS

Business Session I

Thursday, June 20, 1991, 9:45-10:45 a.m.

President James Dunkly presiding

The business sessions were held at the Toronto School of Theology in Toronto, Ontario.

Mr. Dunkly brought greetings to the conference from the Australian and New Zealand Theological Library Association (Trevor Zweck, President); from the Association of British Philosophical and Theological Libraries (John Howard, President); and from the International Council of Theological Library Associations (A.J. Guens, Chair). Each of these associations has expressed a desire to establish closer relations with ATLA and is inviting ATLA members to attend their conferences.

The deaths of six ATLA members were announced: Anne Burgess, Knox College, Toronto, Ontario; George Lees Douglas, Knox College, Toronto, Ontario; Sister Margaret Flahiff, Atlantic School of Theology, Halifax, Nova Scotia; Sister Ellen Gaffney, St. Joseph's Seminary, Yonkers, New York; Evah Kincheloe, Chicago Theological Seminary, Chicago, Illinois; and Raymond Morris, Yale Divinity School, New Haven, Connecticut.

Members of the Board of Directors whose terms expire at the end of the conference were recognized: Roger Loyd, Eugene McLeod, Sarah Miller, and Sharon Taylor.

REPORT OF THE TELLERS COMMITTEE. Members elected to the Board of Directors for three-year terms beginning at the end of the 1991 annual conference are: David Bundy, Linda Corman, and David Wartluft.

The Board of Directors has elected Myron Chace, from the Library of Congress, to a three-year term on the Board, as an expert in the field of preservation.

REPORT OF THE EXECUTIVE DIRECTOR OF PROGRAMS. Albert Hurd reported that in the past decade since the Preservation Program was adopted in 1981 in St. Louis, ATLA has achieved a very important part of the preservation activity in this country, using 48x

fiche to preserve theological literature. Each year we produce 85,000 copies. Of the 250,000 volumes published between 1850 and 1916 which need preservation, we have done preservation filming of 19,000 titles. These have not yet been put on ROM disks because the technology is evolving so rapidly, but it is planned to make these titles available on ROM disks when "permanent" formats are developed.

The loyal, participative members of ATLA are to be thanked. They have contributed \$1,600,000 to the Preservation Program in the past ten years. \$1,200,000 has been raised by the staff to support the program. The recession, unfortunately, has affected libraries and therefore the program. While we recognize the finite resources of our ATLA libraries, if this program is going to continue, we must have their continued support by subscription and/or by membership in the PREFIR Program. John Bollier has been hired as Development Officer to help raise funds to cover the present deficit and future shortfalls.

The Denominational Literature Documentation Series has begun filming major portions of the heritage of various denominations.

Mr. Hurd introduced Douglas Geyer, who is in charge of the International Christian Literature Documentation Program (ICLDP). Mr. Geyer gave a brief history of the project, which is filming source material for the study of Christianity in non-Western areas of the world. Emory University, Princeton Theological Seminary, Union Theological Seminary in New York, Union Theological Seminary in Richmond, The Graduate Theological Union, and Yale Divinity School are providing materials to be filmed. Four thousand records have been input so far. ATLA members are invited to tell Mr. Geyer if they have materials which should be included in the project.

FINANCIAL REPORT—Robert Olsen, Patti Adamek. Mr. Olsen, Secretary-Treasurer of the Association, said that the most recent financial report is that for the period ending April 30, 1991. The full report for the year, and the auditor's report, will appear in the *Proceedings*.

Ms. Adamek, ATLA Controller, gave a brief summary of the April 30, 1991 statement. The General Fund has a surplus of \$4,000; Index has a surplus of \$40,000; Preservation has a deficit of \$150,000. The Association will need to rely on its equity fund balance to make up the shortfall which will occur in the Preservation fund at the end of the budget year.

After very careful analysis, the Board of Directors has adopted the unified budget for 1991-1992, copies of which were distributed. Mr.

Olsen noted that this is a deficit budget and called upon Roger Loyd, Chair of the Financial Management Committee, for comments.

Mr. Loyd said that the 1991-1992 budget provides for 1) expanded office space at 820 Church Street in Evanston, Illinois, which is needed in order to do some of the larger projects that are coming our way through grants; and 2) the beginning of indexing theological materials from the 1940-1948 period. With regard to the Preservation Program deficit, Mr. Loyd said that the program would be supported for the coming year and monitored very closely. Some of the Association's reserve funds will be needed for the program during the year. We hope that John Bollier can raise money for the program from various funding agencies, but we also need the support of ATLA members, at least on the PREFIR level. Mr. Loyd asked members to think, in addition, about endowments, bequests, and gifts for ATLA. An ATLA fund is being established to receive gifts, such as a memorial gift in honor of Raymond Morris.

John Bollier was introduced by Mr. Dunkly. Mr. Bollier has joined the ATLA staff to work in a capacity in which he has served us before, raising funds for Preservation when he was a member of that board, and now to do fund raising for the whole Association. Mr. Bollier spoke, encouraging members to support the Preservation Program; the program is owned by the members, and its survival now depends on their support.

ADJOURNMENT. The session was adjourned at 10:45 a.m.

Business Session II
Friday, June 21, 1991, 9:30-10:30 a.m.
President James Dunkly presiding

STRATEGIC PLANNING COMMITTEE REPORT. Richard Spoor, chair of the Strategic Planning Committee, reported that the committee had concerned itself during the year with long-range planning, matters pertaining to the reorganization approved at last year's annual conference, and matters pertaining to the operation of the Board of Directors. A written strategic plan should be available soon in this year. Analysis and review of Board operations will result in a Board operations manual.

Mr. Spoor outlined the present organization: a Board of Directors, with five working committees: Financial Management, Member Services, Programs, Strategic Planning, and the Executive

Committee. The staff has consisted of the Executive Director of Programs, the Executive Secretary, and the Director of Member Services. A defect in our structure is the lack of a chief executive officer (CEO). The Chair of the Board of Directors has been serving as a CEO, but this has been a heavy burden which should not be continued. The Association now needs to take the next step in its development, which was assumed we would take as soon as possible after the reorganization, that is, the appointment of an Executive Director. The Board has examined the fiscal condition of the Association and has decided that it is now possible to appoint an Executive Director who will also be the chief executive officer of the Association—a move which will both strengthen the affairs of the Association and attract more money to the Association from funding agencies. Accordingly, on Wednesday morning, June 19, the Board voted unanimously and enthusiastically 1) to appoint an Executive Director to be responsible for the administration of legally authorized programs, services and activities of the Association, to report to and be reviewed by the Board of Directors; 2) to amend the Bylaws to make the Executive Director the Chief Executive Officer of the Association; and 3) to appoint Albert E. Hurd as the Executive Director. Mr. Hurd has accepted the appointment and will assume that position on July 1, 1991.

Roger Loyd, Chair of the Financial Management Committee, explained that this action combined the functions of our two top executives. The Board provides the salaries of the administrative structure, including the Executive Director, who has a line item for each of the parts under his management. No part of the organization will be neglected. Mr. Loyd pointed out that the addition of the Executive Director is in no way connected with the deficit in the budget which was discussed yesterday. That deficit is the result of the Preservation Program's activities and its inability to balance its finances.

Mr. Spoor introduced Eugene McLeod, who distributed copies of the proposed amendments to the Bylaws. Mr. McLeod gave a brief interpretation of the proposed amendments, announcing that these would be voted on by the assembly at the next business session.

Albert Hurd, the new Executive Director, was introduced. Mr. Dunkly spoke about Mr. Hurd's ability, his background in the Association, and the Board of Directors' confidence in his ability to attend to the interests of all aspects of the Association. Because of Mr. Hurd's appointment, the business of the Association will be done more readily, the Association will more effectively move ahead into the future, and the Board of Directors will be better able to plan for the

future, to provide linkage with the membership, and to listen to their interests.

ADJOURNMENT. The session was adjourned at 10:30 a.m.

Business Session III
Saturday, June 22, 1:00-2:00 p.m.
President James Dunkly presiding

AMENDMENT OF THE BYLAWS. Eugene McLeod declared the floor open for discussion of proposed amendments to the Bylaws. Amendments were proposed to Bylaws 4.1, 7.1, 8.1, 9.1, 9.3, 12.1, 13.3, 13.4, and 20.1. Amendments to the proposed amendments to Bylaws 4.1 and 9.3 were approved by the assembly; and these amended amendments, as well as the remaining proposed amendments, were all approved by the assembly. The text of the Bylaws as approved appears elsewhere in the *Proceedings*.

ANNOUNCEMENTS FROM THE EXECUTIVE DIRECTOR.

Albert Hurd had three announcements: 1) ATLA has been negotiating with H.W. Wilson in an effort to obtain what ATLA considers a fair share of the revenues and royalties from the use of its tape, which is the largest data base in the humanities. Wilson has now broken off these negotiations. At the February meeting of the Board of Directors, the Index staff was instructed to create its own data base tape. Search engines are being examined, and sometime in the next eighteen months we will have a very useful product. ATLA will now set up and market tape loads, using the U.S. MARC format. In answer to a question about compatibility of hardware with the Wilson workstation, Mr. Hurd said they will replicate software which will run on DOS, and there will be a service line for subscribers.

2) Janice Shipp is in charge of the denominational documentation series. Production this year should be approximately 250 fiche per denomination. The cost for the fiche is shown in the PREFIR price schedule.

3) Since the Board of Directors took an action to establish an endowment fund, several people have approached John Bollier wanting to contribute to this in honor of deceased members. Anyone who wishes to participate in this should contact Mr. Bollier.

EXECUTIVE SECRETARY. Susan Sponberg, Executive Secretary, asked people not to be discouraged by trying to get her on the telephone. In the mornings, Marshall Poindexter will answer the phone and can answer many of their questions. He will also give her messages.

DALLAS CONFERENCE, 1992. Roger Loyd, host for the 1992 annual conference, invited everyone to Dallas, Texas, to the Colony Park Hotel, June 17-20. Members of the Southwest Area Theological Library Association are co-hosts. The conference will open on Wednesday with a reception at night and will conclude on Saturday with the banquet. Saturday will be spent at the Southern Methodist University. At present, room rates in the hotel are \$60 for a single room, \$65 for a double room. Mr. Loyd is still negotiating with the hotel for lower rates. Mr. Loyd made an official call for papers and for suggestions for workshops, papers, and the names of likely program participants. Annual Conference Committee members are Sara Myers, Chair, Newland Smith, John Thompson, Roger Loyd, and Elizabeth Hart.

FUTURE CONFERENCE LOCATIONS. Mr. Dunkly announced that the annual conference will be held in Vancouver, British Columbia, in 1993; in Pittsburgh, Pennsylvania, in 1994; and in Nashville, Tennessee, in 1995.

OFFICERS OF THE BOARD OF DIRECTORS, 1991-1992. Mr. McLeod announced that the Board of Directors as constituted for the forthcoming year has caucused. He can predict confidently that on Sunday morning the following people will be elected as officers of the Board: James Dunkly, Chair (President of the Association); Mary Bischoff, Vice-Chair; and Robert Olsen, Secretary-Treasurer.

Mr. Dunkly commented that a committee composed of directors who are leaving the Board asked these persons to serve again, in order that the organizational transition will proceed with maximum continuity.

ADJOURNMENT. The session was adjourned at 2:00 p.m.

Respectfully submitted,
Joyce L. Farris
Recording Secretary

MEMORIAL SERVICE

Meditation

by

Louis Charles Willard

Our purpose this morning is, briefly, to reflect upon our common task, and the one that we share with our departed colleagues, the cloud of witnesses, whose memory we also recall and celebrate today.

Our common task does, indeed, require faith, defined in our text as the assurance of things hoped for, the conviction of things not seen. What acquisition librarian does *not* order a book with the hope and vision of how it may be used, in a month, in a year, in a century? What cataloger does *not* describe each appropriate description will last for an eternity, an eternity not seen? And the public services librarian brings together scholar and scholarship as a participant in the endless but finite world of learning.

Now, the danger with our memory of our six colleagues is that it is fixed in time. As our world rapidly shifts, blown about by every wind of new technology, they appear increasingly antiquated. But that is because we forget that they, too, were creative, adaptive and clever. They would have continued to run the race, with and ahead of us, even as they do now.

Anna Burgess

by

Grant Bracewell

Those of us who are on the Host Committee feel a sense of an empty place as we meet together in this conference. When we first began planning for this conference Ann Burgess was member of our host committee. She began the planning of the social events that have been offered to you during these days. Some of you will remember the last time we hosted the conference here in Toronto. The social events—receptions, boat tour of the harbour—were planned and arranged by Ann. This time she demonstrated her feisty spirit by refusing to give in to her increasing ill health and continuing to contribute to our

planning until she was not able to come to work regularly. There are many things that are happening at this conference that will remind some of us here in Toronto of Ann and her brave struggle.

Over the years Ann has made many contributions to our joint work here at Toronto School of Theology. She was a helpful member of our sub-committee for management of the serials project which maintained the Union List of Religious Serials in Toronto, that is present in FELIX—the computer based catalogue of the library holdings on this campus. At the time of her illness and retirement Ann was the Chairperson of the TST Library Committee, a post which has been and continues to be key to the continued cooperation of our library services.

I mentioned that Ann arranged our “party” hosting at the last ATLA Conference in Toronto. She has had a major role in all the parties we have had—these have been largely limited to retirement for our colleagues. Because she contributed so personally to these events it has been my conviction that I would see that her own retirement event would be particularly special. Ann’s untimely death, a few months before her planned retirement, denied me the opportunity of keeping that promise I’d made to myself. Many of you will be sharing with me this sense of being cut off in the middle of things, by Ann’s illness and death. Despite the Christian confidence with which I face the death of friends and relatives I have this nagging feeling that Ann was cheated of some years that she deserved to enjoy.

George Lees Douglas, B.A., S.T.M., M.S., D.D.

**by
Grant Bracewell**

I first met George Douglas, in 1968, at a meeting of the COCTET Sub-Committee on Libraries, during the first month of my service at Emmanuel. The Committee on Cooperative Theological Education in Toronto was the name of the group that brought the Toronto School of Theology into being. It is my recollection that George either moved or seconded the motion that I be the secretary of this sub-committee. A defensive move I suspect—to get someone else so you don’t have to do it yourself.

In 1961 George, succeeded Neal Smith as Librarian of Knox College. (I mention Neal because he had hosted the thirteenth ATLA

Conference in 1959 at Knox—the first ATLA to be held in Canada.) Before coming to Knox George had served as a chaplain in the Navy and three pastorates. George served as Knox Librarian until he retired in 1972. He was just completing the editing of a union list of theological serials (on cards) for the Toronto Graduate School of Theological Studies (the forerunner to the Toronto School of Theology). When this was completed each of our libraries had a card copy of this list until we re-edited the list and converted it to machine readable form.

George served his church faithfully in college, Presbytery and General Assembly, where he was, among other things, a strong advocate for equal rights for women in the church and in society. He was honoured with a D.D. by the Montreal Presbyterian College, in 1967.

We missed George when he retired, he often made the meetings of the TST Library Committee livelier than they would otherwise have been. But he always seemed to be enjoying his life in retirement despite some limitations of health and did not seem to pine for his old work, as some people do. He died at the age of 85 years on July 8, 1990. It is almost twenty years since he was our active colleague but we appreciated his life shared with us.

Sister Margaret (Therese Carmel) Flahiff, S.C. 1911-1990

**by
Alice W. Harrison**

I speak to you today not only as a colleague, but as a dear friend of Sister Margaret Flahiff. She was head librarian at the Atlantic School of Theology from 1972 until 1978 when she retired. She continued on as our serials librarian on a part-time basis until her death. From 1978 she also served as historian and archivist for the Sisters of Charity Motherhouse, Mount Saint Vincent, Halifax.

Before coming to Atlantic School of Theology Sister Margaret's professional career included teaching, serving as a principal and teaching history at the college level, at Mount St. Vincent, with medieval studies as here special area of interest. She received educational degrees from Dalhousie University, Toronto University and Mount St. Vincent. In 1988 she received the degree of Doctor of Divinity (*honoris causa*) from

the Atlantic School of Theology. This was a happy occasion for her because her brother, George Flahiff, Archbishop of Winnipeg and one of Canada's cardinals was able to come to Halifax to help her celebrate this event.

Sister Margaret became ill in February 1990 and although her illness had progressed by June, she was able to participate and enjoy the celebration from the Golden Jubilee of her making her religious profession with the Congregation of the Sisters of Charity.

Sister Margaret died August 27, 1990. Archbishop James M. Hayes officiated at the Liturgy of the Resurrection August 29 and celebrated the Mass of Christian Burial August 30 in the chapel of Mount St. Vincent motherhouse. Interment was in Gate of Heaven Cemetery, Lower Sackville on November 8. The Atlantic School of Theology remembered Sister Margaret at a memorial service in St. Columba Chapel on the campus.

This gentle woman was influential in so many ways, to so many people. That she will be greatly missed by students and colleagues, in ecumenical circles where she served, by the archival and library world and by those of her family, friends and sisters of the congregation who loved her.

Sister Ellen Gaffney, RDC¹

Sister Ellen Gaffney, since 1986 the director of the Archbishop Corrigan Memorial Library at Saint Joseph's Seminary, Yonkers, New York, died at the age of 70 on February 5, 1990. She was the first woman to serve as a faculty member and director of the library at Saint Joseph's Seminary.

Sister Ellen was a graduate of Good Counsel College, St. John's University and Columbia University School of Library Science. She served as librarian in several high schools, worked in curriculum development for the New York Archdiocese and was for a time national chair of the Committee on the *Catholic Periodical and Literature Index*.

¹ed. note: At the memorial service Eleanor Soler delivered a tribute to Sister Ellen Gaffney. The text of that tribute has been lost, and this statement is presented in its stead.

Evah O. Kincheloe

by
Albert E. Hurd

Evah Kincheloe was librarian of the Chicago Theological Seminary (CTS) for more than eleven years, beginning her position as librarian in 1943. She was one of the founding members of ATLA, committing, early on, both herself and Chicago Theological Seminary's Hammond Library to ATLA's mission and service. Evah served as ATLA's "executive secretary" for 1950 and 1951, faithfully recording, compiling, and distributing the *Annual Proceedings*. She helped organize and served as host institution for the 1949 and 1954 ATLA annual conferences held on the CTS/University of Chicago campus. As a theological librarian, Evah served the endless needs of the students and faculty of CTS, as well as the Federated Faculties of Chicago. In 1950 Evah married Dr. Samuel Kincheloe, Professor of the Sociology of Religion at the Chicago Theological Seminary. In 1955 she retired from her position at CTS, moving to Tougaloo, Mississippi with her husband. It was my privilege to meet both Evah and Sam during my tenure as CTS's librarian—they were truly gracious people in the service of God!

Almighty God, we commit to your care and service our colleague and your servant, Evah Ostrander Kincheloe.

Raymond P. Morris

by
Louis Charles Willard

It is fitting that Ray Morris has, in this order of memorials, the clean-up position. For one of his numerous enduring qualities was cleaning up, bringing order out of confusion, success from disaster, and plenty in a time of want. Ray was one of those people who never seems to change. From the time I first met him in my role as an incredibly naive first year student at Yale until my last meeting, on the porch of his daughter Marcia's house a couple of years ago, his warm chuckle and his wise caution were consistent with every earlier recollection. And I was still naive. I share two, hitherto untold vignettes, which wonderfully capture Ray's profound practical wisdom.

First, as a consultant to a school seeking a recommendation for a librarian, he said with respect to one person, “I *mention* this name to you as someone you should consider. I *mention* this name.”

Second, in a conversation about another member of the association, one known to most of you, he said, “I cannot describe this person without making her sound ridiculous, and that she is not, so you’ll have to meet her for yourself.”

I close with a sentence I borrow from Donn Michael Farris, because I cannot say it better. “There is not in the world today—nor will there be for decades to come—a theological library or a theological librarian who does not owe a debt to the energy, the devotion to our profession and the vision of Raymond Morris.”

ANNUAL REPORTS

Report of the Executive Secretary

Following is a summary of the activities of the office of the executive secretary and some comments on items for further consideration:

The transition of the office of the executive secretary from St. Meinrad, Indiana, to Evanston, Illinois, has been made quite smoothly. In July, I purchased a new computer, an ATS Bravo/386-SX. We are networked with the Index computers, which gives us access to a laser printer. I also purchased Pagemaker software for the Macintosh, which we share with the Programs.

Most of the activities of the office of the executive secretary have become routine. Marshall Poindexter, support staff, has assumed responsibility for most of the day-to-day tasks. Because we both have been learning our jobs, we frequently have needed to do some research to figure out the best procedures and to meet special deadlines, but we have managed quite well. Al Hurd and Patti Adamek have been tireless in offering advice and moral support.

A top priority of our daily routine is to keep membership databases accurate. In March, we made the necessary changes to correct the structure of one database in dbase to replace several separate files, making only one amendment necessary for each address change. The membership records are the most vital records in the office of the executive secretary. It is a feature of our new computer equipment that we are networked with the Religion Indexes, and thus, that our files are backed up weekly. A report of all vital records has been made to the historical records committee.

We have had 50 inquiries about personal membership, 22 of which resulted in ATLA membership, and 12 about institutional membership, with 1 membership resulting.

Updates have gone out to the reference tools and subscription services that list ATLA and its products. Two of the activities of the office of the executive secretary seem to be running themselves: the consultant service and the library materials exchange. In August, 131 sets of duplicate exchange labels were distributed. We have added 7 more participants, and we have seen activity from 78 institutions since the initial label distribution.

In late fall, the office of the executive secretary assumed responsibility for the distribution of the Basic Bibliographies, produced under the aegis of the Publication Committee. This responsibility involves copying on demand the three bibliography disks and one disk of notes; packaging and shipping the disks with the accompanying booklet; and invoicing. Blank disks will need to be purchased and formatted from time to time, and the booklet will need to be reprinted. The first two orders came to our office in January, and after some last-minute production tips from Paul Schrodt, the packets were shipped off without a hitch.

Another means of generating income for the association is the rental of mailing lists. We have sent 23 sets of labels for a total of \$850. In addition, we have 38 non-member subscribers to the *Newsletter* and 53 to the *Proceedings*.

In mid-November, the annual statistical questionnaire was sent to all ATLA institutional members. Last year, discussion between Fr. Simeon Daly and Jill Scott Norton of ATS led to the conclusion that it was appropriate for ATLA to continue to survey its members independently rather than collapse its questionnaire with that of ATS. I still intend to pursue the possibility of collapsing the ATLA statistical questionnaire with that of ATS.

The method of presenting the statistics also has been considered. Some institutions find that their particular situations cannot be described adequately given the limitations of a standardized questionnaire. A number of these variations would be unmanageable in the context of the *Proceedings*. The variations, however, may be interesting to the other institutions. It was decided at the midwinter Board meeting that we will continue to present the statistical report as it currently exists in the *Proceedings*. In the future, we also will offer a more detailed report in manipulable form on disk. Of course, it will take some time to work out the details.

The *Proceedings* were shipped on 21 January. The most time-consuming task thus far has been the preparation of the *Proceedings* for publication. As the *Proceedings* editor and I viewed our options shortly after the 1990 annual conference, the choice was made to produce a professional-looking book on the Mac, although it would take some time to format. Unfortunately, the formatting turned out to be a monumental task. Marshall averaged one to four hours a day, four to five days a week from mid-July through the first week in December on this task alone. It is a testimony to his skill that he managed to keep up with this other work as well. In order to produce the *Proceedings* more quickly

next year, several options are being examined, particularly to return to WordPerfect, but to use the printer technology just recently put in place by the Indexes to produce a more professional-looking book than previously was possible with WordPerfect.

In addition to the *Proceedings*, we also have printed two revisions of the membership flyer. The first was made to reflect the changes in the association's governance structure; the second details the revised dues structure that will go into effect 1 September 1991.

The preparation, distribution, and gathering of ballots for this year's election of Directors was delegated to the office of the executive secretary by the association's secretary-treasurer. Ballots were mailed to the appropriate segments of the ATLA membership. Sealed responses were conveyed to the Teller's Committee for counting.

Over the last several months, I have been involved, to the degree possible, in preparations for the 1991 annual conference in Toronto. We already are looking ahead to Dallas in 1992. In February, the Board voted to accept formal invitations to Vancouver in 1993 and to Pittsburgh in 1994. The Board is ready to vote on a site for 1995 and we are beginning to investigate several specific possibilities for 1996 and 1997. Details of these negotiations will be announced as they become formal.

At the beginning of my appointment, I felt as if I had stepped onto a moving train. Dues notices were pouring in before we knew how to process them; duplicate exchange labels had to be produced at the same time we were figuring out our new computer; we had a deadline (and a holiday!) in week one; in week two we began the *Proceedings*. Now we are able to look ahead a little and to plan. In the weeks to come, we will resolve the problems of *Proceedings* production. We will overhaul the membership directory, and add telephone numbers for personal members and fax numbers. Plans will be made for the new statistical reporting option.

Throughout the year, I have been very involved in long-range strategic planning for the centralization and development of member services. To that end, I recently have been engaged in the arduous task of evaluating the job description of the executive secretary. The process has helped me to identify several areas of particular importance for further planning: the nurture of the interest groups; the expansion of continuing education opportunities; an aggressive recruitment campaign; the development of a more systematic placement program.

Looking back on the last year, it is hard to believe how far we have come. Looking ahead, it is hard to believe how far we still have to go. Thanks to all who, in sharing the journey, make it more pleasant and rewarding.

Susan E. Sponberg
Executive Secretary

STATISTICAL RECORDS REPORT (1989-1990)

POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PRO. STAFF	STUDENT STAFF	OTHER STAFF
ACADIA UNIV	88.00	9.00	1.00	1.00	0.00
ALABAMA CHRISTIAN	N/R	N/R	N/R	N/R	N/R
AMBROSE SWASEY LIBR	173.00	22.30	3.70	2.20	4.70
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	67.00	13.54	6.00	7.38	5.00
ANDOVER NEWTON TH SCH	280.00	32.00	3.00	2.00	4.00
ANDOVER-HARVARD TH LIB	N/R	N/R	N/R	N/R	N/R
ANDREWS UNIV - SEM	311.00	28.00	1.50	2.30	0.60
ASBURY TH SEM	524.00	42.50	7.00	6.00	6.00
ASHLAND TH SEM	293.00	21.00	1.00	1.00	2.50
ASSEMBLIES OF GOD TH SEM	153.00	15.00	1.00	3.50	4.00
ASSOCIATED MENNONITE	120.00	16.00	2.00	2.00	0.75
ATHENAEUM OF OHIO	221.40	27.52	1.00	1.00	1.50
ATLANTIC SCH OF TH	88.20	15.28	2.70	0.80	2.90
AUSTIN PRESBY TH SEM	134.38	16.00	2.00	1.50	2.60
BANGOR TH SEM	97.00	11.50	1.00	1.00	1.00
BAPTIST MISS ASSOC TH SEM	8.00	46.00	1.00	0.00	3.00
BENEDICTINE COLL	N/R	N/R	N/R	N/R	N/R
BETHANY/NORTHERN BAPT SEM	235.30	28.30	3.50	4.90	0.00
BETHEL TH SEM	305.00	25.00	4.75	2.00	3.00
BIBLICAL TH SEM	143.30	7.70	1.20	0.25	0.85
BILLY GRAHAM CENTER	N/A	N/A	3.00	1.25	4.00
BOSTON UNIV SCH OF TH	181.67	25.00	2.00	3.00	4.00
BRETHREN HISTORICAL LIBR	N/A	N/A	1.00	0.00	2.00
BRIDWELL LIBR	317.00	33.50	7.00	1.50	13.00
BRITE DIVINITY SCH	136.77	13.30	3.17	2.50	3.06
CALVARY BAPTIST TH SEM	50.00	9.00	1.00	1.00	2.00
CALVIN COLLEGE AND SEM	4308.00	266.00	8.50	15.00	9.50
CANADIAN BIBLE COLL	493.00	28.00	2.00	1.50	4.50
CARDINAL BERAN LIBR	47.00	9.00	1.00	0.75	2.00
CATHOLIC TH UNION	352.00	32.20	3.00	2.00	3.00
CATHOLIC UNIV OF AMERICA	5287.00	433.00	27.00	29.00	46.00
CENTRAL BAPTIST TH SEM	87.00	10.13	3.00	3.50	0.50
CHESAPEAKE TH SEM	200.00	14.00	4.00	0.00	2.00
CHICAGO TH SEM	116.00	14.00	1.20	1.50	1.00
CHRIST SEM LIBR	25.00	3.00	0.75	0.00	0.00
CHRIST THE KING SEM	64.75	11.50	3.10	0.00	0.00
CHRISTIAN TH SEM	209.00	20.00	3.00	2.50	1.50
CINCINNATI BIBLE COLL & SEM	643.01	33.86	2.00	3.00	2.00
COLUMBIA BIBLICAL SEM	297.00	29.00	2.87	3.00	3.75
COLUMBIA TH SEM	267.00	31.00	3.50	4.50	2.20
CONCORDIA SEM	474.00	36.00	2.10	7.50	6.80
CONCORDIA TH SEM	347.00	28.33	2.67	4.40	7.75
CONGREGATIONAL LIBR	N/A	N/A	2.00	N/A	3.00
COVENANT TH SEM	144.00	8.00	1.00	1.06	1.75
CRISWELL COLL	N/R	N/R	N/R	N/R	N/R
DALLAS TH SEM	903.30	47.20	7.00	6.00	7.00
DAVID LIPSCOMB UNIV	2970.03	126.70	6.00	7.30	6.00
DENVER SEM	285.00	28.50	3.00	1.50	3.50
DOMINICAN COLL	35.00	9.00	2.00	0.80	1.10
DREW UNIV LIBR	1795.00	207.00	13.90	17.80	20.90

N/R = Not reported.

N/A = Not applicable.

POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS STAFF	FACULTY STAFF	PRO. STAFF	STUDENT	OTHER
DUKE UNIV DIV SCH	N/R	N/R	N/R	N/R	N/R
EASTERN BAPTIST TH SEM	173.00	15.00	1.50	1.00	2.00
EASTERN MENNONITE COLL	74.00	8.00	1.32	2.71	1.69
EDEN TH SEM	115.00	13.50	7.00	6.00	11.50
EMMANUEL COLL	145.10	13.30	0.50	2.00	0.45
EMMANUEL SCH OF RELIGION	72.05	9.00	1.00	1.50	3.50
EMORY UNIV	531.00	62.50	8.00	2.60	8.53
EPISCOPAL DIV SCH	N/R	N/R	N/R	N/R	N/R
EPISCOPAL TH SEM	71.24	12.00	2.00	1.00	1.50
ERSKINE COLL & TH SEM	N/R	N/R	N/R	N/R	N/R
EVANGELICAL SCH OF TH	45.60	8.80	1.00	0.27	0.27
FULLER TH SEM	N/R	N/R	N/R	N/R	N/R
GENERAL TH SEM	105.00	17.00	3.00	1.50	3.50
GOLDEN GATE BAPTIST TH SEM	497.00	41.00	2.00	3.50	5.00
GORDON-CONWELL TH SEM	479.30	31.00	3.00	2.50	4.00
GRACE TH SEM	91.00	11.00	2.00	8.00	2.00
GRADUATE SEM LIBR	111.00	9.00	2.00	2.75	3.00
GRADUATE TH UNION	1143.00	154.40	6.93	5.86	15.20
GRAND RAPIDS BAPTIST	787.00	53.00	3.80	4.80	2.00
HARDING GRADUATE SCH OF REL	81.00	5.00	1.50	1.00	1.50
HARTFORD SEM - LIBR	41.40	12.50	0.65	0.25	2.00
HOLY NAME COLL LIBR	23.00	N/R	1.00	0.00	0.00
HURON COLL FACULTY OF TH	28.00	8.00	0.60	0.40	1.40
ILIFF SCH OF TH	217.00	22.00	3.00	2.50	4.50
ITC	311.00	30.00	18.00	18.00	25.50
JESUIT-KRAUSS-McCORMICK	994.00	53.00	5.00	5.00	6.00
JOHN PAUL II INSTITUTE	0.00	0.00	0.50	1.00	0.70
K.U. LEUVEN/FACULTY OF TH	603.00	58.00	7.00	1.00	1.00
KENRICK-GLENNON SEM LIBR	70.00	23.00	1.50	1.80	2.50
KINO INSTITUTE LIBR	N/R	N/R	1.00	0.00	N/R
KNOX COLL	102.00	10.00	2.00	1.00	1.00
LANCASTER TH SEM	98.60	19.00	1.00	0.74	1.00
LEXINGTON TH SEM	138.00	13.00	2.00	2.00	0.00
LINCOLN CHRISTIAN SEM	103.20	10.40	2.00	2.35	2.15
LOUISVILLE PRESBY TH SEM	146.00	12.00	2.00	4.00	4.50
LUTHER NORTHWEST TH SEM	815.00	54.00	5.00	2.00	3.00
LUTHER SEMINARY LIBR	N/R	N/R	N/R	N/R	N/R
LUTHERAN TH SEM (GETTYSB)	195.25	21.00	1.60	0.75	3.00
LUTHERAN TH SEM (PHILA)	171.00	19.75	3.25	0.85	3.00
LUTHERAN TH SOUTHERN SEM	144.00	14.00	2.00	1.80	2.00
MARY IMMACULATE SEM	N/R	N/R	N/R	N/R	N/R
McGILL UNIV	N/R	N/R	N/R	N/R	N/R
MEADVILLE/LOMBARD TH SCH	38.00	7.00	0.50	1.00	1.00
MEMPHIS TH SEM	90.00	12.00	2.00	0.50	1.00
MENNONITE BRETHERN BIB SEM	103.00	12.00	4.00	3.12	1.00
METHODIST TH SCH IN OHIO	195.00	19.00	2.00	2.00	3.00
MID-AMERICA BAPTIST TH SEM	419.00	20.00	1.00	2.00	4.00
MIDWESTERN BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R
MORAVIAN TH SEM	47.19	6.00	5.00	7.20	5.70
MT. ANGEL ABBEY	120.00	20.00	3.50	3.00	5.00
MT. ST. ALPHONSUS SEM	0.00	0.00	1.00	N/A	N/R
MT. ST. MARY'S COLL	163.00	15.00	6.00	6.00	5.00
NASHOTAH HOUSE LIBR	42.00	8.00	1.00	0.00	4.00
NAZARENE TH SEM	313.00	22.00	2.00	1.25	2.00
NEW BRUNSWICK TH SEM	67.08	10.00	2.50	1.25	1.00
NEW ORLEANS BAPTIST TH SEM	1409.00	102.60	3.50	3.80	6.00
NEW YORK TH SEM	N/R	N/R	N/R	N/R	N/R

POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PRO. STAFF	STUDENT STAFF	OTHER STAFF
NORTH AMERICAN BAPT TH SEM	149.00	14.00	1.50	1.20	2.00
NORTH PARK TH SEM	112.00	15.00	7.00	8.00	4.00
OBLATE SCH OF TH	121.00	18.00	1.00	0.63	1.00
ONTARIO TH SEM	255.00	14.00	3.00	2.00	5.00
ORAL ROBERTS UNIV	N/R	N/R	N/R	N/R	N/R
PC (U.S.A.) - MONTREAT	N/A	N/A	4.00	0.00	4.00
PITTSBURGH TH SEM	183.00	22.00	2.00	3.00	3.40
PONTIFICAL COLL JOSEPHINUM	135.00	41.00	2.00	1.00	3.00
POPE JOHN XXIII NATL SEM	45.00	8.00	2.00	1.00	1.00
PRINCETON TH SEM	759.00	48.00	9.00	5.00	13.00
REFORMED PRESBY TH SEM	40.20	6.47	1.00	0.00	1.40
REFORMED TH SEM	252.00	18.00	3.00	2.75	4.38
REGENT COLL	231.00	16.90	1.00	1.00	3.00
SACRED HEART SCH OF TH	133.00	22.50	2.00	0.13	1.50
SACRED HEART MAJOR SEM	247.00	19.00	2.00	0.70	1.50
SCARRITT-BENNETT CENTER	N/A	N/A	1.00	N/A	1.00
SCH OF TH - CLAREMONT	N/R	N/R	2.33	2.80	4.33
SEM EVANG de PUERTO RICO	90.36	10.00	2.00	0.50	1.00
SOUTHEASTERN BAPT TH SEM	482.00	35.00	5.00	7.50	2.00
SOUTHERN BAPTIST TH SEM	1956.00	140.00	7.00	8.50	18.00
SOUTHWESTERN BAPT TH SEM	3389.00	146.80	9.00	26.00	16.00
ST. ANDREW'S COLL	45.80	6.00	0.50	0.50	1.83
ST. AUGUSTINE'S SEM	95.13	17.00	1.00	1.00	1.00
ST. CHARLES SEM	154.00	16.00	2.75	0.40	3.20
ST. FRANCIS SEM	45.00	15.00	3.00	0.00	0.00
ST. JOHN'S COLL LIBR	N/A	N/A	1.00	0.50	1.50
ST. JOHN'S SEM - CA	136.00	24.00	2.00	2.00	2.00
ST. JOHN'S SEM - MA	122.00	18.00	1.00	0.50	2.00
ST. JOHN'S UNIV	1951.00	141.90	5.54	6.97	8.14
ST. JOSEPH'S SEM	225.00	27.00	3.00	2.00	1.00
ST. LOUIS UNIV	9271.00	999.00	2.00	5.50	3.50
ST. MARY'S COLL	N/R	N/R	N/R	N/R	N/R
ST. MARY'S SEM - MD	327.00	53.00	3.00	3.50	2.00
ST. MARY'S SEM - OH	N/R	N/R	N/R	N/R	N/R
ST. MEINRAD SCH OF TH	228.00	70.00	1.13	1.50	5.88
ST. PATRICK'S SEM	94.00	22.00	1.50	0.50	1.00
ST. PAUL SCH OF TH	150.00	16.92	1.00	2.00	3.00
ST. PETER'S SEM	57.50	12.00	1.00	0.50	3.50
ST. THOMAS TH SEM	N/R	N/R	N/R	N/R	N/R
ST. VINCENT de PAUL	70.00	15.00	1.00	1.00	1.30
ST. WILLIBRORDSABDIJ	N/R	N/R	N/R	N/R	N/R
TAIWAN TH COLL	243.00	4.00	2.00	4.00	1.00
THE MASTER'S SEM	129	9.50	2.25	N/R	4.50
TRINITY COLL FACULTY	67.30	8.73	0.78	1.00	1.20
TRINITY EPISCOPAL SCH	N/R	N/R	N/R	N/R	N/R
TRINITY EVANGELICAL DIV SCH	937.00	57.20	4.00	9.00	6.00
TRINITY LUTHERAN SEM	200	20.30	2.50	1.70	2.90
UNION TH SEM - NY	277.25	30.00	6.00	4.56	6.00
UNION TH SEM - VA	383.50	47.20	5.66	3.90	15.33
UNITED LIBR	N/R	N/R	N/R	N/R	N/R
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R	N/R
UNITED TH SEM OF TWIN CITIES	138.00	14.50	2.00	0.75	0.00
UNITED TH SEM	267.00	32.47	3.00	2.00	3.00
UNIV OF DUBUQUE TH SEM	N/R	N/R	N/R	N/R	N/R
UNIV OF THE SOUTH SCH OF TH	90.00	9.23	2.00	0.58	1.00
UNIV OF ST. MARY OF THE LAKE	254.00	33.00	1.00	1.00	3.00
UNIV OF ST. MICHAEL'S COLL	3800.00	140.00	7.40	10.00	7.80

POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PRO. STAFF	STUDENT STAFF	OTHER STAFF
UNIV OF ST. THOMAS	88.00	22.00	2.34	2.90	2.48
UNIV OF NOTRE DAME	10040.00	847.00	4.00	3.00	13.00
VANCOUVER SCH OF TH	89.25	11.00	1.00	0.75	5.00
VANDERBILT UNIV	201.23	22.00	3.00	8.03	1.00
VIRGINIA TH SEM	213.00	27.00	6.00	2.00	1.00
WASHINGTON TH UNION	135.00	28.00	1.00	1.00	2.00
WESLEY TH SEM	237.00	24.00	2.00	0.50	4.00
WESTERN CONSERV BAPT SEM	410.00	27.00	4.00	3.00	3.00
WESTERN EVANGELICAL SEM	93.00	12.33	1.00	2.50	1.00
WESTERN TH SEM	91.00	16.00	1.75	1.25	1.25
WESTMINSTER TH SEM - CA	155.00	7.00	2.00	3.00	N/A
WESTMINSTER TH SEM - PA	410.00	15.00	2.50	1.76	1.50
WESTON SCH OF TH	N/R	N/R	N/R	N/R	N/R
WHITEFRIARS HALL	20.00	6.00	1.50	2.00	0.00
WILFRID LAURIER UNIV	164.00	9.00	13.00	8.50	38.00
WINEBRENNER TH SEM	25.10	8.50	0.50	N/R	2.75
WOODSTOCK TH CNTR LIBR	N/A	N/A	2.00	0.50	2.00
WYCLIFFE COLL	N/R	N/R	N/R	N/R	N/R
YALE UNIV DIV SCH	304.50	27.50	7.50	6.00	7.00

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER- IALS	BIND- ING	TOTAL EXPENSE	EDUC. AND GEN.
ACADIA UNIV	16566	19627	0	62249	1063992
ALABAMA CHRISTIAN	N/R	N/R	N/R	N/R	N/R
AMBROSE SWASEY LIBR	223106	144682	11026	439950	3827506
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	300600	118622	8366	502291	N/R
ANDOVER NEWTON TH SCH	180087	94532	7690	360900	4447619
ANDOVER-HARVARD TH LIBR	N/R	N/R	N/R	N/R	N/R
ANDREWS UNIV - SEM	57503	121796	2176	300736	482211
ASBURY TH SEM	242833	90396	7646	471536	5454128
ASHLAND TH SEM	46520	42508	2650	113921	1934705
ASSEMBLIES OF GOD TH SEM	72474	53692	2403	170427	1597261
ASSOCIATED MENNONITE	89603	40045	969	138920	1891318
ATHENAEUM OF OHIO	63181	48798	4099	28292	2038981
ATLANTIC SCH OF TH	138559	38636	3038	194404	1557795
AUSTIN PRESBY TH SEM	119836	84257	7264	254161	3124101
BANGOR TH SEM	64645	31315	2313	100176	1672188
BAPTIST MISS ASSOC TH SEM	62011	11379	1142	77552	514589
BENEDICTINE COLL	N/R	N/R	N/R	N/R	N/R
BETHANY/NORTHERN BAPT SEM	123568	62156	6270	222436	3917899
BETHEL TH SEM	160703	66379	3379	251708	3530000
BIBLICAL TH SEM	35676	11484	1938	55063	1062955
BILLY GRAHAM CENTER	146777	40211	2820	248588	N/A
BOSTON UNIV SCH OF TH	182255	49096	1920	260099	3031144
BRETHREN HISTORICAL LIBR	47580	2270	0	70640	N/A
BRIDWELL LIBR	421660	269777	18336	928367	5791294
BRITE DIVINITY SCH	172929	217141	6225	420173	2598643
CALVARY BAPTIST TH SEM	59310	23947	2245	107483	545128
CALVIN COLL AND SEM	601045	537556	42204	1376041	33614308
CANADIAN BIBLE COLL	122438	46521	1898	176222	2209566
CARDINAL BERAN LIBR	58236	58061	957	117254	628855
CATHOLIC TH UNION	148112	62700	4000	253062	3083027
CATHOLIC UNIV OF AMERICA	1633431	980910	46189	421636	3035977
CENTRAL BAPTIST TH SEM	85849	44422	1691	160343	1560173
CHESAPEAKE TH SEM	3000	3000	0	3500	N/R
CHICAGO TH SEM	61514	39943	2508	128540	2511388
CHRIST SEM LIBR	21733	4057	44	8131	N/A
CHRIST THE KING SEM	32206	58014	4666	105323	1178893
CHRISTIAN TH SEM	121210	54555	4751	187967	3724749
CINCINNATI BIBLE COLL & SEM	75146	40163	3223	203473	3989896
COLUMBIA BIBLICAL SEM	102411	44550	3870	190738	3500000
COLUMBIA TH SEM	124573	73740	4138	275405	4790590
CONCORDIA SEM	194076	158616	3828	472832	6922432
CONCORDIA TH SEM	137628	96600	2570	316648	3896846
CONGREGATIONAL LIBR	120000	9000	1500	177000	N/A
COVENANT TH SEM	46893	32725	1930	101570	2037551
CRISWELL COLL	N/R	N/R	N/R	N/R	N/R
DALLAS TH SEM	306610	194835	8899	577452	9671715
DAVID LIPSCOMB UNIV	320041	170901	8961	702740	19822082
DENVER TH SEM	131140	64721	5951	231988	2836664
DOMINICAN COLL	75553	27257	1600	125245	1380247
DREW UNIV LIBR	1010276	435823	16000	1690217	25990000
DUKE UNIV DIV SCH	N/R	N/R	N/R	N/R	N/R
EASTERN BAPTIST TH SEM	73453	42078	2296	132262	2806789
EASTERN MENNONITE COLL	83377	35623	1178	33417	3726416
EDEN TH SEM	330562	432345	12500	10392	N/R
EMMANUEL COLL	77305	32252	1303	159704	1802211

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER-IALS	BIND-ING	TOTAL EXPENSE	EDUC. AND GEN.
EMMANUEL SCH OF RELIGION	87230	47557	5906	155140	1270961
EMORY UNIV	429180	231056	7251	721497	7506762
EPISCOPAL DIV SCH	N/R	N/R	N/R	N/R	N/R
EPISCOPAL TH SEM	99578	21860	936	138920	1853627
ERSKINE COLL & TH SEM	N/R	N/R	N/R	N/R	N/R
EVANGELICAL SCH OF TH	30685	22048	636	64586	751096
FULLER TH SEM	N/R	N/R	N/R	N/R	N/R
GENERAL TH SEM	158993	116764	5464	170297	3852000
GOLDEN GATE BAPTIST TH SEM	218989	85062	2624	342478	4153797
GORDON-CONWELL TH SEM	187746	47879	5008	261458	5691555
GRACE TH SEM	103590	33140	1200	157006	N/A
GRADUATE SEM LIBR	102087	45825	1977	201511	1495921
GRADUATE TH UNION	756414	226584	12948	214673	3101813
GRAND RAPIDS BAPTIST	145115	124730	8773	292491	5978067
HARDING GRADUATE SCH OF REL	70013	42680	2974	121009	1569071
HARTFORD SEM - LIBR	69401	23270	152	105776	2878599
HOLY NAME COLL LIBR	13705	5595	676	19976	N/R
HURON COLL FACULTY OF TH	42905	40005	1319	87796	437147
ILIFF SCH OF TH	202780	196737	5609	498362	4323227
ITC	838394	450374	11259	541982	3511502
JESUIT-KRAUSS-McCORMICK	257250	148245	7235	589579	N/R
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R	N/R
K.U. LEUVEN/FAC OF TH	300000	220000	10000	N/R	N/R
KENRICK-GLENNON SEM LIBR	90966	35048	5523	162968	1986982
KINO INSTITUTE	N/R	N/R	N/R	20000	N/R
KNOX COLL	84198	33099	2719	138852	1107812
LANCASTER TH SEM	62873	52337	3039	135726	2300807
LEXINGTON TH SEM	128000	88020	6116	119203	N/R
LINCOLN CHRISTIAN SEM	103757	22719	1802	161585	3097438
LOUISVILLE PRESBY TH SEM	128030	84379	7908	279445	2969475
LUTHER NORTHWEST TH SEM	216211	86846	7211	374220	6133000
LUTHER SEMINARY LIBR	N/R	N/R	N/R	N/R	N/R
LUTHERAN TH SEM (GETTYSB)	94825	60848	5613	202519	2712441
LUTHERAN TH SEM (PHILA)	135432	69714	4943	284704	2939416
LUTHERAN TH SOUTHERN SEM	98255	54757	5121	183235	2164839
MARY IMMACULATE SEM	N/R	N/R	N/R	N/R	N/R
McGILL UNIV	N/R	N/R	N/R	N/R	N/R
MEADVILLE/LOMBARD TH SCH	37851	13982	75	66212	1132241
MEMPHIS TH SEM	83788	41535	2985	132911	1168500
MENNONITE BRETHREN BIB SEM	223423	146815	11448	425296	N/R
METHODIST TH SCH IN OHIO	120760	58153	1487	221345	2843685
MID-AMERICA BAPTIST TH SEM	93250	66277	4612	164135	N/A
MIDWESTERN BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R
MORAVIAN TH SEM	257458	268579	14000	601252	1028359
MT. ANGEL ABBEY	104600	131000	5000	270000	N/R
MT. ST. ALPHONSUS SEM	N/R	N/R	1185	54733	N/A
MT. ST. MARY'S COLL	210229	199485	9568	486853	16117998
NASHOTAH HOUSE LIBR	50325	51147	1184	136263	1941842
NAZARENE TH SEM	92199	69720	3137	184715	1728386
NEW BRUNSWICK TH SEM	70674	29817	1322	131813	1593017
NEW ORLEANS BAPTIST TH SEM	129138	118515	10711	324126	5544521
NEW YORK TH SEM	N/R	N/R	N/R	N/R	N/R
NORTH AMERICAN BAPT TH SEM	62919	38467	2158	137016	1465514
NORTH PARK TH SEM	275982	55265	8900	526634	N/R
OBLATE SCH OF TH	35940	34574	2198	79832	1114401
ONTARIO TH SEM	193828	96078	4303	308862	3647674

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER-IALS	BIND-ING	TOTAL EXPENSE	EDUC. AND GEN.
ORAL ROBERTS UNIV	N/R	N/R	N/R	N/R	N/R
PC (U.S.A.) - MONTREAT	174191	11000	3000	340000	N/A
PITTSBURGH TH SEM	110736	107800	8400	299920	4031525
PONTIFICAL COLL JOSEPHINUM	129755	106534	5217	278505	3510958
POPE JOHN XXIII NATL SEM	24093	34315	1745	65053	808083
PRINCETON TH SEM	540460	305542	45099	1216289	15070832
REFORMED PRESBY TH SEM	40109	13179	371	72741	371552
REFORMED TH SEM	118185	104610	17618	326940	5490600
REGENT COLL	81835	100931	625	242824	2605800
SACRED HEART SCH OF TH	78721	45775	1248	134656	2214376
SACRED HEART MAJOR SEM	77123	30360	1586	138231	967359
SCARRITT-BENNETT CENTER	36475	14700	114	18600	N/A
SCH OF TH - CLAREMONT	135192	102400	3702	277833	N/R
SEM EVANG de PUERTO RICO	40461	40083	1643	82187	656850
SOUTHEASTERN BAPT TH SEM	222974	84740	3843	390733	4626976
SOUTHERN BAPTIST TH SEM	404437	186017	15360	915000	11300000
SOUTHWESTERN BAPT TH SEM	582105	100820	15281	1145829	14895364
ST. ANDREW'S COLL	45526	25111	1310	7079	488049
ST. AUGUSTINE'S SEM	50071	18088	1015	74220	N/R
ST. CHARLES SEM	123091	61338	5295	225066	4232512
ST. FRANCIS SEM	72860	36722	2052	122881	2338502
ST. JOHN'S COLL LIBR	93809	26058	2606	N/A	N/A
ST. JOHN'S SEM - CA	77034	48025	2183	148965	1181450
ST. JOHN'S SEM - MA	41365	72544	11843	155034	N/R
ST. JOHN'S UNIV	420722	345838	10982	858531	21729701
ST. JOSEPH'S SEM	100376	32631	1619	161469	N/A
ST. LOUIS UNIV	133354	55882	13011	29720	178916000
ST. MARY'S COLL	N/R	N/R	N/R	N/R	N/R
ST. MARY'S SEM - MD	101875	53997	2303	179127	1936816
ST. MARY'S SEM - OH	N/R	N/R	N/R	N/R	N/R
ST. MEINRAD SCH OF TH	123755	104638	4858	257527	3546218
ST. PATRICK'S SEM	43918	24498	1599	80449	1492352
ST. PAUL SCH OF TH	109442	51524	N/R	179089	2321367
ST. PETER'S SEM	78934	57701	5029	62730	1160790
ST. THOMAS TH SEM	N/R	N/R	N/R	N/R	N/R
ST. VINCENT de PAUL	47296	68796	3719	135088	1353875
ST. WILLIBRORDSABDIJ	N/R	N/R	N/R	N/R	N/R
TAIWAN TH COLL	19636	30000	250	55500	1100000
THE MASTER'S SEM	166000	34000	10000	210000	1172045
TRINITY COLL FACULTY	67006	25582	1141	113133	967673
TRINITY EPISCOPAL SCH	N/R	N/R	N/R	N/R	N/R
TRINITY EVANGELICAL DIV SCH	268614	140020	1943	510178	8533250
TRINITY LUTHERAN SEM	137354	70982	1774	261124	2982818
UNION TH SEM - NY	473318	200000	45600	790418	9997547
UNION TH SEM - VA	504987	140811	6338	841821	6491765
UNITED LIBR	N/R	N/R	N/R	N/R	N/R
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R	N/R
UNITED TH SEM OF TWIN CITIES	62747	30678	1630	103625	1285902
UNITED TH SEM	148943	79020	2623	45891	3811500
UNIV OF DUBUQUE TH SEM	N/R	N/R	N/R	N/R	N/R
UNIV OF THE SOUTH SCH OF TH	87772	78721	8511	215312	2613815
UNIV OF ST. MARY OF THE LAKE	73997	47347	4611	125955	3094664
UNIV OF ST. MICHAEL'S COLL	524594	213693	20060	984124	10282486
UNIV OF ST. THOMAS	130967	58417	5244	230864	1957743
UNIV OF NOTRE DAME	349676	254442	12652	1134998	176107145
VANCOUVER SCH OF TH	154906	39937	1653	217021	1838947

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER- IALS	BIND- ING	TOTAL EXPENSE	EDUC. AND GEN.
VANDERBILT UNIV	192605	117820	8180	581097	3897487
VIRGINIA TH SEM	217927	100208	8823	440999	5601968
WASHINGTON TH UNION	63790	54283	3469	121542	2264391
WESLEY TH SEM	147440	70940	5215	223595	3456493
WESTERN CONSERV BAPT SEM	115592	68532	0	252210	3342831
WESTERN EVANGELICAL SEM	44527	15286	471	71270	N/A
WESTERN TH SEM	67590	43913	3098	160096	2219114
WESTMINSTER TH SEM - CA	58634	97162	N/R	170943	1115885
WESTMINSTER TH SEM - PA	77661	60151	4798	179010	2745603
WESTON SCH OF TH	N/R	N/R	N/R	N/R	N/R
WHITEFRIARS HALL	N/R	N/R	N/R	N/R	N/R
WILFRID LAURIER UNIV	1254560	1148105	38100	158853	41235916
WINEBRENNER TH SEM	37778	12635	411	52083	670332
WOODSTOCK TH CNTR LIBR	94439	54968	8463	189438	N/A
WYCLIFFE COLL	N/R	N/R	N/R	N/R	N/R
YALE UNIV DIV SCH	550470	294590	27762	979135	N/R

LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO- FORMS	AUDIO-VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI- ODI- CAL SUBS.
ACADIA UNIV	19925	*	*	*	*	252
ALABAMA CHRISTIAN	N/R	N/R	N/R	N/R	N/R	N/R
AMBROSE SWASEY LIBR	269802	18240	3077	0	291119	889
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	150591	N/R	960	N/R	N/R	1216
ANDOVER NEWTON TH SCH	212955	890	0	*	213845	416
ANDOVER-HARVARD TH LIBR	N/R	N/R	N/R	N/R	N/R	N/R
ANDREWS UNIV - SEM	143333	12977	N/R	N/R	156310	547
ASBURY TH SEM	166000	4371	14818	0	185189	750
ASHLAND TH SEM	66231	704	1750	97	68782	363
ASSEMBLIES OF GOD TH SEM	62861	52775	3228	0	118864	481
ASSOCIATED MENNONITE	97676	1047	1228	0	99951	521
ATHENAEUM OF OHIO	73179	1126	3441	987	78733	386
ATLANTIC SCH OF TH	66792	158	1670	N/R	68620	352
AUSTIN PRESBY TH SEM	131589	1773	2121	N/R	135483	625
BANGOR TH SEM	88112	751	757	975	90595	425
BAPTIST MISS ASSOC TH SEM	48773	905	4711	7102	61491	673
BENEDICTINE COLL	N/R	N/R	N/R	N/R	N/R	N/R
BETHANY/NORTHERN BAPT SEM	149119	4389	3089	441	157038	606
BETHEL TH SEM	173619	1420	8011	0	183050	906
BIBLICAL TH SEM	45163	1262	1309	36	47770	260
BILLY GRAHAM CENTER	65056	138772	418	N/R	204246	790
BOSTON UNIV SCH OF TH	124845	*	4844	N/R	139213	1154
BRETHREN HISTORICAL LIBR	5556	720	4658	21500	32434	288
BRIDWELL LIBR	227428	91691	0	0	319119	885
BRITE DIVINITY SCH	100620	50071	1524	65873	218088	539
CALVARY BAPTIST TH SEM	67135	40000	1400	0	108535	473
CALVIN COLL AND SEM	439634	450898	16713	100998	1008243	2830
CANADIAN BIBLE COLL	54096	3693	3220	N/R	61009	634
CARDINAL BERAN LIBR	43321	1417	2354	1685	48777	362
CATHOLIC TH UNION	89944	0	688	176	90808	540
CATHOLIC UNIV OF AMERICA	1266237	580285	27517	N/R	1874039	5938
CENTRAL BAPTIST TH SEM	78842	6378	6959	1814	93993	329
CHESAPEAKE TH SEM	7000	0	300	0	7300	5
CHICAGO TH SEM	107259	2387	851	N/A	110497	209
CHRIST SEM LIBR	37206	8182	N/A	N/A	45388	159
CHRIST THE KING SEM	117496	3417	1007	N/R	138000	434
CHRISTIAN TH SEM	119313	2255	5521	0	127089	875
CINCINNATI BIBLE COLL & SEM	83419	3606	11350	75708	174083	698
COLUMBIA BIBLICAL SEM	76376	34504	2877	2098	115855	684
COLUMBIA TH SEM	108028	850	2300	0	111178	532
CONCORDIA SEM	193708	43723	16301	539	254271	911
CONCORDIA TH SEM	130400	9195	7054	4555	151204	705
CONGREGATIONAL LIBR	225000	250	N/A	N/A	225250	110
COVENANT TH SEM	55459	3487	832	N/A	59778	401
CRISWELL COLL	N/R	N/R	N/R	N/R	N/R	N/R
DALLAS TH SEM	136950	35460	12382	6540	191332	1074
DAVID LIPSCOMB UNIV	158348	52863	8754	0	170255	935
DENVER TH SEM	95000	2350	*	*	*	377
DOMINICAN COLL	63752	156	192	2335	66435	314
DREW UNIV LIBR	406095	248736	1618	N/R	656449	2009
DUKE UNIV DIV SCH	N/R	N/R	N/R	N/R	N/R	N/R

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LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO- FORMS	AUDIO-VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI- ODI- CAL SUBS.
EASTERN BAPTIST TH SEM	109056	601	0	0	109657	483
EASTERN MENNONITE COLL	57155	12205	4165	1805	75330	376
EDEN TH SEM	216038	61252	3782	0	281072	1126
EMMANUEL COLL	60177	4654	N/A	17	64848	210
EMMANUEL SCH OF RELIGION	73692	22210	1616	N/A	97518	824
EMORY UNIV	432366	77564	5254	*	515184	1672
EPISCOPAL DIV SCH	N/R	N/R	N/R	N/R	N/R	N/R
EPISCOPAL TH SEM	95191	781	1492	N/A	97464	319
ERSKINE COLL & TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
EVANGELICAL SCH OF TH	56724	225	25	350	57234	300
FULLER TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
GENERAL TH SEM	219909	1175	18	N/R	221102	370
GOLDEN GATE BAPT TH SEM	129852	3106	14348	21266	168572	824
GORDON-CONWELL TH SEM	120828	41848	3371	N/R	181989	787
GRACE TH SEM	65218	3200	N/A	N/A	N/A	300
GRADUATE SEM LIBR	104675	13299	14838	N/A	132812	418
GRADUATE TH UNION	364002	204693	6039	11218	585952	2561
GRAND RAPIDS BAPTIST	96135	85644	3503	963	175917	769
HARDING GRADUATE SCH OF REL	83667	8068	2203	2542	96480	660
HARTFORD SEM - LIBR	68697	6461	259	48	75465	315
HOLY NAME COLL LIBR	7628	N/R	0	N/R	N/R	99
HURON COLL FACULTY OF TH	30998	N/R	N/R	N/R	30998	129
ILIFF SCH OF TH	162581	34914	2219	0	N/R	994
ITC	427344	260987	6255	*	699055	1439
JESUIT-KRAUSS-McCORMICK	326632	116484	794	9878	453788	840
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R	N/R	N/R
K.U. LEUVEN/FAC OF TH	720000	15000	2000	1000	738000	1120
KENRICK-GLENNON SEM LIBR	73537	553	1666	1433	77189	378
KINO INSTITUTE	11000	N/R	1500	N/R	N/R	120
KNOX COLL	68988	1650	223	0	70861	321
LANCASTER TH SEM	136675	5288	6888	0	148851	378
LEXINGTON TH SEM	108769	9062	N/R	N/R	117831	N/R
LINCOLN CHRISTIAN SEM	81450	17477	22764	0	121691	447
LOUISVILLE PRESBY TH SEM	106723	2775	1250	0	110748	427
LUTHER NORTHWEST TH SEM	204901	2566	6314	204	213985	842
LUTHER SEMINARY LIBR	N/R	N/R	N/R	N/R	N/R	N/R
LUTHERAN TH SEM (GETTYSB)	149236	5151	0	0	154387	734
LUTHERAN TH SEM (PHILA)	161016	18147	9789	*	N/R	644
LUTHERAN TH SOUTHERN SEM	101649	7605	2075	1786	113115	592
MARY IMMACULATE SEM	N/R	N/R	N/R	N/R	N/R	N/R
MEADVILLE/LOMBARD TH SCH	98401	N/R	N/R	N/R	N/R	142
MEMPHIS TH SEM	72548	1325	56	0	73929	395
MENNONITE BRETHERN BIB SEM	133587	143395	4781	18	281781	N/R
METHODIST TH SCH IN OHIO	102382	1075	5424	0	108881	365
MID-AMERICA BAPTIST TH SEM	105383	29400	4012	2650	141185	900
MIDWESTERN BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
MORAVIAN TH SEM	204946	2395	0	0	207341	1199
MT. ANGEL ABBEY	251800	26000	3850	100000	381650	765
MT. ST. ALPHONSUS SEM	100000	N/R	N/R	N/R	N/R	N/R
MT. ST. MARY'S COLL	177355	11940	4042	0	193337	920
McGILL UNIV	70567	8955	1357	953	81832	158
NASHOTAH HOUSE LIBR	82750	N/R	N/R	N/R	82856	500
NAZARENE TH SEM	82010	14120	1889	4451	102470	480
NEW BRUNSWICK TH SEM	152527	824	191	N/A	153542	302

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LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO- FORMS	AUDIO- VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI- ODI- CAL SUBS.
NEW ORLEANS BAPTIST TH SEM	198148	17119	25402	43446	284115	1201
NEW YORK TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
NORTH AMERICAN BAPTIST SEM	60430	723	14161	0	75314	337
NORTH PARK TH SEM	71666	2363	736	N/A	N/A	324
OBLATE SCH OF TH	39300	1315	N/R	N/R	40615	260
ONTARIO TH SEM	54994	4347	4376	0	63717	860
ORAL ROBERTS UNIV	N/R	N/R	N/R	N/R	N/R	N/R
PC (U.S.A.) - MONTREAT	57000	2700	1000	*	62700	50
PITTSBURGH TH SEM	221779	7423	10218	2917	242337	892
PONTIFICAL COLL JOSEPHINUM	106106	1294	3378	N/A	110778	545
POPE JOHN XXIII NATL SEM	50851	7587	6986	N/A	65424	294
PRINCETON TH SEM	352856	17123	0	60933	430912	1739
REFORMED PRESBY TH SEM	32588	2270	1434	1020	37312	203
REFORMED TH SEM	86497	27227	7583	1	121308	590
REGENT COLL	58837	34792	2336	0	95965	596
SACRED HEART SCH OF TH	72579	5027	13220	4	90830	392
SACRED HEART MAJOR SEM	54356	2917	2414	632	60319	319
SCARRITT-BENNETT CENTER	56000	0	1150	200	57350	125
SCH OF TH - CLAREMONT	113293	5654	64	20171	139182	620
SEM EVANG de PUERTO RICO	45785	425	521	N/R	47722	327
SOUTHEASTERN BAPT TH SEM	150406	82117	20244	20970	273737	1112
SOUTHERN BAPTIST TH SEM	326349	53020	115057	266404	761280	1592
SOUTHWESTERN BAPT TH SEM	362384	13727	48368	733459	1157878	1928
ST. ANDREW'S COLL	32478	26	0	500	33004	158
ST. AUGUSTINE'S SEM	27543	202	592	0	28337	202
ST. CHARLES SEM	114479	283	7283	405000	527045	602
ST. FRANCIS SEM	69795	987	5638	0	76420	416
ST. JOHN'S COLL LIBR	52000	0	0	0	52000	135
ST. JOHN'S SEM - CA	63546	1603	550	73	65772	302
ST. JOHN'S SEM - MA	142305	753	0	0	143058	439
ST. JOHN'S UNIV	318219	43908	5109	5100	372336	1278
ST. JOSEPH'S SEM	68162	4463	0	0	68625	436
ST. LOUIS UNIV	152911	1756	0	0	154677	921
ST. MARY'S COLL	N/R	N/R	N/R	N/R	N/R	N/R
ST. MARY'S SEM - MD	112281	2418	1564	0	116263	354
ST. MARY'S SEM - OH	N/R	N/R	N/R	N/R	N/R	N/R
ST. MEINRAD SCH OF TH	148190	3712	2871	N/A	154773	589
ST. PATRICK'S SEM	82753	2125	991	4200	90069	281
ST. PAUL SCH OF TH	76123	727	1050	0	76850	358
ST. PETER'S SEM	49000	7048	541	N/A	56735	482
ST. THOMAS TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
ST. VINCENT de PAUL	66805	4890	2640	6365	80700	510
ST. WILLIBORDSABDIJ	N/R	N/R	N/R	N/R	N/R	N/R
TAIWAN TH COLL	29762	0	300	0	30062	198
THE MASTER'S SEM	52616	46871	110	0	0	490
TRINITY COLL FACULTY	37949	1851	278	0	40078	117
TRINITY EPISCOPAL SCH	N/R	N/R	N/R	N/R	N/R	N/R
TRINITY EVANGELICAL DIV SCH	141597	46377	2802	0	190776	1223
TRINITY LUTHERAN SEM	104305	1877	3832	7	110021	746
UNION TH SEM - NY	570019	124214	1742	*	695975	1771
UNION TH SEM - VA	264207	43349	59297	N/R	366853	1555
UNITED LIBR	N/R	N/R	N/R	N/R	N/R	N/R
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R	N/R	N/R
UNITED TH SEM OF TWIN CITIES	68679	731	1691	0	69410	279

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LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO- FORMS	AUDIO-VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI- ODI- CAL SUBS.
UNITED TH SEM	116145	7993	6402	3876	134416	579
UNIV OF DUBUQUE TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
UNIV OF THE SOUTH SCH OF TH	93403	17348	20	0	110771	1394
UNIV OF ST. MARY OF THE LAKE	177180	405	2674	0	180259	475
UNIV OF ST. MICHAEL'S COLL	305900	14050	64125	220	384295	725
UNIV OF ST. THOMAS	79120	3543	N/A	N/A	82663	440
UNIV OF NOTRE DAME	202573	50475	180	N/A	253148	333
VANCOUVER SCH OF TH	76597	1205	4923	1348	84073	400
VANDERBILT UNIV	151358	15247	2049	2	168656	660
VIRGINIA TH SEM	122502	4921	1876	N/A	129299	737
WASHINGTON TH UNION	50913	60	24	556	51553	350
WESLEY TH SEM	126895	10558	7599	N/R	145052	778
WESTERN CONSERV BAPT SEM	58210	*	11670	1250	93150	1044
WESTERN EVANGELICAL SEM	58502	7886	1969	0	68357	527
WESTERN TH SEM	101677	3907	5530	N/A	111114	490
WESTMINSTER TH SEM - CA	38296	47237	2171	N/A	87704	233
WESTMINSTER TH SEM - PA	94223	13970	3000	*	111193	742
WESTON SCH OF TH	N/R	N/R	N/R	N/R	N/R	N/R
WHITEFRIARS HALL	41000	900	300	2000	55000	94
WILFRID LAURIER UNIV	629052	556962	66008	6011	1258033	4560
WINEBRENNER TH SEM	35388	373	422	N/A	36183	158
WOODSTOCK TH CNTR LIBR	183600	2667	N/R	N/R	186267	640
WYCLIFFE COLL	N/R	N/R	N/R	N/R	N/R	N/R
YALE UNIV DIV SCH	370519	101394	N/R	N/R	471913	1675

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**CIRCULATION DATA: INTERLIBRARY LOAN
TYPE OF LIBRARY**

INSTITUTION	ILL SENT	ILL RCVD	INDEPEN- DENT LIBR	DATA ALL
ACADIA UNIV	N/R	N/R	.F.	.F.
ALABAMA CHRISTIAN	N/R	N/R	N/R	N/R
AMBROSE SWASEY LIBR	2209	489	.T.	.F.
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	1287	397	.F.	.T.
ANDOVER NEWTON TH SCH	615	172	.T.	.F.
ANDOVER-HARVARD TH LIBR	N/R	N/R	N/R	N/R
ANDREWS UNIV - SEM	N/A	N/A	.F.	.F.
ASBURY TH SEM	2480	441	.T.	.F.
ASHLAND TH SEM	53	83	.T.	.F.
ASSEMBLIES OF GOD TH SEM	107	79	.T.	.F.
ASSOCIATED MENNONITE	1197	308	.T.	.F.
ATHENAEUM OF OHIO	445	146	.T.	.F.
ATLANTIC SCH OF TH	151	20	.T.	.F.
AUSTIN PRESBY TH SEM	8	31	.T.	.F.
BANGOR TH SEM	138	111	.T.	.F.
BAPTIST MISS ASSOC TH SEM	1	45	N/R	.F.
BENEDICTINE COLL	N/R	N/R	N/R	N/R
BETHANY/NORTHERN BAPT SEM	834	309	.T.	.F.
BETHEL TH SEM	1280	893	.T.	.F.
BIBLICAL TH SEM	11	124	.T.	.F.
BILLY GRAHAM CENTER	764	0	.T.	.F.
BOSTON UNIV SCH OF TH	301	117	.T.	.F.
BRETHREN HISTORICAL LIBR	N/A	N/A	.T.	.F.
BRIDWELL LIBR	163	169	.T.	.F.
BRITE DIVINITY SCH	484	240	.F.	.T.
CALVARY BAPTIST TH SEM	7	28	.T.	.F.
CALVIN COLL AND SEM	5403	2095	.F.	.T.
CANADIAN BIBLE COLL	500	333	.T.	.F.
CARDINAL BERAN LIBR	0	5	.T.	.F.
CATHOLIC TH UNION	2798	476	.T.	.F.
CATHOLIC UNIV OF AMERICA	3823	1259	.F.	.T.
CENTRAL BAPTIST TH SEM	145	53	.T.	.F.
CHESAPEAKE TH SEM	134	7	.T.	.F.
CHICAGO TH SEM	402	161	.T.	.F.
CHRIST SEM LIBR	201	0	.F.	.F.
CHRIST THE KING SEM	72	2	.T.	.F.
CHRISTIAN TH SEM	301	134	.T.	.F.
CINCINNATI BIBLE COLL & SEM	236	346	.F.	.T.
COLUMBIA BIBLICAL SEM	733	167	.T.	.F.
COLUMBIA TH SEM	537	266	.T.	.F.
CONCORDIA SEM	210	51	.T.	.F.
CONCORDIA TH SEM	529	165	.T.	.F.
CONGREGATIONAL LIBR	N/A	N/A	.T.	.F.
COVENANT TH SEM	24	9	.T.	.F.
CRISWELL COLL	N/R	N/R	N/R	N/R
DALLAS TH SEM	2672	588	.T.	.F.
DAVID LIPSCOMB UNIV	1012	334	.F.	.T.
DENVER TH SEM	659	397	.T.	.F.
DOMINICAN COLL	77	47	.T.	.F.
DREW UNIV LIBR	4364	2715	.F.	.T.
DUKE UNIV DIV SCH	N/R	N/R	N/R	N/R
EASTERN BAPTIST TH SEM	426	156	.T.	.F.
EASTERN MENNONITE COLL	208	205	.F.	.F.
EDEN TH SEM	2261	1499	.F.	.T.

**CIRCULATION DATA: INTERLIBRARY LOAN
TYPE OF LIBRARY**

INSTITUTION	ILL SENT	ILL RCVD	INDEPEN- DENT LIBR	DATA ALL
EMMANUEL COLL	152	N/R	.F.	.F.
EMMANUEL SCH OF RELIGION	308	139	.T.	.F.
EMORY UNIV	1427	457	.F.	.F.
EPISCOPAL DIV SCH	N/R	N/R	N/R	N/R
EPISCOPAL TH SEM	131	12	.T.	.F.
ERSKINE COLL & TH SEM	N/R	N/R	N/R	N/R
EVANGELICAL SCH OF TH	20	19	.T.	.F.
FULLER TH SEM	N/R	N/R	N/R	N/R
GENERAL TH SEM	333	31	.T.	.F.
GOLDEN GATE BAPTIST TH SEM	355	214	.T.	.F.
GORDON-CONWELL TH SEM	286	241	.T.	.F.
GRACE TH SEM	890	762	.F.	.F.
GRADUATE SEM LIBR	1443	58	.T.	.F.
GRADUATE TH UNION	871	658	.T.	.F.
GRAND RAPIDS BAPTIST	681	381	.F.	.T.
HARDING GRADUATE SCH OF REL	136	27	.T.	.F.
HARTFORD SEM - LIBR	649	326	.T.	.F.
HOLY NAME COLL LIBR	N/R	0	.T.	.F.
HURON COLL FACULTY OF TH	30	1	.F.	.F.
ILIFF SCH OF TH	1368	430	.T.	.F.
ITC	935	1114	.F.	.T.
JESUIT-KRAUSS-McCORMICK	1243	152	.T.	.F.
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R
K.U. LEUVEN/FAC. OF TH	520	45	.F.	.F.
KENRICK-GLENNON SEM LIBR	6	15	.T.	.F.
KINO INSTITUTE	N/R	N/R	.T.	.F.
KNOX COLL	131	2	.T.	.F.
LANCASTER TH SEM	28	18	.T.	.F.
LEXINGTON TH SEM	916	113	.T.	.F.
LINCOLN CHRISTIAN SEM	48	852	.F.	.T.
LOUISVILLE PRESBY TH SEM	341	438	.T.	.F.
LUTHER NORTHWEST TH SEM	264	304	.T.	.F.
LUTHER SEMINARY LIBR	N/R	N/R	N/R	N/R
LUTHERAN TH SEM (GETTYSB)	41	59	.T.	.F.
LUTHERAN TH SEM (PHILA)	454	57	.T.	.F.
LUTHERAN TH SOUTHERN SEM	35	34	.T.	.F.
MARY IMMACULATE SEM	N/R	N/R	N/R	N/R
MEADVILLE/LOMBARD TH SCH	49	32	.T.	.F.
MEMPHIS TH SEM	3	17	.T.	.F.
MENNONITE BRETHREN BIB SEM	221	142	.F.	.T.
METHODIST TH SCH IN OHIO	48	114	.T.	.F.
MID-AMERICA BAPTIST TH SEM	189	111	.T.	.F.
MIDWESTERN BAPTIST TH SEM	N/R	N/R	N/R	N/R
MORAVIAN TH SEM	2863	2912	.F.	.T.
MT. ANGEL ABBEY	2000	300	.F.	.T.
MT. ST. ALPHONSUS SEM	35	12	.T.	.F.
MT. ST. MARY'S COLL	1112	1335	.F.	.T.
McGILL UNIV	N/R	N/R	N/R	N/R
NASHOTAH HOUSE LIBR	941	183	.T.	.F.
NAZARENE TH SEM	384	165	.T.	.F.
NEW BRUNSWICK TH SEM	43	64	.T.	.F.
NEW ORLEANS BAPTIST TH SEM	410	496	.T.	.F.
NEW YORK TH SEM	N/R	N/R	N/R	N/R
NORTH AMERICAN BAPTIST SEM	1128	229	.T.	.F.
NORTH PARK TH SEM	1193	563	.F.	.F.

**CIRCULATION DATA: INTERLIBRARY LOAN
TYPE OF LIBRARY**

INSTITUTION	ILL SENT	ILL RCVD	INDEPEN- DENT LIBR	DATA ALL
OBLATE SCH OF TH	295	11	.T.	F.
ONTARIO TH SEM	123	6	.T.	F.
ORAL ROBERTS UNIV	N/R	N/R	N/R	N/R
PC (U.S.A.) - MONTREAT	N/A	N/A	.T.	F.
PITTSBURGH TH SEM	585	115	.T.	F.
PONTIFICAL COLL JOSEPHINUM	350	171	.T.	F.
POPE JOHN XXIII NATL SEM	1	1	.T.	F.
PRINCETON TH SEM	283	283	.T.	F.
REFORMED PRESBY TH SEM	282	93	.T.	F.
REFORMED TH SEM	401	343	.T.	F.
REGENT COLL	N/R	N/R	.T.	F.
SACRED HEART SCH OF TH	9	22	.T.	F.
SACRED HEART MAJOR SEM	142	447	.T.	F.
SCARRITT-BENNETT CENTER	N/A	N/A	.T.	F.
SCH OF TH - CLAREMONT	165	75	.T.	F.
SEM EVANG de PUERTO RICO	29	0	.T.	F.
SOUTHEASTERN BAPT TH SEM	412	103	.T.	F.
SOUTHERN BAPTIST TH SEM	3368	1525	.T.	F.
SOUTHWESTERN BAPT TH SEM	2255	1110	.T.	F.
ST. ANDREW'S COLL	N/R	N/R	.T.	F.
ST. AUGUSTINE'S SEM	10	0	.T.	F.
ST. CHARLES SEM	561	146	F.	T.
ST. FRANCIS SEM	12	50	.T.	F.
ST. JOHN'S COLL LIBR	N/A	N/A	F.	F.
ST. JOHN'S SEM - CA	188	158	.T.	F.
ST. JOHN'S SEM - MA	38	1	.T.	F.
ST. JOHN'S UNIV	1664	4070	F.	T.
ST. JOSEPH'S SEM	14	12	.T.	F.
ST. LOUIS UNIV	N/A	N/A	F.	F.
ST. MARY'S COLL	N/R	N/R	N/R	N/R
ST. MARY'S SEM - MD	39	72	.T.	F.
ST. MARY'S SEM - OH	N/R	N/R	N/R	N/R
ST. MEINRAD SCH OF TH	706	273	F.	T.
ST. PATRICK'S SEM	12	32	.T.	F.
ST. PAUL SCH OF TH	271	170	.T.	F.
ST. PETER'S SEM	89	5	.T.	F.
ST. THOMAS TH SEM	N/R	N/R	N/R	N/R
ST. VINCENT de PAUL	1	6	.T.	F.
ST. WILLIBRODSABDIJ	N/R	N/R	N/R	N/R
TAIWAN TH COLL	4	0	.T.	F.
THE MASTER'S SEM	50	68	.T.	F.
TRINITY COLL FACULTY	19	2	F.	F.
TRINITY EPISCOPAL SCH	N/R	N/R	N/R	N/R
TRINITY EVANGELICAL DIV SCH	2338	1340	.T.	F.
TRINITY LUTHERAN SEM	223	70	.T.	F.
UNION TH SEM - NY	1075	96	.T.	F.
UNION TH SEM - VA	1152	351	.T.	F.
UNITED LIBR	N/R	N/R	N/R	N/R
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R
UNITED TH SEM OF TWIN CITIES	652	295	.T.	F.
UNITED TH SEM	362	596	.T.	F.
UNIV OF DUBUQUE TH SEM	N/R	N/R	N/R	N/R
UNIV OF THE SOUTH SCH OF TH	1119	311	F.	F.
UNIV OF ST. MARY OF THE LAKE	135	90	.T.	F.
UNIV OF ST. MICHAEL'S COLL	480	125	F.	T.

**CIRCULATION DATA: INTERLIBRARY LOAN
TYPE OF LIBRARY**

INSTITUTION	ILL SENT	ILL RCVD	INDEPEN- DENT LIBR	DATA ALL
UNIV OF ST. THOMAS	2454	606	F.	F.
UNIV OF NOTRE DAME	20019	9020	F.	F.
VANCOUVER SCH OF TH	64	5	T.	F.
VANDERBILT UNIV	1928	273	F.	F.
VIRGINIA TH SEM	48	37	T.	F.
WASHINGTON TH UNION	6	7	T.	F.
WESLEY TH SEM	123	120	T.	F.
WESTERN CONSERV BAPTIST SEM	620	300	T.	F.
WESTERN EVANGELICAL SEM	251	96	T.	F.
WESTERN TH SEM	565	251	T.	F.
WESTMINSTER TH SEM - CA	33	215	T.	F.
WESTMINSTER TH SEM - PA	274	490	T.	F.
WESTON SCH OF TH	N/R	N/R	N/R	N/R
WHITEFRIARS HALL	20	4	T.	F.
WILFRID LAURIER UNIV	2176	1946	F.	T.
WINEBRENNER TH SEM	109	124	T.	F.
WOODSTOCK TH CNTR LIBR	63	47	T.	F.
WYCLIFFE COLL	N/R	N/R	N/R	N/R
YALE UNIV DIV SCH	548	41	F.	F.

Report of the Annual Conference Committee

The Annual Conference Committee has spent the past year in making final plans for the 1991 Conference and in continuing its planning for the 1992 Conference in Dallas. Linda Corman graciously hosted our two-day meeting in Toronto in early January, the last morning of which we toured the conference facilities of the University of Toronto in a driving snowstorm.

Roger Loyd, the host librarian for next year's conference, has already reserved rooms and meeting places at the Colony Parke Hotel in Dallas, June 16 to 20. Conference plans include one full day at Perkins School of Theology.

David Bundy and the Chair of this committee will be presenting a revised "Handbook for Conferences of the American Theological Library Association," the latest revision of which was made by Peter De Klerk in 1985, to the Board of Directors during this conference.

This committee is trying to be responsive to the various expectations of the membership for an annual conference. These expectations include workshops, continuing education events, and interest groups for exploring practical issues, scholarly papers, some of which are bibliographical in nature, forums and papers on the broader issues facing theological librarians, and business meetings. The conference evaluation form is one important way by which this committee is able to measure how successful the program of a given conference is in meeting these expectations. At the same time we would welcome any suggestions and concerns at other times.

I want to thank the other members of this committee, David Bundy, Linda Corman, Roger Loyd, and Sara Myers. David has a remarkable memory of names of potential speakers. Linda, likewise, has been a wonderful resource for Canadian speakers. Roger has been of great help in shaping the conference budget, and Sara, given her years of service in the Association, has been invaluable in helping us keep a balance among the various elements of an annual conference.

Newland F. Smith, 3rd, Chair

Report of the ATLA Representative To the Council of National Library and Information Associations

The semi-annual meetings of CNLIA were held on December 7, 1989 and May 3, 1990 at the 60 Club in New York City.

The CNLIA Procedures Manual has been revised, updated and distributed to all members.

A permanent mailing address for CNLIA has been established.

A revised brochure for the Council of National Library and Information Association has been printed.

A Speaker's Bureau brochure has also been produced.

The council accepted a recommendation by the Executive Board not to renew its NISO membership.

The council reviewed the change proposed for the CNLIA Bylaws.

In a panel discussion on "Professional Development," Rhoda Gagoorian, chair of the Department of Library and Information Science, Pratt Institute, spoke on how a professional association such as ALA could effect library education through the accreditation process; Kathy Hackl, in charge of Professional Development at Special Libraries Association described the advantage of a staff managed program; Diana Thompson of the Cornell Medical College presented the professional development program of the Medical Libraries Association which provides guidelines for successful professional development and gives public recognition for career and professional accomplishment; Jack Robertson, Fine Arts Librarian, University of Virginia, and chair of the Professional Development Committee of the Art Libraries Association of North America advocated a member-driven program of professional development.

The Second Annual John T. Corrigan Lecture on "Preparing for Future Delivery Systems" was delivered by W. David Penniman, the new president of the Council of Library Resources.

Paul A. Byrnes

Report of the Historical Records Committee

The Historical Records Committee wishes to report the following activity during 1990-1991:

1. **Oral History.** The interview with John Trotti has been transcribed and is now being proof-read and indexed. Three additional interviews are in the process of being proof-read. Seven interviews are in the planning stages, with three scheduled for the June 1991 ATLA meeting.

2. **Archives.** The taped interviews and transcription diskettes of the Trotti and O'Brien interviews have been placed in the ATLA archives. Other materials deposited in the archives include Nominating Committee correspondence, 1985; records and correspondence of the Task Force on Strategic Planning, 1988-1990; and records of the Ad Hoc Committee on Financial Management, 1983-1987.

3. **Records Management.** At the urging of the Historical records Committee, the ATLA board and staff are giving serious attention to the preservation of the Association's vital records. As a first step, many of these records have recently been identified and suggestions have been made for duplication and off-site storage. The Historical Records Committee commends these efforts and will assist, as needed.

4. **Committee Changes.** The committee wishes to acknowledge the valuable contribution made by Martha Aycock Sugg, ATLA records manager and former committee chair, who is retiring this June. Robert Benedetto has completed a three-year term as committee chair and will be succeeded by David McWhirter.

Martha Aycock Sugg, Records Manager
Robert Benedetto, Chair
Alice Kendrick, Oral History Coordinator
David McWhirter
Grace Mullen
Boyd Reese, Archivist

Report of the Collection Evaluation and Development Interest Group

The program for the Collection Evaluation and Development Interest Group at the conference in Toronto will focus on the NATI project. Michael Boddy is organizing that program.

Topics of concern expressed by members present at last year's session include:

1. "High-tech" resources (CD-ROM products) and the problem such "esoteric" resources pose for already tight collection budgets.
2. Resource sharing as an avenue to address the pressures of inflationary prices and receding budgets.
3. Collection Evaluation from the standpoint of identifying "active" collections via automated circulation data.
4. Publisher "rip-offs" and how to evaluate announcements of "new editions" which may actually be duplicates of already owned materials.
5. The AMIGOS CD-ROM Collection Evaluation Product. This was proposed as a good topic to focus on in 1992—Vanderbilt and SMU have had some experience with this product. Others will be sought who might be able to contribute to such a program.

A request for formal recognition as an "Interest Group" was submitted to the ATLA Board for the mid-Winter meeting according to the guidelines provided last summer, as was a request for funding. Some further discussion in light of revised Policies and Procedures for Interest Groups will be needed at the June 1991 meeting.

The Planning Committee for the Interest Group was expanded from the previous Collection Evaluation and Development Committee, with the inclusion of two new members. Bill Hook agreed to continue as chair of the committee this year. The planning committee consists of Bill Hook, Vanderbilt Divinity Library; Milton J Coalter, Louisville Presbyterian Theological Seminary; Norma Sutton, North Park Theological Seminary; Christine Wenderoth, Columbia Theological Seminary; M. Patrick Graham, Pitts Theology Library, Emory; Valerie Hotchkiss, Austin Presbyterian Theological Seminary.

Bill Hook, Chair

Report of the Publication Interest Group

Basic Bibliographies: At the request of the Board of Directors the production, marketing, and funds of the ATLA Basic Bibliographies on disk project was turned over to Susan Sponberg, executive secretary. This included forwarding to Susan's office the masters of the software and bibliographies, documentation, and the sum of \$570.56, which was credited by the controller to the Publications Interest Group's budget. It should be kept in mind that the bibliographies have been marketed by the former Publications Committee with the notation: "Copyright ATLA"; the software has been marketed with the notation: "Copyright Ken Bedell."

Structuring: The new structuring of the Publications Interest Group was discussed at the mid-year meeting of the PIG (!) at its meeting on February 11, 1991, in Evanston. Consultation on this was previously solicited from sixty-one other members of ATLA who have manifested interest in this group. A copy of the proposed new structuring has been submitted to the board through Norma Sutton. Norma was able to attend and to participate in the discussion.

ATLA Grants: At the mid-year meeting of the Publications Interest Group at Garrett Theological Seminary on February 11, 1991, the following grants were awarded to: Stephen L. Peterson of Trinity College, Hartford, Connecticut, \$400 for "The American Board of Commissioners for Foreign Missions: A Bibliographic History"; Martha Montague Smith, librarian at St. Mary's College, Raleigh, North Carolina, and Ph.D. candidate at University of North Carolina, \$600 for "Information Ethics: a Bibliographic Guide to the Foundations for an Emerging Field."

Proposal to the Board: In view of the fact that in five years ATLA will celebrate its fiftieth anniversary, the PIG decided unanimously to recommend to the board that an anniversary volume be commissioned to mark this occasion. One idea was that we could solicit essays from members relating to our professional existence, and another that the board should take it upon itself to hire a competent historian to write the history of the association. The latter idea seemed to be the more favored. The group stand ready to begin planning on this project if it should be adopted by the board.

Paul Schrodt, Chair

Report of the Technical Services Division

During the past year the Technical Services Division (TSD) has been serving the membership through one publication, through the ATLA conference program, and through planning for new programs and services.

At the ATLA conference in Evanston the Bibliographic Systems Section voted to continue as an interest group named "Technical Services Division." The Committee suggested that the Division might sponsor working groups, each with a coordinator: Theological Authority Record Project (Chris Brennan); ATLA/BTI CONSER Serials Cataloging Project (Cliff Wunderlich); Theological Uniform Titles (John Thompson); Classification concerns: canon law, Thomas Aquinas, etc. (Dolores Tantoco-Stauder); Corporate Body headings for Denominations: (Judy Knop). These working groups are still in the process of formation.

Current LC Subject Headings In the Field of Religion continues to be a useful tool. Compiled by Alice Runis (Iliff) and distributed by Ferne Weimer (Billy Graham Center), *Current LC Subject Headings* now has over 130 paid subscriptions and costs \$12.50 per year. The Division is considering expanding this publication as a forum for sharing cataloging information.

The Division is currently engaged in or considering the following projects:

1. Creation of a pilot version of TARP (Theological Authority Record Project), a database for sharing non-LC name and title authority records created by ATLA member institutions. Ann-Marie Mitchell of UC Berkeley is going ahead with this project. Discussions at the Toronto conference will determine the format (paper/diskette), layout, and distribution of this tool.

2. Development of a "Technical Services Pre-Conference" for the Dallas ATLA conference. This is planned for the afternoon of the day on which the continuing education events are held, and would consist of working groups and discussion groups on various topics.

3. Encouragement of working groups under the TSD umbrella on serials cataloging; subject headings; and rules for name and title headings.

4. Development of a suitable structure for conducting Division business, including the incorporation of working group coordinators in its leadership.

The TSD Committee is committed to developing technical services-oriented program ideas for ATLA's annual conferences. At Toronto there will be a continuing education program on serials cataloging; a paper on database cleanup; and a workshop on fund-raising for technical services and collection development projects.

Joyce Farris (Duke) continues to represent ATLA concerns at the American Library Association's Committee on Cataloging: Description and Access. Her appointment continues through June, 1992. The committee will also be considering ways to integrate the work of the CC:DA representative with the TSD membership as a whole.

John Thompson, Chair (1991)

Sara Berlowitz (1992)

Vicki Biggerstaff (1992)

Christopher Brennan (1990)

Joyce Farris, ex officio (1992)

Alice Runis, ex officio (1992)

Report of the Tellers Committee

All ballots received for the 1991 ATLA election were dated on or before the May 10, 1991 deadline.

Ballots returned: 292

Blank: 2

Valid ballots: 290

These persons were elected for a three year term on the Board of Directors:

David Bundy

Linda Corman

David J. Wartluft

Tellers: Cheryl Felmlee, Chair

Ezekiel Babatunde

Evan Hock

Report of the Resolutions Committee

This morning in desperation we approached Mike Boddy and Bill Miller—that dynamic gag tag-team duo—and asked how the Resolutions Committee could possibly compete with all the clever presentations from previous years. We mean we just got nabbed for this Friday morning. They said don't worry; it's time to lower the standards and you're just the guys to do it. So that's exactly what we're about to do. On behalf of the Resolutions Committee—Myra Siegenthaler, Don Vorp, Mike Peterson—we want to thank all those involved in putting on the conference. We're only going to be able to mention some of the more salient names and themes—for those not directly mentioned we thank you all the same.

First, we want to thank Linda Corman, the host librarian and chair of the host committee. Thank you for being such a gracious host and endearing person. We apologize to you for all the worry we've caused (we know what a fretter you are). Don Vorp thanks you for all the confusing directions and our committee thanks you for the handy little screwdrivers (we trust they have no metaphorical significance). You're a sweetie! God bless you. Thank you to all the members of the host committee: Grant Bracewell, Adrienne Taylor, Chris Tucker, Anthony West. And a special thank you to Evelyn Collins, who, according to Linda, was frequently seen in fifty places at once. (She puts a new light on servanthood and omniscience.) Mike thanks her for the kind offer of political asylum should he be refused entry back into the states.

We thank the Conference Committee, David Bundy, Linda Corman (again), Roger Loyd, Sara Myers and Newland Smith, for the balanced effort of program and speakers. Myra thanks you for the fine Continuing Education Program on Computer-Assisted Research. She just wishes the computer would assist her to some funding to afford the automated finery. In fact, she was compelled to visit the Grantsmanship program in-tandem.

We thank Jim Dunkly for adeptly filling the office of president in the past year. There's a rumor abroad that he's going to be made the permanent presiding bishop of ATLA—but we haven't been able to confirm. We congratulate Al Hurd for his new enshrinement as CEO. We know him to be competent (at least Professionally) and will rise to the occasion—particularly if he consults his tailor about pinstripes. And if he's financially unable to meet the dress code, we are willing to

attempt a GTU grant to send him an annual ration of Berkeley tie-dyes (the next best thing to pin stripes).

We send out a general thanks to the sponsors and contributors (notably for the coffee breaks and the screwdrivers). Don thanks New College Food Services for the never-ending supply of ice cream. It's been entertaining to watch the summer school kids indulging in cones at 7 A.M. On the other hand, might it be the sugar surfeit that has caused the young natives to be so restless in the dorms at ungodly hours? Food for thought. We thank the city of Toronto for being a great city. Don loved the clean subways and the black squirrels. Myra loves to walk in this town. Still, she's sworn off walking to the CN Tower. It's as if every time you get a block closer, someone moves it a block back. Myra is enamored of the wonderful contrast between new and old architecture heightened by oodles of hidden gardens.

Late breaking trivia—Oops to those who arranged for the seating at Friday night's ball game. Kirk Moll and Drew Kadel got stuck in the non-beer section but still managed to down the brewskies. Ask them how. Twenty ATLAers got seating above the stadium lighting. That's getting up there, folks. At least three [Bill Hare, Jim Else and Gene McLeod] had to leave because of vertigo. Still, you could have beer in your seats.

Finally, Mike sends his deepest gratitude to the coed angel who rescued him from the one-way stairwell in Wetmore Hall on his first day here. Fact is, he almost did wetmore himself. Even his screwdriver was no help. Also he apologizes to the poor soul who got stuck in the same stairwell shortly after him and had to exit through the alarm door. Somehow he feels he should have been there to help. Now, it was comforting to see how quickly the fire trucks arrived—but it was disconcerting to think how fiery the embarrassment of explaining a false alarm. He's glad it wasn't him. They might have asked for his passport.

That's all, folks!

Michael Peterson
Myra Siegenthaler
Donald Vorp

CONFERENCE INTEREST GROUPS MEETING REPORTS

Automation and Technology Section

Contact Person: Diane Choquette, Chair
Address: Graduate Theological Union
2400 Ridge Road
Berkeley, California 94709
Telephone: 415-649-2510

Acting as chairperson, Duane Harbin called the meeting to order. Approximately forty persons were in attendance. The principle item of business was considering whether an Automation and Technology Section should form as an interest group under the new ATLA bylaws. The Chairperson reviewed briefly the history of the ad hoc Committee on Automation and Technology. The remainder of the agenda followed a rather serpentine path, because progress was dependent upon the shape that those present chose to give the group.

The Chairperson raised the issue of whether matters relating to automation and technology might be better dealt with by smaller, more focused groups dealing with particular issues. The consensus which arose from discussion that the members of the Association were too varied in their familiarity and involvement with technology to be well served by small groups. A larger, more generalized group was necessary to provide a contact point for many ATLA members.

Having established the need for the Section, the meeting progressed to consideration of the Proposed Rules of Governance and the Proposed Mission Statement offered by the Chairperson. The proposals were accepted by the meeting pending the approval by the Board of Directors of a formal petition for recognition as an interest group.

Nominations for the transitional Steering Committee were opened. Duane Harbin was nominated to fill the one-year slot. Diane Choquette was nominated for the two-year term, which would make her the Chairperson for the 1991-92 year. Cheryl Felmlee was nominated for the three-year term, which would make her the Chairperson-designate for 1992-93. Nominations were closed, and the slate was elected by acclamation.

The short time remaining was utilized to allow those attending to express their concerns and desires for the Section to the new Steering Committee members. A record was made of those attending to serve as the core membership of the Section. Then the general meeting was adjourned, and the new Steering Committee met briefly to discuss immediate actions.

Duane Harbin, recorder

Bib-Base User Group

Contact Person: William C. Miller, Chair
Address: Nazarene Theological Seminary
1700 E. Meyer Boulevard
Kansas City, Missouri 64131
Telephone: 816-333-6254

The Bib-Base Group met 22 June 1991 from 4:30 to 5:30 P.M. with twenty-six in attendance. By unanimous votes the Group adopted a constitution and bylaws and requested recognition as an Interest Group of ATLA. "Bib-Base User Group" is the new name. William C. Miller was elected Chair, and Sharon Taylor was elected Vice Chair/Secretary. Outgoing Chair/contact person Jim Pakala conveyed the constitution/bylaws and formal request to Sharon Taylor, ATLA Member Services Committee Chair, and Susan Sponberg, ATLA Executive Secretary, who were present at the meeting.

Robert Kepple announced that Library Technologies, Inc. (LTI), which markets Bib-Base has added Tom Gilbert and Robin Karlin to its staff, and both work with Bib-Base. LTI's focus is now increasingly on database processing and authority control, though interest in Bib-Base has not decreased. Version 5 is anticipated in Summer 1991, and should offer 1) clean up of things which have generated complaints, 2) major rewrite into a more modern programming dialect, 3) unrestricted character count, 4) output to disk in spreadsheet format, 5) step-by-step fiscal year help and 6) a new bisect module allowing outputted file to be transmitted to a vendor via modem. Future versions are to have support of authority record format and operations under Microsoft windows. The meeting concluded with discussion of many questions, such as using Bib-Base as an accession list and obtaining appropriate statistics for various media.

Bib-Base does not envision a circulation module, but Bob Kepple recommended two systems: MOLLI (Micro Online Library Information) from Nichols Advanced Technologies at 1100, 10130 103rd Street, Edmonton, Alberta T5J 3N9 Canada (1-800-661-4109) and Columbia Library System from a company of the same name under CTB Columbia (which is part of Macmillan/McGraw-Hill) at CTB Order Service Center, P.O. Box 150, Monterey, CA 93942-0150 and at 3 Terri Lane Suite 12, Burlington, NJ 08016 (1-800-663-0544).

Collection Evaluation and Development Section

Contact Person: M. Patrick Graham, Chair
Address: Pitts Theology Library
Emory University
Atlanta, Georgia 30322
Telephone: 404-727-4166

The Collection Evaluation and Development Section (CEADS) of ATLA met in Toronto at the June ATLA meeting. William Hook presided at the meeting to discuss CEADS business and forthcoming programs. The steering committee selected for 1991-92 includes: M. Patrick Graham (chair), Valerie R. Hotchkiss, Charles Van Heck III and Christine Wenderoth.

Following the CEADS meeting, the steering committee for 1991-92 met to plan the program for the Dallas meeting in 1992, which will include two segments. The first will deal with the Association of Theological Schools (ATS) assessments of theological libraries and involve a presentation and panel discussion by ATLA members who have served on ATS visitation teams. The second part of the program will be devoted to the AMIGOS CD-ROM product for collection evaluation.

College and University Section

Contact Person: Marti Alt, Chair
Address: General Humanities Bibliographer
Ohio State University Libraries
1858 Neil Avenue Mall
Columbus, Ohio 43210-1286
Telephone: 614-292-3035

On June 21 and 22, 1991, several individuals who work in college or university libraries met to discuss common concerns, share information about religious and theological materials in their institutions and explore the possibility of establishing a recognized group within ATLA's organizational structure. Most of the time was spent on the latter issue, the result of which was the following request to the Board of Directors:

We, the undersigned, request Special Interest Group status in the American Theological Library Association as the College and University Section. The purpose of the group shall be to provide a forum for support and exchange of information among the members and to meet at the annual conference. Its membership shall include librarians dealing with religious studies materials in general undergraduate and graduate colleges and universities. The officers will include a chair and secretary-treasurer, to be elected by the section members at the annual meeting. The steering committee shall be composed of the chair, secretary-treasurer, and at least one member-at-large, also elected by the membership.

So that this group can be in compliance with the ATLA "Policy Guidelines of Interest Groups," we request that Item 1 of those guidelines be changed to read "fields of theological **and/or religious studies** librarianship."

Marti Alt
Alan D. Krieger
Michael P. Boddy
Kirk A. Moll
Judy Clarence
AnnMarie Mitchell

In anticipation of the request being approved, the following officers were elected: Chair, Marti Alt, Ohio State University; Secretary-Treasurer, Kirk Moll, St. Olaf College; Members-at-Large, Judy Clarence, California State University, Hayward and Alan Krieger, University of Notre Dame.

A budget of \$250 was requested to support introductory mailings to potential members, both within the current ATLA membership and from other non-theological academic institutions.

Marti Alt, Recorder

Public Services Section

Contact Person: Judy Clarence, Chair
Address: Reference Department, Library
California State University-Hayward
Hayward, California 94542
Telephone: 415-727-2967

The Public Services Section met for one hour on Saturday, 22 June, beginning at 3:30 P.M. Norman Anderson chaired the session. Approximately thirty-five individuals attended.

Job openings were announced at Colgate-Rochester, at Gordon-Conwell, and at one other institution.

A motion was made by Robert Phillips and seconded by Judy Clarence regarding the organization of the Section:

1. That the Public Services Section would continue as an interest group in the ATLA.
2. That the "Nature and Aims" statement as published in the *ATLA Newsletter* 36, no. 3 (18 February 1989) would continue to serve as the foundational document of the section.
3. That the Steering Committee continue, that it do so with a fairly informal structure, and that it have approximately five to seven members comprised of volunteers appointed by the Chair.
4. That the election of the upcoming year's Chair be by the Steering Committee of the current year.
5. That replacement of longer term Steering Committee members or of those who choose to resign from the Steering Committee take place as new volunteers come on, i.e., not necessarily according to a set cycle.

6. That the Public Services Section be project and program oriented.

After a short discussion, the motion passed unanimously.

Mr. Anderson then announced that Judy Clarence would serve as the Chair for the upcoming year. She and the other members of the Steering Committee, including two new volunteers—Evelyn Collins and Patrick Graham—were introduced. Shieu-Yu Hwang was thanked for her service on the Steering Committee as she had decided not to serve any longer. Seth Kasten was also appreciated for his service with the Committee, particularly as Board Liaison.

Mr. Anderson invited any with contributions for the Public Services column in the *ATLA Newsletter* to submit them to him. And he invited those interested in service on the Steering Committee or who had ideas for the Section to contact Judy Clarence.

Kirk Moll reported that titles previously suggested by the Section for reprinting are now in the pipeline for filming by the ATLA. It was the feeling of the Section that there should be a hardcopy option.

Mr. Anderson then introduced the panel that was to discuss “Student Workers and Paraprofessionals in Public Services, or Student Workers A to Z” (perhaps an exaggeration). The members of the panel included Kirk Moll (St. Olaf), Bonnie VandeLinder (Colgate-Rochester), and Kris Rankka (Graduate Theological Union). Mr. Anderson briefly introduced the range of problems and challenges one encounters with student workers, such as hiring, paperwork, administrative interference, foreign students, scheduling, training, evaluation, incentives and policies with regard to the answering of reference questions. Kirk Moll spoke on the interaction of student workers with library automation, which revealed that automation does not automatically eliminate many common problems and that, in fact, it may introduce new wrinkles. Bonnie VandeLinder spoke on the evaluation and dismissal warnings, using some of her own in-house forms as examples. Kris Rankka spoke on paraprofessionals and students at the reference desk. Several useful comments and questions followed.

Committee for 1991/92 is composed of Judy Clarence, Chair, Al Caldwell, Evelyn Collins, Patrick Graham, Genevieve R. Luna, Kirk Moll and Robert Phillips, with Norman Anderson serving as column editor.

The meeting adjourned at 4:30 P.M.

Norman Anderson, Recorder

1990 Public Services Section

Editors note: At the request of the Public Services Steering Committee last year's Section report is included in this year's *Proceedings*.

Judy Clarence chaired the meeting since Norm Anderson was absent due to illness. Twenty-six members attended.

Pro-cite. Ray Olsen and Bruce Eldevik described the use of Pro-cite, a bibliographic information software program, its output, its input and its products. Especially interesting were the handouts and guides to demonstrate use by particular groups, and the link with databases such as BRS or Dialog or the CD-ROM Intelligence Catalogue program to gather information for individual searches. Pro-cite's capabilities for stripping codes, for formatting bibliographies, for modifying data, for annotating citations make it a valuable tool. Its compatibility with either IBM or MAC systems through discs increase its importance. Some librarians who sue Pro-Cite offered comments. One librarian told of making a Rare Book Room bibliography for researchers. Members were invited to write in to give comments.

Task Force on Privacy. Shieu-yu Hwang described the work of the Task Force on Privacy Concerns. Her group and their duties consisted of Martha Aycock and Eleanor Soler (legal aspects), Genevieve Luna (professional guidelines and policy statements), Evelyn Collins (bibliography), Norman Anderson (chair) and Seth Kasten (Board Liaison). The Task Force accomplishments entail a bibliography (published in the *ATLA Newsletter*, May 1990) and a file of documents containing 1) Library Bill of Rights, 2) Administrative Policies and Procedures Affecting Access to Library Resources and Services and 3) Challenged material: an interpretation of the Library Bill of Rights. Memorandums received through the FBI Alert and distributed by ATLA include: a) statement concerning confidentiality of personally identifiable information about library users; b) confidentiality and coping with law enforcement enquiries—guidelines for the library administrator; c) policy on confidentiality of library records; d) suggested procedures for implementing "Policy on Confidentiality of library records"; e) statement on Professional Ethics, ALA, 1981.

Bibliographic Instruction. Bob Phillips recalled the breakfast discussion and the workshop given. He will continue to monitor Bibliographic Instruction.

Proposals for 1991 Program. Bonnie VandeLinder reported that she and her committee were joined by Genevieve Luna at a breakfast meeting. They suggested inclusions in next year's agenda.

Reprinting of Reference Tools. Kirk Moll said that, although during the year there seemed limited interest in this project, a new development may make a difference. He proposes that basic reference books be referred to the Preservation Board; that paper copy be made from microfiche, that various printers be explored; that pre-1915 materials (with no copyright problems) be filmed; that print copy be experimented with as to expense, quality and publication for commercial possibilities; that ATLA acquire rights to post-1915 materials to print in this "quasi-printing way."

Instructional Materials. Diane Yount drew attention to the display although she regretted the poor response during the year and wondered at the enthusiasm at this conference from members who had not seen the call for materials to exhibit in the *Newsletter*.

RIO-CD ROM. Judy Clarence spoke of the breakfast meeting wherein Donald Haymes, new editor of Religion Index One, encouraged the use of this program and requested that librarians send information to him about their experience with it.

Book Review Column. Judy Clarence will continue to receive from members brief reviews of theological materials for publication in the *Newsletter*.

Liaison from ATLA Board. Seth Kasten reported that one ongoing project of this Public Services Section, the Directory of Special Collections in ATLA, will be finished by the end of the summer and ready for On-Demand distribution.

Interlibrary Loans and Fees for ATLA Libraries. This group recommended the gathering of names of persons interested in agreement between ATLA and OCLC and member libraries regarding the establishment of a written fees policy. Forward names and comments to Diane Choquette and Bonnie VanDelinder.

Re-organization. Judy Clarence led a discussion about the effects of ATLA changes on this group. An explanation was offered. In the past, different sections were controlled by the Board; now we are offered more freedom to organize ourselves into committees and to encourage spontaneity. The options are to dissolve or to change the structure. Judy consulted with the Committee (Shieu-yu, Kirk, Bob and Seth) and invited the group to make suggestions for future action. Some of the many suggestions proffered are: communicate better through use of electronic mail and conference calls, draw up by-laws or guidelines,

make small task forces, get support for mail and telephone expenses, promote ATLA sale of mailing lists by purchasing it for the use of our group and its interests. Another suggestion focussed on the scheduling of programs at the Annual Conference: for example, simultaneous meetings of public services and Collection development are undesirable; members may wish to attend more than one section meeting; some members wish to meet earlier in the conference schedule. All members should watch for reports in the summer *Newsletter* and in the *Proceedings*. Seth Kasten will take these recommendations to the Board. On overall Re-organization, Seth will go to the Board with these Recommendations: That this group, tentatively for one year will 1) retain the title "Public Services Section"; 2) rename the committee the "Steering Committee" with the same membership as before (Norman Anderson (chair), Judy Clarence, Shieu-yu Hwang, Kirk Moll, Robert Phillips; 3) retain Seth Kasten as Board Liaison.

Future Programs. Issues suggested for workshops: members showed a great deal of interest in the training of paraprofessionals, in student-faculty-librarian interaction, in articles and experiences of libraries currently involved in such training, in internal resource persons. Members were concerned also about academic libraries and about lost and damaged books.

Recommendations. That next year's conference hold workshops on 1) the training of paraprofessionals and student workers to do basic reference; 2) the place of theological libraries in the university library setting.

Evelyn Collins, Recorder

Publication Section

Contact Person: George Papademetriou, Chair
Address: Hellenic College and Holy Cross Greek Orthodox
School of Theology
50 Goddard Avenue
Brookline, Massachusetts 02146
Telephone: 617-731-3500, ext. 243 or 244

The plan of reorganizing the Publication Committee (now the Publication Section) which was distributed in January 1991 was discussed and approved by the assembled thirteen members.

A presentation was made by Newland Smith on enlisting the support of ATLA, through the instrumentality of this Section, for supporting intellectual freedom among Palestinians. After some discussion a vote was called for, and taken, regarding the fittingness of this issue being brought before the Publication Section. Upon being voted down the issue was dropped.

Ken Rowe presented his current list of manuscript proposals and projects for the ATLA monograph and bibliography series for the discussion and comments of the group.

At the beginning of the meeting copies of the functions or job descriptions of the several members of the steering committee were passed out. After soliciting nominations the group proceeded to elections. The results were: Chair: George Papademetriou (two year term); Secretary: Elizabeth Hart (three year term); Erica Treesh: Member at large (one year term); Paul Schrod: Grants Officer (one year term).

A short discussion ensued about the Basic Bibliography series on computer disks. Although no action was taken it was clear that more authors need to be sought for contributions, and that actions should be taken by the central office to mail the series.

The final point of discussion was the appropriateness of a publication commemorating the fiftieth anniversary of ATLA in 1996. Although this group had previously recommended to the Board that a professional historian be enlisted to write that history, the consensus of the group on this day was that a Festschrift for that occasion might be more realizable. Paul Schrod suggested that such an effort could aim at the wider area of theological librarianship, and thereby solicit a wider array of articles, which would not, however, preclude someone doing an article on the history of ATLA as a professional organization. It was decided that this should be proposed as a formal recommendation to the Board of Directors.

Paul Schrod, Recorder

Rare Books and Special Collections Section

Contact Person: Roger L. Loyd
Address: Bridwell Library
Southern Methodist University
Dallas, Texas 75275-0467
Telephone: 214-692-2363

The meeting of the Rare Books and Special Collections Section included a presentation by John V. Howard, "Dumphries Presbytery Library (1714) and King William III's Physician." The paper is published in the "Addresses and Papers" section of this volume.

RLIN User Group

Contact Person: Mary Williams
Address: Flora Lamson Hewlett Library
Graduate Theological Union
2400 Ridge Road
Berkeley, California 94709
Telephone: 415-649-2540

Library representatives from the Graduate Theological Union, Princeton Theological Seminary, Union Theological Seminary and the University of California at Berkeley met to share plans for continuing to use RLIN as a cataloging utility.

Princeton plans to move to OCLC 1 September 1991. Union will remain on RLIN as long as possible and will move to Columbia University's NOTIS catalog at the time Columbia leaves RLIN. The Graduate Theological Union's plans are indefinite because the GTU will be bringing up their online catalog in the Fall.

The group decided to disband as an ATLA interest group. They will remain in contact on an informal basis.

Technical Services Section

Contact Person: John Thompson, Chair
Address: The United Library
2121 Sheridan Library
Evanston, Illinois 60201
Telephone: 708-866-3900

Fifty three ATLA members and visitors attended the Technical Services Section meeting on 20 June at the University of Toronto. The meeting, chaired by John Thompson (United Library), began with section business and then divided into discussion groups on serials, authority records, and automated systems.

The Section voted to change its name from the Technical Services Division to the Technical Services Section, and elected to its Interim Steering Committee Ferne Weimer (Graham Center Library, 2 year term), Eileen Saner (Associated Mennonite Seminaries, 3 year term), and Jeffrey Brigham (Andover-Newton, 4 year term). A "Proposed Plan of Organization" for the section was distributed and discussed; it will be voted on in Dallas.

The proposed ATLA authority record database called TARP (Theological Authority Record Project) was presented for discussion. Consisting of *non-LC* authority records created by ATLA libraries, this database will be distributed on 5.25 inch floppy diskettes in WordPerfect 5.0 format. Interested catalogers are encouraged to submit records in an abbreviated MARC authorities format on floppy diskettes to Ann-Marie Mitchell at the University of California at Berkeley. Information on how to submit records and how to obtain a copy of the database will be published in the ATLA newsletter.

Plans for programs at ATLA 1992 in Dallas were also presented. The Section is sponsoring its own "preconference" on Wednesday afternoon, June 17, 1992. The preconference program will consist of options for participating in round table discussions on topics such as assignment of subject headings, serials cataloging, preservation needs, audio-visual cataloging, creation of headings for corporate bodies, liturgical works, and sacred works, etc. Other possible program ideas include cataloging of microforms; automated system selection; looking at the library catalog from the perspective of reference librarians and catalogers; space needs; and the interface between technical services and circulation in an automated system.

To enhance communication among ATLA technical services librarians, the Section would like to encourage the development of a more descriptive membership list, including job descriptions, automated systems implemented in use in a particular library, etc.; and the development of a "mentoring" program under which experienced ATLA librarians might be able to share their expertise. As a first step toward these goals, the sign-up sheet from the Section meeting will be published in the next issue of *Current LC Subject Headings in the Field of Religion*.

After completing the Section business the meeting broke into discussion groups on serials, authority records, and automated systems.

The Interim Steering Committee consists of the three newly-elected members and Sally Berlowitz, San Francisco State University; Christopher Brennan, Ambrose Swazey Library; Joyce Farris (rep. to ALA's CC:DA), Duke University; Judy Knop (name/title headings), ATLA Preservation Board; Ann Marie Mitchell (TARP), University of California at Berkeley; Russ Pollard (rep. to ATLA Board), Harvard Divinity Library; Alice Runis (editor of CLCHSIFOR), Iliff; John Thompson (chair), United Library; Cliff Wunderlich (serials), Harvard Divinity Library.

John Thompson, Recorder

DENOMINATIONAL DIRECTORY AND MEETING SUMMARIES

Anglican Librarians' Group

Contact Person: James Dunkly
Address: Episcopal Divinity Library
99 Brattle Street
Cambridge, Massachusetts 02138
Telephone: 617-868-3450

Twenty-one librarians representing eighteen libraries met on 20 June 1991 to discuss a number of matters of common concern.

Newland Smith reported on the ATLA project on American denominational bibliographies. He has begun a list of basic works for the Episcopal Church during 1850-1916 and has forwarded some material to the ATLA project office. He asked the group to find someone else to continue this effort, since he is overcommitted and cannot do the necessary coordination and following up. The group received his request for relief with both understanding and appreciation for what he has contributed to this effort. Newland himself offered to write all those persons who agreed at the 1990 annual conference to serve on an Anglican bibliography committee for this project, reporting on his own work and inquiring whether any of them would be willing to serve as chair of the committee in his stead.

Various reports of work done or now in progress at the several libraries represented were then presented.

Baptist Librarians' Group

Contact Person: Robert A. Krupp
Address: Western Conservative Baptist Seminary
5511 South East Hawthorne Boulevard
Portland, Oregon 97215
Telephone: 503-233-8561

Fifteen librarians representing fourteen seminaries and the Southern Baptist Historical Commission met and discussed trends and news from the represented schools. The group also discussed the ATLA

Denominational Filming Program, and Mr. Robert Phillips of Southwestern Baptist Seminary reported on the first phase of the project. He also requested help from the other librarians in this important endeavor. The coordinating of the filming program with other preservation projects by the different Baptist Historical agencies was also discussed.

Campbell-Stone Librarians' Group

Contact Person: David I. McWhirter
Address: Disciples of Christ Historical Society
1101 19th Avenue, South
Nashville, Tennessee 37212
Telephone: 615-327-1444

The six librarians in attendance discussed current projects being carried on by Phillips Graduate Seminary, Brite Divinity School, Christian Theological Seminary, David Lyscomb University and the Disciples of Christ Historical Society. Preservation projects at the institutions and the ATLA Preservation Project were among the topics on which reports were given.

Lutheran Librarians' Group

Contact Person: Richard H. Mintel
Address: Trinity Lutheran Seminary
2199 East Main Street
Columbus, Ohio 43209-2334
Telephone: 614-235-4169

The Lutheran Librarians' Group met during the 1991 ATLA conference, with sixteen librarians in attendance. They reported on the following items.

Archives. The South East Regional Archives (Evangelical Lutheran Church in America) has been established at Lutheran Theological Southern Seminary, Columbia, South Carolina. The Region Six Archives (ELCA) is in the process of being established at Trinity Lutheran Seminary, Columbus, Ohio.

Preservation. The Lutheran aspect of the preservation project to be worked on and forwarded to ATLA for the next phase of the project will include materials from the areas of education, missions, social involvement and doctrine.

Lutheran Library Assistance Project. Eleven thousand books were sent this year to five major third-world seminaries.

Lutheran Brotherhood Foundation Reformation Research Library. This microfilm library of primary reference materials from Europe is now available for use by scholars and is being loaded into RLIN.

Methodist Librarians' Fellowship

Contact Person: Betty A. O'Brien
Address: United Theological Seminary
1810 Harvard Boulevard
Dayton, Ohio 45406
Telephone: 513-278-5817

Methodist Librarians' Fellowship met on 20 June 1991 in the chapel of Emmanuel College, Toronto, Ontario. Twenty-seven members attended; Dave Himrod presided.

Mike Boddy (School of Theology at Claremont) reported slow progress on his non-United Methodist, Methodist union list project. He is looking for additional titles to include. He has contacted small Bible schools and colleges, and will follow up with them by telephone. Mike hopes to have the final listing distributed prior to our 1992 meeting.

Ken Rowe (Drew University) has sent volume 7 of the *Methodist Union Catalog* to the publisher. Ken is currently halfway through the letter "M" (volume 8). He expects the publisher will issue volumes 7 and 8 at the same time.

Ken Rowe announced that the ATLA preservation project is moving into the denominational phase. Dave Bundy and Ken Rowe are co-chairing the committee responsible for compiling a bibliography of 1,000 Methodist titles. Roger Loyd volunteered to help. They will probably compile a preliminary checklist and share it with the membership of Methodist Librarians' Fellowship.

Rosalyn Lewis (United Methodist Publishing House) stated the African Methodist University in Zimbabwe is scheduled to open in March 1992. The United Methodist Publishing House is collecting books

for the university library. They are accepting multiple copies (any publisher/any edition) of the titles included in the core list.

In the absence of Dave Bundy (Christian Theological Seminary), Dave Himrod reported on the World Methodist periodicals union list. Because Dave Bundy recently moved to a new institution, he has not been able to work on this project. He will try to attach a request for funds to another grant proposal.

Roger Loyd (Perkins School of Theology) announced he is ready to send more issues of the *United Methodist Reporter* (national edition) to be microfilmed. Methodist Librarians' Fellowship will underwrite the filming costs. The master copy is currently given to the United Methodist Reporter as their archival copy (in exchange for the free paper issues sent to Perkins School of Theology).

Bill Miller (Nazarene Theological Seminary) was elected vice president/president elect. Pat Graham (Candler School of Theology) becomes secretary/treasurer.

The membership approved grants to Ken Rowe (\$500) and to Mike Boddy (\$100) to support their respective projects.

Alice I. Runis, Secretary

Presbyterian and Reformed Library Association

Contact Person:	Robert Benedetto
Address:	Union Theological Seminary in Virginia 3401 Brook Road Richmond, Virginia 23227
Telephone:	804-355-0671, ext. 313

The Presbyterian and Reformed Library Association met on Thursday 20 June 1991.

The twenty-seven persons in attendance represented the following eighteen institutions: Columbia Theological Seminary, Union Theological Seminary in Virginia, Graduate Theological Union in Berkeley, Presbyterian Church Department of History (Philadelphia and Montreat), Drew University, Princeton Theological Seminary, Memphis Theological Seminary, Austin Presbyterian Theological Seminary, Louisville Presbyterian Theological Seminary, Pittsburgh Theological Seminary, Reformed Theological Seminary, Biblical Theological

Seminary, Westminster Theological Seminary, Reformed Presbyterian Theological Seminary, Jesuit-Krauss-McCormick, John Brown University, Yale Divinity School and Calvin Theological Seminary.

The meeting was convened at 7:15 P.M. by President Christine Wenderoth of Columbia Theological Seminary in Decatur, Georgia. The Association took the following actions:

Approved the minutes of the 1990 meeting.

Agreed to delay the periodical microfilming project for another year and to resume discussion at the next meeting of the Association.

Discussed and agreed to fully participate in the ATLA Denominational Bibliography Microfilming Project. A committee, consisting of John Bollier, Donald Vorp and Mary Bischoff, was formed to submit Presbyterian and Reformed titles to ATLA for filming. Each institution agreed to send a list of forty titles (for each phase of the project) to John Bollier at the ATLA office. These titles will be edited into a single list by the committee. Titles for phase I, "History and Liturgy," are to be sent to John Bollier by 1 August 1991. Titles for phase II, "Doctrine and Work" are to be sent by 1 February 1992. A set of "Guidelines for Preparation of Denominational Bibliographies" was photocopied and distributed following the meeting.

Elected Valerie Hotchkiss of Austin Presbyterian Theological Seminary vice-president.

The meeting of the Association was adjourned by Christine Wenderoth at 8:20 P.M.

Roman Catholic Librarians' Group

Contact Person: Alan D. Krieger
Address: Collection Development Department
Hesburgh Library
University of Notre Dame
Notre Dame, Indiana 46556
Telephone: 219-239-6904

Alan Krieger chaired the meeting attended by twenty librarians. Following introductions a major discussion about book and document preservation occurred. Last year's intention to generate bibliographies about the American Catholic religious experience and to submit them elicited only two responses. A new suggestion was made: that we search for lengthy bibliographies in existence.

Norman Kansfield of the Preservation Board urged action on behalf of the Catholic community to balance the shape of the PREFIR Project. He proposed a conference to bring together resource persons for discussions on this topic. Names of individuals, institutions and collections were offered and will be solicited. The discourse should be within the year and be held for one to one and one-half days. Some method of funding would be of consideration, perhaps by subscription. Norman Kansfield and Bonaventure Hayes will meet to formulate a communication outlining our needs and what we want to do and requesting names and participation.

It was brought to our attention that Catholic serials and series are also in need of preservation. Titles should be forwarded to Alan Krieger.

The exchange of acquisitions lists is found to be helpful to many and will continue.

Technical services and cataloguing issues were raised.

It was recommended we investigate NATI for universities research in religion, theology and church history. We may find it helpful especially for methodology and collection development policies, although its data may not be so useful.

Alan Krieger was requested to continue to take the chair for the coming year.

Evelyn M. A. Collins, Recorder

United Church of Christ Librarians' Group

Contact Person:	Neil W. Gerdes
Address:	Chicago Theological Seminary 5757 South University Avenue Chicago, Illinois 60637
Telephone:	312-752-5757

The group of five exchanged information pertinent to United Church of Christ librarians and reviewed actions and programs being carried out in their locations. Particular attention was given to the ATLA project on preserving denominational materials: what specific Congregational and Evangelical and Reformed items were to be included and how received mention.

ADDRESSES AND PAPERS

Building Your Library A Bookseller's Perspective

by
Brian Carter
Oxford, England

I regard it as a privilege to have been invited here today to address you, and I am delighted to be able to do so hosted by the Toronto School of Theology.

To some of you here, I am quite well known (and it is a pleasure to see so many familiar faces), but to others of you I am completely unknown, and you have had to put your trust in the program committee's choice of speakers. As Dr. Sara Myers mentioned in her introduction, I have been in touch with a number of librarians in America for nearly twenty years and have come to know others at various times in the intervening period. Over these two decades, I calculate that somewhere between 100,000 and 120,000 books and pamphlets have passed directly or indirectly from me to you. This is a significant quantity of material and would, on its own, constitute a reasonably-sized library. And I think I can say that there would not be too many duplicates.

The question before us now is, How did this transfer of materials take place? If we had all followed the logic of the Reverend William Newton, writing in a small work published about 1725, there would have been little call for any transfer of books across the Atlantic—in fact, I am not sure there would have been much of a demand for libraries at all. The title of Newton's work is *An Essay Against Unnecessary Curiosity in Matters of Religion*, in which the author advises us “not to be too curious in prying into things not clearly revealed, but content to be ignorant”: the study of the Christian religion had, he wrote, become “oppress'd with a multitude of notions and speculations.”

Your libraries are full of such books of speculation and theory which reflect the immense variety of theological debate that has taken place over the centuries. Much of the material you have had from me has been concerned with those debates. I should like to review briefly

how I (and I am sure other booksellers) acquire material. This may be familiar to you and, if so, I apologize, but it is a question I am frequently asked.

There are four main sources: the first is the private purchase from an individual—perhaps a clergyman or an academic who has retired or who is moving house; or, as so often happens, from the estate of a deceased person. Over the years, the avenue of the private purchase has been an important source of fresh material. A second source is buying at auction: this can be an interesting way of obtaining new stock, but it is my impression that it is becoming a much more expensive way to buy. Books that at one time could be purchased in lots are now often auctioned individually, which indicates increasing scarcity and points to higher prices. A third avenue of supply arises from institutional disposals, although there are fewer of these now than a few years ago: nevertheless, this is still an important source of fresh stock. The institution—cathedral, college or university—is usually either concerned with raising funds or making space in the library for books required to support new programs of study. A fourth source of supply is from other booksellers, who may have acquired theological material along with other books and who wish to pass on the theology since it is outside their own area of interest and knowledge; or, alternatively, they may even put a vendor in direct contact with me.

Two points arise concerning the acquisition of stock. First, most specialist theological booksellers view far more books than they actually buy: there is often a tremendous quantity of dross which has to be filtered out. Second, it is clear from what I have said that although one is continually gathering new stock, it arrives in a random and unpredictable way, both as to quality and type. The books may have been printed in the sixteenth or in the twentieth century, might concern Qumran or the Quakers, Catholic emancipation or homiletics. I may purchase the special collection of a scholar who has spent a lifetime gathering books and pamphlets in one area, and I may buy one single book at an auction.

While I am gathering material on my side of the Atlantic, what is happening on yours? You may be generating desiderata lists arising from faculty and student requests and the requirements of new courses. The individual requests may be ranked on a priority scale, and if the titles are in print, there is no problem; if out of print, however, the question is, How do you set about obtaining them? You may also be selecting material from catalogues where items reflect the particular

interests of your library. Perhaps this is where a collection development policy (CDP) comes in—I will return to this topic later.

So here we have the scenario I have briefly outlined, and I hope it corresponds roughly to the situation. Is there then a happy conjunction where demand matches supply in a perfectly balanced transatlantic harmony?

In my early days—my idealist days—as a bookseller, I imagined that every catalogue I sent out would be carefully scrutinised by each librarian as soon as it arrived. I would send out, say, a thousand copies of a catalogue to institutions and individuals in different parts of the world, and a high percentage of that catalogue would sell. I would not have been conscious precisely of the relationship between private and institutional orders, and the balance between those from different countries. However, what did become apparent after a number of catalogues had been issued was that some libraries never ordered anything, and others would order only intermittently. From those who did order, quite frequently some or all of the books they requested would already have been sold. I then thought that if I sent out catalogues by air mail in advance of those posted to Europe and England, it would assist you, and it certainly seemed to help, although the unpredictable nature of the response continued to puzzle me. How was it that from a selection of some 5,000 carefully chosen titles in a number of catalogues, a significant group of institutions could apparently find nothing to order? They certainly could not have had all the books listed, and the choice offered was specifically aimed at the academic reader and institutional library.

Part of the answer was made clear to me when, in 1973, on my last visit to Canada, I was in the main library of a large University in Montreal. I was shown a room lined with booksellers' catalogues, thousands of them (or so it seemed). Why, I asked, do you order books from me? The answer, rather depressingly, seemed to be that the order had come about by chance: for some reason, books had been ordered once from a catalogue of mine, so that when the next arrived, someone remembered having ordered previously, and so the library responded again.

In subsequent years, I have become aware of the great pressures on your time with the multifarious responsibilities that fall on your shoulders. At some libraries, catalogues may be examined and checked as a first priority; in others, they may be reviewed weekly, but if there is a lack of time, they will not be looked at at all. In some instances, the faculty play a prominent role in selection: and this can often cause fatal

delay. It seemed to me all those years ago that there must be an alternative and perhaps better way of proceeding. Part of the answer was already before me in the early seventies. That partial solution lay in collections.

For this talk, I would like to have mentioned names and libraries but, in the end, I thought it ill-advised, so I will allude to them without particular reference. On the matter of collections, about twenty years ago one of your number, still as full of vigor and initiative now as then, telephoned me to order some books from a catalogue, and this was my first contact with him. We had a general conversation on books and libraries, and he indicated that he hoped to transform his library from being a good sound denominational one to one of much greater breadth, depth and distinction. Today, that library has quadrupled in size; the original denominational holdings are currently subsumed within a much broader and deeper collection reflecting the whole theological and historical setting of the post-Reformation church (and in particular in England) up to the end of the nineteenth century. Resources for research in aspects of European theology and biblical studies have been identified and developed; and the librarian was a “globalizer” years before “globalization” became a current issue.

How was this expansion achieved? In my view, it would have been very difficult on this scale without the acquisition of significant collections. Insofar as I have been able to assist this librarian, it has been in the following ways. First, by listening to and interpreting his aspirations for the library and trying to gauge the areas in which I might be able to provide material. Second, the librarian himself was prepared to listen and, when he felt it appropriate, to act on suggestions that I made relating to areas where he was not particularly familiar. Third, I have continued to identify books and pamphlets to supplement and expand in those areas where collections had already been purchased.

Now all this sounds very reasonable, but it may be passing through your mind to ask how this scale of acquisition was funded. The answer, insofar as I see it, is quite complex. It is not the case that the institution has given generous funding but that the expansion has been dependent on long and patient attention by the librarian himself over many years to generating and sustaining special donations and endowments from outside sources. Even these funds have been stretched to their limits.

I have outlined how with one librarian and one library a *modus vivendi* has developed over the years. I would not wish to suggest that I had played some key role in the development of this or any other

library. I would assume that there have been a number of others providing assistance, but how or in what way I do not know. I am just giving you my personal perspective. With other librarians, I have also had significant transactions specifically with collections. I am not suggesting that the purchasing of collections is an ideal or model for all situations because it is not; but it is one way of making substantial advances quickly, and a number of your colleagues have satisfied themselves that it has proven worth.

For a different approach, I think of another distinguished and eminent librarian with whom I have also been in touch for almost twenty years. I have never sold a collection to this person nor, so far as I can recollect, have I ever floated the idea of one to him. From my first visit, I concluded that such a plan or approach would have no appeal, and I have never had reason since to alter that opinion.

I am unable now to quantify how many books have been selected personally by him. His library is one of acknowledged distinction, and it has been developed by discriminating selection title by title over the decades: there must be very few libraries anywhere which bear such a distinctive hallmark impressed by one librarian. To the extent that I have been able to assist him in the pursuit of his objectives, it has been dependent on his having indicated areas of special interest.

Checking catalogues is a time-consuming process, especially so in a number of libraries that have two or even three separate catalogues. I would like to give a public word of acknowledgment and thanks to all library staff who have checked thousands of book slips of mine over the years, and very often at short notice and with the added problem of trying to decipher my handwriting. I have always tried to develop a sense of the strength of a particular library's holdings so that I can do my best to ensure that staff are not checking for books that experience should tell me they are likely to possess already. This may seem a small and perhaps not very significant point, yet, I think it is of central importance. If, for example, I am sending details of books and pamphlets to a librarian with special interests in nineteenth-century Anglican history and theology, and it transpires that interest has been actively sustained for decades, then it would be only too easy to send details of five hundred books and find that the library had 96 percent of them. One such experience for a librarian would probably ensure that he or she would not bother to check further slips on another occasion. The time spent in checking would not be justified by the return. What I have to do is to attempt to reverse the percentages and try and see if, from the books offered, it turns out that on checking, 80 percent to 90

percent are *not* held in that library. I regard this approach as an essential part of sustaining the service that I try to offer. This naturally becomes very difficult with some libraries, as their holdings are so rich and deep. I want you, the librarian, to feel confident that the material offered is directly relevant to your interests, and that you find you do not possess a high percentage of the books offered.

Perhaps I should add here that I also attempt to correlate my perception of the financial resources that an individual may be prepared to spend with the type and quantity of books I offer. Some librarians will indicate quite precisely the funding available, and with others an unwritten understanding develops. In all cases, I try and avoid offering material that is out of line and way in excess of the realistic funding available to that librarian. As you will appreciate, there is a very broad spectrum between libraries and variations that arise over the years. I have referred several times to having had contact for nearly twenty years with a number of librarians. I would not wish to give the impression of a static state equilibrium, with no new challenges and opportunities: far from it. Over the years, new contacts have developed with a number of libraries of varying size and from different traditions. Individual programs suited to the particular requirements of each library have evolved, and all the librarians are making regular and significant additions to their holdings.

Perhaps I should say something about the type of books and pamphlets that have formed the core of the 100,000 plus volumes that you collectively have acquired from me. I would estimate that about 70 percent have been pre-1900 imprints. Some libraries are mainly interested in twentieth-century titles while others concentrate on nineteenth-century books, and never seek for earlier materials. The majority of libraries have interests covering the range from the seventeenth to the twentieth century. There are some who have no intention of acquiring large holdings in earlier printed books who nevertheless feel that their acquisitions policy should encompass some seventeenth century books as a token of denominational fidelity. By this, I mean that they feel it is important to have a selection of works and studies representative of the eminent divines from that period, or historical works relating to their own tradition, possibly for the use of exhibitions.

I should like to say a few words about exhibitions. They can play a valuable role, and I am surprised that more libraries do not make a greater use of them. I am not envisaging a continuous succession of large-scale exhibitions, nor of displays of just "fine" or rare books.

Every book has a story to tell. On this present visit in America, I have seen a most interesting centenary exhibition to commemorate Methodist missions in Mozambique; the individual exhibits were twentieth-century pieces and all were described with excellent notes. I recollect a few years ago a fine exhibition on the Book of Common Prayer at another library; again, within the last twelve months, I saw a most instructive small display of recent acquisitions (some of which had come from me). The notes once again were highly informative; for example, any student curious about Tischendorf and his contribution to the study of biblical texts would have had his questions answered. Exhibitions, despite being time-consuming to prepare, help to educate the library user, and draw attention to both faculty and student to aspects of the library's holdings previously unknown to them. By focussing on a particular display, the library is provided with an opportunity of holding up a mirror to its own collection, and thus it can be a useful diagnostic tool, thereby assisting in collection development evaluation. If, for example, you were to put on an exhibition on John Henry Newman, what works would you need, and do you have them? I mention Newman, for I do not think there is any other person in the theological world, who has continued to generate so much interest.

To return to acquisitions and types of approach, I have mentioned collections and supplementing them, and also the item-by-item method of selection. A mixture of the two is the intensive or, more accurately, comprehensive acquisitions policy in a single sphere. Let me take as an example the category of women and religion. There are many among you taking an active interest in all the currently published material in this area, combined with some retrospective collecting. There is one of your number who, about five or six years ago, decided on a full commitment to acquisitions in this area, both current and retrospective. It is still a largely uncharted sphere, in particular for earlier centuries, despite the concentration of interest within the spectrum of women's studies. The librarian, instead of deciding to select the clearly more significant material, determined to select all the material offered. So far, about 2,000 additions have been made to the library with books and pamphlets from the seventeenth century up to the present day, with a larger proportion of the material being printed before 1900. The only works declined are those already in the library. This comprehensive approach has always seemed to me to be an admirable policy. I mentioned earlier the random way in which books become available to me: the librarian here is taking advantage of this randomness by maximizing the opportunity for development. It does not matter where

you start as long as you keep going: the jigsaw will gradually be filled in and the major and minor pieces will support each other. I refer to major and minor works as if there were some absolute divide between them. It is probably that a \$500 book may have to be protected in the library in a different way from one at \$10; or an original edition of a work by Wesley from a standard modern biblical commentary. However, to the library user, all books tend to have an equivalent value—that is, they cease to have monetary value.

I remember reading an article some years ago which contained an interview with Dr. John Sharpe, then the Rare Book Librarian at Duke University. The interviewer asked Dr. Sharpe the old question: Which is the most valuable book in your library? As they were standing close to a complete copy of Audubon's *Birds of America*, that title could have provided a very satisfactory response, and the value of the book in financial terms would have had several naughts in it. The answer Dr. Sharpe gave was, in effect, that the most valuable book in the library is the one book you are hoping to find. This was not the answer the interviewer was expecting or hoping for, but it was a provoking and interesting response.

Neither you nor I know which is the book one of your readers is going to need. How often is it, I wonder, that the modest out-of-the-way tract is the one piece which confirms to the reader that he or she is indeed working in a fine library. If this reader is of a thoughtful and charitable nature, no doubt a word of thanks will be offered up to the enlightened librarian who had the foresight and judgment to acquire the apparently modest little work. The thought has occurred to me from time to time that it would be a good idea if the library label had a space on it indicating under whose custodianship each book was acquired. Thus the name of the active librarian would remain evergreen and the inactive would pass into oblivion.

I have already referred to collections, but may have suggested I acquired them complete and ready-made for the library shelves. However, this is rarely the case. Let me give a few examples, among many, of collections that you or your colleagues have acquired from me over the years: The Oxford Movement, nineteenth-century Social Gospel, Jansenism, English Recusant History, Deism, English Ecclesiastical Biography, Cambridge Platonists, English Sermons of the eighteenth and nineteenth centuries, Ritualism, Anglican Sisterhood in the nineteenth century. Most of these collections I assembled myself, sometimes over several years. Of course, in many cases it would have been easy to sell works individually, but it has been stimulating and

enjoyable to create these collections by gathering together books and pamphlets and putting them back into their original historical context, thus offering an intellectual resource which would be of immediate use to the library. The collection, although not entirely comprehensive, would provide an essential core which could then be added to. Consider this situation: suppose you, as librarian, decided that the Cambridge Platonists, or Deists, or the Oxford Movement, were too important a subject not to be represented in your library. You could determine to check bibliographies and search catalogues (and we know how chancy that can be) but how many years is it going to take to locate the works? How many hours of staff time will be taken up? How much (assuming you can find the books) will inflation affect the eventual cost? Supposing I, or someone else, offers you a collection that is tailor-made for your requirements at a price that is affordable, or perhaps only just: time and again, the benefits of such acquisitions have proved conclusive. Similar opportunities rarely occur twice.

Earlier, I mentioned collection development policies: I am told they are here to stay. For whose benefit have these been introduced? My observation over the years has been that most librarians know precisely what their plans and policies are for library acquisitions. Once things are written down, they may well constrain rather than liberate. How do you make radical changes with a collection development policy? Who decides whether you have kept to it? Are CDPs to be complex documents along the lines of Library of Congress classification, with each division given a symbol to reflect levels of interest? On paper this may appear sensible but I wonder if it has much relevance in practice. If these policies are here to stay, I hope they are brief and loosely defined to allow you maximum flexibility with minimum of constraint.

With one's own book business it is self-evident that one makes one's own decisions, and nowhere is this more important than in the acquisition of stock. What is the process of decision-making for the librarian? It is my experience over the years that in the overwhelming majority of cases, decisions to purchase books have been taken by the librarians themselves without their having to refer, or defer, to anyone else. These decisions have always been taken definitively and quickly; I speak here of librarians of both the largest and smallest libraries, although I have knowledge only of the working practice of a number of librarians and there are very many more about whom I know nothing. Nevertheless, the system I have observed working so well seems to me to be an excellent model. It leaves these librarians fully in charge of their own libraries. At the end of the day, the individual librarian will

be held solely accountable for the stewardship of his or her library. I think all librarians are happy when faculty have an interest in the library and when they recommend books. I would enter a caveat here: If librarians become dependent on faculty recommendation, serious imbalances can develop. Agreeing to all requests can be at the expense of the acquisitions of books in other areas which are perhaps more important to the long-term interests of the library. There are plenty of examples of a member of faculty appointed in a new area, or with uncommonly esoteric interests, whose requests may consume substantial parts of the budget: then who, after a period of time, may leave and not be replaced. Perhaps potentially even more dangerous is the situation where the faculty through custom or practice have a right to determine the shape of a library's holdings. The librarian, in some way, is like the conductor of an orchestra: and you can only have one in charge. He or she has to maintain the order and balance between all sections, and sustain progress. The librarian has an added advantage over the conductor in that the shape and evolution of a library can be created by the vision and determination of that librarian.

I do not know if all directors of libraries are also members of faculty, but either way the chances are that an effective and creative librarian can leave a deeper and more lasting influence for good within his or her institution than any member of the faculty.

I have mentioned here in this talk library directors as if in every case they themselves dealt with retrospective collection development. There are one or two cases where libraries have so organized their affairs that this responsibility is completely in the hands of the librarian for special collections, or a similar title. In those cases I have experience of, all observations about directors of libraries refer also to the curator/librarian for special collections (i.e., acquisitions, decision-making, etc.).

A problem that I can see looming like an iceberg relates to the calls on financial resources that arise from the developing pressures on librarians to acquire books in *non*-theological areas in order to meet the demands of new study programs, whether in social policy, economics, ethnography, or in a variety of other areas. In a university-based School of Theology there is probably no real problem because other libraries will be responsible for the acquisition of much of this marginally related material. But what of the free-standing institution with no co-lateral support from other libraries? The corrosive effects upon the library budget of attempting to fund these growing peripheral special areas could be disastrous in the overall consequential effects on your ability

to develop a balanced theological library. I see many problems and questions arising about the nature of theological education; and also questions concerning the eventual long-term evolution of free-standing theological libraries.

I must draw my talk to a close. I have tried to outline my bookselling past; my move away from catalogue-selling to one combining a mixture of offering special collections (which has accounted for about 40 percent of all the books you have bought from me) and one of developing many parallel but distinct special arrangements with individual librarians, most of whom I visit on a fairly regular basis. In the latter instance, I respond to your perceived needs by offering carefully selected materials that I hope match those interests and are compatible with your budgets. These individual arrangements seem to have stood the test of time, and have developed and evolved over the years. If I am unable to keep identifying new material for your libraries, then all such arrangements would come to an end. I have already mentioned that an essential ingredient that has made these arrangements fruitful has been the direct involvement of the librarian in the acquisition of material: there have been no other intermediaries, no intervening consultations, other than in a very few cases, between receiving the material and the decision to purchase or not.

It is a matter of real regret to me that there are many of you whom I have not met and whose libraries I have not visited, but I hope to do so in the future. To those of you whom I have come to know over the years, I should like to say how much I appreciate the courtesy, kindness and friendship you have shown me: I have enjoyed assisting you in building your libraries in whatever way I have been able.

Canadian Religious Historiography An Overview

by
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It is axiomatic that religion has played a major role in the history of the United States and Canada, both in the shaping of each nation and in the formation of its own particular national character. The American church historian, Robert Handy, has written in his comparative historical study of the churches in the United States and Canada, "Despite many important similarities and continuing relationships, the religious life of [Canada and the United States] developed in somewhat distinctive ways, especially during recurring periods of strain between them."¹ The common experience of Canadians and Americans sharing the same continent has indeed masked very striking differences in their historical experiences, including their religious institutions and outlooks.

To begin, Canada is the second largest country in the world, some 25 percent bigger in area than the United States and all its dependencies. The Canadian population, however, only approximates that of California, or about ten percent of the total for the United States. Obviously such a small population scattered in pockets over half a vast continent and separated by the natural barriers of the Laurentian Shield and the Rocky Mountains, has faced different problems of communication and transportation. Equally important, Canada's history has been shaped by two different demographic and philosophical events.

First, during its first century and a half of settlement, before the British Conquest in 1763, Canada's population was exclusively, by law, French-speaking and Roman Catholic. Even today Quebec's population is 88 percent Roman Catholic and almost 85 percent French-speaking. Second, the American Revolution left Canada as the sole remnant of empire on the continent, dependent militarily, economically and politically on Britain, and faced from the south by the hostility of America's self-proclaimed manifest destiny. The fact that Canada was invaded twice by the United States in the space of thirty-seven years served to emphasize historically the counter-revolutionary outlook shared

¹Robert T. Handy, *A History of the Churches in the United States and Canada* (New York: Oxford University Press, 1977), viii.

by both French and English-speaking Canadians. Aside from the linguistic division but including narrowly defined religious affiliations, the relative homogeneity of Canadians may be seen as a double defence—against the challenges of nature and against the constant threat of American cultural and political absorption.

The result of the counter-revolutionary tradition combined with a prolonged controversy over the nature of church-state relations in Canada has been to produce in Canada what Robert Handy calls “churchliness”—a national habit of supporting only a few major denominations and an avoidance of religious pluralism as it is known in the United States. The Canadian census lists some one hundred denominations in the country, almost 90 percent of that population belongs to only six churches.

Of those six denominations, half may be called the Big Three—the Roman Catholic with nearly 50 percent of the population, and the United Church and the Anglican (Episcopalian) each with nearly 20 percent. The “Little Three”—Lutheran, Baptist and Presbyterian—each claim about 3 percent. The total given for “Protestant” (including all smaller and sectarian groups) is just over 40 percent, while Orthodox, Jewish, Islamic, Sikh, Hindu and Buddhist adherents make up less than 4 percent of the population. A further 7 percent of “no religion” completes Canada’s religious composition. The country’s official adoption of the ideals of multiculturalism and religious pluralism cannot hide evidence of that tendency towards majoritarian religious conformity so well described as “churchly.”

In terms of Canadian religious history the counter-revolutionary tradition was part of the justification for the attempts to establish a state religion in the remaining colonies, a state religion that also recognized by law the presence of the large Roman Catholic population in a constitutionally Protestant empire. By the middle of the nineteenth century that plan for an established church was abandoned in the face of a North American trend towards separation of church and state, although only one Canadian statute, from 1854, actually uses the “S” word, “separation,” and then only incidentally to the purpose of the statute.

The religious historiography of French and French-Canadian Catholicism became well established in the first half of the nineteenth century. Lives of bishops and other religious persons followed the earlier publication of catechisms, missionary accounts of life in New France and other collections of official documents, including that unique and voluminous hoard of religious and anthropological information, the Jesuit *Relations*, published in the 1850s by the government of the old

Province of Canada in English and French to promote Canadianism. By contrast, until the second half of the century English-speaking churches published little of their histories—even the number of pious Victorian biographies was quantitatively limited.

One pioneer publishing venture, however, held long-term historiographic implications. In 1829 the Canadian Methodist Conference, as part of its defence against charges of being American, founded a denominational journal, *The Christian Guardian*, that was soon hailed as the most reliable newspaper in the Province of Canada. The *Guardian* presses, when converted to steam in the 1850s, began to produce a flood of histories and biographies, and, under the name Ryerson Press, filled this function for a century.² Such religious biographies, larded with selected sermons and prayers by the deceased, were little more than denominational hagiographies. Nevertheless, they created more public awareness of Methodism's dynamic and formative influence on Canada than any other Protestant denomination has received. Ironically, this plethora of information may also explain why so little critical history of Canadian Methodism has been published in this century!

In many ways developments in Canadian religious historiography have paralleled those in Canadian secular historiography. From the middle of the nineteenth century, the writing of Canadian secular history was also largely unscholarly, popular, even propagandistic, and very general in content. Biographies, the most popular genre, consisted largely of political hagiographies of Canada's past prime ministers. In the first decade of this century, however, three multi-volume historical series were launched—*Canada and Its Provinces*, the *Chronicles of Canada*, and the *Makers of Canada*. None of these paid more than lip service to the role of religion in Canadian history. The collective biographies of the *Makers of Canada*, the least satisfactory and the shortest lived series, included only one religious leader among its thirty-one biographees.

World War I, however, caused the first Canadian historiographic revolution. As dominion status and the structure of the British Commonwealth evolved from the crucible of armed conflict, Canadian secular historians became preoccupied for a full generation with attempts to trace the political origins of Canadian nationality and the Commonwealth. Theologically there was an obvious shift from

²See W. S. Wallace, ed., *The Ryerson Imprint* (Toronto: Ryerson Press, 1954) and Lorne Pierce, *The House of Ryerson 1829-1954* (Toronto: Ryerson Press, 1954).

providential history towards a humanistic philosophy, most evident in Canada's first religious academic serial, *The Canadian Journal of Religious Thought*. In the interwar decades, however, the publication of religious historical monographs became thinner than ever—two scholarly volumes, two documentaries inspired by the church union of 1925, and two regional denominational histories. This short list is completed by the first history of Canada's Quakers and by E. H. Oliver's *Winning of the Frontier* (1933), the first attempted overview of the Canadian religious experience.

It took a second World War to start the process of broadening Canadian historical perspectives to the present recognition and inclusion of a wide variety of "special interest" historical fields, eventually even including religion. Perhaps inevitably, that broadening process also began more than two generations of historical reductionism and balkanization. Since 1945 there has been a proliferation of such particularist approaches to the Canadian experience—new associations to investigate urban, social, family, women's, labor, technological, scientific, military and intellectual history, and perhaps in honesty we should include religious history. Slashing away at our own particular historical tree, we lost sight of the historical woods. The end time of Canadian historiographical analysis should soon, one hopes, give way to a synthesis that will attempt to assess our achievements in specialized studies and to reconstruct a more comprehensive and meaningful picture of Canada's past.

Where has the study of Canadian religious history stood in relation to these other historical interests? Our national religious experience has been subject to most of the same forces as our secular experience—nationalism, regionalism, linguistic separation and secularism—but because religion is a universal or international experience the writing of Canadian religious history has also been subject to external forces largely unknown in secular history and not confined or confinable to national dimensions. Modernism, fundamentalism, ecumenism, liberalism and electronic evangelism are the most obvious of those forces or developments that created elements in our religious history that do not parallel our secular experience.

Over the years Canadian religious history has been written in several forms—biographies of the faithful and saintly, congregational histories, regional histories and much more rarely, national denominational histories and finally, in recent years, specialized studies of issues or movements such as church-state relations or social teachings. Of these several types, biographies and congregational and

regional denominational histories are by far the earliest, most numerous and least scholarly. The specialized studies, dating from the 1950s, are usually the work of professionals and academics which guarantees their books a certain immortality—but not necessarily popularity. For Canada the new wave of secular biography, embodying the “warts and all” philosophy of history, dates only from the interwar period, and its religious counterpart began just as World War II was approaching. Religious biography still, however, seems almost inevitably constrained by the maxim *nil nisi bonum*.

Canadian religious history in the forms other than biography also seems to suffer from the same distortion. Denominationalism when projected into history gave the impression that the only Christians—perhaps the only humans—inhabiting Canada were members of “Denomination X.” Further, Victorian providentialism was expressed as denominational triumphalism, a Christianized “manifest destiny.” In the case of French Canada Catholic triumphalism was first politicized within the Roman Catholic Church by the *nationaliste* school of Abbé Lionel Groulx in the interwar period, and in a secularized form this became the new French Canadian nationalism espoused in Quebec’s Quiet Revolution of the 1960s.

Like those Victorian denominational histories and biographies written in a contextual vacuum, the modern specialized and interpretive works in Canadian religious history too frequently fail to provide a comprehensive picture of the role of religion in the total social, intellectual and cultural life of Canada. Canada needs solid general histories of the denominations, but even more it needs an equivalent to the late Sydney Ahlstrom’s religious history of the American people to serve as an inspiration, foundation and yardstick for such general histories. Probably the very size of Canada and the decentralized condition of its archival resources has encouraged a regional approach to its religious history.³ Of the main-line denominations only the Presbyterian Church possesses a modern, comprehensive and national history written by an academic. Because Canadian Presbyterians are numerically insignificant, however, that monograph history fits the Canadian pattern of proportionately greater historical production by the numerically small denominations.

³In his perceptive article, “The Religious History of Atlantic Canada: The State of the Art,” *Acadiensis* 15, no. 1 (1985): 152-74, Terence Murphy suggests that the qualitative impact of the post-war religious historiographic revolution appeared in the Atlantic region only in the 1970s.

Canadian secular history has usually been written as a dichotomy of conflict—every issue has been examined and reported in terms of competition between anglophone and francophone. For Canadian religious history there has been a similar dichotomous typology by which all Canadian religious history could be written in terms of Protestant vs Roman Catholic.⁴ Regardless of their denominational affiliation, however, Canadian church historians have worked exclusively within a philosophical framework based on accepted orthodox Christian doctrine. Canadian religious historians have, like their secular counterparts, tended to avoid philosophizing about their craft, and in the British historiographic tradition have talked more about the “nuts and bolts” of their calling rather than philosophical assumptions.

Past attempts by Canadian historians (all of them Protestant and anglophone) to write a “church” history of Canada have been few and generally unsuccessful. Despite its title, Oliver’s *Winning of the Frontier* never tried to impose F. J. Turner’s dubious frontier thesis on the facts of Canadian religious history. Almost a quarter-century later, H. H. Walsh produced *The Christian Church in Canada* (1956) under the mentorship of Lorne Pierce, editor-in-chief of Ryerson Press from 1920 to 1960. Walsh’s volume fell between two stools—on one side the criticism of secular historians who claimed the work told them nothing they did not already know, and on the other the indisputable fact that no author could single-handedly fill the great lack of solid research into Canada’s religious past on which a single-volume synthesis depended.

One attempted solution to this dilemma was a compromise project for a multi-author survey. Walsh and Lorne Pierce planned a three-volume Canadian church history—not “religious” history—to mark the centenary of Canadian Confederation. This project, finally completed in 1972, by Walsh, John Moir and John Webster Grant, also had its inherent problems. Each volume was restricted to 200 pages, and the historiography was institutional rather than people-history. Finally, Moir was a secular historian, not theologically trained. The result was a work already partly obsolescent at publication, but also partly prophetic because of the new historiographic revolution that was sweeping through the discipline.

That second revolution was the result of many factors, not only internally in the writing and teaching of religious history, but also

⁴N. K. Clifford, “Religion and the Development of Canadian Society: an Historiographical Analysis,” *Church History* 38 (December 1969): 506-23.

externally in terms of changes in religious outlook and in the academic world. The methodological shift from traditional historical emphasis on documentation and literary style to social-scientific techniques was obvious, but philosophically liberal humanism was joined rather than replaced by the new emphasis on the social “history” of religion. In Canada history has always been classed as a humane discipline, closely allied to literature. Never had it been social science, yet now it faced the intrusion of social science methodology and new historiographic assumptions about the scientific study of religion.

Both internal and external factors, however, interacted to their mutual and lasting benefit. First came the winds of change of Vatican II, next the broadening approach to religious studies, embodied in the new university departments of religion that absorbed much from the domain of theological colleges. In Canada a third element was the academic influence of the University of Toronto’s renowned historian Donald Creighton who, from the early 1950s, promoted graduate research on Canadian religious topics. As Pierce used his position to disseminate and popularize Canadian religious history in print, Creighton’s involvement at the university level did much to legitimate such investigations in the eyes of secular historians.

By the 1960s the Canadian religious history scene was already entering this revolutionary phase, again close on the heels of the parallel developments in secular historiography. This time, however, the changes were even more striking than those that had separated the periods immediately before and after World War I. Now laymen trained in secular history were entering the field of religious history and gaining recognition from the seminary professors who previously had virtually monopolized the teaching and writing of church history. The development of interdenominational consortia of theological colleges (the first and largest being the Toronto School of Theology) produced an academic cross-fertilization as these colleges made wider use of secular historians with special interests in religious history.

As a result of this meeting of disciplines, academic standards in the theological colleges, particularly at the graduate or advanced degree level, were visibly improved. The quality of historical research and writing was markedly enhanced, producing near-equality of doctoral standards in history between secular and theological institutions. At the same time the softening of denominational boundaries and the increased academic interest in religious history has meant the opening of religious archival resources on a totally unprecedented scale to scholars, even from outside the particular denomination. Researchers previously barred

or closely controlled in their use of denominational source material are now welcomed as responsible scholars. This development has overcome much of the earlier defensiveness, at least among the larger denominations.

When religious history gained wider acceptance as a further and legitimate area of research *within* the broad spectrum of historical studies, secular institutions responded by giving more curricular attention to the religious elements in Canada's history. Both undergraduate and graduate courses on Canadian religious history were now offered at several universities. This was possible because of the increasing availability of new publications—articles in scholarly journals, religious studies textbooks for undergraduates and specialized monographs, all by historians of recognized stature in their profession. The great expansion of interest in the 1960s and 1970s led to the founding of several new denominational historical societies that published in some form the papers given at their meetings, and for the writing of still more histories of smaller denominations.

By the 1960s the *Canadian Journal of Theology*, begun in 1955, had become a major vehicle for publication of scholarly research in the historical field. Also, a substantial number of monographs, often based on graduate theses, began appearing in print. By 1960 the Canadian Society of Church History (its name reflecting an older institutional approach) was in existence and hoping to become a scholarly, bilingual, non-denominational organization. Those hopes were not fully realized; instead the past two decades witnessed the founding of several denominational historical societies, including a society for Canadian Jewish history.

Secularly trained Canadian historians, unlike their theological colleagues, continued to view religious history from the vantage point of theological liberalism of the 1920s and 1930s. Only in recent years has the secular historiographic pendulum begun to swing slightly away from liberalism and ecumenism. This fact has perpetuated a certain tension about which forms of religious history should have priority of attention. Denominational histories were still produced despite complaints by the secular historians that this was too narrow an approach. Nevertheless, denominational studies do provide the building stones that make possible comparative research on a trans- or interdenominational level, and for most religious historians their emphasis continues to be denominational.

In this second revolution Canadian religious history seemed to be coming of age. Awakened public and scholarly interest in the field

promised greater things to come, but one generation later the rate of progress is obviously slower than expected. The "Current Bibliography of Canadian Church History" published annually by the Canadian Catholic Historical Association since 1964, doubled in size by 1973 and tripled by 1978. Since 1978, however, its size shrank back to that of 1975, suggesting a decline in the publication of Canadian religious history.

In terms of monograph and multi-volume series, however, several developments deserve mention, the most striking being the explosion of interest in Baptist heritage. In the past decade a series of eight volumes of documents and analysis have appeared about Baptists in the Atlantic provinces.⁵ A second but less prominent trend has been the examination of the impact of the Social Gospel. In turn-of-the-century Canada that vaguely defined movement was seminal in forming national character at all levels, and its pervasive influence reached far beyond the institutional church. The middle period of the Social Gospel in Canada is analyzed in Richard Allen's *The Social Passion*, and two valuable investigations of the movement's impact on the Anglican and Presbyterian churches in Canada have been published. These books have, however, barely scratched the surface in examining the Social Gospel's formative influence on Canadian life and attitudes.

In terms of issues and personalities, the historiography of the Social Gospel is still in its infancy. A major theme still to be examined is the export of Social Gospel ideas through the medium of widespread Canadian mission fields and activities—in the Orient, Latin America and Africa. Canadian missionaries imbued with the Social Gospel philosophy had tremendous impact on those countries—the role of Dr. Norman Bethune in the Chinese communist revolution is but one example. At the same time a feedback into Canadian foreign policy, (often formulated by mission-related personnel) came from these mission activities. No investigation has been undertaken to relate the Social Gospel ideals and phraseology to traditional Canadian positions on foreign policy.

An analysis of forty-four major monographs on Canadian religious history published in the thirty-five years between the end of World War II and 1980 reveals some interesting trends. Only three titles come from the 1940s and five from the 1950s, but nineteen in the 1960s and seventeen in the 1970s make a total of thirty-six or 81 percent for

⁵Baptists in other regions have produced a few monographs but nothing comparable to production in the Atlantic region.

those two decades alone. Of the total of forty-four volumes, twenty dealt with denominational history (six of those were regional), seven each were on social issues and church-state relations, five on education. The remaining six were divided equally as biographies or collected works. Significantly, only one book, a collection of essays, tried to assess the relationship of religion and Canadian nationalism.

Increasingly since the 1960s Canadian scholarly journals have given space to articles on religious or religion-related topics. The *Canadian Historical Review* and *Social History/Histoire sociale* have carried occasional articles of this genre, but *Studies in Religion/Études religieuses*, created in 1970 as a successful rival for the older *Canadian Journal of Theology* and as the organ of the discipline of religious studies, has largely failed to promote or attract articles on religious history. Such journals have, however, provided virtually the only outlet for work on the religious aspect of women's history.

Among the larger denominations, Anglican, Baptists and Presbyterians have received considerable attention from historians, but Lutheran history in Canada continues to be virtually ignored. Most active have been Roman Catholic historians, writing extensively on the question of church-state relations, particularly where this involves denominational schools. Three Roman Catholic groups—the Oblates of Mary Immaculate, the Jesuits and the Redemptorists—have each begun large-scale historical projects. The Western Oblate History Project for a multivolume, multi-author, bilingual series of books, is already well under way and at least one volume per year is appearing. The English Province of Canadian Jesuits have initiated a history project and a volume of biographies will be published soon. In 1986 the Redemptorists planned a five-volume study about their world-wide activities, and encouraged publication of almost one hundred others including studies about the United States and Canada. To date two books on the francophone Canadian Redemptorists have been issued, and a separate English volume is in progress.

Smaller Canadian religious groups have been better served by the historical fraternity. In the last three decades reliable volumes have appeared on Jehovah's Witnesses, the Salvation Army, Unitarians, Mennonites, Free Methodists, Doukhobors, Amish, Hutterites and Jews. To these may be added monographs on such varied themes as religion and ethnicity, economic and social policy, the rapidly expanding field of missiological history and especially studies of native and Asians. Remarkable by their absence have been researches into theological history and the relationship of religion to Canadian nationalism, but a

recent development is a series of specialized religious historical studies of excellent scholarship within the publication programme of McGill-Queen's University Press.

Two major projects in the field of secular Canadian history, both begun in the early 1960s, provide some indication of the role of Canadian religious history within the total national perspective. To celebrate the one hundredth birthday of Canadian confederation in 1967, a definitive multi-author, nineteen volume history, "The Canadian Centenary Series," was begun. The first volume appeared in 1963, the last exactly twenty-five years later. Volumes 3 to 6 inclusive, dealing with the settlement period of New France and the immediate post-Conquest decades, gave extensive attention to the role of religion in the colony to the end of the eighteenth century. In the remaining thirteen volumes, on the nineteenth and twentieth centuries, coverage of religion displays wide variations.

From this latter group—the baker's dozen for 1790 to 1967—religious references in four are adequate, two offer incidental references, and four are totally silent on the subject. By contrast, three volumes give extensive attention to religion. Two volumes by the same author, on the development of the north and northwest, are exemplary, and the third, by Donald Creighton, the instigator of much academic interest in religion, shares with one of the earliest volumes the honour of using "religion" as an index entry. Taken as a whole, however, on religion the "Centenary" series confines itself almost exclusively to the question of state-church relations.

The second multi-volume and multi-author project from the 1960s is the *Dictionary of Canadian Biography*, with twelve volumes completed to date in a quarter-century, providing over 6,500 biographies. For the six most recent volumes it is possible to categorize the biographees, and religious figures constitute over 17 percent of the entries. This is certainly a respectable proportion of historical attention, considering that the *Dictionary* recognizes for organizational purposes, twenty other categories of subjects in addition to "Religious." The wide discrepancy between the coverage on religion provided by the *Dictionary of Canadian Biography* and the "Centenary" history series perhaps says more about the focus of interest of most academic secular historians than about the state of Canadian religious historiography *per se*.

Thus far this paper has dealt almost exclusively with the historiography of denominations and religious movements that worked or work primarily in the English language. For the first century and a

half of Canadian history, however, until the Conquest of 1763, the sources are exclusively in French, and although today several Protestant denominations do operate in French on a limited scale, a large part of the Roman Catholic Church in Canada—in all the provinces but especially in Quebec—is francophone. Historians who would understand francophone Catholicism in Canada and its nationalistic messianism are dependent on documentation which is almost exclusively in French. English sources may offer commentaries on religious events and developments in francophone Canada, but very little of its history has been recorded or analyzed in the English language.

Students interested in this rich and rapidly expanding field of French-Canadian history could well start by consulting the relevant “Bibliographic Essay” by Robert Choquette in the *Encyclopedia of Religion in America*. W. J. Eccles’s *France in America* (1972) provides an introduction to the period and broad background to the religious history. The religious history of New France itself is the subject of H. H. Walsh’s volume in the Walsh-Moir-Grant trilogy, while the volumes by Moir and Grant deal with the subject as part of the religiously pluralism of the past two centuries. Particularly useful as an introduction is Cornelius J. Jaenen’s small volume, *The Role of the Church in New France* (1976).⁶ No adequate and modern examination of Catholic-Protestant relations in Canada is available, although several articles on specialized aspects of this theme have appeared.

On a regional basis the history of the French Catholic church is also short on scholarly studies. Catholicism in Acadia is the subject of Jean Daigle’s essay, “L’Acadie, 1604-1763,” in *Les Acadiens des Maritimes: études thématiques* edited by Jean Daigle (1980). Robert Choquette has over the past decade and a half produced three volumes, one in English and two in French, on the troubled relations of French and English Catholics in Ontario—*Language and Religion* (1975), *L’Eglise catholique dans l’Ontario français du dix-neuvième siècle* (1984), and *La Foi gardienne de la Langue en Ontario 1900-1950* (1987).⁷

⁶An abbreviated version of this volume was also published as “Historical Booklet No.40” by the Canadian Historical Association in 1985.

⁷The ethnic nature of the Catholic Church in western Canada is a major theme in several recent diocesan histories from that region, but the only general history of that vast area, A. C. Morice’s two-volume *History of the Catholic Church in Western Canada*, is now eighty years old and of limited value.

Today the state of Canadian religious historiography shows little change from a decade ago. Religious historical societies include the Canadian Catholic Historical Association (begun in 1932), the Canadian Church Historical Society (Anglican or episcopalian, begun 1957), Methodist (begun 1975) and two without denominational affiliation—the Canadian Society of Church History (1960) and the Canadian Society of Presbyterian History (1975). Each of these produces annual or at least periodical publications of papers, and the substantial Roman Catholic annual volume includes the comprehensive and well-organized current bibliography mentioned above. Smaller publication programs are carried on by Mennonite, Quaker and Jewish historical societies. An attempt to co-ordinate the work of these religious historical societies has not achieved much visible success, and the recurrent suggestion to merge these publications in a single journal, along the lines of *Church History*, has not been pursued.

There are still, however, as noted, huge gaps in the denominational history of religion in Canada, and until these are filled by scholarly monographs no general assessments of religious issues in Canadian history will be possible. In 1955 John Webster Grant, the dean of Canadian religious historians, identified four problem areas for future research in Canadian religious history—the influence of religious issues on the Canadian political tradition, church-state relations, Canadian attitudes to denominations and distinctive features of Canadian religious life.⁸ Certainly in the 1960s and 1970s denominational history and church-state relations received a great deal of attention from Canadian religious historians—the distinctiveness of Canadian religious life and its impact on national politics have been largely ignored.

Looking back on Canadian religious historiography thirty-five years later, a younger historian wrote in 1990,

Of all the scholars approaching the study of religion in Canada, historians have been, perhaps, the most eclectic and often the most reluctant to flee the cloister, thereby abandoning certain theological presuppositions and some traditional historical methods. The scholarship of the 1980s sustains impressions that religious historiography in Canada has been a virtual Babel of methods, questions and interpretations, varying from the overtly pious to the

⁸John Webster Grant, "Asking Questions of the Canadian Past," *Canadian Journal of Theology* 1, no. 2 (July 1955): 102-3.

quasi-sociological. Equally as disparate are the recent publications in Canadian religious history, produced in a variety of forms.⁹

The same comments, except regarding methodologies, might be applied to the last century and a half of Canadian religious historiography. From providential to humanist and sociological history, the writing of Canadian religious history has developed no discernible schools and few identifiable trends. As with Canadian secular history, regionalism has been one dominant focus,¹⁰ and size is a second. Smaller denominations, religious orders and interest groups have captured attention at the expense of national themes. The major achievement seems to have been the acceptance of religious history as a legitimate scholarly pursuit in the groves of academe. Now, perhaps, the discipline will begin to move from chaos and fragmentation to some order that can accommodate a variety of religious and historiographic traditions.

Turning from the retrospective to the prospective, at this moment the future of Canadian religious history appears bleak. The mood of enforced intellectual conformity now threatening Canada's literary world (our version of Communist China's cultural revolution) is a serious discouragement to scholarly publication in this country.¹¹ The deep economic recession, the tilted field of free trade with the United States, and the current Canadian government's imposition of a value-added tax on books, including the Bible, are wreaking havoc on the Canadian publishing industry. Few doctoral theses will be published, but cannibalized versions, chapter by chapter, may find readier publication in scholarly periodicals. Probably the same fate awaits work by established scholarly historians, for whom there will be little incentive to devote years of research to some project that will only gather dust

⁹Mark G. McGowan, "Coming out of the Cloister: Some Reflections on Developments in the Study of Religion in Canada, 1980-1990," *International Journal of Canadian Studies/Revue internationale d'études canadiennes* 1-2 (Spring-Fall/Printemps-automne 1990): 177. See also Guy Laperrrière, "L'Histoire religieuse du Québec: Principaux courants, 1979-1988," and Paul Laverdure, "Tendances dominantes de l'Historiographie religieuse au Canada anglais," *Revue d'Histoire de l'Amérique française* 42, no. 4 (Printemps 1989): 563-78, 579-87.

¹⁰Symptomatic of this tendency, a regional society, the British Columbia Church History Group, has recently been established.

¹¹See "The Silencers," "A War of Words," and "Saying 'No' to the Old Ways," *Maclean's*, 27 May 1991, 40-43, 44-56, 48-50.

until discarded posthumously by heirs and/or the cleaning staff. The silver lining of all this may, however, prove to be a more manageable work-load for the harried acquisitions librarian!

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The Depiction of the Dragon in Christian Art and Legend A Slide Presentation

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In Christian art and legend the dragon is the enemy, the embodiment of evil, pitted against and overcome by the forces of good. At its most mythic level, this conflict is symbolized by the Archangel Michael subduing Satan, as in Dürer's vision of the Apocalyptic battle in heaven¹ or as in Raphael's painting of Michael vanquishing the dragon in hell.² This conflict between the captain of the heavenly hosts and Lucifer/Satan, the fallen angel, bears traces of earlier combat myths of winged storm and weather gods,³ where the antagonist might well be envisioned partially or fully as an animal. The monster Zu, for instance, as depicted in an Assyrio-Babylonian relief, is a winged storm-bird with human arms, while the triumphant storm god is portrayed as a majestic human with four wings and lightning bolts.⁴

When the combat myth is later transplanted in variant form to other Christian legends, as in the case of Saint George, the myth evolves into religious folklore, where a chivalric champion overcomes and kills an evil beast. Mythic elements may remain in the folklore through the suggestion of divine aid for the saint or demonic traits in the dragon. A fifteenth-century German artist, for example, shows a large angel guiding the hero's lance as Saint George skewers the dragon through its

¹Slide: Albrecht Dürer (1471-1528). *Saint Michael* from *The Apocalypse*. ca. 1496. Woodcut. London, British Museum B72.

²Slide: Raphael Santi (1483-1520). *Saint Michael*. 1502. Paris, Louvre. The scene is actually somewhat unusual, since the combat is not depicted as war in heaven, but is set instead in Dante's Inferno with the burning city of Dis and the souls of the tormented in the background. Michael stands with one foot on the dragon's neck with his sword raised to slash down through the body of the beast. The dragon has opened his mouth as if to scream and pushes desperately with both feet trying to dislodge his enemy.

³For an in depth discussion of the combat myth and for resources pertaining to the illustrations from antiquity see, Joseph Fontenrose, *Python: A Study of Delphic Myth and its Origins* (New York: Biblo and Tannen, 1974).

⁴Slide: *Zu and the Storm God*. Assyrio-Babylonian relief. London, British Museum.

snout and neck; the wounded dragon possesses fiery human-shaped eyes, taloned feet, and horns on its head, symbolic of the devil.⁵

In legends still further removed from the myths, particularly where the warrior element is lacking or a woman saint is involved, the confrontation between good and evil still exists, but the element of physical combat disappears and the dragon may be subdued by the sign of the cross or a sprinkling of holy water, as one would exorcise an evil spirit. Women saints, like Martha of Bethany⁶ may overcome dragons, but women do not kill dragons with warrior's tools like lance or sword.

Christian art does not depict the dragon alone, unlike East Asiatic art, which often focuses on the dragon as an image of power and unique beauty. Where the East Asiatic dragon, in its aspect as storm dragon, brings life-giving, fertilizing rains, the dragon of Christian legend lacks any beneficent quality. Whether he is the Devil incarnate or simply a voracious beast spreading death and destruction, the dragon of Christian legend symbolizes consummate wickedness, confronted and conquered by the chosen saints of God. He represents evil in conflict with good and thus claims his place in the Christian microcosm only as part of this eternal struggle.

In devotional iconography of the saints, the dragon, dead or alive, often serves simply as an identifying symbol, alluding to a saint's encounter with the beast. Most often the dragon as attribute rests at the feet of the saint, like the dead dragon at the feet of Saint George in a painting by Holbein.⁷ Dürer's Saint George,⁸ however, holds his bug-eyed dragon by the scruff of its neck like a trophy dragged off the field of battle; and Correggio's muscular Saint George rests his foot on an enormous dragon's head which has been severed from its body.⁹ In devotional iconography, attributes may also be reduced to the size of a

⁵Slide: Master of the Barefoot Altar (15th century). *Saint George*. Hanover, Landesmuseum Hannover.

⁶Slide: School of Rogier van der Weyden. *Saint Martha of Bethany*. Early 15th century. Brussels, Musée des Hospices. Depiction of Martha of Bethany with holy water pot, which holds the aspergillum, used to subdue the dragon.

⁷Slide: Hans Holbein, the Younger (1497-1543). *Saint George*. Karlsruhe, Kunsthalle Karlsruhe. The dragon lies dead at the feet of the saint with a broken lance protruding from its body and its tail curled around Saint George's leg.

⁸Slide: Albrecht Dürer (1471-1528). *Saint George*. Wing from the *Birth of Christ*. ca. 1500. Munich, Alte Pinakothek.

⁹Slide: Antonio Allegri, called Correggio (1489?-1534). *The Madonna of Saint George*. 1530? Dresden, Gemäldegalerie.

toy, as in a charming Gothic painting of Saint Margaret, who holds a grinning little golden dragon like a playful puppy in her hand.¹⁰

In narrative scenes, on the other hand, Christian iconography presents the dragon as an action figure, on the attack or under attack, as the evil antagonist of God's chosen saint in a concretized struggle between good and evil. Of all the saints connected to the dragon, Saint George dominates the narrative presentation of the combat scene. Raphael, for example, created two nearly sequential versions of the combat.¹¹ In the first of these paintings the saint attacks the snarling dragon with his lance, while the princess kneels in prayer in the background. In the second painting part of the broken lance protrudes from the dragon's flank; and the princess is shown running away, as Saint George raises his sword against the wounded, but still feisty beast.

Since the dragon is a legendary beast with no single concrete visual prototype, the depiction of the dragon varies drastically in Christian iconography. Most of us probably conceive of the dragon as a winged creature with a long tail like the graceful dragon wounded by Saint Michael over Mont Saint Michel¹² in a miniature from the *Très riches heures du duc de Berry*. This dragon also has a long slender neck and its wings are webbed like a bat, but the wings have moth-like circular markings. Uccello also conjured up a dragon whose webbed wings bear circular markings,¹³ but Uccello's dragon is a grotesquely awkward monster with two huge muscular legs that create a sense of imbalance; it is difficult to envision the creature in flight, even if Saint George had not speared it through one eye. In actuality, even though most dragons in Christian art are depicted with wings, none are shown in flight unless in combat with Saint Michael.

Dragons in Christian art often bear resemblance to lizards, as witnessed by a gilded silver reliquary of a squat, four-legged, bat-winged dragon, who watches in shock as Saint Margaret of Antioch

¹⁰Slide: Master of the Třeboň Altar. ca. 1380. Detail from painting of Margaret of Antioch, Mary Magdalene, and Catherine of Alexandria. ca. 1380. Prague, National Gallery.

¹¹Slide a: Raphael Santi (1482-1520). *Saint George*. 1505-1506. Washington, D.C., National Gallery. Slide b: *Saint George*. Paris, Louvre. 1505.

¹²Slide: Limbourg Brothers (early 15th century). *Archangel Michael*. ca. 1416. From the *Très riches heures du duc de Berry*. Chantilly, Musée Condé F195r.

¹³Slide: Paolo Uccello (1397-1475). *Saint George*. ca. 1456. London, National Gallery.

emerges from its back.¹⁴ Other reptile shapes are also popular. The dragon in a grizzly scene from a cycle of Saint George attributed to Andres Marsal de Sax¹⁵ resembles a real crocodile; it has opened its bloody jaws to consume a live baby, which a man, leaning from the city walls, places in the dragon's mouth to appease the beast. Yet another scene¹⁶ from the same cycle depicts a more lizard-like dragon (albeit with red-lined wings), who pulls and chews in desperate agony on the lance stuck in its belly. Most artistic representations of the dragon, even as reptiles, tend toward the fantastic. The painter Cranach created a huge wingless reptilian monster with great bulbous eyes, lizard-like skin, knobby protuberances on the underbelly, and a large dorsal ridge;¹⁷ sprawled beneath Saint George's horse, the dragon appears to be at least twice the horse's length and girth; it also rests on a bed of human skulls and bones, reflective of its evil habits and voracious appetite.

Despite the danger and destruction they imply, these dragons are often depicted as moderate in size, being low-slung, and of lesser breadth than a horse, like Raphael's dragons or the ornamental black dragon with red wings in an Italo-Cretan icon of Saint George.¹⁸ In rarer instances the dragons are enormous like the dragon in the aforementioned painting by Cranach. Parmigianino also envisioned a rather large green and gold dragon, who looks appalled as Margaret, while emerging from his belly, leans on his snout and raises her cross in triumph.¹⁹ In Titian's famous rendering of the same legend, Saint

¹⁴Slide: Unknown artisan. (late 15th century). *Saint Margaret and the Dragon*. Luceram (Alpes-Maritimes), Church Treasury.

¹⁵Slide: Andres Marsal de Sax (active in Valencia between 1394-1405). Detail from Altarpiece of *Saint George*. ca. 1400. London, Victoria and Albert Museum. Note also the sheep clutched in the right foreleg of the dragon as part of the city's appeasement of the monster.

¹⁶Slide: Andres Marsal de Sax. Central panel of Altarpiece of *Saint George*. ca. 1400. London, Victoria and Albert Museum. Saint George has run the dragon through with his lance, while the princess observes the kill.

¹⁷Slide: Lucas Cranach, called the Older (1472-1553). *George and the Dragon*. Hamburg, Kunsthalle Hamburg. In the background on the left in a sequential continuation of the story, the princess holds the tamed dragon on a leash, as they proceed toward the city, where the dragon will be executed.

¹⁸Slide: Unknown artist of the Italo-Cretan school. *Saint George*. ca. 1500. Venice, Istituto ellenico di studi bizantini e post-bizantini. In the upper right corner of the painting the hand of God empowers the saint and blesses the deed.

¹⁹Slide: Francesco Mazzuoli, called Parmigianino (1503-1540). *Saint Margaret*. Saint Margaret emerging from the dragon. Parma, Church of San Giovanni Evangelista.

Margaret gingerly steps from the belly of a horrendous black dragon,²⁰ who seems to have died from the shock. (Titian also set the scene on the cliffs by a lagoon, linking the monster to the dark, storm-clouded waters, whereas in the actual legend, the encounter between the dragon and the saint takes place in Margaret's prison cell. The setting may simply reflect artistic license, or may reflect the tendency to confuse Saint Margaret with the princess in the legend of Saint George.)

The dragon, as described in the Apocalypse, is red in color and possesses seven heads with seven diadems and ten horns. The eleventh-century Spanish *Beatus in Apocalypsin* envisions a red dragon with seven long, writhing serpentine heads, which dominate the scene in a sequential depiction of the pursuit of the woman clothed in the sun.²¹ (When the Satan is finally chained in hell in the lower right corner of the *Beatus* illustration, however, Satan has been anthropomorphized and is no longer depicted as a dragon.) The Anglo-Norman *Apocalypse Douce* from the thirteenth century²² presents a bright red dragon with seven dog-like heads each bearing a crown; in addition an uncrowned head at the end of the dragon's knotted tail snaps at Michael's ankle as Michael pushes the beast to earth and spears two of the seven heads at once.

Artistic license frequently prevails in the color as well as in general conception of the monster, even for the Apocalyptic dragon. Lorenzetti's Saint Michael fights a dragon which is gold in color with the exception of its brilliant red wings, and its seven long serpentine heads are interwoven into a rope-like mass.²³ The early eleventh-century dragon of the *Bamberg Apocalypse*²⁴ has a golden underbelly and red and white ornamentation and looks like a giant grey slug (albeit with wings and forefeet); the Bamberg seven-headed dragon also possesses just one large head with six little horned heads neatly arranged on its neck in a row.

²⁰Slide: Titian (1489 or 90-1576). *Saint Margaret of Antioch*. 1565. Madrid, Prado.

²¹Slide: Anonymous Spanish illustrator of the *Beatus in Apocalypsin*. 1047. Sequential depiction of the pursuit of the women clothed in the sun. Madrid, Biblioteca Nacional BN Vit 14-2, ff. 186-187.

²²Slide: Anonymous Anglo-Norman manuscript artist. *Saint Michael in combat with the seven-headed dragon*. 1265? *Apocalypse Douce 180*. p. 44. Oxford, Bodleian Library.

²³Slide: Ambrogio Lorenzetti (1285-ca. 1348). *Saint Michael*. (detail). ca. 1340. Siena, Museo d'Arte Sacra, Asciano Senese.

²⁴Slide: Anonymous manuscript artist of the *Bamberg Apocalypse*. ca. 1000. *The Flight of the Woman, pursued by the Dragon*. Bamberg, Staatsbibliothek 140 (olim A II 42), f. 31v.

In both legend and art the dragons encountered by Christian saints normally possess only one head, whatever shape or size the dragon may be. Even Saint Michael most often fights a single-headed dragon, or the artist may choose to depict Satan not as dragon, but as part human, part beast. If Michael is shown casting Lucifer from heaven in the original war of the rebel angels, Lucifer may be the warrior angel, Michael's equal, as in a painting by Giordano;²⁵ when Lucifer returns in the Apocalypse (Rev. 12:9), however, to pursue the woman and her child, and to make war again in heaven, Lucifer becomes "the great dragon . . . that old serpent, who is called the devil and Satan".²⁶ Thus Christian art portrays him in all three forms, as serpent, dragon, and fallen angel.

In combat scenes between Michael and the dragon/Satan, Michael is usually depicted as young, beautiful, and strong, dressed either in flowing white robes or in Roman military attire, as captain of the Heavenly Hosts and the champion of God. His huge eagle-like wings may be gold, or grey, or touched with soft pastel hues. Michael often stands with one foot on his antagonist; he bears the enemy to earth, and his weapon has either pierced the devil or the blow is about to fall. In contrast to the beauty and power of the Archangel, however, Satan in the Apocalyptic struggle, is depicted in varying stages of degradation from human form to the dragon of hell.

In a painting by Raphael²⁷ Saint Michael stands on Satan's back, forcing him down into the mouth of hell. Satan's form is mostly human, but horns curl up from his forehead over thick black hair; the wings no longer have feathers, and a long tail begins on his lower back and curves up past Michael's foot. In a similar painting by Guido Reni²⁸ Michael has chained Satan and stands on the devil's head to force him back into the flames of hell, but in an interesting variation, Satan is

²⁵Slide: Luca Giordano (1632-1703). *The Fall of Lucifer*. Naples, Chiesa dell'Ascensione a Chiaia. Late 17th century. Even though both Michael and Lucifer are portrayed as powerful winged warriors, Michael possesses magnificent bird's wings, whereas Lucifer's wings are webbed with the distinctive circular markings, often seen later in iconography on the dragon's wings.

²⁶*The Holy Bible, translated from the Latin Vulgate* [Douay Version] (New York: C. Wildermann, 1912, 296.

²⁷Slide: Raphael Santi (1482-1520). *The Great Saint Michael*. 1518. Paris, Louvre.

²⁸Slide: Guido Reni (1575-1642). *Saint Michael vanquishing Satan*. 1635. Rome, Santa Maria della Concezione.

portrayed as a balding, powerfully built older man.²⁹ In contrast to the consummately human features of Raphael's and Guido's figures, Brueghel created Satan³⁰ with grotesquely hideous facial features including a narrow beak-like nose, bulging red eyes, and narrow horns shooting out of a massive bony forehead. In the Brueghel work Satan's body still retains a basically human form, but the skin has become scaly, tufts of hair cover his shoulders, and his toes have become elongated and clawlike. Dürer's Satan³¹ has degenerated one stage further: only his arms recall human form, but even the arms have grown tattered skin flaps and his hands resemble talons; he bears a lizard-like head with gaping jaws and a long, narrow tongue, while his scaly lower body ends in a lizard's tail; horns protrude from his head and he has acquired bat wings.

As mentioned above, both the evil dragon and the heroic champion who slays him bear resemblance to the antagonists of the combat myths of antiquity, particularly in Middle Eastern and Greek mythology. In numerous ancient cultures the dragon symbolizes the elemental forces of nature, often connected to water and storm; in the combat myths the earlier gods come into conflict with later sky gods, like the sea-dragon Tiamat, pursued by Adad-Marduk, a storm god with lightning bolts,³² or the aforementioned storm-bird Zu.³³

In these ancient myths³⁴ the enemy was often of divine origin, perhaps the offspring of chaos or of the earth goddess (like the she-dragon Tiamat). The enemy usually had a non-human form, most often that of a snake, but he could be bird or reptile or part animal, part human, like the storm bird Zu or the half human, half serpent Typhon who is killed by the thunder god Zeus.³⁵ In one of his aspects the enemy could be greedy and lecherous, carrying off herds of cattle or children and young maidens to satisfy his appetite. This enemy was then

²⁹The figure was said to have resembled Cardinal Pamphili, later Pope Innocent X, but the artist denied any such intention. Cf. *Guido Reni, 1575-1642* (Bologna: Nuova Alfa Editoriale, 1988), 152.

³⁰Slide: Peter Brueghel, the Elder (ca. 1525-1569). *Saint Michael*. ca. 1550? Eindhoven, Philips de Jongh Collection. Michael stands with his foot sticking into the devil's stomach. The battle between the angels rages in the sky above.

³¹Slide: Albrecht Dürer (1471-1528). *Saint Michael* from *The Apocalypse*. ca. 1496. Woodcut. London, British Museum B72.

³²Slide: *Adad-Marduk and the Dragon*. London, British Museum. Assyrio-Babylonian cylinder seal.

³³Slide: *Zu and the Storm God*. Assyrio-Babylonian relief. London, British Museum.

³⁴Fontenrose, *Python*, 9-11.

³⁵Slide: *Zeus and Typhon*. Gold ring. Paris, Louvre.

defeated by a divine champion, often a sky god or weather god, who either cast the enemy into the netherworld or mutilated him after death.

In an Assyrio-Babylonian myth, Marduk, the divine champion, overcomes the sea monster Tiamat and her entourage; the champion severs the dragon into two parts to create the earth and sky, and then casts the rebel gods who had sided with Tiamat into imprisonment in the underworld. Parts of this combat motif are reflected in Michael's battle with Satan and the consignment of the rebel angels to hell. The seven-headed dragon who appears on an Assyrio-Babylonian seal in battle with the sky gods³⁶ can easily be seen as a prototype for the seven-headed dragon of the Apocalypse,³⁷ who pursues the woman clothed in the sun.

The word "dragon" stems from the Latin *draco* and the Greek *drakon* meaning great serpent or python. In a Greek variant of this combat myth³⁸ the monster Python is sent by the jealous goddess Hera to kill the children of Leto and Zeus; their son Apollo, the sun god, later kills the monster; in one version Leto is pregnant only with Apollo and the python pursues her in an attempt to prevent the birth of her son. This later version is a direct antecedent of the Apocalyptic vision of the woman clothed in the sun. The *Apocalypse Douce*, an illuminated Anglo-Norman manuscript from the thirteenth century,³⁹ presents an exquisitely detailed iconographical interpretation of the vision. Saint John sees a pregnant woman set against the radiant light of the sun "clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars." The illustrator sets the woman against concentric circles of gold and blue, representing the sun and the encircling clouds of heaven; her feet rest on a golden crescent, and she holds her hand against her belly, indicative of the impending delivery of her child. The next scene reflects the continuation of the narrative in which "a great red dragon, having seven heads and ten horns, and seven diadems upon its heads" appears in the heavens and stands before the woman intending to devour her son, when she has given birth. An angel

³⁶Slide: *Gods Fighting a Seven-headed Dragon*. Assyrio-Babylonian cylinder seal. Chicago, Oriental Institute.

³⁷Slide: Hans Memling (1440-1494). Detail of the dragon pursuing the woman clothed in the sun. From his *Vision of Saint John on Patmos*. 1479. Bruges, Hospital of St. John.

³⁸Slide: Wall painting in House of Vetii. *Leto, carrying Apollo and Artemis, pursued by Python*. Pompeii.

³⁹Slides a-b: Anonymous Anglo-Norman manuscript artist. *Woman clothed in the sun; and the rescue of the Child from the pursuing dragon*. 1265? Oxford, Bodleian Library. *Apocalypse Douce* 180, 42-43.

of God, however, reaches down from heaven and takes the child, her son “who was to rule all nations” and takes him “up to God, and to his throne”, while the thwarted dragon watches in anger and frustration (Rev. 12:1-7).

In a painting by Tintoretto,⁴⁰ the woman with her child is set against a radiant orange light symbolic of the sun; her foot rests on a large crescent moon and pale stars form a halo around her head. In the battle with Satan, Michael stands in the foreground holding a lance that forms the axis of the painting and draws the viewer’s eye from God the Father in the upper right to the seven headed dragon in the lower left.

The revelation of Saint John mentions Michael by name, but does not formally identify the woman clothed in the sun. Catholic tradition and iconography, however, make the obvious link to Mary, and take it one step further. In the depiction of the Immaculate Conception iconographic elements of the woman clothed in the sun are linked to Mary as the new Eve. Satan had tempted Eve to commit the original sin, and narrative depiction usually show Eve with the serpent; an unusual Gothic sculpture, however, shows Eve holding a fat-tailed, two-legged little dragon as attribute and symbol of her sin.⁴¹ Mary, as the future tabernacle of God, becomes the new Eve, conceived without original sin, and the Immaculate Conception thwarts and overcomes the serpent. This reflects a Latin translation of Genesis 3:15, which implies in God’s curse on the serpent that a *woman* will eventually bruise (or crush) the serpent’s head.⁴² Therefore, depictions of the Immaculate Conception portray Mary with the serpent/dragon held beneath her foot.

In the early seventeenth century after the Immaculate Conception became official doctrine, guidelines were suggested for its artistic interpretation. The suggested guidelines included a radiance of light symbolic of the sun, a crown of twelve stars above her head and a crescent moon at her feet (which stem directly from the woman clothed in the sun); in addition, Mary’s robe was to be of purest white with a cloak of blue; cherubim bearing roses, lilies, and palms were to hover

⁴⁰Slide: Jacobo Robusti, called Tintoretto (1518-1594). *The Archangel Michael*. 1592. Dresden, Gemäldegalerie.

⁴¹Slide: Anonymous French Gothic sculptor. *Eve*. 13th century. Reims Cathedral.

⁴²According to the Douay Bible the passage reads: “I will put enmities between thee and the woman and thy seed and her seed; and she shall crush thy head, and thou shalt lie in wait for her heel” (Gen, 3:15). I have referred to the Douay Bible here, since it reflects the Latin text, which influenced the doctrine of the Immaculate Conception and the corresponding iconography.

around her, and the “head of the bruised and vanquished dragon [was] to be under her feet”.⁴³

Tiepolo’s rendition of the Immaculate Conception⁴⁴ follows a number of these guidelines, including the presence of the dragon/serpent. Mary, dressed in white with a cloak of blue, is bathed in a soft radiance of light with a circlet of stars above her head; she stands on the blue and green sphere of the earth, but the horns of a small crescent moon emerge behind her feet; she presses one foot against the serpentine body of the dragon, who holds the apple from the tree of knowledge in his sharp-toothed jaw. A cherub also spears the serpent’s tail with a lily, symbolic of the Virgin’s spotless purity. Artistic license being what it is, however, paintings of the Immaculate Conception concentrate not on guidelines, but on the portrayal of Mary in beauty and purity;⁴⁵ the serpent or dragon is most often absent.

Numerous Christian saints, including an early pope and some bishops, encounter dragons, whom they banish or tame with the sign of the cross. The Seine, the Loire and the Rhone rivers in France seem to have suffered from a particular infestation of marauding dragons, who often patrolled the river and wreaked havoc on the surrounding countryside. These stories tend to be quite localized and, like most of the dragon encounters, are later embellishments of the saints’ lives.

Of all these saints Martha of Bethany seems to be the most unlikely candidate for dragon-tamer. Martha,⁴⁶ the good housewife, friend of Jesus, and sister of Lazarus and Mary, is credited with subduing a marauding dragon in France. According to Provençal legend Mary Magdalene, Martha, and Lazarus arrived in Marseilles shortly after the ascension of Christ. While Mary withdrew to do penance in the desert, Lazarus became bishop of Marseilles, and Martha proselytized the people along the Rhone. When she learned of a dragon that was ravaging the countryside and eating the citizenry, Martha sought out the beast and sprinkled it with holy water; having then bound the dragon

⁴³ Anna Brownell Jameson, *Legends of the Madonna: as Represented in the Fine Arts*, 6th ed. (London: Longmans, Green, 1879), 46.

⁴⁴Slide: Giovanni Battista Tiepolo (1696-1770). *Immaculate Conception*. ca. 1769. Madrid, Prado.

⁴⁵Slide: Jose Antolinez (1635-1675). *Immaculate Conception*. 1665. Madrid, Prado. Mary is clothed in white with a blue cape fluttering from one shoulder. Stars form a nimbus behind her head. A full moon can be seen on the right, while the putti bearing roses, lilies, and palms form a moon-shaped crescent at her feet.

⁴⁶Slide: Jan Vermeer (1632-1675). *Christ with Mary and Martha*. (undated). Edinburgh, National Gallery of Scotland.

with her belt, Martha led it into the village, where it was publicly executed. Martha's attributes, therefore, consist not only of the dragon, but of the holy water pot and the aspergillum. In addition, Provençal art works portraying Martha and the dragon, usually depict a small pair of kicking human legs, which dangle from the mouth of the beast,⁴⁷ as it consumes its prey.

The city of Tarascon on the Rhone has reenacted this legendary encounter between Martha and the dragon since the mid-fifteenth century. The celebration, which occurs at Pentecost, includes a parade and various games. The rotund ceremonial Tarasque,⁴⁸ as the dragon is called, possesses six legs, a spike studded armor-like shell covering its back and a mechanized swishing tail, which can knock over bystanders on the parade route; it also belches smoke. The dragon's huge head with the whiskers and ears of a lion exhibits otherwise almost human features.

One other woman saint is associated with the dragon: Margaret of Antioch, a late third-century virgin martyr. In iconography, her martyr's crown makes her look like a princess, as in a painting by Zeitblom;⁴⁹ the crown, combined with the dragon as her attribute, creates a confused link to the princess rescued from the dragon by Saint George. Margaret of Antioch is widely venerated in Europe as the patron saint of childbirth, because she was safely delivered from the belly of the dragon that had swallowed her. She is also one of the fourteen auxiliary saints and one of the three saints who appeared to Joan of Arc in her visions. In fact, a fifteenth-century miniature by

⁴⁷Slide: Anonymous Provençal artist. *Saint Martha and the Tarasque*. 18th century? Avignon. NOTE: the oldest known depiction of Martha with the dragon and the aspergillum dates from the mid-13th century in Tarascon. Cf. Dumont, Louis. *La Tarasque*. 6e. ed. [Paris?]: Gallimard, c1951. p. 182. Dumont's work presents an in-depth study of the legend and the festival in Tarascon.

⁴⁸Slide: Photograph of the Tarasque used in the festival parade and ceremonies in Tarascon.

⁴⁹Slide: Bartholomäus Zeitblom (ca. 1460-1517). *Saint Margaret of Antioch*. Stuttgart, Staatsgalerie. Margaret stands on the back of the spread-eagled dragon and daintily shoves the shaft of the standard of the cross down the throat of the beast (since it was through the sign of the cross that she was delivered). She wears a golden crown symbolic of her martyrdom.

Fouquet,⁵⁰ which depicts Margaret, spindle in hand, tending sheep, is purported to be an actual portrait of Joan of Arc.⁵¹

According to legend (which reached Europe through the Crusaders in the eleventh century)⁵² Margaret was the daughter of a pagan priest, but her Christian nurse converted her secretly to Christianity at an early age. Like many of the virgin martyrs, Margaret was endowed not only with goodness, but with great beauty. This beauty enflamed the passions of the city prefect Olibrius, when he saw her one day on the meadow. He became determined to possess her either as his wife or as his mistress, depending on her status; thus he sent his envoys to retrieve Margaret from the fields where she was tending sheep, as depicted in Fouquet's miniature. The details of the legend vary slightly, but generally follow the story as portrayed in a 14th Florentine painting in the Vatican.⁵³ Olibrius sees Margaret on the meadow and is overcome by her beauty. Next Olibrius questions Margaret and offers her marriage, if she will renounce her faith. Having rejected the prefect's proposal, Margaret is thrown into a prison cell, where she is consoled and sustained in her faith by the Holy Spirit. Since she remains steadfast and unyielding in her faith, Olibrius inflicts cruel tortures on her body, and her skin is torn with iron pincers. When Margaret is thrown into her cell again after her torture, she prays to Christ to reveal to her the source of her affliction, the real Enemy who is pitted against her faith. A great dragon then appears and swallows the virgin whole. Margaret then bursts open the dragon's belly either through the sign of the cross or, in an alternate version, through a cross she bears in her hand, and the dragon, having been defeated, vanishes from her cell. The devil, however, then appears to Margaret in the form of a handsome young man, to tempt her further; she again overcomes him through her faith (even—in one version—pressing his head beneath her foot like the new Eve),⁵⁴ and the devil complains bitterly that a mere woman has

⁵⁰Slide: Jean Fouquet. *Sainte Marquerite*. Vellum on wood. From the *Hours of Etienne Chevalier* (1452-1460). Paris, Louvre. The envoys of Olibrius on horseback approach Margaret in the fields, where she is tending the flocks with her nurse.

⁵¹Germain Bazin, *The Avant-Garde in Painting* (New York: Simon and Shuster, 1969), 49-50.

⁵²Anna Brownell Jameson, , *Sacred and Legendary Art*, new impression (London: Longmans, Green, 1900), 2:516.

⁵³Slide: Unknown Florentine artist. *Saint Margaret of Antioch*. 14th century. Vatican City, Pinacoteca.

⁵⁴ Jameson, *Sacred and Legendary Art*, 2:517.

bested him. Margaret is next boiled in pitch, but remains steadfast in her Christianity, so Olibrius has her beheaded.

As part of the legend, Margaret's dragon is the devil incarnate, the personified threat to the faith and endurance of the saint. Iconographically, in the depiction of her legend, the dragon comes in all shapes and sizes, depending on the vision of the artist. Christian iconography has portrayed Margaret with both the dragon and a martyr's crown, which makes her look like a princess. Through the attributes of crown and dragon, Margaret's name, but not her legend, has been associated at times with the princess in the legend of Saint George.

Saint George is the best known of all the saints associated with the dragon, but his legend of martyrdom as well as that of Saint Margaret were considered apocryphal as early as the fifth century,⁵⁵ even before they were embellished with dragons.

No simple early version of George's life and death exists. Stripped of its elaborate embroidery, the legend states that George was born in Cappadocia in the late third century, rose to high rank in the Roman legion and suffered martyrdom in Palestine between 287 and 303 A.D.

The Eastern Church honors George specifically as megalomartyr and polymartyr, who endured multiple tortures and multiple deaths. The border of a fourteenth-century Novgorodian icon⁵⁶ depicts the trial and some of the passions attributed to George as megalomartyr. The upper four frames show George distributing his goods to the poor in the name of Christ, then his arrest, his confession of faith before the prefect or king, and his imprisonment. In the three center left frames George is tortured on the wheel, his flesh is torn by iron rakes, and his body is crushed under an immense stone. In the three center right frames George topples the pagan idols of the temple before the prefect; he is subsequently whipped with rods and burned with torches. The four bottom frames show the saint boiled twice (probably in oil, pitch or molten lead), sawed in half and finally decapitated.⁵⁷

⁵⁵Jameson, *Sacred and Legendary Art*, 2:401 and 516.

⁵⁶Slide: Anonymous artist of the Novgorodian School. *St. George with Scenes from His Life*. Early 14th century. Leningrad, Russian Museum.

⁵⁷NOTE: Alternate passions of Saint George presented in Western European source texts and iconography include nails in the head, hot iron shoes, immersion in quicklime, dissection and roasting on an iron bed. Medieval legends and art works portray the saint dying as many as three times and being resurrected three times by Christ, Saint Michael or the Virgin Mary; his fourth and irrevocable death is always by beheading. Cf. Klaus

Devotional iconography in the Eastern Church often presents Saint George as a soldier-saint with attributes of lance, sword, and sometimes a shield; a jeweled circlet, symbolic of the martyr's crown may complete the attributes. A beautiful Russian icon of the twelfth century⁵⁸ presents George in a red and gold cloak, set against a gold background, with his sword in one hand and a lance in the other; a shield, which echoes the circle of his halo, is strapped to his back; he is young and beardless and wears the jeweled circlet, reflective of his martyrdom. There is no dragon as attribute.

The dragon and the combat motif were incorporated into the legend of Saint George in Western Europe during the Crusades. The earliest known artistic depiction of George and the dragon stems from the eleventh century in Greece,⁵⁹ where two other soldier-saints are also linked to dragon combat. Since legend and art also portray the Archangel Michael as winged soldier-saint, an identification of the human soldier-saints with the angelic combatant may possibly have occurred with the resultant transference of attributes. The dragon, however, having once been established as an integral part of the legend of Saint George then became the primary attribute of the saint, and the combat became its focal point. There are literally thousands of paintings of George as Christian knight and champion in combat with the dragon, just as there are numerous devotional paintings of the saint with the dead dragon at his feet. A painting by Sodoma⁶⁰ depicts the saint in a ferocious charge against the monster. The saint's standard marked with a red cross has pierced the dragon, and blood drips from its mouth. A man's head, a foot, and a forearm—the unfinished remains of the dragon's meal—lie scattered on the ground as reminders of the dragon's

J. Dorsch, *Georgszyklen des Mittelalters: ikonographische Studie zu mehrszelligen Darstellungen der Vita des hl. Georg in der abendländischen Kunst unter Einbeziehung des Martyriums* (Frankfurt am Main: P. Lang, ©1983). Dorsch's thesis deals in depth with the various themes of the legend in the relevant medieval texts and iconographical cycles.

⁵⁸Slide: Anonymous artist. *Saint George*. Russian icon. Early 12th century. Moscow, Tretyakov Gallery.

⁵⁹Dorsch, *Georgszyklen*, 22-3. The earliest extant Latin text from the 12th century is a translation of a Greek text, which itself is only extant in a 14th century version. According to scholarly speculation, the earliest possible date for the incorporation of the dragon into the legend would be the 8th century. According to Dorsch the 11th century fresco of the dragon combat shows both George and Demetrius fighting the dragon. (N.B. Theodore, the Recruit, the third soldier-saint popular in Orthodox iconography, rescues his mother from a dragon with seven heads like the dragon of the Apocalypse.)

⁶⁰Slide: Sodoma (1477-1549). *St. George and the Dragon*. Washington, D.C., National Gallery of Art.

cruelty and wickedness, while an angel in the sky extends God's blessing on the saint.

The princess first appears as a further embellishment in the legend of St. George about the twelfth century.⁶¹ The courtly epic flowered during this era, and Saint George, who was already the patron saint of horsemen, became knight errant, and the princess became the damsel in deadly distress. The combat scenes and the rescue motif, however, recall the Greek legend of Perseus and Andromeda, another variant on the combat myth. Both Perseus and George rescue a princess who was offered as sacrificial victim to a monster, although Perseus slays two monsters: the snake-haired dragon Medusa and the sea monster Ketos.

A Greek amphora⁶² depicts Andromeda, dressed as a bride, tethered between two trees as the sacrificial victim, while her rescuer Perseus slays the octopus-like Ketos. Perseus then marries Andromeda in the Greek legend. George, on the other hand, after rescuing his princess, presumably rides off to the martyrdom, to which he owes his sainthood.

Legend does not equate the dragon of Saint George with the devil, despite occasional mythic overtones in the iconography. This evil monster is a ghastly lake-dwelling beast, who according to the *Legenda Aurea* emerged regularly to ravage the city of Silena in Libya and left pestilence and carnage in its wake. The citizens of the town, having tried in vain to defeat the monster in battle, appeased the creature by offering it a daily ration of two sheep until their livestock ran low; then they offered it a daily ration of one sheep and one person, chosen by lot, as depicted graphically in the cycle by Andres Marsal de Sax (where the baby is fed to the beast). Carpaccio's second cycle of St. George gives another graphic picture of the carnage wrought by the dragon.⁶³ At least three partially eaten human bodies are strewn on the parched earth among the bones and skulls of both sheep and men.

As the citizens sacrificed their children to the dragon one by one, the lot eventually fell to the princess to be delivered up to the dragon.

⁶¹Dorsch, *Georgszyklen*, 23.

⁶²Slide: Eucharides Painter. *Perseus and Andromeda*. Greek amphora from Vulci. London, British Museum E278.

⁶³Slide: Vittore Carpaccio (ca. 1460-1525 or 26). *Saint George in combat with the Dragon*. Scene from the Saint George cycle, 1502-1507. Venice, Scuola di San Giorgio degli Schiavoni. Detail from the combat scene where Saint George on horseback charges the dragon.

In one version of the legend the king himself escorts his daughter, dressed as a bride, to the dragon's lair; in other versions she proceeds on her own to meet her fate. Sequential sketches by Rossetti show the princess, hand on her head in anguish, as she contemplates the fatal lot she has just drawn,⁶⁴ and then tethered, half-naked to a tree as sacrificial victim.⁶⁵ Usually the princess stands, unbound, or kneels in prayer, while Saint George comes to her rescue and attacks the dragon.

Leonard Beck painted the princess with her lamb on a leash about to cross a bridge en route to the dragon's lair.⁶⁶ Saint George, who has happened by, reins in his horse to question her. According to the *Legenda Aurea* the princess explains that she is to be eaten by a horrible dragon, and she advises the knight to flee lest he be eaten also. The saint, however, promises to help her in the name of Jesus Christ, and thereupon does battle with the dragon. The major scene of the Beck painting⁶⁷ shows the lizard-like dragon pierced through the throat by a broken lance and a baby dragon dead beneath the horse's hooves. The princess and her lamb watch from a nearby embankment; and George moves in to deal the death blow with his sword, while an angel in the sky extends God's blessing.

The *Legenda Aurea* recounts two possible endings to the battle. In the simpler version George slays the dragon on the site of the battle after a ferocious fight. In the expanded version George becomes not only knight champion but Christian proselytizer. Having run the beast to ground with his lance, George bids the princess bind her belt around the dragon's neck and lead the monster like a tame dog into the city. There the frightened, but grateful citizens, including the king and all his family, agree to be baptized as Christians. In return for their conversion, George slays the dragon.

Carpaccio's *Trionfo di San Giorgio* shows the execution of the dragon in the public square.⁶⁸ The vanquished dragon with part of the

⁶⁴Slide: Dante Gabriel Rossetti (1828-1882). *The Princess draws the fatal lot*. pen and ink drawing ca. 1858. Birmingham, Birmingham Museum of Art.

⁶⁵Slide: Dante Gabriel Rossetti (1828-1882). *Saint George killing the Dragon*. pen and ink drawing ca. 1858. Birmingham, Birmingham Museum of Art.

⁶⁶Slide: Beck, Leonard (ca. 1480-1542). Detail from *St. George and the Dragon*. ca. 1515. Vienna, Kunsthistorisches Museum.

⁶⁷Slide: Beck, Leonard (ca. 1480-1542). *St. George and the Dragon*. ca. 1515. Vienna, Kunsthistorisches Museum.

⁶⁸Slide: Vittore Carpaccio (ca. 1460-1525 or 26). *Saint George executes the Dragon*. Scene from the Saint George cycle, 1502-1507. Venice, Scuola di San Giorgio degli Schiavoni.

lance protruding from its head lies tamely at the saint's feet. With one hand George pulls on the leash around the dragon's neck, and with the other hand he raises his sword to decapitate the monster. The baptismal scene, which follows,⁶⁹ has an aura of human warmth and tenderness. George, whose humanity is underscored by the lack of a halo, pours the baptismal water on the bowed head of the king; George's hand and the baptismal cup, however, form an arc, a bond, with the princess, whose golden hair flows down her back as she kneels in prayer.

Neither martyrdom nor a baptismal scene have a role in Rossetti's various depictions of the legend of Saint George. Rossetti's Saint George battles and slays the dragon as chivalric knight and champion. Like Perseus, he also marries the princess. Christianity may be implicit for both Saint George and the princess in the Rossetti pictures, but the romantic element predominates. In one romantic scene,⁷⁰ the bearded knight looks out of a window at the crowd bearing the body of the dragon he has just slain; Saint George wears a dalmatic and washes his hands ritually in the helmet which the princess holds as a basin. Kneeling at his feet, the princess presses against him in a half swoon with her cheek and lips touching his hand and her lush hair spilling down her back.

In a painting called the *Wedding of St. George and Princess Sabra*,⁷¹ George, in golden armor and red tunic, sits with the princess enfolded in his arms. The great horned, green head of the dead dragon rests in a trophy box to the right and in the background angels with glittering green wings play celestial music on golden bells. In Rossetti's versions the dragon has lost its mythic meaning, and serves instead as a vehicle for the chivalric champion to attain romantic love. Even the angels celebrate the wedding.

The depiction of the dragon in Christian iconography reached its apex between the fourteenth and early seventeenth century. In our era the dragon has mostly devolved from mythic character to science fiction motif. The visualization of the conquest of Satan in the Apocalypse, however, has always existed on a more metaphysical plane and should

⁶⁹Slide: Vittore Carpaccio (ca. 1460-1525 or 26). *Saint George baptizes the king and princess*. Scene from the Saint George cycle, 1502-1507. Venice, Scuola di San Giorgio degli Schiavoni.

⁷⁰Slide: Dante Gabriel Rossetti (1828-1882). *Saint George and the Princess Sabra*. ca. 1860. Birmingham, Birmingham Museum of Art.

⁷¹Slide: Dante Gabriel Rossetti (1828-1882). *Wedding of Saint George and Princess Sabra*. 1858. London, Tate Gallery.

maintain a place for the dragon in Christian art. In the aftermath of World War II Coventry Cathedral rose out of the ashes; on the cathedral facade Saint Michael⁷² stands triumphant on the head of the horned Satan who has been chained and subdued. A postwar painting in Saint Elizabeth's in Cologne⁷³ juxtaposes the ride of the four horsemen with Michael's triumph over the dragon of hell: the four horsemen had ridden through the land, but evil had been vanquished. At the heart of the same picture stands the Lamb of God, who pours out His blood for the salvation of all. The Lamb of God reinforces the symbolism. The Champion of God may still triumph over the old dragon, Satan. Good may triumph over evil, and hope may conquer despair.

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⁷²Slide: Jacob Epstein. *Saint Michael*. ca. 1960. Coventry Cathedral.

⁷³Slide: Peter Hecker. *Ride of the Four Horsemen; Saint Michael subduing the Dragon*. 1949. Cologne, St. Elisabethskirche.

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Dumfries Presbytery Library (1714) and King William III's Physician

by
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Abstract: An account of the reassembling of 1,300 books distributed throughout the stacks of New College Library, Edinburgh, and the evidence they give of the interests and travels of Dr. John Hutton, its principal donor. Hutton, born near Dumfries in southwest Scotland, became court physician to King William and Queen Mary, and left his library of medicine, history classics, literature and especially theology to the ministers of Dumfries. A record of its use as a lending library from 1732 to 1780 still exists, and the collection owes its partial survival to its transfer in 1884 to the General Assembly Library in Edinburgh after the roof of the Presbytery House blew off in a gale.

Dumfries, the most important town in southwest Scotland, has a history going back to the middle ages, a population of about 30,000 and a mileage from Carlisle (across the English border) of 33. What follows is an attempt to connect the library of its eighteenth century Presbyterian ministers with the chief physician of King William III, and to relate the sequence of events by which most of the books have come to New College Library in Edinburgh.¹

New College, where I was Librarian from 1965 to 1986, was founded by the Free Church of Scotland in 1843. No longer a denominational college, it is now the Divinity Faculty of the University of Edinburgh, and it now includes Church of Scotland ministers among its graduates. In New College Library I began to find a series of seventeenth- and sixteenth-century books, in original and often dilapidated leather bindings, with distinctive pressmarks and marks of provenance, usually in the form "Ex libris bibliothecæ presbyterii Drumfriesiensis," or abbreviations thereof. Many were also distinctive because the edges of the papers, and sometimes the whole book-block had the consistency of blotting-paper (or should I just say in this age of ball-points and personal computers, brittle and absorbent). There were

¹Books from the Dumfries Presbytery Library itself are not listed here: their original pressmarks are quoted where they occur in the text.

other signs of former dampness such as water staining, crumpled end papers and cases half-off with all the binding cords visible. These books had been distributed by subject amongst the older books of the library in various stackrooms which were at that time all on open access.

Then I found a fifty-one page printed catalog of the collection—still the only complete copy I have seen—with the imprint, “Dumfries, printed by Robert Jackson, 1784.”² It was arranged in a quasi-alphabetical order. Each abbreviated entry occupies a single line, author, title and pressmark, with all the authors beginning with A together, all the Bs together and so on. But the sub-arrangement within each initial letter is by pressmark, a baffling sequence until one realizes the principle involved. It means that the list is a combination of shelflist and alphabetical index, without the real virtues of either.

To the question, “Could this catalog be used as an inventory?” were added several others. Who was the John Hutton who gave so many books to the Dumfries Presbytery in 1714? How and when did they come to New College Library? Was it only a theological collection? Had anyone in Dumfries ever read them? Was some disaster responsible for their condition? And, most puzzling of all, what was the significance of the Greek words written on most of the title pages?

An article by Gordon Goodwin in the *Dictionary of National Biography* was very informative about Hutton. He is said to have begun life as a herd boy in Caerlaverock, Dumfriesshire, working for the Episcopalian minister there. “Through his master’s kindness he received a good education, and became a physician, graduating M.D. at Padua. He chanced to be the nearest doctor at hand when the Princess Mary of Orange met with a fall from her horse in Holland, and thus gained the regard of Prince William, who on ascending the English throne appointed him his first physician.”³

I have not found the source of these anecdotes, but the records of Edinburgh University now in my care show that he was a student there in 1672 and graduated M.A. in 1674.⁴ There is no record of his exact age, but he would in those days have probably graduated at about fifteen. To study medicine young Scots went on to Leiden in Holland, or Padua in Italy. Hutton went to Padua and qualified about 1677, which was the year that the Princess Mary, born 1662, eldest daughter of the

²*A Catalog of the Books in the Library of the Presbytery of Dumfries* (Dumfries: Printed by Robert Jackson, 1784).

³*Dictionary of National Biography* (London: 1891), 28:356.

⁴Edinburgh University Library MS Da 35.

Duke of York, later King James II, married Prince William of Orange. Dr. Hutton was probably in the Netherlands or elsewhere on the Continent between 1677 and 1687. He certainly went to England with William and Mary when they became King and Queen in 1688.

There is the evidence of Gilbert Burnet, another Scot in the train of William and Mary, who became Bishop of Salisbury, that Dr. Hutton attended the King as personal adviser as well as physician and was with him at the Battle of the Boyne on 1 July 1690 in his campaign against the Irish Catholics who were trying to reinstate King James.⁵ On 30 September in the same year, Hutton was admitted a Fellow of the Royal College of Physicians in London,⁶ and on 20 October 1691 he is listed as “Physician-General to the Armies and Land Forces.”⁷ Four years later he was incorporated M.D. at the University of Oxford and in November 1697 was elected a Fellow of the Royal Society.⁸

Several of his books show these connections. William Cockburn, one of Hutton’s younger colleagues in the team of royal physicians, inscribed a copy of his *Oeconomia corporis animalis* (London: 1694) to him [6.1.16]. James Wallace, a Fellow of the Royal Society, presented a copy of his father’s authoritative book on his native Orkney Islands (1693) to him, inscribed “for Doctor Hutton, his Majesties first physician at Whythall” [5.7.40]. A new edition of this book was published in 1700 with a redrawn map “Humbly dedicated to Dr. Hutton, the King’s first Physician” [10.3.3].

Evidence of a later stage in the history of the collection is found on a few of the books only, but was the first clue to a fact supported by external evidence later. It is the ownership stamp of the Library of the General Assembly of the Church of Scotland, the symbol of the burning bush surrounded by the words “Bibliotheca Ecclesiae Scoticae.” One of these few is *The Booke of Common Prayer and Administration of the Sacraments, and Other Parts of the Divine Service for the Use of the Church of Scotland* (Edinburgh: Robert Young, 1637). This is the famous “Laud’s Liturgy,” the episcopalian service book imposed on the Church of Scotland by Charles I’s bishops [1.6.7.].

⁵Bp. Gilbert Burnet, *History of His Own Time* (Oxford: 1823), 4:103-4.

⁶W. Munk, *The Roll of the Royal College of Physicians of London* (London: 1861), 1:442-43).

⁷A. Peterkin, *A List of Commissioned Officers of the Army . . . 1660 to 1727* (Aberdeen: 1925), 10.

⁸*Dictionary of National Biography*, 28:356.

Another book to compare with this is *The Booke of the Common Prayer . . . After the Use of the Church of England* (Londini: Ex Officina Edoardi Whitchurche, Junii 1549). This copy has Dr. John Hutton's own explanation that "This prayer book was the first that was printed in English in the Reformation of King Edward" and is "added to ye other books for ye curiosity of ye reader by Jo Hutton" [2.5.6]. A number of books have similar comments by the Doctor, such as *A Collection of All the Proclamations, Declarations, Articles and Ordinances, Passed by His Highness the Lord Protector and His Council . . .* (London: Henry Hills, 1654). His copy of Oliver Cromwell's Proclamations is inscribed *In futuram rei memoriam hic est*, which could perhaps be translated "Don't forget what happened during our Civil War" which, with the Restoration of 1660 and the Revolution of 1688 was then within living memory. A different sort of annotation is found on Edward Stillingfleet's *Irenicum* (2d ed., London: 1662), an attempt at reconciliation of the various forms of church government. Hutton writes "1688, at ye Revolution Dr. Stillingfleet was Dean off Paules London: and the Learnest man in England: in 1691 King William made Him Bishop off Worcester: He deceased an. 1700. He was truly Lemainted by all good and Learned men" [4.3.16].

But for the "curiosity of the reader", before leaving Hutton's copies of Laud's Liturgy and King Edward VI's First Prayer Book, a brief inspection should be made of their binding and lettering. Both have been rebound in polished calf, a nineteenth century gentleman's library style, and one that marks them off in appearance from all the older bindings. The lettering also betrays them: "Book of Common *Order* of Church of Scotland" and "Book of Common *Order* of Church of England." These ultra-Presbyterian bindings are undated, but were undoubtedly executed between 1884 and 1958 when, as will be shown later, the collection was in the General Assembly Library of the Church of Scotland in Edinburgh.

The most recent account of the origins of the collection is in Paul Kaufman's *Libraries and Their Users* (1969) in the chapter entitled "Scotland as the Home of Community Libraries."⁹ He says that the Dumfries Presbytery Library had "some 2,350 titles and over 300 MSS," apparently relying on a local correspondent. He was unaware that any of the books had survived, although he refers to the accurate account of G. W. Shirley in the *Gallovidian Annual*, 1932 on

⁹Paul Kaufman, *Libraries and Their Users* (London: The Library Association, 1969), 140-42, 147.

“Dumfriesshire Libraries”¹⁰ which relates the decision of the Presbytery in 1884 to deposit the Library in the General Assembly Library in Edinburgh.

Reference to the unpublished Presbytery Minutes confirms all that Shirley says, especially on 23 January 1884, “The Presbytery Officer having reported that the roof of the library was in a dangerous state, the Presbytery inspected it and having found that the roof was open to the sky and the place flooded water, they ordered all the books to be removed, Mr. Weir allowing them to be stored in the hall below Greyfriars Church.”¹¹ After failing in its attempts to enlist the aid of the Magistrates, the Synod, the Antiquarian Society and the individual congregations in the repair of the Presbytery House it was reported on 1 July “that the General Assembly’s Library Committee was willing to receive the books on loan and place them in a room of the Assembly Library. The Presbytery agreed that the books should be loaned to the General Assembly’s Library on condition that on a resolution of the Presbytery to that effect, and with three month’s notice, the Presbytery shall be entitled to resume custody of the books.” On 3 March 1885 it was reported to Presbytery that the books of the Library had been sent to Edinburgh and duly received by the Assembly’s Library Committee.¹²

The General Assembly Library was housed in a building forming part of St. John’s Tolbooth Church, which until the Church Reunion in 1929 hosted the annual meetings of the General Assembly itself. This church is on Castlehill, a few hundred yards below Edinburgh Castle, and its prominent spire overlooks New College itself, further downhill at the head of The Mound, leading down to Princes Street. The whole General Assembly Library was transferred in 1958 to New College Library, including apparently the Dumfries Presbytery Library, forgetting the 1884 agreement, and all the books, new and old, were dispersed by subject amongst the stacks and included in the catalog of its new home.

These Presbytery Minutes are also a valuable source of information for the origin of the Library. On 6 July 1710 “the Presbytrie having considered that Dr. John Hutton has written that he desired to give a considerable number of books to be kept by them in

¹⁰G. W. Shirley, *Dumfriesshire Libraries* (Dumfries: 1933). Repr. from *The Gallovidian Annual*, 1932.

¹¹*Dumfries Presbytery Minutes*, Vol. 27 (MS) Scottish Record Office.

¹²Church of Scotland. General Assembly, *Abridgment of Proceedings*, 1 June 1885.

a Library here and that they are to be sent for. Resolved, if he think it convenient, that these books shall be brought from London to Newcastle by sea and thence hither by land upon the presbyteries expenses to be paid them equally; and that those who refuse to pay their part or to submit to the various regulations that shall be made as to the use of them, be debarred in all time coming of having any use thereof." Then on 4 September 1711 "Dr. Hutton replies that having given the books to the Presbytery he will send them when they please but thinks it not safe to send them till next year this being so far advanced. The Presbytery agrees." So in 1712 the books were received.

Hutton died in November 1712, having been since 1710 Member of Parliament for the Burgh of Dumfries.¹³ A copy of John Mackqueen's *An Essay on Honour* (London: 1711) is inscribed "My honoured friend Dr. Hutton first Physician to his late Majesty and one of the House of Commons of the Parliament of Great Britain, presented" [10.1.10]. There is no record of his ever having married and he was obviously dispersing some of his accumulated wealth for the benefit of his native area. He had contributed to the building of the new manse for the minister of Caerlaverock and in 1708 had created a mortification, or endowment of £1,000 for poor relief and education in the parish, which continued as an independent trust till 1935.

But Hutton's library was not the only source of accessions to the Presbytery Library. There are a number inscribed as presented, or perhaps bequeathed, by Dr. George Archibald in 1715, the year of his death, and like Hutton's some are medical and some are on other subjects. There is a French Bible, published in Geneva in 1588, which has Marot's metrical Psalms bound with it [9.6.1.]. There is Dr. Malachi Thruston's *De respirationis diatriba* (Leiden: 1671), which has three other medical tracts bound with it, and a considerable amount of manuscript annotation, possibly in Dr. Archibald's hand [7.5.33]. There is an edition of Eusebius's *Ecclesiastica hystoria*, printed at Lyon for a Florentine publisher in 1526 with a lot of annotation, perhaps by Archibald, and some in a much earlier hand [10.9.20].

Archibald was a resident of Dumfries, who is recorded in September 1707 as "repaid 1000 marks . . . borrowed by Provost Rome towards the building of the mill."¹⁴ He was also the burgh's first historian, his mainly unpublished *Account of the Curiosities of Dumfries*

¹³J. Foster, *Members of Parliament, Scotland 1357-1882*, 2d ed. (1882), 191.

¹⁴R. Edgar, *An Introduction to the History of Dumfries (Written c.1746)*, ed. R. C. Reid (Dumfries: 1915).

being preserved in the Sibbald manuscript in the National Library of Scotland. There are also books which belonged to neither of the doctors, but were bought for the Library at various dates during the eighteenth century. A final category, which needs a separate explanation, is books which have an accession date before 1714.

An example of this earlier group is Joseph Mede's *Opuscula Latina* (Cambridge: 1652), which is dated 1710 [10.2.2], and another is Gurnall's *The Christian in Compleat Armour* (London: 1658-62), which also has 1710 as the date of accession [9.4.6]. Joseph Caryl's *Exposition . . . of the Book of Job* (12 vols., London: 1648-1666) is an intriguing example of continuity throughout the Commonwealth period and into the Restoration. The first volume is inscribed "This book belongs to the Presby. of Dumfr's Library 1709" [10.2.3]. A similar inscription, with the year 1708, appears in Humphrey Baker's *Arithmetick . . .*, Newly Corrected and Enlarged by Henry Phillippes (London: 1670) [4.8.3]. A point to note about the last two is that the ownership inscription is in English.

These books dated 1708 and 1710 may be evidence of an earlier collection at Dumfries, possibly one of the Presbytery and Kirk Session libraries organized by James Kirkwood and the General Assembly Library in 1705. However, the list of presbyteries, with catalogues, in the manuscript *Register Concerning the Libraries for the Highlands and Islands* in New College Library, does *not* include Dumfries, and Dumfries is in any case in the Southwest lowlands.¹⁵ But correspondence between Kirkwood and Bishop Burnet on the subject survives, and Burnet knew Hutton, and both Burnet and Hutton know William Carstares, who had amongst many other influential positions, the convenership of the General Assembly's Committee anent Highland Libraries.

From speculation about the early history of the collection, it is helpful to turn to a quantitative account of the surviving volumes. Taking the entries in the 1784 printed catalog at their face value, there were then 2,052 titles in 2,372 volumes. This figure for titles does not take into account volumes in which many pamphlets are bound, as the brevity of the entries fails to reveal this. What is definite is that there are now 1,445 volumes, most of which are gathered together again in their original pressmark order. It is possible that more may be identified either in New College Library itself or in the main University Library

¹⁵*Register Concerning the Libraries for the Highlands and Islands*, New College Library MS KIR 1.

to which some, especially medical books were transferred before there was any notion of keeping the collection together. These 1,445 volumes represent approximately 60 percent of the original 2,372.

Analysis of the surviving volumes has not gone far enough to produce definitive results. But the following provisional figures give a broad proportional indication of the subjects included.

Science (except medicine)	2 percent
Medicine	5 percent
Philosophy, politics and law	5 percent
Literature	8 percent
History and travel	14 percent
Church history, liturgy, etc.	14 percent
Bibles and biblical studies	17 percent
Theology	35 percent

The last three broad groups, church history, biblical studies and theology, together form 66 percent of the total.

Analysis by imprint is even more approximate and liable to revision when the numerous pamphlet volumes have been fully examined. Present results show the following:

Britain	60 percent
(London 55 percent)	
Netherlands	17 percent
France	9 percent
Germany and Eastern Europe	7 percent
Switzerland	5 percent
Italy	2 percent

A further provisional analysis of the British imprints or English language titles is that about 300 are in the *Short Title Catalog to 1640* and about 450 in Wing's *Short Title Catalogue from 1641-1700*. About fifteen fresh entries have been reported to the Wing revisers.

What can be deduced from these statistical approximations is that Dr. John Hutton provided the ministers of the Dumfries Presbytery with a substantial collection of theological and biblical reading matter, with his medical books and many historical and literary texts as well. What is difficult to assess is the degree to which he acquired books in the years immediately preceding 1711-12, in order to make such a gift. He probably had a good collection already, having the resources, the

contacts with leading figures in medicine, science, politics and the church, and the opportunity of travel in the Netherlands, Italy and Germany to make such purchases. The books with his own ex-libris in his recognizable hand number only sixty-three to date. The great majority of these are Latin theological titles though they include small samples of all the other subjects quoted above. It is notoriously dangerous to try to prove that ownership means readership. But Hutton could hardly have been wanting to impress the Presbytery with his reading, and posthumously at that. Latin was not a dead language for him—most medical works used it—and he seems to have been genuinely concerned with his own and other men’s spiritual life. Evidence of his reading and his search for books can be found in his copy of Philippe Labbé’s *Bibliotheca bibliothecarum* (3d ed., Rouen: 1678). A long manuscript note says “I’ve seen all those books in this catalogue with a cross before ym & if it have two thus ++ I’ve perus’d & taken out of it as much as I desir’d but if only a line be dra[wn] from it I must [indite] to find it out” (presumably meaning to write in search of a copy).

Within the compass of this paper, it is not possible to explore all the topics on which Hutton collected, whether for his own interest or for the Presbytery’s. But one series of imprints seem to have a coherence and a significance worth a mention. This is a series of more than fifty books which came from the French Protestant centers of the seventeenth century,

La Rochelle (on the Atlantic coast)	6 titles
Montauban (in the South)	5 titles
Bergerac (near Bordeaux)	1 title
Sedan (in northwest France)	6 titles
Charenton (just outside Paris)	11 titles
Saumur (on the Loire)	24 titles

Most of these places were the seats of the Protestant Academies set up under the toleration of the Edict of Nantes (1598), to escape the stranglehold which the Catholic Church had on the historic French universities. The Presbytery Library was well stocked with the works of John Cameron, the Scot who studied and taught at Bergerac, Sedan, Montauban and Saumur. His successors, Moses Amyraut, Daillé, Bochart and Louis Cappel taught the same moderate or universalist form of Calvinism. Their books are all present, as are those of Derodon, Du Moulin, Chouet, Tilenus, Trelcat and de Vaux. Perhaps the best known

in the wider world of letters was Pierre Bayle, a product of the Academy of Puy-Laurens (the successor to Montauban) and long associated with Sedan, for his great *Dictionnaire Historique et Critique* published in his later years at Rotterdam.

Among the books are collections of students' dissertations from Saumur and Sedan. These arid exercises have a sad interest in showing the numbers of students at the Academies in particular years. At Sedan the falling numbers in the 1660s and 1670s reflect the increasing persecution by the Gallican Church of Louis XIV until its final closure of that Academy in 1681. The story was the same at Saumur and Puy-Laurens until they too were closed at the Revocation of the Edict of Nantes in 1685.

A number of these Huguenot volumes are inscribed with the name "Daubuz." One example is a collection of dissertations, *Disputationes elencticae de capitibus fidei inter reformatos & pontificios controversis. In Academia Montalbani habitae. Sub praesidio . . . Antonii Garissolii* (Montauban: 1650). This name was an enigma until the discovery of the pamphlet of which he was author, *De Imputatione Primi Peccati Adae Epistola et Carmen*, by Charles Daubuz, Minister of Nérac (Montauban: 1648) [5.2.12].

After 1685 it is known that many of the libraries of the Academies were confiscated and sold by auction a shelf at a time and that many found their way into the libraries of religious orders. Was this collection sold perhaps in Rotterdam to a Scottish doctor in exile? Or did their owner reach London like many other Huguenots and keep his books till the final auction of his possessions?

What marks the Dumfries Presbytery Library off from most other libraries in the United Kingdom at this period is the survival of its *Register of Issues*. This manuscript ledger is now preserved in the Ewart Library, the central library of Dumfries and Galloway Regional Library. It is a volume of 85 leaves, 43.5 centimeters (17¼ inches) tall, with entries for loans from 1732 to 1826, though not at all continuously. At first they are in chronological order, later a page is assigned to each borrower, with the edge of the page cut away to provide crude thumb-indexing.

At the end of the written leaves is a partial list of subscribers covering 1736 to 1771. Presumably ministers who were members of Presbytery did not have to pay a subscription as they are not listed here. The subscribers, at 5 shillings sterling, include two surgeons, one doctor of medicine, a collector of excise, two merchants, a writer (that is, a lawyer), the clerk to the custom house and the episcopalian minister. In

1766 the subscription rose to 3 shillings for a half year, and two who paid at this rate were Ensign Spilsbury and Captain Trigger. In 1767 there was a Captain Maxwell and in 1771 Captain Riddell, who is probably to be identified with Robert Riddell, the local antiquary who contributed to Sir John Sinclair's Statistical Account of Scotland and collected the Glenriddell manuscript.

The record of loans in the *Register of Issues* shows some use of the more popular medical books on the Spa towns of England (such as Bath) and on diet and purging, and it shows some use of theological books. As late as 1823 the Rev. Dr. Duncan borrowed the *Book of Common Prayer for the Church of Scotland*, that is, the copy of Laud's Liturgy of 1637 referred to earlier. Hooker's *Ecclesiastical Polity* and Bishop Burnet's *Exposition of the Thirty-nine Articles* were borrowed several times—perhaps surprising in a mainly Presbyterian readership. But the greatest use was made of history and literature: histories, such as those of Gilbert Burnet, Clarendon, Rapin, Oldmixon, Hume, Rollin, Vertot on Spain, Daniel on France, Bower's *History of the Popes*, Robertson's *History of America* and his *History of Charles V*, the *Memoirs of the Royal Society*, the *Annual Register* and the *Modern Universal History*.

Most of these books were eighteenth century publications, and were bought for the Library subsequent to the donations of 1714 and 1715. But no circulation librarian is going to be surprised to find that the most used books are also the most recent additions. Nor would it be a surprise to find that books went missing from a lending library. The *Register of Issues* includes a list of missing books drawn up on 25 February 1782, just after the new catalogue published in 1784 had been compiled in manuscript. More work is needed to check whether any of these were recovered.

Perhaps the most frequently borrowed book after 1770 was Blacklock's *Poems*. No copy of this survives in the Library now. This was Thomas Blacklock, the blind orphan of Dumfries (1721-1791) who was sent to Edinburgh University and helped by David Hume. In his turn he encouraged Robert Burns to try his literary fortune in Edinburgh rather than emigrate to Jamaica. He also received a Doctor of Divinity from the University of Aberdeen, and was an unsuccessful parish minister. His platitudinous poetry has rightly faded into oblivion, while that of his countryman Burns lives on, but his contemporaries in the Presbytery of Dumfries were obviously keen to read him then.

This survey of the Dumfries Presbytery Library and the inter-related life of Dr. John Hutton has touched on many aspects of the

subject. The physical condition of the books—why they were noticeable in the first place; their 1785 catalogue and their gradual rearrangement in pressmark order; the sources for Hutton's life; the contribution of Dr. George Archibald; the books owned by the Presbytery before 1714; the books added after 1714. The survey has also included an analysis of the books by place of origin and by subject, with a little more detail of the Huguenot books as an example. The evidence of the *Register of Issues* for actual use of some of the books and for names of the men who used them was briefly discussed.

What further conclusions can be drawn from all this? Mainly that there are many questions still unanswered.

The conservation of the collection is a major question. Many items have paper too frail or bindings too disintegrated to produce for even careful readers' consultation. But the very lack of repair hitherto means that all sorts of evidence of their original condition survives, which would not have done where better financial provision and more active policies prevailed. As well as marks of provenance and unusual pastedowns from earlier books, there are fore-edge labels and plain or decorated bindings from English or continental binders for further study.

The biography of Dr. Hutton also needs filling out. There is evidence for his employment in his later years as an agent at the Court of Hanover, reporting on the views of the electress Sophia and her son Prince George. But even his date of birth is unknown, and no portrait of him has been traced. Biographies of the borrowers could also be traced in many cases, and would give a better understanding of the reading habits of eighteenth century Dumfriesians and whether they have any relation to the Scottish Enlightenment so evident in metropolitan Edinburgh.

Where are the missing volumes? Most were probably discarded as a result of the soaking they got when the roof at the Presbytery House let in the rain, but there have been more recent depredations. Those officially transferred to the Main Library of Edinburgh University about 1963 are safe, even if some were inappropriately repaired. But the sale of a few of the medical books in the Edinburgh and London sale rooms in the 1970s was never satisfactorily explained. And individual volumes continue to be rediscovered in New College Library and the Main Library, so the tally is not complete yet.

The most teasing question of all is the real significance of the Greek phrase $\tau\acute{\alpha} \alpha\nu\omega$ on the title-pages of almost all the books. The three distinctive inscriptions on these books are first, the name of the library, usually in the form "Ex libris bibliothecae Presbyterii

Drumfriesiensis ex dono Joannis Hutton M.D. 1714” with one or more words abbreviated; second, the pressmark, giving the number of the press (i.e., the bookcase), the number of the shelf and the number of the individual volume; thirdly, the Greek τὰ ἄνω. The first two are written on a flyleaf, half-title or endpaper and occasionally on the title page or the first page of text, but the Greek is almost always on the title-page. On some books it is the only one of these marks surviving, and on even the latest acquisitions it is still written for anyone opening them at the title-page to see.

Nowhere is there any variation of it. Nowhere is the phrase τὰ κατὰ. Did it mean the “higher things,” the “higher place,” the “upper shelves”? It does not refer to theology as the Queen of Sciences, as books on all subjects alike carry it. Books with pressmarks at every level of the shelves carry it. If it meant “upstairs” in the Presbytery House, what was put downstairs, and why was the pressmark not sufficient for its location? Do any other historical collections of books have a similar motif? I wish I knew.

Finding the Real Susanna Portraits of Susanna Wesley

by
Elizabeth Hart
Vancouver School of Theology Library

Susanna Wesley (1669-1742) has often been called the “Mother of Methodism.” In a biological sense this is true, for she was the mother of John and Charles as well as sixteen or seventeen other children, ten of whom survived infancy. She was also the spiritual mother, for her influence on the education, theology and world view of her sons was strong and continued to be a challenge to them throughout their lives. Various biographies have been written, and some of her correspondence and journal have been published. A critical edition of her writings is due to be published by Oxford University Press next year.¹

Any of us, and especially librarians with Methodist collections, could be asked for a portrait of Susanna Wesley. When I was preparing a paper (“Susanna Wesley—An Able Divine”) on her three years ago and was asked to provide a picture, I first met the problem of the variety of images available. The choice is daunting. We can choose young or old; sweet or austere. I have now examined just over fifty books and articles published since 1836, all with one or more portraits of Susanna.² I know there are others which I have not seen. Having

¹A good evaluative biography is John Newton, *Susanna Wesley and the Puritan Tradition in Methodism* (London: Epworth Press, 1968). Newton also wrote a literature review: “Susanna Wesley (1669-1742): A Bibliographical Survey” in *Proceedings of the Wesley Historical Society* 37, no.2 (June 1969): 37-40. Frank Baker’s “Susanna Wesley: Puritan, Parent, Pastor, Protagonist, Pattern,” *Women in New Worlds*, vol 2, ed. Rosemary Skinner Keller, et al. is an accurate overview with good references. My own article, “Susanna Wesley--An Able Divine,” *Touchstone* (Winnipeg) 6 (May 1988): 13-24, is a popular account for a general readership. Charles Wallace has published the most scholarly papers, one on her reading, “Some Stated Employment of Your Mind: Reading as a Means of Grace and a Measure of Freedom for an 18th-Century Woman,” *Conference on British Studies*, Portland, October 1987, 25pp. Also “Susanna Wesley’s Spirituality: The Freedom of a Christian Woman,” *Methodist History* 22 (April 1984): 158-73. The latter reviews previous literature. The Oxford University Press forthcoming edition is the fruit of Wallace’s editing work on her papers during the past few years.

²See bibliography attached with portrait code descriptions. “Jarboe#...” refers to Betty M. Jarboe, *John and Charles Wesley: A Bibliography* (Metuchen, N.J.: ATLA and Scarecrow Press, 1987) ATLA Bibliography Series, No.22. “Rowe#...” refers to Kenneth

also written on changes to her work caused by careless or biased editing, I see in the range of possible portraits an icon of how her character has been shaped by succeeding generations of Methodists and other admirers.

So the problem becomes more than just the right answer to a reference query, though that is important too, but it touches on the whole idea of image making in religion and particularly the role of women, and how men have seen that role over the years.

The Sanctification of Susanna: The Written Word

Susanna roused strange fires in Victorian manly breasts. Sometimes praise was to the point:

a highly improved mind and . . . strong and masculine understanding; an obedient wife, an exemplary mother, a fervent Christian. Her consummate management of her numerous household, her patient endurance of the pinch of poverty.³

But there were excesses also. Dr. Morley Punshon, the nineteenth-century English Methodist who served in North America for some years, in one of his lectures, starts with her appearance in almost sensuous prose:

Of rare classic beauty, dignified and graceful, as became her noble blood, one of those firm but gentle natures which, like sunbeams, shine without an effort, and leave us genial like themselves; with a far seeing sagacity and with excellent common-sense—a pattern of all womanly virtues—a lightener of all manly cares, ruling her household with a quiet power, yet alive to the accomplishments of society and ready to pass her verdict

E. Rowe, ed., *Methodist Union Catalog: Pre-1976 Imprints* (Metuchen, N.J.: Scarecrow Press, 1975-). I would welcome additions to my data base. Persons having books or articles not in this bibliography are encouraged to send me a photocopy of the title page and the photo with bibliographic information. An author listing can be provided on request.

³Richard Green, *John Wesley, Evangelist* (London: Religious Tract Society, 1905), 22.

upon books and men—faithful in the common things of life, withal an heiress of the heavenly, and holding daily converse with the place where she had hid her treasure, she moved on in her course, a queen uncrowned and saintly.⁴

This last phrase is used as a page heading in the book and supports the contention of Dr. Gerald Hobbs, my colleague in Church History at Vancouver School of Theology, who recalls that in his Methodist childhood in Ontario, Susanna was almost revered as a saint, filling a sort of Virgin Mary role for Protestants.⁵

There is written evidence for this from Canada as late as 1925, where one book opens its first sentence with the following:

As it was said of Jesus that he “was born of a woman” so it might be said of Methodism. Whilst John Wesley is rightly revered as its earthly founder, it should never be forgotten that he had a very remarkable mother.⁶

This is not the place to discuss in any detail editorial changes in her writings which helped to promote such a saintly image. I have done some work on this and published it elsewhere.⁷ I think a reductionism took place, making Susanna more of everything: sweeter, sterner, braver, more serious, more obedient to her husband, less critical of John. Only her scrupulously accurate prose lost a little in the editing.

As an example of this sort of editing, one Protestant writer, Luke Tyerman, seems to be focusing on her apparent wholesale dislike of Thomas á Kempis. In a letter to John he reports her saying “I take Kempis to have been an honest weak man, that had more zeal than knowledge.” What she really wrote was milder and quite conditional: “I take Kempis to have been an honest weak man, that had more zeal

⁴W. Morley Punshon, “Wesley and His Times,” *Lectures by the Rev. W. Morley Punshon* (London: Charles H. Kelly, 1897), 292. Also quoted in full in John Fletcher Hurst, *The History of Methodism* (New York: Eaton & Mains, 1902-04), 1:469.

⁵Gerald Hobbs, Personal Communication, 1990.

⁶D. W. Johnson, *History of Methodism in Eastern British America*. (Halifax?: United Church of Canada? Nova Scotia Conference, 1925?), 7.

⁷Elizabeth Hart, “Susanna Wesley and the Editors,” *Historical Papers Canadian Society of Church History, Annual Meeting*, University of Windsor, June 1988: 55-72.

than knowledge, by his condemning all mirth or pleasure as sinful or useless, in opposition to so many direct and plain texts of Scripture.”⁸

Idealization by Portrait: Surveying the Range

With this image-making as a literary background, it is not surprising that real images—the choice of portraits of Susanna—should also be influenced by what people thought she should look like. Of the fifty-two books and articles I have examined in the years 1836 to 1991, thirty-six contain one portrait, twelve contain two different portraits, three have three different ones and one has four portraits; a total of seventy-three pictures published. If we look at all these, we can distinguish six basic models, of which five are contenders for authenticity; these appear in eighteen variations. One twentieth-century model by Frank Salisbury is a known composite of two earlier versions and will be discussed at the end of this paper

F—The Lincolnshire Watercolour.

This one has only been used twice and with no discussion. It has not been authenticated. This is first mentioned in 1927 by John Telford in his *Sayings and Portraits of Charles Wesley*. He writes “This is from a watercolour recently discovered in Lincolnshire, and seems to come midway between the other two authentic portraits. The dress is neat and plain, the cap is of delicate lace-work, the ribbon and neck-band are of Cambridge blue.” The only other example of its use I can find is by Maldwyn Edwards in 1980.

B—The Side View.

A model which has been very popular consists of an oil painting [B1, see portrait codes following this paper’s bibliography] and subsequent engravings [B5]. It is a side view of her in her youth. I have found at least twenty-five instances of its use in various forms: sixteen in England, five in the United States and four in Canada. Regular use

⁸Luke Tyerman, *Life and Times of the Rev. John Wesley* (London: Hodder and Stoughton, 1871), 1:34 and compare Frank Baker, ed., *Letters I 1721-1739*, vol. 25. of the Oxford/Abingdon Edition of the Works of John Wesley. (Oxford: Clarendon Press, 1980), 166.

and few challenges make it a possible contender if one wants a young Susanna.

Two inferior copies of the oil painting appeared in North America. One [B4] is by the Canadian, J. W. L. Forster (1900) who is discussed below.⁹ The other [B2] is by an unknown artist and appears only in Hyde's *The Story of Methodism* (1894).

A variation of the oil is B3, the more recent copy of B1. A colour postcard reproduction is the 'official' Susanna portrait for sale in England. It makes her look rather younger. There is no bow and more lace on the cap.

The Controversial Portraits.

Three models remain which need some detailed discussion. They and their variants have each caused printed comment over the years; some men have been especially upset, as the following tale will show. In 1858, the American Methodist Abel Stevens, in his *History of the Religious Movement of the Eighteenth Century Called Methodism*, includes a portrait of Susanna [D3] which shows a gracious young woman with low neckline and a scarf on the back of her head, holding a book in an elegant hand. He is enthusiastic about her physical beauty. He says the portrait is

of the refined and even elegant lady of the times. The features are slight, but almost classical in their regularity. They are thoroughly Wesleyan, affording proof that John Wesley inherited from his mother not only his best moral and intellectual traits, but those also of his physiognomy. Her dress and coiffure are in the simplest style of her day, and the entire picture is marked by chaste gracefulness. It lacks not, also, an air of that high-bred aristocracy from which she was descended. Adam Clarke [one of the earliest and most reliable Wesley family historians] says she was not only graceful but beautiful.¹⁰

⁹William Henry Withrow, "The Wesley Portraits," *Methodist Magazine and Review* 57 (June 1903): 519.

¹⁰Abel Stevens, *History of the Religious Movement of the Eighteenth Century Called Methodism* (New York: Carlton & Porter; London: Alexander Heylin, 1858-61), 37.

This seems all well and good, if a little high flown. However, it is too much for the English Methodist, John Kirk. Being English he is probably nervous of this American sentimentality. What is more he thinks Stevens is wrong. His own book on Susanna called *The Mother of the Wesleys*, came out in London six years later—in 1864. In it he repeats in ironic tone Stevens encomium word for word and then under the cover of the editorial “we” he attacks what he calls this “transatlantic historian.”

This [description] is certainly very definite and flowing. The historian has minutely studied the portrait on which he gazed with so much emotion. We allow that it is “a picture of the refined and even elegant lady of the times.” But alas, the fascinating illusion must be dispelled! The portrait upon which this description is so carefully written, is not more the likeness of Susanna Wesley than Susanna of the Apocryphal story. Intended to represent a titled lady, it may not lack “an air of highbred aristocracy.” But as to the “thoroughly Wesleyan features,” a microscope would fail to disclose a single line of the calm intellectual face of the Epworth family.

Then he goes on to say “there are two portraits of Mrs. Wesley just now claiming to be genuine: the one taken in comparatively early life and which is not satisfactorily authenticated [i.e., B1], the other in extreme old age, a copy of which accompanies this volume.”¹¹ The latter is an engraving [A3, see example A3] by W. H. Gibbs showing a rather hunched old lady in large cap and shawl.

Stevens responds to this attack five years later in his next, unillustrated book, *Women of Methodism* (New York, 1869). He does not like Kirk’s picture of Susanna in extreme old age, neither is he impressed by Kirk’s opinions. In a footnote he defends his previous choice, saying that in his earlier book he gave

a supposed portrait of Susanna Wesley; it appeared first, in America, in the “Ladies Repository,” as genuine, and obtained in England, and the author of the “History” [i.e., the writer] accepted it on this authority. Mr. Kirk (in “The

¹¹John Kirk, *Mother of the Wesleys* (Cincinnati: Poe and Hitchcock, 1864), 36-37.

Mother of the Wesleys”) rejects it, but without stating his reasons. If the latter are not more plausible than his criticisms on the Wesleyan resemblance of the portrait they can hardly be acceptable to good judges. A comparison of the portrait with that of John Wesley in the same “History” cannot fail to show a striking similarity in almost every detail. It is doubtless a portrait of a lady of the Annesley or of the Wesleyan family, if not of Susanna Wesley herself. Mr. Kirk substitutes a [portrait of] the latter ‘taken in extreme old age’—one of those deformities which should never disgrace a book, however valued on the household walls.¹²

He repeats in full his previous passage, which had so upset Kirk, only omitting as a small concession the words: “Her dress and coiffure are in the simplest style of her day, and the entire picture is marked by chaste gracefulness.” He also changes the tense from present to past.

But publishers then, as now, have the last word. Kirk may have been embarrassed to realize that when his *Mother of the Wesleys*, was published in America in 1865, one year after the English edition, the publishers used a version of Susanna in all her “chaste gracefulness” which he knew to be wrong [D1].¹³

Stevens had a similar experience when his book was published in England.¹⁴ The Gibbs engraving, which he thought “should never disgrace a book” was used. Well, not quite! It was modified slightly by an anonymous engraver, which may be the reason why in a large two volume work all the portrait illustrations are engraved by Gibbs except the one of Susanna Wesley [A4].

This seems to close the printed record of the transatlantic conflict, but of course, new material may always come to light.

Exploring the Controversy

I. The Authentic Portrait

Research being what it is, one never quite pursues a straight line. In sorting out the confusion around these pictures, I have done a good

¹²Abel Stevens, *Women of Methodism: Its Three Foundresses* (New York: Carlton and Lanahan, 1869), 26-27n.

¹³Kirk, *Mother of the Wesleys*, frontis.

¹⁴Abel Stevens, *Illustrated History of Methodism* (London: James Hagger, 1861).

deal of back-tracking. I've visited the main archival sources in Bristol, Manchester and Toronto and looked in practically every library that I've been to as part of ATLA meetings. I think I have finally stumbled on evidence that proves the old version [A] of Susanna to be the correct one. This also disproves the younger version [C/D] which Stevens liked so well and which still seems so popular, particularly on this side of the Atlantic. The portrait appearing in Funston's *The Wesleys in Picture and Story* [A1] is, I think an authentic engraving of an original portrait of Susanna in old age. She has a patterned dress and there is a detailed background. Lincoln Cathedral is clear, her face is old, lined and distinguished. She is wearing a glove so we cannot see her hands. As a sidelight on this picture I am told that incoming Chairmen (sic) of the British Methodist Women's Fellowship held those gloves in a beautifully embroidered case for a few moments as a badge of office during part of their inaugural ceremony.

The story of this picture is as follows. It is almost certain that in 1738 the up and coming young London painter John Michael Williams, painted a portrait of Susanna.¹⁵ She was then a widow aged 68 years living with her daughter and son-in-law in the south of England. This portrait has been damaged and restored; it is now in Wesley College, Bristol, England.

This engraving of Susanna [A1] done by a person called Owen (whom I have not traced) helps us to reconstruct what the original Williams painting must have looked like. According to a document of the period,¹⁶ two copies of this or a similar engraving were enough to convince a potential buyer, the nineteenth-century collector George Morley, that the original was genuine. An old man had come to the Mission House in London in the early 1860s in response to an advertisement requesting a Susanna Wesley picture. One of his ancestors, he said, had belonged to John Wesley's Old Foundry Society, and along with other members of the Band had received a copy of her portrait after her death. This had been passed down in his family. The other copy of the engraving had on its back in old brown ink: "Died

¹⁵"John Michael Williams (fl. 1743-1766). Portrait painter of some distinction, pupil of Richardson. His portrait of John Wesley was engraved by Faber in 1743 and there are mezzotint after several other portraits of clergymen. His sitters have rather more personal character than those of Hudson." Ellis Waterhouse, *The Dictionary of British 18th Century Painters in Oils and Crayons* (London?: Antique Collectors Club, 1981).

¹⁶Account of the Headingley "Portrait of Mrs Susanna Wesley" by Thomas Hayes of the Wesleyan Mission House, Nov. 10, 1863. Now in the Archives, Wesley College, Bristol.

July 23, 1742. At the grave there was much grief when Mr. Wesley said I commit the body of my mother to the earth. [signed] J [T?] Pinks.”

George Stevenson, in 1876, recounts the same or a similar incident:

It is a fact not noticed by any writer, but which has recently be ascertained to be such, that at the time of Mrs. Wesley's death her son John had her portrait neatly engraved on copper, from an authentic likeness showing her in a large cap and shawl and representing her in advanced life. A copy has been recently found in a frame on which were written the words “Presented by Mr. Wesley to the Band Members after the death of his mother.” A copy from that portrait forms the frontispiece to Kirk's *Mother of the Wesleys*.¹⁷

I am assuming that Gibbs—a nineteenth-century engraver—made another engraving from this, and that the anonymous version for the London edition of Stevens (discussed above) was also based on this.

The “Headingley Susanna”

Now we come to the Toronto connection. In the year 1900, the Methodist Social Union of Toronto commissioned the famous Canadian portrait painter, John Wycliffe Lowes Forster (1850-1938), to reproduce copies of John, Charles and Susanna Wesley from the best available sources in England.

The correspondence for this visit, and the press response to the unveiling of the finished portraits in April 1901, are in the Archives of the United Church of Canada in Toronto. Forster also wrote his rationale for the paintings in the *Methodist Magazine and Review*¹⁸ and much later in 1928, in his book, *Under the Studio Light* (1928).

When he went to England, Forster was told by the Book Steward, Charles Kelly, that there were two authentic portraits. One was the side view [B1], the other was the restored Williams [A], at that time housed in the Headingley theological college in Leeds. It had been badly restored in 1891, and Forster was warned that it “had a little mystery

¹⁷George J. Stevenson, *Memorials of the Wesley Family* (London: Partridge, 1876), 229-30.

¹⁸See Withrow, “The Wesley Portraits,” 516-26.

about it.”¹⁹ Although he writes of “the deteriorated original at Headingley being reproduced in a still worse engraving,” I think that as was his custom, he copied exactly what he saw from the original.²⁰ What he saw was almost identical to the engraving A1, but the old face had been altered to be sweet and youthful. Rather than a woman of 68 years, we have a girl in her late teens. Someone had wanted her to look young and beautiful.

What he could not see, were the hidden hands. So he tried painting her with the young face but old hands because he was very interested in hands as an expression of character [A5]. This picture is now in the Annesley Hall residence, Toronto. It is a fair copy of the Headingley Susanna as it can be seen today in Wesley College, Bristol. Neither of these portraits appears fully in any publication that I have found.²¹

But we are not finished yet. Students of Emmanuel College on this campus are familiar with another portrait of Susanna which hangs in the entrance hall [A6]. This too is Forster’s. It became the official portrait for the Forster commission and was unveiled in Toronto with much ceremony alongside those of John and Charles in April 1901.²²

Epworth Parish church has now replaced Lincoln cathedral, Susanna looks like an earnest Victorian lady, and her hands have become appropriate for her age. Forster’s declared recipe for success was to paint with “a tinge of the ideal,” and he wanted a picture of the Wesleys in their “riper years.” As he said in one of his books with unintentional irony, in portraits done from “likenesses of persons not living, the amount of creative building into the picture would surprise the layman.”²³ This picture has been published several times in Canada, at least twice in the States and once in England.²⁴

¹⁹George Stampe to Forster, July 3 1900. (United Church Archives).

²⁰Withrow, “The Wesley Portraits,” 524.

²¹A cameo version of only her face can be seen in “John Wesley and his Work,” *Christian Guardian* (Toronto), 24 June 1903 and William H. Withrow, “The Wesley Portraits,” *Methodist Magazine and Review*, June 1903.

²²Methodist Social Union, Toronto, *Services on the Occasion of the Unveiling of the Wesley Portraits in the Metropolitan Church Toronto* (Toronto: Miln-Bingham, 1901); see also Forster file in United Church of Canada Archives.

²³J. W. L. Forster, *Sight and Insight* (Toronto: Oxford University Press, 1941), 72.

²⁴Canadian publications: Methodist Social Union, *Services on the Occasion of the Unveiling . . .*; “John Wesley and His Work,” *Christian Guardian*, 24 June 1903; Withrow, “The Wesley Portraits.” United States publications: Withrow, “The Wesleys and the New Portraits” *Outlook* 5 October 1901; Percy Livingstone Parker, *The Heart of John Wesley’s Journal* (New York: Fleming H. Revell, 1902?). English publications:

Exploring the Controversy II. The “Imposter Portrait”

And now for the elegant portrait [D1] which Abel Stevens defended so enthusiastically after he first used it in 1858. We recall that he claimed it had been used in the *Ladies Repository* —as indeed it had—in rather more detail a year earlier.²⁵

And in England the *Wesley Banner* of 1851 had used a less refined version.²⁶ John Kirk’s voice had been heard or, perhaps, the English writer George Stevenson had his own opinion, for he sent a rather more elegant version of this painting to the American A. B. Hyde, warning him not to use it in his forthcoming book. It shows the same woman, but the background has lost its three-pointed cypress tree and now there is an interior with table books and pen and behind the lady, a window and a garden beyond it.

Stevenson wrote to Hyde that Charles Wesley’s daughter, Sarah had told him it was really a picture of Lady Rodd, her mother’s sister-in-law. Stevenson is notoriously inaccurate; Sarah died in 1828 so I consider there is some doubt here. The picture appears on page 30 of the 1894 Canadian edition of Hyde with a caption disclaiming it as genuine.²⁷

Who was the woman in this portrait? The argument has surfaced in print once or twice since that first skirmish in the 1860s. The latest discussion appeared in 1969/70 when the editor of *Proceedings of the Wesley Historical Society* asked for clarification of the Lady Rodd/Rudd possibility. He was actually discussing a similar, but different portrait [C1]. A note by Frederick Gill a year later asked for someone to please sort it out. Is it Susanna Wesley or not? he asks.²⁸ Over the years only

Wilfred Le Cato Edwards, *Epworth: The Home of the Wesleys* (London: Epworth Press, 1972?).

²⁵See the engraving by J. C. Buttre “expressly for the *Ladies Repository*,” *Ladies Repository and Gathering of the West* 17 (July 1857): 25.

²⁶“Memoir of Mrs. Susanna Wesley,” *Wesley Banner and Revival Record*, May 1851, 161.

²⁷Ammi B. Hyde, *The Story of Methodism Throughout the World* (Toronto: William Briggs, 1894), 30.

²⁸See John C. Bowmer, “Portraits of Susanna Wesley,” *Proceedings of the Wesley Historical Society* 37 (June 1969): 40 and Frederick C. Gill “Portrait of Susanna Wesley or-,” *Proceedings of the Wesley Historical Society* 37 (June 1970): 132.

one writer, Charles Kelly,²⁹ has distinguished between the two portraits, and that conflation of images may be correct, for if one reverses the one, adds a scarf in the places where the curls were, one has a nineteenth-century, respectable version of an eighteenth-century lady.

As these two pictures represent twenty-four, or almost half of the portraits in the fifty books studied, Gill's request that we get to the bottom of this story has some merit. Almost by accident I stumbled on the answer. Last October while in England, a sentence in the account of the *authenticated* portrait caught my eye. The writer, in verifying the portrait had a throwaway line—the portrait “was sought after by the late Mr. Tegg to illustrate his edition of Wesley's *Natural Philosophy* by Mudie, who afterwards used a portrait of a noble lady for the purpose.” Who was Tegg? Did Wesley College Library have the book? What picture had he used? Was it the eighteenth-century lady who had confused us for so long?

I called the librarian, John Farrell, from his desk, we located the catalogue entry in the old catalogue of 1836 and yes, he should have the 3 volumes. Tegg was the publisher. Taking his great key to the storage cage he went in and brought out the first volume—a frontispiece of John Wesley; the second volume had a personification of wisdom—nice but not what we wanted—but with the third volume my guess was proved right. It was the portrait of the elegant eighteenth-century lady with the name Susanna Wesley below it [C1]. So that was where the rumour got started. Little did Mr. Tegg know what excitement he would cause when he put Susanna's name on that picture.

That is really the end of the story, except to say that the Frank Salisbury portrait for Lake Junaluska, well known to Methodists in the States is based on the Tegg error. In the late 1950s Wesley portraits were commissioned for the World Methodist Council headquarters at Lake Junaluska, and the English painter of royalty, Frank Salisbury, was commissioned to do them. He had the same problem in choosing an appropriate model for Susanna. Once more, views ranged widely. In the end he took the two portraits from the Epworth Old Rectory³⁰ and made a composite picture. I am afraid it would make Susanna turn in her grave.

²⁹Charles H. Kelly, “Letters of Eminent Methodists: 1. Methodist Women. Susanna Wesley,” *Methodist Recorder*, 9 December 1897, 971.

³⁰Wilfrid LeCato Edwards, *Epworth: The Home of the Wesleys* (London: Epworth Press, 1972?), 9.

In a letter of 10 April 1957 to Elmer T. Clark of Lake Junaluska, Salisbury writes:

Rev. W. Le Cato Edwards of Wesley Manse, Epworth has sent me two very fine colour photographs of Susanna Wesley as a young woman. I really think this is the best way to paint a memorial portrait of her, and the one photograph I have of her in old age is not at all attractive.³¹

So there is another error that already seems established in the States. I am told that the statue in the Susanna Wesley Garden at Lake Junaluska is based on the same picture.

In a recent (1987) fictionalized life of Susanna published by Moody Press,³² Susanna sits looking pensively at the floor. She has an open book on her knee. The perfect model of a Harlequin Romance in a flowing gown with ruffs at collar and cuffs, an elegant necklace and earrings. This time we have the late twentieth-century version of the “queen, uncrowned and saintly”—a soap opera heroine.

At which point I pause and pass the task of education on to you. If the reference query arises, the only portrait we know to be Susanna Wesley is the one in old age [A1]. This has recently been ‘found’ in the Wesley Chapel portrait collection. If Methodist Librarians would care to write and ask for a copy that might speed up the production of some postcards of the real Susanna, and we might then help to change her image.

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³¹Letter in Methodist Archives, John Rylands Library, Manchester.

³²Sandy Dengler, *Susanna Wesley: Servant of God* (Chicago: Moody Press, 1987).

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Susanna Wesley Bibliography Portrait Codes

- A1 FRONT: WESLEY'S CHAPEL
This is the engraving by Owen of the 1738 Williams oil, inaccurately restored in the nineteenth century, and now in Wesley College, Bristol. It is the closest we can get to an authentic portrait. Used only four times in my sample. 1938 **Funston, 1939**.³³
- A2 FRONT: UNRESTORED WILLIAMS? OR COPY
This appears only in **Hyde, 1889**, apparently in possession of the family. Background is a little different from A1's apparent source but it seems in poor condition.

³³ Authors and dates marked in Bold indicate first use of the particular portrait in the sample bibliography.

- A3 FRONT: ANOTHER ENGRAVING BASED ON A1?
This is by the nineteenth century engraver W. H. Gibbs. It appears first in John **Kirk's** *The Mother of the Wesleys*, London, **1864**. It was strongly disliked by the American, Abel Stevens. Used six times in my sample.
- A4 FRONT: MORE REFINED ENGRAVING BASED ON A1
No engraver named. Appears only in **Stevens (London, 1861)**.
- A5 FRONT: FORSTER'S 1900 COPY OF WILLIAMS
(Headingley) Portrait is now in Annesley Hall, Toronto. An almost exact copy of the restored original by Williams, though the face is slightly more regular. Cameo versions in "**John Wesley and his Work**," **1903** and Withrow, 1903 only.
- A6 FRONT: FORSTER'S IDEALIZATION OF WILLIAM
Now in Emmanuel College, Toronto. Victorianisation by creating an older woman with younger hands. Epworth parish church and Samuel Wesley's tombstone replace the original Lincoln cathedral background. First used in **Methodist Social Union, 1901**. Used five times in North America and once in England.

Eighteen records of all versions of A.

- B1 SIDE: OIL ORIGINALLY IN BOOK ROOM LONDON
Now in Methodist Publishing House? It was with Jobson as Book Steward (1864-1880), and later with Book Steward Kelly. Kelly thought this authentic in 1900. Kirk (who seems to be more informed) in 1864 thought not sufficiently authenticated. Good reproduction in Curnock's edition of John Wesley's *Journal*. First used in **Kelly, 1897**. Six records in the sample.
- B2 SIDE: OIL COPY (OF B1?) APPEARING IN HYDE
Only appears in **Hyde, 1889**. It is of poor quality and makes her look very tubby.
- B3 SIDE: OIL EPWORTH RECTORY VERSION
A younger version of B1 and rather more romantic. Colour copies of this are sold at Wesley's chapel. I believe it is still at Epworth Rectory. First used in print by **Harmon, 1968** and Newton in 1968. Four records in the sample.
- B4 SIDE: OIL FORSTER'S COPY OF B1
Only appearing once in print in **Withrow, 1901**. Forster confirms he copied B1. Not a very accurate copy. Where is it now?
- B5 SIDE: ENGRAVING OF B1
First appears in United States in **Daniels, 1879/80**; in England in "Homes, Haunts . . .," 1891. Has engraver's initials "S" with

“T” superimposed (or other way around). Rylands has fine copy which must be before 1880 as Jobson is mentioned (see B1). This, being a steel engraving, has been most accessible as a portrait of her in her youth. Not verified and no discussion. Fourteen records in the sample.

Twenty-six records of all versions of B.

C1 FRONT-CURLS: THE IMPOSTER PORTRAIT

Full background of three-pointed cypress tree. eighteenth century portrait. First appears in England in Tegg’s edition (1836) of Mudie’s edition of Wesley’s *Natural History*. R Sayer. del; Dean. Sculpt. Wesley College, Bristol letter Of 1863 from Thomas Hayes, says it is not Susanna but “a noble lady.” Quickly transformed (probably) into Ds (see below). First used in the United States in Lee, 1900. Discussion about whether it is of Lady Rodd/Rudd in Bowmer, 1969 and Gill, 1970. Nine records in the sample.

C2 FRONT-CURLS: HEAD AND SHOULDERS ONLY

Same as C1 but with no background. First used in **Curnock, 1909**. Two records in the sample.

Eleven records of both versions of C.

D1 FRONT WITH HEADSCARF—REVERSE OF C?

Has exactly the same background as C1 except apparently the picture is reversed left to right and a headscarf is used—drape of scarf replaces lock of hair. First used in *Wesley Banner* in England in 1851.. Then in *The Ladies Repository* in the United States in 1857. Four records in the sample.

D2 FRONT AS D1 EXCEPT GARDEN, TABLE AND BOOKS—NO TREES

Has chair added also. George Stevenson sends it to Hyde in 1894 to say it is *not* Susanna Wesley but Lady Rudd. Reports that Sarah Wesley—daughter of Charles the hymnwriter—told him so. However she died in 1828. Kelly (using D3) seems to assume it authentic in 1897. Two records in the sample.

D3 SAME AS D1 BUT WITH ROUND-BACKED CHAIR

No background. First used in **Stevens, 1858**. Five records in the sample.

D4 SIMILAR TO D3 BUT HEAD AND SHOULDERS ONLY

First use in **Drinkhouse, 1899**. Two records in the sample.

Thirteen records of all versions of D.

Twenty-four records of all versions of C plus D.

E FRANK SALISBURY'S COMPOSITE

Used B1 and C1 to create a composite picture for the headquarters of the World Methodist Council at Lake Junaluska. First record I have is **Wilder, 1967**. Two records in the sample.

F LINCOLNSHIRE

Telford in 1927 says this is from a water-colour recently discovered in Lincolnshire. Two records in the sample.

From Movement to Institution A Case Study of Charismatic Renewal In the Anglican Church of Canada

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Introduction

It has been over three decades (1959) since Dennis Bennett, an Episcopal priest in Van Nuys, California, received what he called “the baptism in the Holy Spirit.”¹ Fueled by the growing Pentecostal movement and precursors in the 1950s (e.g., Agnes Sanford’s healing ministry), the movement called “charismatic” burst on the mainline ecclesiastical scene in the sixties, creating feelings of joy and jeopardy simultaneously. Unlike the Pentecostals who were largely forced out of their denominations at the turn of the century, a remarkable 75 percent remained in their churches during the sixties, with an increase to 86 percent in the more organized period of the seventies.²

We are witnessing the emergence of a movement so vast and varied within global Christianity that, in researcher David Barrett’s words, it “beggars the imagination.”³ Including the Pentecostals, the movement has spread to every Christian tradition and into the regions of 95 percent of the world’s population. Its estimated numerical strength is 21 percent of organized global Christianity, or 332 million affiliated church members.⁴ This record of success is balanced by Barrett’s disturbing observation that its “members are more harassed, persecuted, suffering, and martyred than perhaps any other Christian tradition in recent history.”⁵

¹Dennis Bennett, *Nine O’Clock in the Morning* (Plainfield, N.J.: Logos International, 1970).

²David Barrett, “Statistics, Global.” *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley Burgess and Gary McGee (Grand Rapids, Mich.: Zondervan Publishing House, 1988), 819.

³Barrett, “Statistics, Global,” 812.

⁴Barrett, “Statistics, Global,” 812-13.

⁵Barrett, “Statistics, Global,” 811.

There are three identifiable and well established streams in this ever-widening river (although Barrett identifies many more): (1) classical Pentecostals with their beginnings at the turn of this century, (2) charismatics who emerged in the sixties, most of whom remained in their churches while others formed their own ministries and/or churches, and (3) “Third Wave” renewalists who have emerged in the eighties but choosing “not to identify with either the Pentecostals or charismatics,”⁶ emphasizing evangelism and healing over earlier interpretations of the “baptism in the Holy Spirit” and tongues.

The charismatic movement within the worldwide Anglican Communion has penetrated ninety-five countries, with its greatest strength being in Europe, North America and Africa. Much of the present spread of the movement is carried out through the work of the movement’s global organization, SOMA (Sharing of Ministries Abroad). In 1988 there were a reported 850,000 Anglican charismatics in the United Kingdom, and 520,000 in United States (18 percent of Episcopalians).⁷ This paper will examine the presence of charismatics in one segment of this family, The Anglican Church of Canada.

Working Assumptions and Overview

The term “renewal” has been increasingly popular within most Christian traditions during the last quarter of a century. It can refer to renewal in church structures, liturgy, theology, community life, spirituality, etc. “Spiritual renewal” I take to mean that dimension of the life of the church, and in particular those movements within its history, which contends that personal and corporate renewal begins with inner personal experience as the basis for the other.

If “spiritual renewal” is a vague term, “charismatic renewal” is a slippery one. It is used with varying degrees of accuracy, sometimes meaning little more than what evangelicals would call a born again experience. Traditional ecclesiastical onlookers often see little to distinguish it in belief and practice from classical Pentecostals, except possibly the decibel level in worship. Pentecostals may be disposed to regard it as a doctrinally diluted and experientially excessive movement

⁶Peter C. Wagner, *The Third Wave of the Holy Spirit: Encountering the Power of Signs and Wonders Today* (Ann Arbor, Mich.: Servant Publications, 1988) 18.

⁷Barrett, “Statistics, Global,” 825.

among liberal Christians⁸. Most Pentecostals and many charismatics would insist that a definition include the belief in a spiritual moment of grace subsequent to conversion. However, there are variations in both streams.

Primarily for this reason I follow a broader definition which summarizes the view put forth by South African charismatic theologian, H. I. Lederle, "The quintessential charismatic insight lies in the demand for an *experiential* dimension to Christian life, individual and collective, which does not foreclose the occurrence of all the *charisms*" (emphasis mine).⁹ The movement is distinguished by this dual emphasis on spiritual experience and the practice of the gifts of the Spirit. To punctuate the distinctiveness of the movement, I would underscore the proclivity of charismatics to *accentuate* the "miraculous" or intuitive charisms, not merely "not foreclose" them. Yet this intensified interest in the charisms by charismatics occasions for the church the possibility of understanding and participating in a broader horizon of the Spirit's work in the world.

To understand the relationship between renewal movements and the institutional church I have found helpful the "oscillation theory" of Bruce Reed in *The Dynamics of Religion—Process and Movement in Christian Churches*. Although he does not address the phenomenon of renewal movements, his basic insights are adaptable to our situation.

Reed theorizes that religion functions for people in an oscillating pattern between intra- and extra-dependence. The former is the phase in which the believer is engaged in the world with the basic feeling of self-assurance. Extra-dependence, on the other end, describes the sense of dependence upon someone or something outside oneself for confirmation, protection and sustenance. Not unlike the classical conversions of Paul, Augustine and Luther, the transition from intra- to extra-dependence is described as a search for someone or something upon which to depend. This search may be followed by feelings of fear, even resistance, but ultimately helplessness and self-surrender. The result is the emergence of new ideas, new ways of seeing self and the

⁸It is interesting to observe that by the seventies there were Pentecostal congregations regarded as "charismatic," inclining to be quieter in worship and more ecumenical in belief and attitude.

⁹This summary of Lederle's position is succinctly stated by Russell Spittler in a review of his book, *Treasures Old and New*. I find it both accurate to Lederle and most compatible with my own view. See Spittler, "Book Review—Henry I. Lederle, *Treasures Old and New*." *Pneuma* 12, no.1 (1990): 74.

world. The person, now renewed, begins the transition back into the world. Reed is persuaded that this oscillation which begins and is so apparent in infancy does not nor should it disappear. It is a sign of healthy religious functioning.

Reed's oscillation theory revolves around the two concepts of process and movement. Process is the action involved in the oscillation between intra- and extra-dependence. Movement is the system of interpretation which gives meaning to that process. "Movement gives form to process; process gives life to movement."¹⁰

Ritual, or corporate worship, is the meeting place of process and movement. It follows that the church as institution is the manager of this oscillation process. Therefore, the church must be alert to what Reed calls its *latent function* as well as its *manifest function*, that which monitors the extra-dependence mode of the oscillation process.¹¹ The significance of this is that an institution is not buildings but ideas or mental constructs in people's minds which provide meaning to their lives. Since shared ideas do fade, they "have to be reinforced, repaired and updated. This requires occasions on which they are not taken for granted, but become the focus of attention."¹² For Reed this occurs in ritual.

But what happens when the ideas do fade and the latent function recedes into the background of the life of the local church? What occurs when the church's ritual ceases to manage well the process? In other words, what results when the institution does not effectively address the spiritual needs of its people (extra-dependence), or conversely, help them relate in a healthy and responsible way as Christians to their world (intra-dependence)? It is here that I find Reed's theory most instructive for understanding the relationship between a renewal movement and the institution. When, as Reed observes, most churches are much more thorough in helping members understand their manifest function (usually in some form of mission statement) than the latent one, the environment is created for a reaction and eventual formation of new forms of spirituality that meet the person's needs for extra-dependence.

One example is worship. In ritual the worshipper engages in a healthy movement of regression toward extra-dependence or attachment to God. When the Sunday liturgy becomes "horizontalized" (with little

¹⁰Bruce Reed, *Dynamics of Religion: Process and Movement in Christian Churches* (London: Darton, Longman and Todd, 1978), 121.

¹¹Reed, *Dynamics of Religion*, 145.

¹²Reed, *Dynamics of Religion*, 43.

attention to the experience of God), when preaching becomes only the elaboration of the institution's mission statement, when the 60-minute *chronos* interrupts the *kairos* of communion with God, then one should not be surprised to discover new forms of worship emerging as a protest. Such a dissent can be witnessed in charismatic worship. The non-utilitarian character of the worship (called "praise"), the blatant disregard for *chronos*, the new and "meaningful" bodily symbols (such as raising hands and dancing), the repetitive songs, the long "teachings"—all suggest a new expression of extra-dependence at a time when, for many, the traditional Sunday liturgy felt more like their intra-dependent phase in the world. Admittedly, this was not intended by the keepers of the institution nor has it been the experience of many faithful Christians. But the spectacular growth of the charismatic phenomenon gives one pause for reflection and closer attention.

Applying Reed's theory of oscillation, I would suggest that renewal movements are not an aberration outside the Christian institution but are in fact an inevitable part of the oscillation process within the institution. They appear from time to time when the experience of God has faded and needs to be "reinforced, repaired and updated." Reed's use of the oscillation process to move believers back and forth between the church and the world is here shifted to a process within the institution itself whereby the vitality and integrity of its life is insured. As G. K. Chesterton observed on the history of the church: "Five times in its history the church went to the dogs; and in each case the dog died!"

This interpretation helps to explain the oscillating periods of weakness and vitality within the church's history as well as the phenomenon of revivals and renewal movements. It is interesting to note that these movements have as their goal the revitalization of some aspect of the life of the church, either by remaining within the institution or creating alternative structures. Like a pendulum, these are expansive moments when the institution lets go enough to allow movement into new territory. But if the new insights and fresh vision are to have their effect upon the institution, the pendulum must swing back to consolidate and integrate.

I am proposing that the charismatic movement within the mainline churches, and the Anglican Church of Canada in particular, is a contemporary expression of the oscillation process intended to revitalize the church in some area of its life. The movement in the sixties and seventies represents the outward swing of the pendulum. The church, through that movement, reflexively entered new territory of Christian

spiritual experience, growing out of grassroots yearnings for a meaningful encounter with God (the extra-dependence phase).

Throughout the eighties the pendulum has been swinging back into the institution. This period of consolidation is the quieter process of renewal "seeping" into the life of the institution. Here will be decided those elements of the renewal movement which will be integrated and which ones will be discarded. The decision is not overt but occurs within the process of meeting between movement and institution over a period of time.

This interpretation helps to explain why some feel the charismatic renewal has died or plateaued. There are fewer renewal events, and fewer numbers in attendance. People enter for a brief time and return to their churches to engage in other forms of ministry (called "postcharismatics" by Barrett¹³). Furthermore, one can observe a shift among Anglican charismatics from an "experience mode" (extra-dependence phase) to a "ministry mode" (intra-dependence phase). Many who resisted the transition to the latter felt increased tension between Sunday morning and the charismatic prayer meeting, grew increasingly frustrated and eventually became disillusioned. Reed calls this form of resistance "dysfunctional religion."¹⁴

Those who have entered the intra-dependent phase of their journey have found opportunities for ministry within their parishes, the wider church and the world. Some find sufficient nourishment in their traditional forms of Sunday worship, others participate in churches where renewal expressions have been integrated into that worship, while still others choose to supplement the Sunday liturgy with regular "prayer and praise" services.

Historically, the charismatic movement did not begin to take shape in the Canadian church until the seventies. For instance, Ronald Kydd, a Canadian Pentecostal scholar, observes that "none of the denominations . . . made official mention of the Pentecostals or the charismatics prior to 1971."¹⁵ The Canadian Roman Catholic charismatic movement was first organized in Regina in 1969.¹⁶ Anglican renewal on the west coast began to take root after the annual

¹³Barrett, "Statistics, Global," 826.

¹⁴Reed, *Dynamics of Religion*, 62.

¹⁵Ronald Kydd, "Pentecostals, Charismatics and the Canadian Denominations," *Eglise et Theologie* 13 (1982): 223.

¹⁶Adrian Popovici, "A Short History of the Catholic Charismatic Renewal in Western Canada," Unpublished paper, n.d., 1.

synod of the Diocese of British Columbia passed a resolution in 1971 officially inviting Dennis Bennett to visit the diocese.¹⁷

As renewal spread during the seventies, Anglicans in the western provinces organized themselves in 1978 under the name, Anglican Renewal West. They eventually joined with eastern renewal leaders in 1983 as Anglican Renewal Ministries.

The purpose of this paper is to demonstrate that charismatics within the Anglican Church of Canada are today firmly rooted in the life of the institution, and are bringing with them distinctive experiences, beliefs and practices which have the potential for contributing to the future life and ministry of the institutional church.

Methodology

This paper is an introduction to the findings from a research project conducted while on sabbatical from Wycliffe College in the fall of 1990. My goal was to develop a profile of the charismatic renewal movement within the Anglican Church of Canada. A substantial research grant from ATS helped to provide funds necessary for travel and computer services.

The methodology blends quantitative and qualitative research tools in that information was gathered through both written surveys and personal interviews. To enrich the qualitative aspect many people wrote extensive personal reflections in the space provided on the questionnaire.

Survey questionnaires were prepared for laity, clergy and bishops.¹⁸ Only the last did not assume that the participant was involved in renewal. The next phase required travel to as many dioceses as possible within the available time and resources. The result was personal visits to twenty-three of the thirty dioceses with phone interviews to key persons in the other seven.

The strategy upon arrival in each diocese was to conduct a personal interview with the bishop (who was informed in advance of my arrival). I was able to interview twenty-two diocesan bishops and distribute surveys to all but one of them. The purpose of the interview

¹⁷Personal interview with John Vickers, retired priest and leader within the Anglican renewal movement in western Canada during the seventies, in Victoria, B.C., 3 October 3 1990.

¹⁸I am indebted to Donald Posterski, Vice President of World Vision Canada, who is far more experienced than I in "hard data" research methodology, for urging me to incorporate the use of surveys in my research and guiding me patiently through their design.

was fourfold. First, I gleaned something of the history, benefits and problems of the renewal movement in that diocese and the bishop's personal experience. Second, we reviewed the active clergy list of the diocese identifying those whom he considered to be charismatic (within the parameters of the definition given above). Third, we identified five of them to complete the clergy questionnaire, the selecting criteria being balance in gender, age, longevity in the renewal, level of charismatic identity and their parish demographics. Finally, one other contact person was selected who was well informed on renewal activity and personnel in the diocese. On occasion I interviewed this person first, and in some cases was unable to arrange a personal interview with the bishop at all.

My interview with the contact person included more detail on renewal in the diocese, a second review of the clergy list and confirmation of the five clergy to complete the questionnaire. In a few instances the list received only one reading, while in some it was reviewed three times. It was through this process that I have managed to identify the numerical strength of renewal clergy.

Once identified, I proceeded to contact personally, by visit or phone, the five renewal clergy and solicited their cooperation. The brief interview included their experience in renewal, commitment to participate in the survey, and a request that they distribute the laity questionnaire to six members in their congregation. The criteria for selection, where possible, was to solicit a representative sample of charismatics by gender, age, longevity in renewal, and level of charismatic identity.

This provided me with a fairly controlled sample in each diocese, with representation across the spectrum of charismatic experience. There are at least three limits which I encountered in the research. First, although I was able to select the clergy, the point at which there was less control of the sample was in delegating the selection of the laity to the pastor. While I was clear about the criteria, I can only assume they were taken into consideration in the selection (happily the results reflect a breadth of diversity which at least suggests that the selection was made with the criteria in mind). Second, the participating laity were members of congregations predominantly led by either involved or sympathetic pastors. Would the results have been different if I had heard from charismatics in parishes led by pastors unsympathetic to their experience? Finally, because of the immensity of the task I was unable to survey non-charismatic Anglicans, except those bishops not identified with the renewal. Consequently, I did not measure the attitudes of those outside the movement.

The results of the study are based on data received from 471 laity (representing 62 percent returned), 102 clergy (69 percent) and twenty-five bishops (75 percent).

Profile and Presence

Anglican charismatics have a demographic profile similar in most areas to that of the general active Anglican population. There are 62 percent women and 34 percent men (4 percent no response), slightly more balanced than Bibby's results for the Diocese of Toronto of 69 percent women.¹⁹ A 1979 national survey of *Canadian Churchman* subscribers raised the female presence to 71 percent.²⁰ Of those clergy who are charismatic 10 percent are women, which compares favorably with the national figure for active women clergy of 8 percent.²¹

Charismatics appear to be representative of the graying population of the church, with 53 percent of the laity between ages forty and sixty. A meager 5 percent are under thirty, a figure that reflects the opposite of the findings in Bibby's study of the Toronto Diocese where the eighteen to twenty-nine year-olds were the highest age group in renewal. The clergy are even older than the laity at no less than 68 percent between ages forty and sixty.

The middle-age movement is also liturgically middle-of-the-road with over 50 percent of laity and clergy preferring this designation to low or high. This proportion is in contrast to the 72 percent of bishops in the same category. The other variable is that most of the remainder of the laity (22 percent) are low church, with the clergy not far behind at 18 percent. This low church leaning is significant in its variation from the House of Bishops as well as the catholic "flavor" of the average Anglican parish.²² Some write-ins said it for many by calling themselves "catholic, evangelical charismatics"!

Charismatics, although traditionally conservative in doctrine and ethics, break with conservatives in their strong support (about 65 percent) for the new liturgy in the *Book of Alternative Services*. Almost

¹⁹Reginald Bibby, *Anglitrends: A Profile and Prognosis—A Study Carried Out for the Anglican Diocese of Toronto* (Lethbridge, Alb.: The University of Lethbridge, 1986), 117.

²⁰See Bibby, *Anglitrends*, 117.

²¹This most recent 1988 figure was provided by the National Office of the Anglican Church of Canada.

²²See *Anglican Church of Canada Confirmation Questionnaire*. R. M. Ferris Research Consultants, Ltd., 1989, 3.

one-fourth indicate “no preference,” suggesting that their spiritual focus is less on liturgical form than on the experiential engagement in praise, Word and sacrament.

As mentioned above, I was able through interviews to determine the numerical strength of charismatic Anglican clergy but did not attempt the same for laity. Twenty percent of the active clergy pool have had a charismatic experience or were significantly influenced by its spirituality to be involved at some level. This includes those who had an experience in the past even though they may not at present be manifestly active in charismatic activities. An additional 8 percent are categorized as active sympathizers, those who are sufficiently disposed toward charismatics to be positive encouragers of parishioners who are involved in renewal (in contrast to those whose attitude is negative or neutral). Regionally they are strongest in western Canada (25 percent).

Bibby reported that 2 percent of Canadians considered themselves to be actively charismatic with an additional 3 percent postcharismatic.²³ The same categories for active Anglicans in the Diocese of Toronto was 16 percent—5 percent and 11 percent respectively—as compared with my figure for the Toronto clergy of 12 percent. A further clue to the numerical strength is that 30 percent of Anglican parishes in Canada have been “influenced by the charismatic movement.”²⁴ Adding that about 17 percent of the bishops report having had a charismatic experience, it is not unrealistic to suggest that Barrett’s estimate of 18 percent for Episcopalians is a conservative figure for the whole body of Canadian Anglican charismatics.²⁵

Lifelong Anglicans make up the majority of the charismatics—60 percent of the laity and 67 percent clergy, the highest proportion (75 percent) in eastern Canada. They are a sociologically stable lot, with 52 percent of laity active Anglicans for more than twenty years. Nearly half (47 percent) have been in their present parish for over ten years. The “to’ing” and “fro’ing” of some charismatics, it seems, is a memory of the seventies and the pastime of a minority.

Most of the lay converts came from sister mainline churches, primarily United Church of Canada (29 percent) and Roman Catholic (18 percent). Fewer than 15 percent are from Baptist and Pentecostal roots, except for the 31 percent of clergy converts who were formerly Baptist. Therefore, although the charismatic experience may have once

²³Bibby, *Anglitrends*, 53.

²⁴*Anglican Church . . . Confirmation Questionnaire*, 3.

²⁵Barrett, “Statistics, Global,” 825.

been exclusively Pentecostal, the renewal is clearly a movement within its own mainline church tradition.

Except for an inclination toward the evangelical and low church traditions and a partiality for the *Book of Alternative Services*, charismatics reflect the rank and file of active Anglicans in age, gender, history and liturgical preference. In at least these ways, of this significant minority of active Anglicans we can conclude with an adaption of Pogo's famous line, "they is us."

Charismatic Experience

The Christian experience of God is varied, even within the charismatic movement. Without a Pentecostal theology requiring the experience to be (1) a "crisis" experience (an identifiable experience in a definite place and time) subsequent to one's becoming a Christian and (2) accompanied by glossolalia, I offered six options (from now on called CHAREX). The first three were crisis experiences, (1) accompanied by glossolalia, (2) manifesting a charism other than glossolalia, and (3) manifesting no charisms. The other three progressed from (4) a growing awareness of the presence and action of the Holy Spirit similar to that of other charismatics, (5) a growing identification with and appreciation for the beliefs and practices of charismatics and (6) a respect and sympathy for what the charismatic renewal represents but choose not to be labelled charismatic. The overall progression moves from a classical Pentecostal experience (not necessarily theology) to a "follower from afar."

The type of experience most common to charismatics is the classical Pentecostal one in which glossolalia accompanied the experience at the time or shortly thereafter, accounting for 39 percent of the laity and 47 percent of the clergy. When the three types of crisis experience are included, the ratio escalates to two-thirds for laity and 74 percent for clergy. For both groups the next highest category was "Awareness" (21 percent and 15 percent respectively), suggesting that a significant minority have entered the movement through gradual exposure and involvement.

The most distinctive variation is that in eastern Canada (defined as Province I incorporating the region east of Ontario) "Awareness" is the leading type, especially among clergy. Other indicators in the survey have shown that eastern charismatics tend to be more classically evangelical, which may account for the way in which they have entered

the movement. Evangelical experience and theology may have diminished the spiritual need for another crisis experience.

It is surprising, at least to those who believe that women are naturally more inclined than men to religious experiences, that there is no appreciable gender difference within the types of CHAREX. Although slightly more women (42 percent) than men (35 percent) experienced the first type with glossolalia, the numbers are virtually the same for all other types.

It is significant in understanding the growth of the movement that, of those who had a crisis experience 24 percent (laity) have received it within the last five years, more than during any other five-year period since 1970. This points to considerable activity in recent years, especially in the east where the rate was 35 percent. Forty-two percent (42 percent) entered during the eighties in contrast to 25 percent during the previous decade. The clergy figures, on the other hand, reverse the pattern with 62 percent having entered the movement in the seventies. This means that the movement has slowed in growth only among the clergy (7 percent entered in the last five years); laity have been increasing at a higher rate than at any time in the past twenty years.

The center of activity has shifted from the Province of Rupert's Land in the seventies to eastern Canada in the eighties. Interestingly, Ontario was experiencing the most charismatic activity in the country during the sixties. The drop in interest may have been due in part to an unfortunate and highly publicized event in the Diocese of Toronto in which a young woman who had been discerned to have evil spirits died of meningitis.

Of the various contexts in which charismatics received their crisis experience, the findings reveal a broad and fairly even distribution. The noticeable deviation is that for both laity and clergy the charismatic conference (14 percent for both) and praying alone were the most common settings (14 percent and 24 percent respectively). Male laity (28 percent) and clergy had most success praying alone. Are men more private, more introverted, than women?

The participants were given an opportunity to interpret their CHAREX by choosing one of five options. The first three positions expressed the belief that CHAREX is a definite experience *subsequent* to one's becoming a Christian, (1) necessarily accompanied by glossolalia, (2) usually but not necessarily accompanied by glossolalia, and (3) accompanied by another charism. The remaining two positions were, (4) an appropriation or release of what is already given in Christian initiation and may or may not involve a definite experience or

manifestation of a charism, and (5) a gradual growth in experience and charisms of the Spirit.

The findings reveal that the experience of glossolalia does not inevitably lead to the belief in its necessity for CHAREX. Fifty-four percent (54 percent) of laity and 71 percent of clergy have experienced glossolalia²⁶, but only 4 percent and 1 percent respectively insist on it for CHAREX. Although nearly half of the laity (48 percent) believe in a definite and subsequent experience, only 36 percent of the clergy do. Nearly half of them prefer the fourth option of appropriation or release (48 percent), probably reflecting the influence of Anglican writers like Michael Green and David Watson. Interestingly, this was the preferred position of the bishops (52 percent of the two-thirds who completed the survey).

The following sections show the results of the CHAREX in two areas—personal life and ministry.

Results in Personal Life

The personal results of the CHAREX were tested according to three indicators—changes in personal life, increase in the traditional spiritual disciplines and charisms received.

Changes in Personal Life

Changes in personal life was measured by a 10-point index incorporating areas of spirituality, personal habits, social concerns, witnessing and stewardship. The items of greatest change were in the area of personal spirituality, determined by an increased love for Christ, Scripture and worship. Combining the two degrees of “A Great Deal” and “Quite a Bit,” the results were in the range of 80 to 90 percent increase.

Almost as high as spirituality was the “increased commitment of time and talents” for laity (85 percent in the two columns), with increased giving immediately following at 75 percent. Although social

²⁶These figures compare favorably with estimates ranging from 35 to 65 percent of glossolalics within the classical Pentecostal movement which officially teaches the necessity of glossolalia for CHAREX (Barrett, “Statistics, Global,” 820; Margaret Poloma, *The Assemblies of God at the Crossroads: Charisma and Institutional Dilemmas* (Knoxville, TN: The University of Tennessee Press, 1989), 40; Poloma, “Charisma and Institution: The Assemblies of God.” *Christian Century* 107, no.29 (1990): 934.

concerns and witnessing to others were lower in comparison, their improved “compassion for the poor and needy” under the two highest categories (“a great deal” and “quite a bit”) was 72 percent, slightly higher than their “desire to witness to others about Christ” (68 percent). Matters of social justice dropped to 58 percent.

The clergy recorded that, next to personal spirituality, they wanted to witness to others about Christ (78 percent of the combined categories of change). Compassion for the needy and concern for social justice dropped to 58 percent and 48 percent respectively. This could mean either that the CHAREX did not produce an equal sensitivity to social needs or that this area had already been more theologically and pastorally developed. It is interesting to note that the “converts” consistently scored 20 percent higher than lifelong Anglicans on these two items as well as on commitment of time and talents.

It is significant that with both groups those who have had a crisis experience scored the highest on all items. This leads to the conclusion that, far from being transitory and ephemeral, such definite religious experiences can be determinative motivators in changing outlooks, attitudes and behavior.

The overall results indicate that the primary contribution of the renewal movement has been to infuse Christians with a meaningful experience of God. Although the CHAREX of many has been controversial, the results have been rather traditional in terms of strengthening their relationship with God and the church. At least initially, their personal experience translated into personal involvement, measured by the significant increase in giving of time and money. Potential for evangelism is strong, especially among the clergy.

Spiritual Disciplines

Charismatic experience is a distinct expression of Christian spirituality that has significantly intensified a love for the fundamental Christian sources of spiritual strength—prayer, Scripture reading and corporate worship. But I decided to measure the extent to which this evangelical spirituality has led charismatics into the traditional spiritual disciplines. Identifying nine disciplines²⁷, daily Bible reading was predictably the highest at 81 percent (combined levels of “a great deal”

²⁷I identified nine of the traditional Christian spiritual disciplines--daily Bible reading, Daily Prayer Book Office, fasting, meditation, mid-week Eucharist, private confession, group retreat, silent personal retreat and use of a spiritual director.

and “quite a bit”). The next highest was meditation (36 percent), with each of the remaining disciplines rating 25 percent or less. It is apparent from the data that most charismatics are more activist than contemplative.

It is also clear that, as in other areas, those who initially had a crisis experience consistently reported a greater appropriation of the traditional disciplines. Six of the nine disciplines were led by those of the first type who spoke in tongues with their initial CHAREX.

Charisms Received

The participants were asked to identify from fifteen charisms listed in the New Testament which ones they believed they had received. Glossolalia was the most common charism among the laity (53 percent). Those who received glossolalia at the time of their CHAREX were highest in the “supernatural” charisms such as prophecy, interpretation of tongues, knowledge, wisdom and miracles. This leads one to speculate that the experience of glossolalia in some fashion opens the way for, or at least correlates with, other intuitive experiences or charisms. A passing observation—the prophecy in Acts 2 that the old men will dream and the young men will see visions is only partially borne out in this study: the young have more of both! Women experience marginally more dreams but do have significantly more visions than do men (32 percent versus 18 percent).

Predictably the clergy were high in teaching and pastoring, the third in order being glossolalia (71 percent). Two-thirds of the clergy claimed to have the gift of healing, followed by evangelism (50 percent). The finding that 66 percent of the clergy have the charism of healing was correlated with parish ministries and attitudes of bishops. I concluded that healing is receiving a high degree of support within the institution, which will probably continue and even increase throughout the nineties. Those who had a crisis CHAREX continued to rate highest in nearly all the charisms listed. Those of the first type who had received glossolalia were highest in nearly half.

To summarize, CHAREX has been for these people an experience of major spiritual reorientation and change in terms of their relationship with both God and the church. In particular, those who recorded a crisis CHAREX have undergone the most change in faith and lifestyle and have received more of the charisms. There is ample evidence that such definite, even dramatic, experiences hold the potential for vital and

balanced experiences of God as well as significant ministries of compassion, healing, and evangelism.

Results in Ministry

The results of the survey demonstrate that the changes in the personal lives of Anglican charismatics “as a result of your personal renewal in the Holy Spirit” translated into increased Christian activity. The level and nature of that activity was tested for personal involvement and financial giving in their local parish and outside it.

Parish involvement was tested on a 9-point index of activities common to congregational life. As anticipated, Bible study and Prayer and Praise services were the highest at 83 percent and 74 percent respectively. The next highest area of involvement was membership on a committee (53 percent) or the church board (51 percent). Forty-two percent (42 percent) are or have been a teacher, with visitation and outreach each at 37 percent. Although the percentages reported may not at first glance appear very high, there were 30 percent write-ins, suggesting involvement in a wide variety of activities not listed. Furthermore, any member is to some degree limited by the organized programs offered by the parish. For instance, there may not be many organized opportunities for lay visitation in many of these parishes.

Those who had a crisis experience recorded a higher level of involvement. The first type for whom glossolalia accompanied the CHAREX were the highest in Bible study, committee, board, followed by teacher (51 percent). Correlating this with the fact that they also scored highest in the charisms of prophecy, interpretation of tongues, knowledge and teaching, their profile hints at a highly verbal and perhaps didactic personality. With its attending strengths, this may account for the frequently irritating experience reported by church leaders of being approached by a charismatic with the opening line, “The Lord has told me to tell you . . .”

Another indicator that can affect the nature of ministry and expression in parish life comes from the question which tested the “comfort level” of various practices. All three groups (laity, clergy and bishops) expressed their highest comfort level in the same three areas—renewal music in liturgy, prayer and praise services and healing ministry. To “every member ministry” the bishops responded the highest (88 percent), laity the lowest (58 percent).

Clergy reported that renewal music (88 percent) and healing ministry (70 percent) were practiced “very often” or “sometimes” during the Sunday liturgy in their parish.

Cursillo is clearly the ministry of preference outside the parish, especially with men (47 percent to 38 percent women). Laity involvement was the same as participation in Anglican Renewal Ministries (ARM) conferences (40 percent), while clergy were considerably more involved in Cursillo (68 percent). Although its history and goals are somewhat different, the experiential and evangelistic dimensions of Cursillo provide charismatics with the most compatible vehicle for outreach and for meeting their own desire to contribute to renewal and evangelism.

Diocesan involvement was the next highest area of involvement (29 percent for laity) to ARM and Cursillo, intimating that the Anglican institution is not quite the “turn off” for charismatics as commonly perceived. The 33 percent write-ins again suggest a substantial variety of activities in which charismatics are involved, not just a few “charismatically oriented ministries.”

The clerical commitment to the healing ministry was confirmed by the 44 percent who were involved in the healing organization, Order of St. Luke. Both laity and clergy reporting in the category of crisis CHAREX generally registered a higher degree of involvement outside the parish.

The pattern of financial giving was similar. The highest level of giving (percentage of annual net income) was 6 to 10 percent to parish (laity/50 percent; clergy/49 percent) and 1 to 5 percent outside (laity/56 percent; clergy/63 percent). This means a range of 7 to 15 percent for at least half of them, which I loosely interpret as a tithe. Another 12 percent of laity give over 10 percent to their parish. Clergy give more than laity to both parish (35 percent give over 10 percent) and outside (24 percent give over 5 percent).

Giving increased consistently on the CHAREX scale toward the crisis end of the spectrum, with those who experienced glossolalia being the highest. Similar to their outside involvement, ARM and Cursillo were given highest priority. Although I listed 14 renewal and evangelical organizations, what appeared was support for a wide variety of ministries (57 percent laity and 61 percent clergy write-ins). These included the Canadian Bible Society, the Primate’s Fund (PWRDF) and a host of local organizations.

The conclusion to be drawn from studying the activity of charismatics in the life of the church is that they are a significant

segment of involved, supportive and generous members²⁸. They display leadership at least at the local level, since half of them have held or presently hold positions on their church board.

The financial priority given the local parish challenges the myth that charismatics give primarily to outside charismatic organizations and neglect their church. Furthermore, the consistent pattern in which involvement and giving are in direct proportion to the intensity of the CHAREX indicates that these spiritual experiences are a significant factor in charismatics' motivation and activity. They love joyful worship with renewal songs, are responsive to the material needs of people, and supportive of healing and evangelistic ministries. The clergy in particular are inclined to develop evangelistic and healing ministries.²⁹ Overall, Anglican charismatics at this stage in their development have demonstrated a balanced integration of their CHAREX with commitment to ministry within the institutional church, especially the local parish.

Interface

This final section will measure the attitudes and perceptions of charismatics and bishops regarding the relationship between the movement and the institution. First, the laity were asked their perception of the attitude of their bishops, rectors and congregations to the charismatic renewal. Twenty-nine percent believed that their bishop was "involved" and another 41 percent saw him as "sympathetic". Two-thirds regarded their rector as involved, the first type of CHAREX even more optimistically so (70 percent). In other words, a high number of laity (70 percent) feel supported by their bishop.

Peter Hocken, a Roman Catholic scholar writing on global renewal, observed that "in general, Protestant opposition to charismatic renewal in Canada, unlike in the United States, comes more from traditionalist circles than from the more liberal."³⁰ This observation was confirmed in my study, at least as it occurred in the minds of

²⁸I have estimated that the average weekly contribution of Anglicans to their parish is in the range of \$13 to \$14; see *1989 Statistical Report for Parishes and Dioceses*.

²⁹These conclusions are very similar to those of Margaret Poloma, a sociologist from the University of Akron, in her study of the Assemblies of God. She observed a high correlation between members' religious experience and their commitment to evangelism (1988).

³⁰Peter Hocken, "Charismatic Movement," *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley Burgess and Gary McGee, (Grand Rapids, Mich.: Zondervan Publishing House, 1988), 140.

charismatics. Of the three sources of conflict over renewal in a parish (charismatics, traditionalists, liberals), both laity and clergy regarded traditionalists to be the most culpable (36 percent and 31 percent respectively for “a great deal”). The bishops, on the other hand, were less charitable to the charismatics. Hesitant to suggest “a great deal” (24 percent), adding “quite a bit” came to 60 percent, with the traditionalists not far behind (52 percent).

A “Canadianism,” or at least an “Anglicanism,” may have appeared in their response to a list of eight reasons why people resist renewal. Combining the two levels of “a great deal” and “quite a bit,” all three groups identified “emotionalism” as the major criticism of renewal. Laity and clergy rated glossolalia and aggressiveness high, while bishops showed the most concern (“a great deal”) for the theological issues of “fundamentalism” and teaching “the necessity of a second experience” (doctrine of subsequence).

Focusing on the renewal movement, I attempted to assess the attitudes and loyalty of charismatics to the institution. They were generally loyal to the “doctrine and worship of the Anglican Church”—88 percent regarded it as “very” or “somewhat” important. Nearly half (47 percent in the combined categories) of those raised Anglican felt a loyalty to it for this reason. Sixty percent (60 percent) were loyal to their parish because “it is actively involved in spiritual renewal.” Conversely, only 33 percent attended their present parish because they felt a mission to introduce it.

Over one-third of both laity and clergy were “strongly committed” to the agenda and priorities of the Anglican Church “as reflected in diocesan and national policy”. Adding those “moderately committed,” the support escalated to 77 percent and 81 percent respectively.

When asked their outlook on the “future of the Anglican Church of Canada as a significant spiritual force in the wider church and society,” nearly half (47 percent) of both laity and clergy were “moderately optimistic.” The bishops were only slightly higher in overall optimism (76 percent) than the laity (71 percent).

Three-fourths of charismatics felt that openness by the church to charismatic renewal was “very important,” in marked contrast to only 32 percent of bishops who felt the same. It is clear that charismatics wish to be recognized and have their religious experience validated by the church. A similar concern was observed in the 1990 Gallup survey of Episcopalians in which “eight in ten members want people to be able

to speak more easily about their spiritual journeys, but some churches do not make this easy.”³¹

All three bodies were asked to identify their view of “the state of the movement” today. Most (about 70 percent) believed that the movement has and is accomplishing its mission of bringing spiritual renewal to the church. Fewer than one-fifth saw it going its separate way, bypassing the institutional church. Half (except 42 percent laity) saw its energies being redirected into activities of interest to charismatics. Although only one-fifth of the charismatics saw the movement plateauing or dying, 48 percent of the bishops did.

Conclusion

As movement and institution move more and more over the same territory, the majority of charismatics who have chosen to remain or make their spiritual home in the Anglican Church feel supported by the institution and its hierarchy. Having been faced with the possibility of changing affiliation as a result of their identification with renewal, the choice to remain may be a more cherished one. While they are committed to the institution and even its agenda, they seek recognition of their presence and a positive response to *their* spiritual agenda.

During the volatile period of the seventies there were casualties from the mainline churches to Pentecostal and independent charismatic congregations. Twenty years later the sifting period is over, resulting in a significant portion of active Anglicans who identify with the experience and practices of charismatics. They are not only present but generous in support and active in ministry and leadership. While many “burned out on experience” during the previous decade, these charismatics are firmly oriented to service within the institutional church.

The decisive factor in the personal changes and the motivation for service is the charismatic experience. The more definite the experience (a crisis experience accompanied by glossolalia or another charism) the greater the personal change, motivation and commitment.

The charismatic experience has resulted primarily in revitalizing the spirituality of these Christians and providing them with the motivation and charisms to serve. Their greatest potential at this time

³¹*Spiritual Health of the Episcopal Church*, Survey conducted by The Gallup Organization, Inc., for The Episcopal Church Center (Washington, D.C.: Episcopal Parish Services, 1990), 15.

for contributing to the institutional church are in the areas of spiritual experience in faith and worship, lay ministry, compassionate caring, evangelism and the ministry of healing.

But charismatics have much to learn from their church. Although they have explored spiritual territory foreign to most of their contemporaries, they have not always been aware of the developed spirituality within their own tradition. It may be that herein lies at least a partial answer to the question, "Is there life after renewal?" Furthermore, there is need after two decades of renewal to strengthen theologically in ways that can guide charismatics in addressing the challenges that face the institution in which they have chosen to remain, issues that are now their own.

The challenge to the institution is to continue to listen to and learn from the protest. With its rich resources the church can guide and teach a movement that needs a body for the spirit.

The charismatic movement surprised the church more than a quarter of a century ago. As movement and institution face an increasingly common future, surprises may again occur.

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Future of Academic Libraries/Librarianship

by
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It is a very great honor for me to participate in your meeting, and I would like to extend a further warm welcome to your association on behalf of the University of Toronto. We have a very diverse and decentralized library system. It operates under administrative arrangements that people most often characterize as based on a Byzantine model, not particularly known for its futuristic orientation. This arrangement however, has resulted in the development of some fifty unique and highly specialized libraries whose rich resources are available to our growing numbers of students and researchers. The continuing challenge for librarians at this institution is how to make these resources accessible in ways appropriate to our times.

Thus I welcome the opportunity today to pause and reflect briefly on the “Future of Academic Libraries and Librarianship” and would suggest that there are two basic questions that we should consider: 1) What are the external environmental trends that will have an impact on us? 2) What strategies should librarians adopt to reshape our services to the twenty-first century?

First, the outside environmental trends have become truly global trends. We have all heard a great deal about the global information society in which rapid communications create tremendous pressures on all of us to be competitive on a much wider scale than ever before. But it is often difficult to see just how these pressures are affecting us at the local institutional level and what, if anything, individuals can do in response. On the other hand, in your fields, you normally deal with issues on an even greater scale than the global. You are perhaps uniquely prepared to see what others might regard as sweeping global change, in a wider and more proper perspective.

Library Trends

There are several trends which are important for libraries:

1. *Technological trends*—rapid technological change is perhaps the most obvious. I suspect we are all now immersed to varying degrees in complex, risky and expensive decisions involving computerized

equipment. However, although the library task of providing access to recorded knowledge in even one well-defined subject represents a life-time's work, we must at the same time remember that the libraries represent a very tiny portion of what business and government regard as the information sector. As I will illustrate later on, there are some ambitious projects in reformatting of massive document collections in Asia and Europe as well as North America that may have tremendous impact on our future services. We can never rule out the possibility of new information packages completely overtaking our current dissemination systems.

2. *Demographic trends*—relatively rapid population shifts of people with diverse cultural backgrounds and expectations are creating constant pressures to re-examine our cultural foundations. Large urban areas such as Toronto have been dramatically affected in the last decade by such demographic facts. More than one half of our school age population speak neither English nor French as a first language. Such a reality affects all of our institutions: in our case, there are significant impacts felt on many areas—curriculum, library service requirements and staffing.

3. *Economic and political trends*—perhaps the area over which we have the least control and feel the impact most quickly. The highly interconnected nature of today's economies is clearly demonstrated as businesses shift their operations around the world. These shifts are rapidly reflected in university enrolment patterns and in government policies. North America increasingly needs its libraries and information resources to remain competitive, but seems less and less willing or able to fund them.

The issue of the increasing control and high pricing by a few commercial publishers of what is called "need to know" information, i.e., scientific journals and reference works in certain fields, is an issue that touches us all. In a large library such as ours, the impact is clear. These fields take a larger and larger share of the budget and other fields are indirectly threatened. Even an institution which specializes only in a field, such as theology, is indirectly affected since all academic book publishing prices are being dramatically driven up by the decreasing general market.

It appears that these broad trends will continue to be important in the foreseeable future. How are we in libraries dealing with their impact? There certainly is no shortage of speculation about the library of the future. Visions of the "virtual library" or library without walls are among the most dramatically different suggestions. The idea is that

all information would somehow become accessible to the user anywhere, electronically; institutional ownership of the item would not matter or necessarily be apparent to the user. How such a vision might be applied is still rather vague.

At the same time, there is disturbing evidence that we in academic libraries, at least, are not adequately facing the pressing need for adaptation to insure that we will provide effective services for the future. A recent Statistics Canada Trend Analysis on Universities in Canada showed that expenditures on libraries had decreased from 6.8 to 6.3 percent of operating expenditures over the last decade. In 1989, .5 percent represented \$230 million. This reduction could be partially based on our increased efficiency in libraries, but I think it does reflect as well, a decreasing relative priority for libraries within our institutions.

What Can We Do?

What can we do? What strategies should librarians adopt to shape our service appropriately for the next century?

There is considerable skepticism in some quarters about the value of long range forecasting and planning. This is not a new idea: "Since no man knows the future who can tell him what is to come" (Eccl. 8:7). As a former humanities student, I look to the past as the best guide to predicting the future; in this case, I draw on our own library experience.

When I first joined the University of Toronto, more than twenty years ago, library automation was in the early stages and those involved in what is now Utlas were part of the Library's Technical Services Area. One of the first questions I was asked as a junior member of the reference staff by those designing the automated system was to give my idea of an automated catalogue. They asked everyone to imagine a black box with all the information users wanted and to describe how it might work. It was agreed at that point that we wanted a system which would contain acquisitions records, bibliographic records of all our own collections, and one that indicated whether the book was available or had been borrowed by a user. We expected users to be able to search this automated catalogue online by author, title or subject.

Fine, the planners said, this new system will be ready in five years and will replace all our manual methods. At the time, some staff were excited by the idea and the new possibilities. Others dismissed the thought as unrealistic and something that would never happen.

Today, in 1991, I find it somewhat amazing that this original vision is virtually a reality in our library and many others. My amazement comes from knowing how much more complex a task it was to carry out the dream than was first thought, and how many different ways were tried to make it a reality.

Along the way, we worked increasingly with other libraries to solve the problems we encountered. Working with the Library of Congress, we were part of the first MARC (machine readable cataloguing) pilot project in 1968 in an effort to establish standard formats for automated catalogue records. Working with other Canadian libraries, we formed an expanded Utlas on a cooperative basis in an effort to pool our resources and achieve the benefits which we hoped automation would provide for us all.

And ten years ago we enthusiastically welcomed a Japanese partner in the efforts to build a truly international database, one which would serve as a resource for a rapidly increasing number of libraries who wished to provide bibliographic access to their collections as effectively as possible.

After a decade of work converting our records and building the database system, we closed our card catalogue in 1976. We replaced it at first with a COM (computer output microfilm catalogue) which greatly increased accessibility over the card catalogue by making copies of the public catalogue available in fifty locations on campus. However, this version of the catalogue was not the online interactive system we had hoped for.

Only in 1987, after more than twenty years of work did we launch our local online catalogue. Because of the long period spent building the database, including all our holdings, we had then and still operate the largest local system in an academic library in North America.

Although it took much longer to accomplish than most people anticipated, the original 1960s' vision of what was to be included in the black box and how it would work for users *was achieved almost exactly as conceived*.

Meanwhile the world around us has changed considerably and today's vision of what should be available through that black box has greatly expanded. Today's dream is of a scholar's workstation which makes easily accessible not only bibliographic description but full texts on any subject. Furthermore, this information should be easily available twenty-four hours a day anywhere in the world. In other words,

electronically networked libraries of information should be available in everyone's home or office.

As before, some staff in libraries see this new vision as an exciting possibility, others as an unrealistic fantasy. What is the role of present libraries in this new vision? How do we reconcile the world's increasing demand for print publications with the simultaneous demand for new electronic formats? How could we make information on a global scale easily available to our clientele in the future?

No one has simple answers to these questions at present. However, encouraged by our relative success in fulfilling our earlier dream, I urge libraries to examine carefully how we might achieve this new vision by developing and expanding the impressive networks and databases we have already established.

The fundamental principle underlying any successful network is that it must serve basic needs of the individual members of the network in fulfilling their own primary functions. Furthermore, it must offer a service that is more efficient than members could operate independently. Thus, in approaching a library network, it is important to begin from the fundamental purposes of our research and academic institutions. What are those primary functions today?

First, is the pursuit of knowledge. People of all nations remain motivated to do research, both to seek knowledge for its own sake and to apply new knowledge to improve the quality of life.

Second, and equally important, our institutions are engaged in the education and development of the new generations who will be the leaders of the twenty-first century.

In supporting those broad aims, libraries provide access to the wisdom of past ages, provide insights from distant places and cultures, and ideally, provide the most up-to-date information in every field of knowledge.

I repeat, the question for libraries of today is how best to shape our services to meet present and future needs. How should we provide service in the global information age?

In this period, the increasing need to be competitive on a global basis is clearly evident in the area of research, and it is no less applicable in education. Access to information, to the knowledge currently stored in our libraries is crucial. Access to information can be measured by speed, convenience and comprehensiveness. The degree to which local researchers have fast, easy and comprehensive access to the world's knowledge in their field, and the degree to which students learn to use convenient access systems are keys to individual success.

Libraries and institutions which provide the most innovative access systems will be judged most successful. If the goal is to provide truly comprehensive access to the global information base, none of us can succeed by providing service entirely based on our own local resources. We clearly must work together if we are to provide convenient and speedy access to the rich and unique resources of institutions scattered around the world. What we need to accomplish this task is a greatly expanded and developed network.

What would this network look like and how can we put it into place?

Library Network Components

There are three major components in a library network: people, information resources, and a communications system or systems. The people and information resources are distributed in local institutions. The network is most successful if those people share a common interest and purpose and if the information resources complement and enhance each other's.

If we are to proceed towards the dream of a whole library of information available from the scholar's workstation, there is a great deal to be developed in all three of our network components: people, information resources, and communications systems. I would like to suggest the part that libraries and librarians might take in this development.

First, in communications systems, we must have a good understanding of developments in telecommunications and electronic technology in general, in order to plan realistic applications for library services. The rapid expansion of high-speed networks is dramatically changing communications among researchers in most fields. Research libraries can use these networks to make bibliographic data available or to send large files of data electronically at low cost. But so far only a few applications are at the initial phases of testing.

At present, the potential for applications appears to be wide open. On the other hand, there are no "turnkey" solutions available. Libraries need to have staff, or access to other people, who understand what is involved in connecting their institutions—both library buildings and individual workstations—to high-speed international research networks.

Those responsible for libraries need to become informed about issues involving national and international telecommunications policies, and what impact these policies have on their library's ability to serve

users. For example, in the Canadian environment, the issue of telecommunications tariffs is an important concern for research libraries. Government policy requires telecommunications charges that are several times greater than corresponding charges in the United States. Thus, development of Canadian networks costs our research institutions more and has seriously constrained the accessibility to high-speed networks in many universities. The Canadian Association of Research Libraries is working with others in an attempt to change government policy.

Libraries also need to work closely with those planning the networks so that the potential for library applications is not missed. Typically, engineers and computer scientists involved in network development are more familiar with use of numerical information than use of text data. Libraries can make an important contribution based on their knowledge of how people search for information and what are the most useful organization systems.

For example, issues related to authority control in the organization of large databases are areas in which librarians have more experience than any other profession. If large databases are to be convenient and easy to search by users in diverse institutions and countries using different languages, one basic consideration is how to relate and connect variant forms. The database should be constructed so that such related material is automatically connected for the user.

This area of authority control has long been one of particular interest here at University of Toronto and has become one of the strengths of the Utlas system. The more international the database becomes, the more complex these problems are to solve. A logical approach to minimize some of these difficulties seems to me to be a distributed database connected by a network. Thus, Canadian, Korean, German and other national users would search first for materials in their own databases, which would have a majority of materials in their own language and then go to a second stage to search other relevant international databases.

In the construction of these connected databases, they will necessarily include many languages even if the emphasis is on the individual country's language (or in the case of Canada, languages). There are still many challenges to be overcome related to the current lack of recognized international standards for handling different languages. Libraries should continue to press for acceptance of standards for handling the various character sets as well. Agreed upon standards are the basis upon which convenient, speedy, accessible systems are built.

Standard record format, perhaps, is the area over which libraries have the most control. Much progress has been made in the last two decades; however, we still have a great distance to go to achieve complete international agreement on even bibliographic and authority records.

More recently, international searching protocol standards are being developed. These need to be adopted by libraries and software vendors to facilitate the objectives of easy user access systems. The present variety of databases, each with a different searching structure requires far more time to master than most users are willing to invest. Until standard structures are adopted, most users cannot be expected to use more than a few different systems.

It is clear that the global telecommunications network will develop with or without libraries. It is important that libraries take an active part in the policies and planning of networks so that their potential for library service is realized.

Information Resources

In the second area, that of information resources, there is a great deal to be done and a wide variety of strategies that might be employed to achieve the scholar's desired workstation. Each local library resource can make a potential contribution to the world's networked library. The first step is to make certain that all local resources are listed bibliographically in an electronic database. Libraries worldwide are currently involved in conversion of their full catalogues to machine readable form. If the individual institutional will is present, I have no doubt that this task could be largely accomplished within the present decade. For example, I understand that the Japanese government has recently made a fund equivalent to \$250 million available for retrospective conversion of databases. The next step almost certainly will be to participate in cooperative ventures to convert full text information material from our collections into electronic databases.

Several different partnership arrangements are possible. Inter-university projects to convert and share resources of mutual interest would be attractive. Especially if they become part of larger joint research or study projects. Government and/or commercial partners would also be possible participants depending on the type of material and commercial value of the information.

Currently there are numerous impressive projects underway, major programs designed both to preserve documents and make them

more accessible, involving microfilm and digital technologies. Your group has been a leader in sponsorship of such projects and I imagine that you are well aware of the initiatives taken in the United States by organizations such as National Endowment for the Humanities and the Commission on Preservation and Access. There are also equally ambitious projects under the auspices of the British Library and the Bibliothèque Nationale. In addition, major microfilming and bibliographic access projects are progressing in Germany sponsored by the Volkswagen. In Japan, government and private companies have already completed a project in which forty years of nineteenth- and early twentieth-century volumes comprising the complete collection of the National Diet Library for the period have been microfilmed and indexed on CD ROM. Another particularly ambitious project is the Spanish Archivo General de Indias, in which 45 million documents and 7,000 maps "comprising the printed heritage of Spain's four hundred years in power in the Americas" will be electronically archived and made accessible on optical disks.

Such vast full-text and image projects are a major step beyond the retrospective conversion of bibliographic records which has occupied us for the last two decades. The number of such projects worldwide currently underway has convinced me that we are close to a major change in what we think of as library resources. The rapid pace of such projects, now that the private corporations have become involved, is also surprising for those of us in chronically underfunded universities.

Copyright and licensing agreements are important considerations in such potential projects to distribute information in a new format, and must be carefully thought out. Such agreements can and will be made, however. For example, thirty-two libraries have made an agreement with the Canadian federal government which enables us to distribute Canadian census data within Canadian academic libraries.

This example represents some information that is now available only in electronic form. There is an emerging trend in North America, at least, for governments to publish less in print formats. Making certain that our library clientele has access to electronically published information from various sources is an increasingly important challenge for libraries. Careful consideration needs to be given to devising a convenient means of relating electronic catalogue information to full text electronic information. The journal abstracting and indexing databases offered by commercial vendors need to be conveniently integrated as well.

The multiplicity of user unfriendly systems, available from many different sources on different hardware and software have impeded the rapid development and dissemination of electronic scholarly information so far. The obstacles of lack of standards, lack of affordable technology, lack of sufficient communications infrastructure, and disagreement about principles of copyright have been so monumental that some people have come to believe a shift to true electronic publishing (as opposed to electronic copies of print publications) would never take place.

However, we are close enough to resolving some of these impediments that we are suddenly seeing the beginnings of several refereed electronic research journals. It appears we will soon be nearing the critical mass point of infrastructure development which will make the success of these ventures possible.

Once these journals are available in sufficient numbers, one can foresee the development of programs that would provide current awareness services for full-text material available on the research networks. These might be structured similarly to Current Contents services now available commercially or may employ new more sophisticated artificial intelligence systems.

It presents an exciting challenge to integrate these and other media into the ideal network. It is possible also to include access to numerical data, image and sound material. However, achieving *convenient and comprehensive* access to all this material within an international network will obviously require considerable time, money and dedication.

In this effort to provide speedy access to material, we must not overlook the preservation problems posed by so many new and different media. Planning must make provision for storage and access to archival copies of each permanent document somewhere on the network. How this responsibility might be shared and paid for is still quite unclear in the electronic library concept.

People in Network Development

The third component is made up of the people involved in this network. People are, of course, the most critical component in network development and perhaps the most frequently overlooked. Issues concerning how people can best use such networked information need to be addressed at each stage of development. Assuming that the network will develop gradually in an evolutionary way, training of both staff and users are particularly important.

Training on several levels should become part of our libraries' plan for the future: *First*, all library managers and professionals need sufficient understanding of new information technology to make enlightened decisions on library applications.

Second, within local institutions increasing resources have to be allocated (or reallocated in our case when new funds are not available) to systems support staff. New equipment requires maintenance and some of this as well as any customized applications require on-site staff. This staff provides service on increasingly diversified types of equipment; for example, local area network support for administrative computers, CD-ROM installation and maintenance, and operation of our mainframe computer on which we run the public catalogue and circulation system. At the moment, all this requires six staff in our institution, but we have a need for more.

Third, during the next decade, at least, an increasing effort must be dedicated to training and support of users in electronic database searching skills. This task has begun to overwhelm public service staff in many North American libraries and we must find efficient ways to handle the demand from users. At our institution, the library is in the process of implementing the objective of ensuring that all students have training and practice in electronic information searching skills databases in their field of study. The idea is to provide conceptually-based training so that it will be more than database specific, and we plan to accomplish this goal by training one-fifth of our total student population each year over five years. Following that period, we should ideally be able to focus on incoming students for this program. However, as our network develops, we will obviously have a continual need for training programs.

Finally, training and development of people involved in a network needs to include some face to face meetings of people at distant points in the network. For this purpose, I would encourage more international library staff exchanges to explore how a global library network might be made most useful. International exchange programs should involve library staff as well as faculty and students. In library networking as in other areas, I believe we have much to learn from each other.

Conclusion

I hope that this rather long list of issues and problems to be addressed to prepare for the future has not discouraged you. On the contrary, the fact that we can quite clearly describe the present gaps in

our global information network indicates, I think, that we are not too far from achieving this goal: a practical “virtual” library available from any scholar’s workstation, anywhere, at any time. Although our many separate projects may still seem endless and fragmented, we are, I believe, on the right track to achieving effective networked libraries for the future. The only danger is that we might not be the only ones on the track.

It is truly an exciting prospect to envision exploring the resources of the Spanish archives and the National Diet Library and I would hope your libraries, from home, office or country retreat. The pattern of research can be expected to change dramatically. For those with access to such networked libraries, research resources will be greatly enhanced and not necessarily be dependent on a researcher’s connection to a large research university or a small college. Those without such access will, on the other hand, be left far behind.

It is important for librarians to make the strategic alliances and cooperative agreements to ensure that our clientele have the best possible access to global information resources. We must not limit ourselves and our libraries to resources in the English speaking world. If we do, we too will be left out. It is urgent that we quickly take up the challenge of adapting our services so that what libraries do best—preserving, organizing and making information accessible—is perceived as essential for the twenty-first century.

“Pious Child’s Delight”: A Survey of Evangelical Writing for Children in the Osborne Collection¹

by
Jill Shefrin
**Osborne Collection of Early
Children’s Books**
Toronto Public Library

Before the eighteenth century, children’s books were largely limited to schoolbooks, courtesy literature, religious books and Aesop’s fables while fairy tales were a part of oral tradition. In 1693 John Locke published *Some Thoughts Concerning Education* and Rousseau’s *Emile* was translated into English in 1762, the same year as its publication in France. By the 1740s the publisher John Newbery was specializing in children’s books. The success of his publications, which combined “instruction with delight,” reflected a new climate and the market created by the growing wealth of the middle class. Mirroring the development of the novel for adults, juvenile fiction also began to appear in the 1740s. Throughout the course of the nineteenth century an increasing variety of genres of children’s books appeared.

The seventeenth century saw the development of religious writing for children beyond catechisms and versions of the Bible. The Puritan writers were the first to use child characters in books for children. Religious poetry for children flourished in the eighteenth century, beginning with Isaac Watts’s *Divine Songs* (1715) and encompassing the work of such notable figures as Charles Wesley, Christopher Smart and William Blake. Dedicated to the salvation of their readers, the sincerity and commitment of evangelical writers for children is almost tangible. They dominated the field, including in their numbers such skilled writers and proponents as Watts, Hannah More, Mrs. Sherwood and Hesba Stretton, as well as major religious figures from each period.

¹I originally agreed to talk about evangelical writing for children in England. In the end, I defined the term “evangelical” very broadly. I also chose to include some non-evangelical material to provide a greater sense of the holdings of the Osborne Collection in this area.

In the nineteenth century evangelicals developed into a major force in the publishing world. Influenced by the desire to spread their faith rather than by the profit motive, they explored new methods of distribution, advertising and printing in their efforts to bring their message to the broadest possible public. As with other religious publishing houses, the success of the Religious Tract Society was enhanced by the availability of volunteer labour and funds. In 1824 the twenty-fifth report of the R.T.S.—founded in 1799 by evangelicals from a range of Protestant denominations—was warning its readers that the 1,688,760 volumes the Society had published for children in the preceding year represented only one-fifth of the market—clearly demonstrating their intention to flood it. Although the initial mandate of the R.T.S. was the publishing of conversion tales in tract form, by the middle of the century that mandate had broadened to include wholesome fiction and periodicals.

The following is an annotated bibliography of most of the works discussed in my paper plus additional items from the concurrent Osborne Collection exhibit. While the list is predominantly of evangelical or related works, a selection of other religious books has been included to illustrate parallel trends in each historical period. The entries generally follow the format of *The Osborne Collection of Early Children's Books: A Catalogue* (Toronto Public Library, 1958; 1975) but without pagination or measurements. While I have cited complete runs of periodicals, the Collection does not necessarily include all volumes. If an entry has been taken directly from the catalogue, the volume and page reference appear at the end. Although my paper was arranged chronologically, I have chosen to arrange this list alphabetically for ease in locating titles.

Bibliography

ABBOT, ROBERT, 1588?-1662? *Milk for babes; or, A mothers catechism for her children. Wherein chief saving principles of Christian religion, through the body of it, fit first to inform children in; are 1 propounded. 2 expounded. 3 applied. The sum of which is set down in the following pages; together with the questions and answers which are the grounds of the catechism.* Whereunto also annexed, Three sermons; preached at Andrews Holborn at a publike fast, and at Covent-Garden, upon severall occasions. By Robert Abbot . . . London, Printed by John Legatt for Philemon Stephens, 1646.

Running title: *The mothers catechisme, or, Chiefe principles of Christian religion expounded*. The leafbearing the *imprimatur* of John Downname precedes the title-page. The “Epistles dedicatory” are addressed to “his much honoured patronesse, the Lady Honoria Norton, of Southwick in Hantshire” and to “his much honoured friends, Mary, Lady Bakere and Unton, Lady Dering.” The *Three sermons* (page 225 to 326) has a separate title-page dated 1646. The author was the vicar of Southwick. Errors in paging: pages 172-3 are numbered 156-7, 176 is 160, and 206-7 are numbered in reverse. (II, 750)

[ALLESTREE, RICHARD] 1619-1681. *The whole duty of man, laid down in a plain and familiar way for the use of all, but especially the meanest reader. Divided into XVII chapters. One whereof being read every Lord's day, the whole may be read over thrice in the year. Necessary for all families. With private devotions for several occasions*. London, Printed by John Baskett, 1725.

First published anonymously in 1658 under the title: *The practice of Christian graces; or The whole duty of man*. Allestree, a royalist clergyman, is now generally considered the principal author, although the work has been variously attributed to a number of his contemporaries. One of these, a fellow clergyman, Henry Hammond, wrote a prefatory letter “To the bookseller,” dated March 7th, 1657. Included in the paging is a second part having a separate title-page: *Private devotions for several occasions, ordinary and extraordinary*. Illustrated with an engraved frontispiece and added title-page. Two pages of publisher's advertisements are at the end. Imperfect: the foot of the frontispiece and added title-page are cropped.

BALLANTYNE, ROBERT MICHAEL, 1825-1894. *The buffalo runners. A tale of the Red River plains*. By R. M. Ballantyne, . . . With illustrations by the author. London: James Nisbet & co., 1891.

A story of Fort Garry and the wilderness of Rupert's Land in the first part of the nineteenth century, illustrated with six plates, including the frontispiece and added pictorial title-page. Ballantyne was converted to evangelical religion in his early twenties. In his stories he made use of his experiences in northern Canada as a clerk with the Hudson's Bay Company. Many of his books were published by Thomas Nelson or James Nisbet, both commercial publishers with strong evangelical leanings. An eight-page list of the works of R. M. Ballantyne is at the end. (II, 964)

THE BAND OF HOPE REVIEW. London: S. W. Partridge & co. [1851-83].

A halfpenny monthly also published in annual parts and in five- and ten-year volumes. Partridge, who published several religious and temperance periodicals, advertised themselves as “at the Office of the ‘Band of Hope Review’.” The 1874 volume is illustrated “with engravings from paintings by first-class artists.”

BARBAULD, ANNA LAETITIA (AIKIN), 1743-1825. *Hieroglyphic lessons*, from Mrs. Barbauld. London: Published by John Wallis [ca. 1815].

Twelve hand-coloured hieroglyphic cards with passages from the author’s *Hymns in prose*.

[BARBAULD, ANNA LAETITIA (AIKIN)] 1743-1825. *Hymns in prose for children*. By the author of *Lessons for children*. The third edition. London: Printed for J. Johnson, 1784.

The author, a Unitarian, was influenced by Rousseau. In her preface she discusses the advisability of keeping children from reading verse. She doubted whether poetry should be lowered to the capacities of children, so she wrote *Hymns in prose*, intending them to be committed to memory and recited. The *Hymns* are, in effect, prose poems having much the same quality of language as the King James Bible. (II, 751)

[*BETTS’S PICTORIAL NOAH’S ARK, AND NATURAL HISTORY OF ANIMALS*. London: George Philip & son, ca. 1860].

A moving panorama illustrating the scientific classification of animals and birds. The label on the verso of the panorama reads: The pictorial Noah’s ark, with a train of animals, four yards long; and accompanied by a book of the natural history of each animal. The anonymous author deemed a Noah’s ark the most pleasing way of “impressing the minds of children with a knowledge of the animals,” “beginning with the highest order of animals, and passing gradually downward through the several classes, as arranged by naturalists.” Imperfect: the book is wanting.

THE BIBLE IN MINIATURE [sic] or A concise history of the Old & New Testaments. Lond. Printed for E. Newbery, 1780.

A reset edition of a miniature Bible first published by W. Harris in 1771 and reprinted by J. Harris of Leadenhall Street in 1778. The

title-page for the New Testament reads: *A concise history of the New Testament*. Thirteen plates and the two title-pages are engraved. Biblical references are included in the brief retellings arranged in six "Books" with continuous paging. The imprint of the printer, Hemsted, is at the foot of page 256. Bound in blue gilt-tooled calf, with a red leather medallion on the front and back covers bearing the Christian monogram. (II, 752)

BIBLIA or A practical summary of ye Old & New Testaments. Lond. Printed for R. Wilkin, 1728.

Illustrated with sixteen copperplates. The earliest miniature Bible specifically intended for children.

THE BOY'S OWN ANNUAL. London: "Leisure hour" office [etc., 1879-1967].

Published weekly by the Religious Tract Society in reaction to the increase in secular periodicals for children in the second half of the century. The *B.O.P.*, like its companion the *Girl's own paper*, consisted of wholesome fiction, genteel activities and educational contests. (I, 400)

BUNYAN, JOHN, 1628-1688. *Divine emblems: or, Temporal things spiritualized. Fitted for the use of boys and girls*. By John Bunyan, . . . The tenth edition, revised and corrected: with a recommendatory preface; and adorn'd with a new sett of cuts suitable to every subject. London: Printed for E. Dilly, 1757.

First published in 1686 under the title, *A book for boys and girls: or, Country rhimes for children*. The edition of 1701 was the first to use the altered sub-title, *Temporal things spiritualized*. In it, an unknown editor reduced the seventy-four meditations to forty-nine and made many modifications in the text. The title, *Divine emblems*, was first used in the edition of 1724. The preface addressed to "the great boys in folio and the little ones in coats" is signed J. D. Every emblem is illustrated with a wood-engraving. (I, 53)

BUNYAN, JOHN, 1628-1688. *The pilgrim's progress from this world to that which is to come: delivered under the similitude of a dream: wherein is discovered the manner of his setting out, his dangerous journey, and safe arrival at the desired country*. By John Bunyan. The one and twentieth edition, with additions of new cuts. . . . Licensed and entred according to order. London: Printed by A. Wilde, for J. Clarke, 1724.

First published in 1678. The frontispiece and text illustrations are engraved on wood. A page of publisher's advertisements is at the end and advertises the second part of *Pilgrim's progress* in the eleventh edition.

[BURDER, GEORGE] 1752-1832. *Early piety: or Memoirs of children eminently serious. Interspersed with familiar dialogues, emblematical pictures, and hymns upon various occasions. . . .* London: Sold by H. Trapp; and Vallance and Simmons, 1777.

The preface, signed G. B., is dated Nov. 13, 1776. In it he warns his readers, "You must not expect to find in it, any thing about Tom Thumb, or Jack the Giant-Killer; such stories are false and foolish too." Illustrated with eight copperplates dated Decr. 20th, 1776. Bound in Dutch floral boards. Burder studied drawing with the engraver, Isaac Taylor (1730-1807), and set up his business as engraver in 1773. He was influenced by the preaching of George Whitefield and William Romaine and was ordained as a Congregational preacher in 1778. He organized Sunday schools in Coventry about 1785 and helped to found the Religious Tract Society in 1799. He became the unpaid secretary of the London Missionary Society in 1803 and the following year was one of the organizers of the British and Foreign Bible Society. The first publications of the Religious Tract Society specifically intended for children were published in 1814. An edition of *Early piety* was included in the series. (II,753)

CALVIN, JEAN, 1509-1564. *The catechisme or Manner to teache children the Christian religion, wherein the minister demandeth the question, and the childe maketh answeare.* Made by the excellent doctor and pastor in Christes Church, Iohn Calvin. . . [Geneva] Iohn Crespin M.D.LVI.

[CHARLESWORTH, MARIA LOUISA] 1819-1880. *Ministering children: a tale*, with twenty illustrations by G. H. Andrews, Birket Foster, W. Goodall, H. LeJeune, and Lumb Stocks, . . . London, Seeley, Jackson, and Halliday; and B. Seeley, 1857.

First published in 1854. In this first illustrated edition, ten of the plates are engraved by Edmund Evans. The author's fiction is closer in spirit to such earlier evangelicals as Mrs. Sherwood and Legh Richmond than to her own generation. Her family was active in charitable work but her concern for the souls of the poor was much greater than for their living and working conditions.

THE CHILDREN'S FRIEND. Kirkby Lonsdale: Printed and sold by A. Foster [etc., 1824-82].

A penny monthly and the first successful, long-running juvenile periodical. This magazine was patronized by the Princess of Wales. It was edited by the Reverend William Carus Wilson who was prominent in Evangelical circles and the friend of Wilberforce and Shaftesbury. He founded the Clergy Daughters' school, which the Brontë sisters attended in 1824, at Cowan Bridge near Kirkby Lonsdale. Charlotte Brontë took literary revenge, perhaps unjustly, by putting him in *Jane Eyre* as Mr. Brocklehurst. The volumes 1851-54 are edited by the Reverend C. Carus Wilson, possibly William's brother Charles, who was a well-known figure in London. Measuring 7ft. 4in., he used to light his cigars at street lamps. (I, 400-1)

CRANMER, THOMAS, *abp. of Canterbury*, 1489-1556. [*Catechismvs, that is to say, A shorte instruction into Christian religion for the synguler commoditie and profyte of childe and yong people*. Set forth by the mooste reuerende father in God Thomas archbyshop of Canterbury, primate of all England and metropolitane. London, Gualterus Lynne excudebat, 1548].

Translation and adaptation by Cranmer of Luther's *Kleine Catechismus* from the Latin version of Justus Jonas. Two of the woodcuts are by Hans Holbein. Imperfect: twenty-four leaves, including the title-page, are wanting.

[CRISP, STEPHEN] 1628-1692. *A new book for children to learn in. With many wholsome meditations for them to consider. With directions for true spelling; and the ground of true reading and writing of true English*. By S. C. [London] Printed and sold by T. Sowle, 1706.

In his introductory epistle, the author, a Quaker, describes the book as "a fruit of the plant of righteousness," replacing "such books and catechisms as are sprung forth of the corrupt tree." As a child, Crisp went with "as much diligence to the reading and hearing of sermons as other children went to their play and sportings." Some sections of the book are signed by George Fox. First published in 1681. Apparently the second printing, unrecorded.

DOOLITTLE, THOMAS, 1632?-1707. *The young man's instructor, and the old man's remembrancer: or Controversies and practical truths, fitted to the capacity of children, and the more ignorant*

sort of people. Being done in a catechetical exercise, on the Lords day, in explaining the questions of the reverend Assemblies shorter catechisme, wherein several erroneous doctrines of Quakers, Socinians, Arminians, Antinomians and Papists are propounded and confuted. Together with a practical application of the truth confirmed; in both, the child or youth answering by yes, or no. Now published for an help to masters of families, in the instructing of their children and servants in the truths of the Gospel, and applying of them to their consciences, which would exceedingly tend to further the success of ministers labours, among their people. By Tho. Doolittel [*sic*] . . . London, Printed for Thomas Parkhurst, 1673.

“The epistle dedicatory,” addressed to the “masters of families,” signed Tho. Doolittell [*sic*] and an “Advertisement” by him precede a letter by Thomas Lye addressed “To the Christian reader,” dated from Clapham, May 16, 1673. A note listing errata, headed “Curteous reader,” states: “The several sheets being wrought off before I had the reading of them, many mistakes in printing are committed, some of which do quite alter the sense, yea and in some places, words altered and left out make it contrary to the copy. Let me intreat this favour of thee, before thou readest, by thy pen to correct these few especially.” Publisher’s advertisements on the verso of page 367 include *A little book for little children*. When a pupil at the grammar school of Kidderminster, Thomas Doolittle was converted by Richard Baxter who encouraged him to enter the ministry. He became a popular preacher but declared himself a nonconformist when the Uniformity Act was passed in 1662. He opened a boarding-school which was removed to Epping Forest during the plague. He commenced preaching on his return to London after the fire, until his arrest was sought. He was forced to move from place to place until his academy was destroyed. His pupils included Matthew Henry and Sir Thomas Rowe who established the “Colledg of Infants” in 1686. It has been said that catechizing was Doolittle’s “special excellency and delight.” Thomas Lye was a nonconformist minister and the author of *The child’s delight* published in 1671. Error in paging: page 1 is numbered 5. (II, 756-7)

FLETCHER, ROBERT. *The juvenile martyrology, or Complete compendium of the persecutions by the Church of Rome, forming an abridgment of Fox’s Book of martyrs*, by the Rev Robert Fletcher . . . [London] Pub.d by Hodgson & co. [ca. 1820].

Illustrated with twenty-four hand-coloured plates, including the engraved title-page. Previously unrecorded.

HARRIS, BENJAMIN, d. 1708? *The Protestant tutor, instructing youth and others, in the compleat method of spelling, reading, and writing, true English: also discovering to them the notorious errors, damnable doctrines, and cruel massacres of the bloody papists, which England may expect from a popish successor. To which is prefix'd, a timely memorial to all true Protestants: demonstrating the certainty of a horrid and damnable popish plot carried on in Great Britain, in order to destroy His Majesty King George, and royal family, introduce a popish successor, and involve these kingdoms in blood and fire.* Likewise the most gracious declaration for liberty of conscience, published by order of the king and council. To which is added, Bishop Usher's prophecies. London: Printed by and for Tho. Norris. And for A. Bettesworth, [ca. 1727].

The last of about five editions following the first appearance in 1679 of this strongly anti-Catholic work which includes a poetic martyrology. Considered to be the prototype of the *New England primer*, also written by Harris during his years in America.

[HIEROGLYPHIC BIBLE] *A curious hieroglyphick Bible; or, Select passages in the Old and New Testaments, represented with emblematical figures, for the amusement of youth: designed chiefly to familiarize tender age, in a pleasing and diverting manner, with early ideas of the Holy Scriptures.* To which are subjoined, a short account of the lives of the Evangelists, and other pieces, illustrated with cuts. The third edition; with additions, and other great improvements. London: Printed for T. Hodgson, 1785.

First published in 1783. Dedicated by the author "to the parents, guardians, and governesses, of Great Britain and Ireland." The preface reads: "Amongst the variety of small books published for the instruction of youth, there appears not to have been any of this kind yet offered for their amusement. The whole sentences, which give an explanation of the figures, are placed at the bottom of each page; and the words, which are represented by figures, are particularly distinguished in italic." Mattsperger's seventeenth-century *Geistliche Herzens-Einbildung* was the first hieroglyphic Bible for children and the model for later English works. According to Hugo, the frontispiece and a large number of the

cuts were engraved on wood by Thomas Bewick, who, during his stay in London, was probably chiefly employed by T. Hodgson. Bound in pictorial printed boards. Imperfect: pages 37-40 are wanting. (II, 758-9)

THE HISTORY OF GENESIS. Being an account of the holy lives and actions of the patriarchs; explained with pious and edifying explications, and illustrated with near forty figures. Fitted for the use of schools, and recommended to teachers of children, as a book very proper for the learning them to read English; and instructing them in the right understanding of these divine histories. The second edition. London, Printed for Andrew Bell, 1701.

The author concludes his preface: “. . . alas! how often do we see parents prefer a Tom Thumb, Guy of Warwick, Valentine and Orson, or some such foolish book, before the Book of Life! Let not your children read these vain books, profane ballads, and filthy songs, for these fill them with wanton thoughts, and nasty and obscene discourse. Throw away all fond and amorous romances, and fabulous histories of giants, the bombast achievements of knight errantry, and the like; for these imprint false notions and irregular conceits, and fill the heads of children with vain, silly and idle imaginations.” Apparently unrecorded second edition.

[HOLBEIN, HANS, *the younger*] 1497-1543. *The images of the Old Testament, lately expressed, set forthe in Ynglishe and Frenche, vuith a playn and brief exposition.* Printid at Lyons, by Iohan Frellon, the yere of Our Lord God, 1549.

First published in Latin in 1538. It is illustrated with ninety-four wood-engravings designed by Hans Holbein and probably cut by Hans Lützelburger. An English descriptive caption is above each engraving and beneath is a French quatrain by Gilles Corrozet. On the verso of leaf N3 are oval portraits of the four Evangelists by an unknown artist. The printer's device is on the title-page and on the recto of the last leaf. Preliminary pages include: an editorial preface in Latin by François Frellon, brother of Jean (Iohan), exhorting people to reject the frivolous pictures of such goddesses as Venus and Diana and contemplate instead these religious pictures; a poem in Latin distichs by the French poet, Nicolas Bourbon, in praise of his friend Holbein; a poem in French by Gilles Corrozet paraphrasing Frellon's preface. The armorial book-plate of Harraden (possibly the artist and engraver Richard Harraden, 1756-1838) is inside the front cover. Bound in contemporary vellum. (II, 760)

THE HOLY BIBLE ABRIDGED: or The history of the Old and New Testament. Illustrated with notes, and adorned with cuts for the use of children. . . . London: Printed for F. Power, and co., 1791.

First published in 1757 by John Newbery. The author, clearly influenced by Locke, “has selected such portions of the scriptures as are both instructive and entertaining.”

JANEWAY, JAMES, 1636?-1674. *A token for children; being an exact account of the conversion, holy and exemplary lives, and joyful deaths of several young children.* By James Janeway, minister of the Gospel. . . . London, Printed for Dorman Newman, 1672.

An entry in the Register of the Worshipful Company of Stationers for October 13, 1671, reads: “Entered . . . under the hands of Master Roger L’Estrange and Master Warden Norton a copie or book intituled *A token for children*, the first and second pte by James Janeway.” Rebound in cloth with the second part. A page of publisher’s advertisements precedes the title-page. The verso of the title-page bears the inscription: “Kathoron Tozer her booke: given her by Mr. John Williams, Stashonor in Plymouth, 1672.” A curious error in printing occurs in the preliminary pages of Janeway’s “Preface containing directions to children” caused by a printer laying one sheet on the press in reverse and rotating it 180°. Consequently the texts on the versos of [A8] and [A10] and the versos of [A9] and [A11] have been interchanged. Corresponding discrepancies in the catchwords precede these four pages. Janeway’s eleventh admonition in this preface which follows his dedicatory letter advises the reader: “. . . and get your father to buy you Mr. White’s *Book for little children*.” Mr. Jole’s *Father’s blessing* is substituted for this title in the preface of the 1711? edition. A letter addressed “To all parents, school-masters and school mistresses, or any that have any hand in the education of children”: opens this work. It is followed by “A preface containing directions to children” which begins, “You may now hear (my dear lambs) what other good children have done, and remember how they wept and prayed by themselves; how earnestly they cried out for an interest in the Lord Jesus Christ,” and goes on to question them thus: “Did you never hear of a little child that died? And if other children die, why may not you lie sick and die? And what will you do then, child, if you should have no grace in your heart, and be found like other naughty children?” The book was extremely popular and became the outstanding children’s

book of the Puritan era. Janeway was a nonconformist divine who tended to religious melancholy. (II, 761-2)

[JANEWAY, JAMES] 1636?-1674. *A token for children*. Extracted from a late author, by John Wesley, . . . London: Printed by J. Paramore, 1782.

Although not attributed, this work consists of ten extracts abridged from Janeway. First published in Bristol in 1749. On title-page: This book is not to be sold, but given away.

[KEACH, BENJAMIN] 1640-1704. *War with the devil: or The young mans conflict with the powers of darkness: in a dialogue. Discovering the corruption and vanity of youth, the horrible nature of sin, and deplorable condition of fallen man. Also, a definition, power, and rule of conscience, and the nature of true conversion*. To which is added, an appendix, containing a dialogue between an old apostate, and a young professor. Worthy the perusal of all, but chiefly intended for the instruction of the younger sort. The fourth impression. By B. K. . . . Licensed, and entred according to order. London, Printed for Benjamin Harris, 1676.

First published in 1673. Written in decasyllabic couplets by a Baptist divine who was fined and sentenced to the pillory for his *Child's instructor* published in 1664.

KEN, THOMAS, 1637-1711. *A manual of prayers for the use of the scholars of Winchester College. And all other devout Christians*. To which is added three hymns for morning, evening, and midnight; not in the former editions: by the same author. Newly revised. London, Printed for Charles Brome, 1697.

First published in 1674. This revised edition is the second to contain three additional hymns. The frontispiece is a portrait of the author, who was a brother-in-law of Izaak Walton. He was admitted to Winchester College in 1652. After graduation from New College, Oxford, he took holy orders in 1661. He returned to Winchester, was made Fellow of the College in 1666, and was consecrated as Bishop of Bath and Wells in 1684. Ken, who was musical and played the organ, composed the "Doxology" ("Praise God from whom all blessings flow") and used it as the final verse of each of his three hymns.

LOSSIUS, LUCAS, 1508-1582. *Annotationes scholasticae in Evangelia Dominicalia, et ea quae in festis Iesu Christi, & sanctorum eius praecipuis, leguntur in ecclesia, per totum annum: non inutiles futurae puerilibus scholis. His adiecta sunt in singula euangelia disticha, argumenta, doctrinae summariae, loci, & obiectiones praeterea, cum breuibus ac ueris earum solutionibus dialecticis, exercendae adolescentiae causa*, collecta & dictata à Luca Lossio, in schola Luneburgensi. Franc [i.e. Frankfurt] apud Chr[istian]. Egenolphum [1544].

Illustrated school commentary on the Gospels by the headmaster of St. John's School at Lüneburg, a friend of Luther and Melancthon. The book was reissued frequently as Protestant education spread through Germany in the second half of the sixteenth century. Sixty-one woodcuts depict scenes from the life of Christ. This edition, probably the first, appears to be unrecorded.

MALARD, MICHAEL. *The French and Protestant companion, or A journey into Europe, Asia, and Africa; the rarities thereof; the solution of the most curious, delightful, and hardest questions, both temporal and spiritual, with the defence of the Protestant religion, and the death of popery: the whole in English and French*, illustrated with several copper plates. For the use of the young princesses. By Michael Malard, . . . London, Printed for the author, and Mr. Marshall; and sold by G. Mortlock; R. Sare; D. Brown; G. Harris; J. Pasket; R. Standfast; and at the author's, 1719.

Binder's title: *Death of popery*. First published in 1718. The contentious French Protestant clergyman who wrote this combination grammar, guide-book and attack on the Roman Catholic church dedicated his work to George I and implied in his preface "To the reader" that he was French tutor to the daughters of the Prince of Wales. The engraved frontispiece (a portrait of George I), a portrait of the author and three other plates are by David Lockley. In two parts, paged continuously. Imperfect: pages 7-8 of the poems at the end are wanting.

THE MONTHLY PACKET OF EVENING READINGS FOR YOUNGER MEMBERS OF THE ENGLISH CHURCH. London: John and Charles Mozley [etc., 1851-99].

A monthly, published in half-yearly volumes. Many of Charlotte Mary Yonge's and Juliana Horatia Ewing's stories appeared serially in

the magazine. The first periodical for girls, it was edited by Yonge and clearly reflected her High Church views.

[MORE, HANNAH] 1745-1833. *The shepherd of Salisbury-Plain*. Bath, Sold by S. Hazard; London, By J. Marshall and R. White [1795]. (Cheap repository)

The author was converted to evangelical religion in the 1780s through her increasing philanthropic activity. She was the driving force behind the Cheap Repository which she established with William Wilberforce, Henry Thornton, Beilby Porteus, Bishop of London, and others. A total of one hundred and fourteen tracts was published from 1795 to 1798 at a rate of three per month, and by March of 1796 over two million had been sold. More was general editor and wrote at least fifty tracts herself. The purpose of the series was "the circulation of religious and useful knowledge as an antidote to the poison continually flowing thro' the channel of vulgar and licentious publications." (II, 917)

A PLEASANT AND USEFUL COMPANION TO THE CHURCH OF ENGLAND: or, A short, plain, and practical exposition of the Book of Common-Prayer. Containing the harmony of the several parts and offices, and the substance of the liturgical remarks of Bp. Sparrow, Dr. Comber, Mr. Wheatley, Mr. Nelson, and the other learned writers on the same subject: as also, a concise account of the feasts and fasts. Carefully collected into a narrow compass, chiefly for the convenience of those who have not the opportunity of perusing many and larger books; but made serviceable to all by the addition of new observations. To which is prefixed, an introduction containing, a short account of the lives of the compilers of the liturgy. . . . London: Printed for J. Newbery, 1764.

Three pages of publisher's advertisements are at the end, followed by a two-page list of patent medicines. Bound in pictorial boards showing children at play, apparently designed by Thomas Bewick.

[RICHMOND, LEGH] 1772-1827. *The dairyman's daughter; an authentic and interesting narrative, in five parts*. Communicated by a clergyman of the Church of England. London, Printed by Tilling and Hughes; and sold by F. Collins; and J. Nisbet [ca. 1820].

First published in 1809 in the *Christian guardian* under the author's pseudonym, Simplex. Richmond later expanded the story. Two million copies were distributed during his lifetime and it was translated into many languages. The author suffered an accident in childhood which made him permanently lame. He adopted strict evangelical views, being strongly influenced by William Wilberforce. For a time he was joint secretary of the Religious Tract Society whose founders also included George Burder and Rowland Hill. The RTS was established to carry on the role of the Cheap Repository in a more explicitly religious form and copied their methods of distribution in an attempt to undercut the traditional chapbook market.

SHERWOOD, MARY MARTHA (BUTT), 1775-1851. *The history of the Fairchild family; or, The child's manual; being a collection of stories calculated to show the importance and effects of a religious education.* By Mrs. Sherwood, . . . London: J. Hatchard and son, 1847-48. Three volumes.

First published in three parts from 1818 to 1847. Part I, dated 1848, is the seventeenth edition. Part II, first published in 1842, is the fourth edition. Part III bears the date of the first edition, 1847. Each of the three volumes has forty pages of publisher's advertisements dated January, 1849. Mrs. Sherwood was assisted by her daughter Mrs. Sophia Kelly in writing Part III. A prolific and successful author of tracts and stories, Mrs. Sherwood was the daughter of a rector of Stanford and the sister of Lucy Lyttelton Cameron. In 1799 she married her cousin Captain Henry Sherwood. From 1804 to 1815 they lived in India where Mrs. Sherwood came under the evangelical influence of the missionary Henry Martyn. She wrote about three hundred and fifty books and tracts as well as a voluminous diary, and perhaps stood first among the moral writers of the period as mentor of the faults and failings of childhood. (I, 300-01)

SHERWOOD, MARY MARTHA (BUTT), 1775-1851. *The story of little Henry and his bearer Boosy. A tale of Dinapore.* By Mrs. Sherwood . . . Copyright edition, illustrated. London, Houlston and Wright, 1866.

Cover-title: *Little Henry and his bearer, Boosy.* First published in 1814. The coloured frontispiece is printed by Kronheim. The sequel, *The last days of Boosy*, is included. The "Advertisement," dated September, 1866, reads: Upwards of two hundred and fifty thousand copies have been sold of the copyright or author's edition, besides large

numbers of pirated and imperfect copies. Written in India, in 1809-10, this story of little Henry's conversion reflects Mrs. Sherwood's missionary zeal. Its popularity has been compared to that of *Uncle Tom's cabin*. (I, 300)

[SMITH, Mrs. GEORGINA CASTLE (MEYRICK)] 1845-1933.

Froggy's little brother. By Brenda [pseud.] . . . With illustrations by Cas. New edition. London: John F. Shaw and co. [1875].

First published in 1874. A story of the East end of London, which closes with an appeal for funds to help schools, homes, and kindergartens, urging readers to respond liberally to appeals in the press for money to give children outings in summer and warm clothing and dinners at Christmas. (I, 389)

[SMITH, SARAH] 1832-1911. *Jessica's first prayer*. By the author of "Fern's Hollow," etc. London: The Religious tract society [1867].

First appeared in *Sunday at home* in 1866. The illustrations are signed A. W. B. (Alfred Walter Bayes). The inscription on the fly-leaf is dated Dec. 25, 1867. A popular book which was translated into every European language and into most Asiatic and African tongues. By the author's death in 1911 over one and a half million copies had been sold. The Earl of Shaftesbury commended it and the Tsar, Alexander II, ordered a copy to be placed in all Russian schools, a decree which was rescinded by his successor. Sarah Smith, the daughter of the bookseller, Benjamin Smith, of Wellington, Shropshire, adopted the pseudonym of Hesba Stretton. Hesba represented the initial letters of the names of her brothers and sisters. Stretton was a Shropshire village. Her first story was accepted by Dickens for *Household words* in 1859, and a friendship with him ensued. She devoted her time and energies to writing and charitable works and was instrumental in founding the London Society for the Prevention of Cruelty to Children. Her books give a vivid picture of the slum conditions of her time and established the pattern for the "street arab" genre. (I, 390)

TOMLINE, Sir GEORGE PRETYMAN, *bp. of Lincoln*, 1750-1827. *A sermon preached in the Cathedral Church of St. Paul, London: on Thursday, May 31, 1804*. Being the time of the yearly meeting of the children educated in the charity-schools, in and about the cities of London and Westminster. By the Right Reverend George, lord bishop of Lincoln. Published at the request of the

Society for promoting Christian knowledge, and the trustees of the several schools. To which is annexed, An account of the Society for promoting Christian knowledge. London: Printed by Ann Rivington, printer to the said society. Francis and Charles Rivington are the society's booksellers, 1804.

Contains five appendices, including: "Charity schools"; "Catalogue of books dispersed by the society"; "Abstract of the proceedings for the year 1803." *An account of the society*. . . has a separate title-page dated 1804. Tomline, named Bishop of Lincoln and Dean of St. Paul's in 1787, had been tutor to William Pitt the Younger. He was strongly opposed to both Catholic emancipation and Calvinism, as reflected in his political influence and ecclesiastical patronage. (II, 771-72)

TRIMMER, SARAH (KIRBY), 1741-1810. *A description of a set of prints of Scripture history: contained in a set of easy lessons*. By Mrs. Trimmer. London: Printed and sold by John Marshall [1786].

The thirty-two Old Testament stories accompany *A series of prints of Scripture history*, the first of a series "calculated to convey the outlines of universal history." In the dedicatory letter addressed to the Countess de Genlis, Mrs. Trimmer acknowledges it to be "a humble imitation" of her method used in *Adèle and Théodore; or, Letters on education*. Although not an evangelical, Mrs. Trimmer's work was highly respected by them. Among her many activities, she was an early Sunday school organizer. (I, 157)

[TRIMMER, SARAH (KIRBY)] 1741-1810. *A series of prints of Scripture history, designed as ornaments for those apartments in which children receive the first rudiments of their education*. London: Printed and sold by John Marshall [1786].

The thirty-two numbered copperplates, dated July 17, 1786, accompany *A description of a set of prints of Scripture history*. The following advertisement is at the foot of the title-page: "Price, pasted on boards, for hanging up in nurseries, 10.6d. [sic]—in sheets 8d.—sewed in marble paper for the pocket, 10d.—neatly bound in red leather 1s.2d." (I, 157)

[TUCKER, CHARLOTTE MARIA] 1821-1893. *Edith and her ayah, and other stories*. By A. L. O. E. [pseud.] . . . London [etc.] T. Nelson and sons, 1877.

First published in 1872. The frontispiece and added pictorial title-page are printed in colour. Charlotte Tucker, whose pseudonym was A. L. O. E. (a lady of England) was the daughter of a director of the East India Company. Her books for children were didactic and pietistic in tone and they were widely read in her lifetime. (I, 393)

VAUX, LAURENCE, 1519-1585. *A catechisme or Christian doctrine necessarie for children and ignorante people*, briefly compiled by Laurence Vaux, bachelor of divinitie: with an other later addition of instruction of the laudable ceremonies used in the Catholicke church. Whereunto is adioined A brief forme of confession (necessary for all good Christians) according to the use of the Catholicke church. *S. Athanasius. Whosoever will be saved before all thinges it is necessarie, that he holde the Catholicke faith.* Cum privilegio. [Antwerp?] 1590.

The *Catechisme* was first published in Louvain in 1567 and in Antwerp in 1574. *A brief forme of confession* appeared in 1576. The two parts were first published together in 1583. The prefaces are entitled, "The printer to the reader touching the edition of this booke" and "The author to the reader." The second part, *A brief fourme of confession*, described by the printer as "very meete and convenient for this corrupt time and adge," has a separate title-page. The book is decorated with woodcut initials, head- and tail-pieces and one small illustration of the Crucifixion in the text. Laurence Vaux was a Roman Catholic divine who graduated from Oxford in 1566. In that year he visited Rome and brought back a papal decree forbidding attendance at Anglican services. While on a mission in 1580, he was imprisoned in London. In 1584 he was transferred to the Clink in Southwark where he narrowly escaped the gallows. His death was said to have been caused by starvation and the hardships of prison life. (I, 158)

WASTELL, SIMON, d. 1632. *Microbiblion or The Bibles epitome: in verse. Digested according to the alphabet, that the Scriptures we reade may more happily be remembred, and things forgotten more easily recalled.* By Simon Wastell . . . London, Printed for Robert Mylbourne, 1629.

The author was headmaster of the Free School at Northampton. In 1623 he published a translation of John Shaw's *Biblia summula* (1621) under the title, *A true Christian's daily delight* as an alphabetical Bible aide-memoire for children. For this second, enlarged edition, the Old Testament portion of the text was rewritten by Wastell. The tradition of

verse retellings of the Bible in English dates to Bede in the eighth century. The prefatory poem is by George Wither, a Parliamentary soldier and poet in the English Civil War who, from the 1620s, chose to devote his literary talents solely to the advancement of his religious and political causes. He described himself as the first to write hymns for specific audiences, such as sailors, nursemaids and children.

WATTS, ISAAC, 1674-1748. *Divine songs attempted in easy language for the use of children*. By I. Watts. . . . London: Printed for M. Lawrence, 1715.

The poet's preface addressed "to all that are concerned in the education of children" gives four reasons why children should learn poetry and states his aims in compiling this work. Isaac Watts was the nonconformist minister who wrote more than six hundred hymns, including the well-known "O God, our help in ages past." His *Divine songs* were written at the request of a friend who wanted some children's hymns to accompany catechisms. They were later imitated by, among others, Rowland Hill and parodists included Lewis Carroll and Hilaire Belloc. By early in this century over eight million copies in almost seven hundred editions of *Divine songs* had been printed.

THE WESLEYAN JUVENILE OFFERING: a miscellany of missionary information for young persons. London: Sold at the Wesleyan mission-house [1844-78].

A halfpenny monthly published until 1866 with a new series from 1867 to 1878. Readers were encouraged to raise funds for the missions.

[WHITE, THOMAS] d. 1672? *A manual for parents. Wherein is set down very particular directions in reference to the baptising, correcting, instructing, and chusing a calling for their children. To which is added, A little book for little children: wherein besides several instructions, and encouragements, several examples both ancient and modern of children eminent in holiness are set down*. London, Printed for Joseph Cranford, 1660.

"The epistle dedicatory" is addressed "To the Right Honourable Thomas Allen, Lord Mayor of London; and the Right Worshipful Aldermen of the same famous city." They are admonished "to put poor children to school," "to buy good books, and give them to poor people that can read them," to "send two or three hundred of them [books] to the Barbadoes," "to maintain itinerary preachers," and to keep "youth

at the universities, whose parents cannot." This lengthy letter of thirty-four pages is followed by an epistle "To the Christian reader." The second part has a separate title-page dated 1660 which reads: *A little book for little children. Wherein are set down several directions for little children; and several remarkable stories both ancient and modern of little children, divers whereof are of those who are lately deceased.* This is the only recorded copy of the first edition of *A little book for little children* which preceded James Janeway's *Token for children* by twelve years. An edition was advertised in 1674. A surviving edition of 1702 includes "Youth's alphabet: or, Herbert's morals" which is wanting from the 1660 edition. Imperfect: all after page 142 (probably one leaf) are wanting. Errors in paging: page 50 is numbered 36 and this sequence continues to the end. (II, 774)

WILLISON, JOHN, 1680-1750. *The mother's catechism for the young child: or, A preparatory help for the young and ignorant, in order to their more easy understanding the catechisms of a larger size. . . .* By the Reverend Mr. John Willison . . . Edinburgh: Printed by Hamilton, Balfour, & Neill, 1758.

First published in 1731. The added title-page is in Gaelic. The text, in English and Gaelic, is in parallel columns until page 80 when it is given on opposite pages. The preface containing an address "To Christian parents" and "A word to children" is followed by "Some short and easy questions," prayers, the Ten Commandments, and a hymn. The author, an eminent evangelical clergyman of Dundee, was noted for his piety and his work with the young. He wrote numerous devotional books and treatises which were translated into Gaelic. Imperfect: all after page 82 are wanting. (II, 775-76)

[WRITING SHEET] *Dr. Watts.* London: Publish'd May 1st 1799 by J. Evans.

Engraved sheet of hand-coloured medallions illustrating verses from Isaac Watts's *Divine songs* which frame a space for a child to fill in with calligraphic samples.

Theological Libraries and Theological Librarians in Theological Education¹

by
James Dunkly

Wisely or not, this Association has for some years invited its presidents to address it (one president per year, I hasten to add!), an invitation that most of us have found hard to resist. But I was asked to consider doing mine in connection with a chapel service, so that it might be thought of as a kind of presidential homily. That invitation, too, I have found hard to resist, not because I think of the ATLA presidency as a liturgical office, and not because I seek to lend these remarks of mine a spurious authority by calling them a homily, but rather because I seek to underscore the connection between what we do *in here*, in the chapel, in our worship, and what we do *out there*, in the meeting rooms of our annual conference and in our own libraries and institutions back home. The fundamental unity between how we pray and how we live our lives is as much to be sought by librarians as it is by anyone else.

The traditional order of worship we are using for this service of matins, or morning prayer, is the order of the daily office, the *officium* (duty, literally) developed for daily prayer in Christian religious communities centuries ago and built in part upon Jewish synagogue liturgies that are even older. The presupposition of this form of prayer is that it be done regularly—*periodically*, to use a term that librarians will appreciate—and the period is twenty-four hours. This is one way of interpreting those biblical passages that refer to the obligation of the people of God to pray daily—giving thanks, confessing their faith and their faults, and praying for themselves and one another.

But the period for this kind of worship is also one year, the annual liturgical cycle. Thus, while it is indeed odd in a way for us to drop into this daily round of prayer once a year at our annual conference, it is appropriate for us to do so if we think of ourselves as celebrating and seeking strength for the daily round of our work. We give thanks for our common work, we confess our shared vision and our shortcomings (albeit selectively!), and we seek ways to help ourselves

¹A homily by the president of the American Theological Library Association, given at the opening service of the Association's annual conference at Trinity College, Toronto, 20 June 1991.

and support each other. Our common prayer here thus also represents the *devotion* that is our work as theological librarians.

Theological librarianship is done in the twofold setting of school and church. The library is one of four primary centers of theological education: classroom, chapel, field site and library. The library is necessary to illuminate, sustain and advance the relations between the church and the seminary, between the church and the field of theology (and, as well, the field of religious studies, which isn't the same as theology but can't be ignored by the pursuer of theology), and between the church and the world of learning more generally.

The function of the theological library is much like that of any other kind of library: to multiply experience. The theological library's primary function is that of widening experience beyond oneself, beyond one's own institution, beyond one's own church, beyond one's own religion. How? Through multiplying experience. The library invites and impels us beyond this our own world/time/age/order/*kosmos*, and the theological library invites and impels us beyond theology, or at least beyond theology as it is conventionally defined.

Within theological libraries and among theological librarians, there are varieties of sizes and scope, varieties of personality and varieties of task. Small theological libraries, like small theological schools or small congregations, have most of the responsibilities and problems of larger ones, but the smaller ones have fewer resources. But scarcity of resources in no way diminishes responsibility. Students and teachers of theology in little places need to know the same things that students and teachers of theology in big places need to know, a kind of parity that librarians and administrators must keep constantly in mind if they are to support those students and teachers properly. New means of access to materials owned by other libraries have made it easier to provide this kind of support than it used to be, but it still isn't free, and it isn't automatic.

Theological libraries must all cope with four areas of work: services wanted, materials required to provide those services, a physical environment in which those services and materials are handled, and whatever systems and structures and staff we need in order to cope with the first three. These four areas of work, which correspond roughly to public services, collection development, administration and technical services, are like puppies in a box: hard to confine, impossible to put back once they've escaped and offering unlimited scope for diligence. The theological librarian, like the pastor, is a *broker*, a broker of a wide and not entirely predictable range of information and service, offered

both programmatically and ad hoc. For this reason, the library's responsibility for the development of its collections is more than the sum of the interests of the people who happen to be on the faculty at any one time. Our collections have to reflect the shape of theological and related learning, not simply the curriculum our institution is using now.

Library administration enables services to be performed and materials to be handled. Administration is not an end in itself, though it does have the crucial role of linking the library to the rest of the school, to the church and to the world. Similarly, technical services aren't ends, either; they are means. But they are means necessary to the successful performance of other functions. Systems, structures and especially staff are essential to providing service and maintaining collections. A library is not simply a warehouse for books, a point that must be made again and again to administrators and governing boards and even faculty members.

The theological librarian is a partner with classroom teachers, field education supervisors, faculty advisors, church office-bearers and the whole people of God in theological education and formation for ministry. The library serves the classroom, the field site and even the chapel; librarians interact (or should interact) with their colleagues in all three locations. The theological librarian serves the theological school in some ways as the professor of theological encyclopedia did in a nineteenth-century faculty: helping to shape questions, not just supply information to answer them; providing special expertise not otherwise available in the faculty; representing the widest possible sweep of the world of learning. And, we must remember, the theological librarian also serves as part of the school's administration. Consequently, it is impossible any longer for one person to serve as *the* theological librarian.

Every school must now depend, and in fact does so depend whether or not that dependence is recognized, upon a collegial body of librarians, not upon a single librarian, to do its work in this dimension of theological education. No one person can do everything that is involved in theological librarianship. In schools with more than one person carrying professional responsibility in the library, *all* those persons—not just the one designated as library director—are active partners in the educational enterprise and should be treated as colleagues. Even if an institution can afford only one staff person in its own library, that person's dependence upon other libraries and professional colleagues is regular and essential, even though the casual observer may be readily deceived into thinking it a one-person show.

There *aren't* any one-person shows any more. *Every* school's dependence upon other schools' libraries is such now that its own library program must be shaped in maximum collaboration with other institutions. *Nobody* can go it alone any more.

Librarians are library-based colleagues of classroom-based and field-based theological teachers. We are all in this together, and as a result we ought to work together. Mutual responsibility and interdependence is the name of the game in theological librarianship just as it is in the church at large, and in the world of learning, and indeed in the world, period—however unrecognized that principle may be.

No template exists for the job of theological librarian, and none should. Different types of people, with differing skills and backgrounds and interests, are needed in theological librarianship. There isn't a single right model to which we all have to conform; we are as varied in our personalities and in our strengths and weaknesses as our patrons are. This Association exists in part to help us realize that diversity and learn from it, multiplying our experience in people as well as in bibliography.

There are different kinds of theological librarians, but there is one comprehensive set of tasks and relations for theological librarianship wherever it is practiced. No single model will do, and there is no template. But there *is* a consistently articulated consensus of responsibility; that's what professional identity is all about.

Librarians must be incorporated regularly into academic, organizational and financial planning, as the guidelines of the Association of Theological Schools insist. Librarians, like libraries and theological faculties, are not simply sources of expense; they are assets to be developed. Continuing education, adequate compensation and appropriate recognition are essential to that development. This is a word that our schools need to hear, but we must first hear it ourselves.

Librarianship is indeed a profession, and librarians like other professionals see their significance in terms of the services they provide to others. Effective theological librarians can't be technicians only, nor can we be classed as either inferior faculty or superior staff. We are something in ourselves, with a distinctive professional identity.

Effective theological librarians must have a sense of theology as a whole, though we can't be expected to be omniscient (nor should we expect omniscience of ourselves and then writhe in consequent guilt when we fail to achieve it). Effective theological librarians must have a sense of the church, whether or not we are ourselves communicant members of it. Effective theological librarians must have a sense of the community of scholarship, whether or not we are

ourselves scholars. Effective theological librarians must have a care for people, though how that care is expressed may vary considerably in mode and degree of directness from one person to another, for we are not all alike.

Further, theological education can well be seen as ministry, and many theological librarians see their work in specific terms of vocation, in the theological sense. Theological librarianship is a worthy primary vocational option, and students should have it presented to them in that light, not just by a formal presentation at some point in their educational programs but by the way in which we who are theological librarians get incorporated *and incorporate ourselves* into the educational enterprise and experience. The recruitment and training of theological librarians should be set alongside the recruitment and training of theological teachers, or pastors, and of other ministries in the church and in the seminary.

To these ends, then, at our annual conference we give thanks for our common calling and for each of the places in which we pursue it. We swap stories to commiserate and to learn. We share in the work of this Association to support each other in our common task. We widen our own experience with that of others here, just as at home we offer our patrons that opportunity in our libraries. We widen the circle of our work and our vision as librarians, and hence widen our prayer, in which we include those whom we serve: our patrons, our schools, our colleagues, our churches.

There is a word to be spread about libraries and librarians in theological education, and it is largely up to us to do the spreading, not by pleading and not by boasting, but straightforwardly and confidently, for the sake of the whole body of theological education. This is a word that our schools and our churches need to hear, but we must first hear it ourselves.

The Toronto Erasmus Project

by
Jane E. Phillips
University of Kentucky

The Toronto Erasmus project, or as it is known more cryptically, CWE, is the Collected Works of Erasmus of the University of Toronto Press. It was conceived in the mid-1960s and is now approaching its thirtieth birthday. The aim of the project, carried out by an international and ecumenical team of collaborators, is to make available an accurate, readable English text of the correspondence and other principal writings of the Christian humanist Desiderius Erasmus of Rotterdam: no mean task, when we consider that Erasmus' own collection of his works, of which CWE will be, in essence, a translation, fills ten folio volumes in the standard edition published in Leiden in 1703-1706 and reprinted by Georg Olms in 1961-1962. The CWE edition, when it is complete, will consist of eighty-six volumes. To date twenty-two volumes have appeared, about which more in a moment. As a direct result of CWE itself but not formally a part of it there is a three-volume biographical dictionary entitled *Contemporaries of Erasmus*¹ and ten volumes in the ongoing Erasmus Studies series, including such titles as *Erasmus on Language and Method in Theology*² and *Humanist Play and Belief*.³ There is also now an anthology of selected readings from the CWE translations, in paperback format for college and university classes, *The Erasmus Reader*.⁴ The research and publication costs of CWE have been very generously supported from the beginning by the Social Sciences and Humanities Research Council of Canada, the organization analogous to the National Endowment for the Humanities in the States.

The materials included, or to be included, in the total of eighty-six volumes of CWE have been grouped into different categories more or less as Erasmus himself wanted them grouped in the instructions he

¹Peter G. Bietenholz, *Contemporaries of Erasmus: A Biographical Register of the Renaissance and Reformation* (Toronto: University of Toronto Press, 1985-87).

²Marjorie O'Rourke Boyle, *Erasmus on Language and Method in Theology* (Toronto: University of Toronto Press, 1977).

³Walter M. Gordon, *Humanist Play and Belief: The Seriocomic Art of Desiderius Erasmus* (Toronto: University of Toronto Press, 1990).

⁴Erika Rummel, ed., *The Erasmus Reader* (Toronto: University of Toronto Press, 1990).

gave for editions of his collected works. The translation and annotation of works is proceeding in most of the categories simultaneously, and books are published as ready, though they are numbered according to their position in the overall scheme. So, of the eventual twenty-two volumes of correspondence nine have appeared so far; there are two volumes of *Adages* in print out of an eventual seven; there are three volumes of New Testament scholarship from an expected twenty, and the first volume of a group called *Spiritualia and Pastoralia* that will have three more. In the numbering scheme, these are volumes 1 to 9, 31, 32, 42, 46, 49 and 66. The whole of CWE, as well as the simultaneous project in Amsterdam that is producing modern critical editions of Erasmus' works in the original Latin, was ably described by David Bundy in 1987.⁵

This upswell of interest in Erasmus may indeed be surprising. For most university-educated people, if they recognize his name at all, he means the sardonic author of that classic of survey courses in the Renaissance, the *Praise of Folly*, or as a precursor to modern philosophical skepticism. ATLA members, I am sure, know him as the editor of the first published Greek text of the New Testament, as Luther's opponent in the pamphlet war on the freedom of the will, and perhaps also as a strong advocate of the laity's right, even duty, to read the Bible. He is widely acknowledged by church historians as a seminal figure in the Reformation movements of the sixteenth century. Yet for most of us Erasmus is someone known about, rather than known.

This was by no means always the case. In his own lifetime Erasmus was said to be the most famous man in Europe. His fame arose from the fortunate conjunction of his own natural gifts and academic and religious training with the technological and commercial marvel of the Renaissance: the invention of a machine, the printing press, and the emergence of a system of production and marketing to employ it, the book industry. All those voluminous works I just mentioned were printed, published, sold and read. Why then is this former bestselling author so little known today?

One answer rests in historical circumstance. Many authors famous in their own time turn out to be ephemeral, to have no lasting qualities, and doubtless some will say today that Erasmus is in that class. In fact, in his own time, Erasmus went from being a bestselling author to being a controversial one—not that that necessarily hurts book

⁵David Bundy, "Recent Editions and Translations of Erasmus," *Classical and Modern Literature* 7, no. 4 (1987): 257-67.

sales, or guarantees lasting quality. His lifelong project was the reform of Christian faith and practice, the restoration, on the popular level, of the simplicity of Christ's own teaching and example in the hearts and lives of Christian believers; and on the theological level, the abandonment of scholasticism and the return to the sources of Christian scholarship, the Bible and the Greek and Latin fathers of the church. This program of reform was neither new nor radical, but the forum in which it was expressed was new—a reading public immensely larger in numbers than had been possible before the advent of printing, and one that could not any longer be restricted to an exclusive circle of professional religious but was open to anyone who could both read books and pay for them.⁶ Perhaps it would be not too far amiss to compare the situation to modern debates in the popular press between advocates of traditional Western scientific medical practice and alternative forms of medicine, holistic medicine, acupuncture, herbalism, and so on. Debates between two camps in some specialized field are conducted in certain ways and can be resolved or left unresolved in certain ways when the parties debate between themselves; indeed, party lines need not be too strictly drawn. But when the debate is conducted in a public arena, in the presence of laypeople with no sanctioned expertise but with a strong vested interest in the outcome, the process of debate takes different forms, may even be wrested away from the original parties, and almost has to end with clearly defined winners and losers, though each side may have a different view of who is in each category.

Something very like this is what happened to Erasmus. Via the printing press, his reformist ideas were quickly known across Europe and struck answering chords in the minds of many, Martin Luther and Ulrich Zwingli being only the most famous. Because of the printing press again, the volume and rhythm of this new music soon became much more intense than Erasmus either wanted or liked, and it was at the very same time confronted with an equal but opposite intensification of the music from the other party, the conservatives and traditionalists.

By the time he died in 1536, Erasmus had endured twenty years' worth of opposition from the conservative party within the Catholic Church, on the grounds that he himself held heretical views about Holy Scripture and also supported the schismatics, and very nearly that much

⁶Elizabeth L. Eisenstein, *The Printing Press as an Agent of Change: Communications and Cultural Transformations in Early-modern Europe* (Cambridge: Cambridge University Press, 1979), vol. 1.

hostility and rejection from elements in the several reform movements, because he refused to separate himself from the corrupt church of Rome. On both sides the anti-Erasmiens carried the day. After his death, Erasmus' writings were censured in whole or in part by the forerunners to the *Index of Prohibited Books* and in the *Index* itself, and again by the Council of Trent. On the Protestant side there was nothing so formal, but the papist flavor, to Protestant taste, of his commitment to the catholicity of the church meant that he quickly fell out of favor with the second and later generations of reformers. His ideas had their influence, but often enough their origin with him was ignored or suppressed—or simply not known.⁷ From a more general perspective, as the lines were drawn more and more sharply between the two camps and new champions of the more polarized positions and institutions came forward, moderation of the kind that Erasmus himself had advocated was stifled in the dust of the battlefield. So Erasmus as a teacher of Christian faith and practice was condemned or disdained by both sides until the reawakening of a spirit of reconciliation in the Christian church in the last fifty years, and particularly since the Second Vatican Council in the mid-1960s.

A second reason why Erasmus is known about but not really known in Christian academic circles today is that he wrote exclusively in Latin. Only part of his total output was ever translated into English, and a good many of the textbook stereotypes about him are based on this partial, in both senses, representation. Yet in his own day the choice to write in Latin was the smart thing to do in terms of addressing an educated European readership. Perhaps we have forgotten how restricted the market would be for serious writing in the vernacular, any vernacular, in the early sixteenth century. If you wanted to be read by the intellectual communities of church, university, court, and even by the upper levels of the rising mercantile class all across Europe, you wrote in Latin. This is a fact that has not been true for some time. If we today are to understand Erasmus' role in the tumultuous religious history of the sixteenth century and if we hope to find in his thought and experience some suggestive analogue to our equally tumultuous experiences, he must be made accessible to the Latinless readership: hence the Collected Works of Erasmus project.

⁷Bruce E. Mansfield, *Phoenix of His Age: Interpretations of Erasmus c1550-1750* (Toronto: University of Toronto Press, 1979); Erika Rummel, *Erasmus and His Catholic Critics* (Nieuwkoop: De Graaf, 1989).

Erasmus is often described as I have just described him, as a Christian humanist. That is to say, he applied the Renaissance rediscovery of the Greek and Latin classics, pagan and Christian, and the Renaissance invention of philological methodology to the specifically Christian task of understanding scripture. His concern as a scholar was with language and its meanings, but his scholarship had as its goal the explication of true Christian living. This purpose is evidenced in the various fields addressed in his specifically religious writings. A sample: even the *Praise of Folly*, often considered sheer satire, is at heart a Pauline call to life as a fool for Christ's sake. Another widely known early work of his is the *Enchiridion*, or *Handbook of the Christian Soldier*, a manual of Christian living addressed to one of Erasmus' friends, a hard-drinking and loose-living knight, and written at the private request of the man's wife. He also produced works on Christian marriage, on Christian widowhood, on preparation for death, on how to pray, on the right manner of confession. There was a catechism based on the Apostles' Creed, an assortment of prayers for various occasions, paraphrases on several of the psalms, and an exegetical paraphrase on the Lord's Prayer. There was a work on the education of the Christian prince. The strongly pastoral thrust of Erasmus' writings has been sensitively surveyed by John O'Malley (1988).⁸ Indeed, most of Erasmus' literary and educational works and many of his *Colloquies* have in view the formation of the educated Christian, for whom training in the literature and rhetoric of Greece and Rome is a useful (though by no means a necessary) preliminary to a fuller understanding of scriptural expressiveness. Also important are his persistent calls for peace and unity among Christians, both political and ecclesial peace, represented in such works as *The Complaint of Peace* and *On Repairing the Harmony of the Church*. The same Erasmus, however, defended himself with barbed vigor against the polemics of his theological and scholarly opponents—defenses that form another category of his collected works. At the more specifically academic level is his considerable accomplishment as editor and commentator on many first or early printed editions of the church fathers: Jerome, Augustine, John Chrysostom, Hilary, Cyprian, Origen, Ambrose and others. In the closing years of his life he finally completed a project begun many years before, an encyclopedic manual for preachers called *Ecclesiastes*.

⁸John W. O'Malley, "Introduction," *Collected Works of Erasmus* (Toronto: University of Toronto Press, 1988), 66:ix-li.

That brings us to a constellation of works that result directly from his biblical scholarship. In 1516 Erasmus published a revised version of the Vulgate text of the New Testament, corrected against Greek manuscripts and in light of his detailed knowledge of the way that Jerome wrote Latin. As an aid to his fellow scholars and in defense of his corrections, the revised Latin text was printed with the corresponding Greek text on the facing page—the first time that a Greek text of the New Testament had appeared in print. We are in the habit of thinking that publication of the Greek text was Erasmus' chief purpose, as it is of most interest to us, but this was not the case.⁹ Also included following the paired texts was a set of annotations explaining in scholarly detail the philological reasons for his divergences from the standard Vulgate. This publication aroused an immense excitement in the Christian community, and among certain conservative Catholics considerable opposition, since Erasmus seemed to be trifling with the sacred word of God. Erasmus' New Testament reappeared four more times during his own lifetime, each time with expanded annotations in response to his own development in understanding the text and to his critics' comments. (The 1519 version is the one in which Erasmus translated the opening words of the Gospel of John as *in principio erat sermo*, substituting the Latin word for "discourse," "conversation" for the Vulgate *verbum*, "word," "lexical item"; though the translation provoked heated objection and Erasmus later withdrew it, he did not change the view of the Word that *sermo* implied).¹⁰ The New Testament was prefaced with an essay by Erasmus himself, called the *Paraclesis or Exhortation*, urging the appropriateness of Bible reading in the vernaculars for lay Christians in all stations of life—a translation is included in John Olin's selection of readings,¹¹ and with another on the proper method of scriptural study, that is, one informed by a good education in the three biblical languages as well as by faith and practice, but not enervated by the disputatious methods of scholastic theology.

⁹Henk Jan De Jonge, "Novum Testamentum a nobis versum," *Journal of Theological Studies* 35 (1984): 394-413; De Jonge, "The Date and Purpose of Erasmus' *Castigatio Novi Testamenti*: A Note on the Origin of the *Novum Instrumentum*," *The Uses of Greek and Latin: Historical Essays*, ed. A. C. Dionisotti, A. Grafton, J. Kraye (London: Warburg Institute, 1988), 98-110.

¹⁰C. A. L. Jarrott, "Erasmus' 'In principio erat sermo': A Controversial Translation," *Studies in Philology* 61 (1964): 35-40.

¹¹John C. Olin, ed., *Christian Humanism and the Reformation: Selected Writings of Erasmus* (New York: Fordham University Press, 1987).

This one was soon printed separately in expanded form under the title *Ratio verae theologiae*, or *Method of True Theology*.

A scholar's improved understanding of the biblical text achieved by comparison with the Greek and by philologically supported editing of the received Latin, however, was not (and even today often is not) sufficient to render the bare text completely transparent to a reader without special theological training. The language of the Bible is often obscure in meaning, and to the educated general reader of Erasmus' day, Vulgate Latin was deficient in stylistic elegance. It needed explanatory interpretation, and some kind of accommodation had to be made to contemporary standards of good writing.

Hence, in 1517, the year after his revised Latin New Testament with the Greek text and the annotations came out, Erasmus published a work for the general public called the *Paraphrase on Romans*. Over the next eight years he followed that with paraphrases of the rest of the Epistles and then of the Gospels and Acts, omitting only Revelation. The paraphrases are continuous expanded versions of their originals, as if Paul or John or Luke were giving a long and elaborate version of what he had said in a more terse and epigrammatic way in the Bible itself. All the necessary exegetical material is woven into the flow of the narrative or explication, so the reader finds the familiar passages retold in a way that makes them easy to understand and shows how they apply to individual and corporate life—and all of this in a Latin that is grammatically correct and stylistically appealing.

The intended readership of the *Paraphrases* was clearly the "general reader" as that term had meaning in Erasmus' own day—not the religious specialist, but every person educated enough to read his Latin: nobles, merchants, clergy and members of religious orders, government bureaucrats, mostly men but also women like the Latin-educated daughters of some of his friends, members of religious orders or the queens and princesses we know to have read the *Paraphrases*. Erasmus also expresses satisfaction at news of the vernacular translations of the *Paraphrases* that quickly began to appear. In fact, in a preface to his *Paraphrase on Matthew* (which appeared in 1522), he restates his conviction that Bible-reading, and by extension, the reading of his paraphrases, ought to be accessible to everyone:

I disagree profoundly with those who think that the laity and the illiterate are to be entirely removed from reading the Bible. . . . Let us consider what hearers Christ himself had; was it not a general crowd, and in it the blind, the

lame, beggars, tax-collectors, centurions, workmen, women and children? Would he be annoyed to be read by the people he wanted to hear him? In my opinion, the farmer ought to read the Bible, and the blacksmith, and the stonemason, and whores and their pimps—even Turks. If Christ did not keep such people away from the sound of his voice, I am not about to keep them away from his books. . . . In the Gospels the divine wisdom miraculously lowers itself to the capacity of even the weak, and as a result there is no one so ignorant that he cannot learn the philosophy of the Gospel.¹²

These paraphrases were not aimed at theologians and clerics—though it is tempting to speculate how attractive they would have been to many a parish priest as Saturday night drew near and he had not yet discovered what to say to the flock on Sunday morning. They were addressed to the whole Christian community, to show them what the words of salvation meant and how to enact acceptance of them by following the example set by Jesus in his earthly life.¹³ They were intended to foster individual and corporate commitment to the simplicity of the Gospel, in a reformed and renewed universal church as Erasmus conceived it could be.

It would be unkind to tantalize you with description of the *Paraphrases* in these terms and not give you a sample of them so you can see for yourselves. So here is a single excerpt from the *Paraphrase on John*, retelling John 6:12-15, the immediate aftermath of the feeding of the five thousand:

He said to his disciples, “Gather up the remains of the meal so nothing is wasted.” It turned out that after everyone had had his fill enough remained to fill twelve baskets. Jesus in his kindness had increased the meager provision of five loaves and two fish to this great quantity, and in so doing he taught us that generosity to the poor should not be skimped; on the contrary, he who has undertaken the task of feeding the Lord’s flock must

¹²Desiderius Roterodamus Erasmus, *Opera omnia*, ed. Johannes Clericus (Leiden: P. van der Aa, 1703-06), 2:7.

¹³Jane E. Phillips, “The Gospel, the Clergy, and the Laity in Erasmus’ *Paraphrase on the Gospel of John*,” *Erasmus of Rotterdam Society Yearbook* 10 (1990): 85-100.

provide bountifully from the rich store of divine scripture whatever is necessary to teach, advise, console, and hearten those who are in need of such nourishment.

Now those who had eaten their fill knew that five loaves, barley loaves at that, and two fish had been found, and they saw how many basketfuls were left over. So they began to sound the praises of Jesus, saying "This is truly the long-expected prophet who was to come into the world." It is typical of the common people that they are more aware of benefits to belly than to brain. They had seen greater miracles, but they had never rendered him such splendid praise; it was full stomachs that wrung out this language. And now, inexperienced and foolish as they still were, looking for a messiah to claim an earthly kingdom for them, they schemed together to snatch up Jesus and make him their king, promising themselves goods in abundance, plenty of grain, wealth, freedom, and the other comforts of this world if they were lucky enough to have such a king. But Jesus was aiming for quite a different kingdom, and had come to teach us to despise wealth, pleasure, and earthly glory; so, well aware of what they were plotting, he went back up on the hill that he had left to feed them. He slipped away secretly by himself, so that they did not realize he had gone. When they invited him to be king he stole quietly away; when they forced him to the cross he went forward to meet them, setting a clear model before those who would be his vicars. No one who loves power and glory in the eyes of men can be an honest steward of the gospel message; pastors must not only not strive for these things but must even shun them when they are spontaneously offered. For the kingdom of heaven has nothing in common with the kingdom of earth, no more than light has with darkness.¹⁴

Even in this short passage Erasmus' characteristic treatment in paraphrasing is apparent. He elaborates both the narrative and the spiritual content (as he sees it). Thus we get a fuller description of the

¹⁴Jane E. Phillips, tr. and annot., *Collected Works of Erasmus* (Toronto: University of Toronto Press, 1991), 46:78.

behavior of the crowd than in the Gospel account, and a psychological interpretation of that behavior. The same procedure is followed with Jesus' actions and the reasons Erasmus gives for them; but here we are out of the commonsense or slightly cynical realm of the merely human. Jesus' actions are all explained as purposeful in allegorical and tropological ways; that is, they are designed to demonstrate to the other participants and us the Gospel readers some spiritual truth, and also to set the model for how we ourselves are to behave.

For Erasmus, Jesus' lessons in this passage touch on some key theological points. In the explanation for the quantity of leftovers Erasmus alludes to the way he will elaborate the Eucharistic implication of the feeding of the five thousand later in Chapter 6, where he will make an identification between the Eucharistic bread, the body of Christ, and the Word of God.¹⁵ The tropological understanding of Jesus' actions as exemplary for all Christians and, especially in this passage, for Christian clergy is a theological as well as a moral point. Erasmus also sees the actions of Jesus and the crowd as illustrative of the conflict between physical and worldly desires impelling the human being toward self-gratification and the divine reality that is approachable only by those who learn to shun such desires.

The *Paraphrases*, as is clear even from this section, address the various issues in the Gospel in a homiletic fashion; they are an exegesis of the text of a kind still familiar to us from sermons, Sunday school classes and certain kinds of Bible study. They focus on the message to be conveyed, not the intellectual processes by which scholars and theologians contribute to determining what the message is. For Erasmus, as for much exegesis that modern clergy preach, the more academic side of scriptural studies is the invisible framing of the *Paraphrases*—in his case, carried out in his work on the text of the New Testament, his *Annotations*, and his years of study of the church fathers. None of this was the immediate concern of the readership he envisioned for the *Paraphrases*, but, the academy being what it is, it is our concern, and so the notes to the CWE translations endeavor to suggest the main outlines of Erasmus' sources and his own thinking as evidenced in other of his writings. In the *Paraphrase on John*, for instance, he can be shown to be drawing heavily, though not uncritically, from the sermon series on this Gospel by John Chrysostom and Augustine, the commentary by Cyril of Alexandria as far as it was known, and an

¹⁵Phillips, *Collected Works of Erasmus*, 46:83-90.

eleventh-century epitomator of Chrysostom known as Theophylact the Bulgarian. He also clearly is influenced by the medieval Latin Bible commentaries that in all probability were among his own textbooks when he was a schoolboy: the *Gloss*, the *Catena aurea* of Thomas Aquinas, the *Postillae* of Nicholas of Lyra and Hugh of St. Cher. Another significant influence on his paraphrasing is his training in the traditions of Greek and Roman rhetoric—Aristotle, Cicero, Quintilian and others. Erasmus’ own body of writings includes quite a few works on various aspects of the techniques of effective verbal persuasion, the last of them being the massive preaching manual *Ecclesiastes* that I mentioned earlier. In our passage we can see how skillfully and with how much variety he uses paradox and contrast to establish the moral or spiritual positions of the actors in the narrative and the implications of their actions. Finally, he brings even his close textual study of the text to bear on the *Paraphrase*, though in a deliberately judicious fashion. His study of the Greek text of our passage, as he pointed out in the *Annotations*, had led him to conclude that the contemporary Vulgate wording “and two fish” in 6:13 could not be authentic, and that the Vulgate had undertranslated “the prophet” in 6:14 by omitting any equivalent for the Greek definite article. In our passage he sidesteps the issue of whether fish was included in the leftovers, surely not a problem of significant theological import and so graciously ignored, while he underlines the specific reference of verse 14’s “the prophet” by saying “the long-expected prophet,” thus providing his readers with a richer understanding of the Vulgate version.¹⁶

How successful were the *Paraphrases*? From what is known about the printing industry at this stage of its historical development perhaps we can gain some kind of an idea, even though there was no market research being done at the time to provide a bottom-line answer. First, we know that religious works constituted up to 50 percent of the early printers’ booklists, so they must have been selling well. Second, we know that the typical press run would be, conservatively speaking, about 1,000 copies on average.¹⁷ Two additional points should be mentioned: books would be printed in handsome, large-format editions with fancy bindings for the upscale buyer, and often at the same time in small-format “pocket” editions for people who couldn’t afford the large

¹⁶Phillips, *Collected Works of Erasmus*, 46:xii-xv, 273.

¹⁷Rudolf Hirsch, *Printing, Selling and Reading 1450-1550* (Wiesbaden: Otto Harrassowitz, 1967), 128-29; Fernand Braudel, *Civilization and Capitalism, 15th-18th Century* (New York: Harper and Row, 1981), 3:400.

ones. Secondly, there were no copyright laws, so any printer could print anything he chose if he thought it would sell well—including his own editions of other publishers' books—without getting permission or paying royalties.

Now the *Paraphrases* were printed both in large and in small format. They were also printed individually—one book, or in the case of the Epistles, one group of books, at a time, as Erasmus wrote them. Then they were reprinted in collected editions—all the Epistle *Paraphrases*, then all the Gospels and Acts, so customers could buy a two-volume set. From 1517, when Erasmus began writing *Paraphrases*, to 1536, the year of his death, there were at least eighty identifiable printings and reprintings of paraphrases, individually or together, in at least ten European cities, from printers whom Erasmus chose himself and from those reprinting without authorization.¹⁸ If we take the figure of 1,000 for each press run, that means there were at least 80,000 volumes in the households and libraries of Europe which contained some or all of Erasmus' *Paraphrases*, in Latin alone. How many readers is that? We cannot say. It is likely that one buyer would buy more than one volume, as he or she added to a growing Erasmus collection. But each individual volume could be read by several people, not just its purchaser. There would also be the secondary audience—the non-reading family members, servants, attendants, hired people, and congregations who listened to the readers teach or preach to them what Erasmus had written. We can fairly say that the *Paraphrases* were best-sellers.

One perhaps untypical example to demonstrate the influence of the *Paraphrases* themselves and of Erasmus' views on lay Bible-reading. For this we move to England, a country with a reputation for eccentricity, so you will not be surprised that what happened there happened nowhere else. Erasmus had loved England—he had visited there often and had taught Greek at Cambridge in the second decade of the 1500's, during the early stages of his career as a biblical scholar. He had many good friends among the important Englishmen of the time—especially Sir Thomas More. His books remained popular there as elsewhere. As you remember, in 1534 King Henry VIII removed the church in England from the jurisdiction of the Pope in Rome. This administrative change at first made little difference to the English church, since theologically speaking Henry's views remained Catholic. However, he was among those we could call reform-minded Catholics,

¹⁸R. A. B. Mynors, "The Publication of the Latin *Paraphrases*," *Collected Works of Erasmus* (Toronto: University of Toronto Press, 1984), 42:xx-xxix.

who looked to Erasmus as a spokesman of their cause. And before he died Henry did order that the Bible in English should be read by or to every English Christian, Sunday by Sunday, in the churches of England. After his death the nobles and clergy advising the boy king Edward VI had the opportunity to introduce into the English church more of the principles of reform advocated by both Erasmus and the rising Protestant thinkers in Europe. Consequently, under Edward in 1547 injunctions were published which did three things: They ordered the use of a standard English-language prayerbook in churches. They appointed a book of homilies covering the essentials of the faith, also in English, to be read in churches on a set schedule. And they required every parish church in England to buy a copy of the official English translation of Erasmus' *Paraphrases on the Gospels*, and to put them in a public place in the church where anyone who wished could read them as a companion to the English Bible that was also available there for public reading. Also, parish priests who did not have bachelor's degrees were to buy for themselves copies of the complete *Paraphrases* in Latin and were to study them carefully along with their Bibles.

Under Edward's successor Mary there was an attempt to reCatholicize the English church, and these injunctions were canceled. But they were renewed under Elizabeth, with one change—perhaps because of grade inflation, the requirement that priests who lacked bachelor's degrees had to own and study the *Paraphrases* was changed to apply to all priests who lacked *master's* degrees.¹⁹ Erasmus never knew about any of this, since he had died in 1536. But I think he would have been happy to see that, thanks to the printing press and to the influence of his own ideas, the Bible in the vernacular language was publicly accessible to anyone who could read in every one of the parish churches in England—and that, on the reading desk right beside it, there was an English-language copy of his own *Paraphrases on the Gospels*.

For us today, the availability of Erasmus in English offers new opportunities for understanding the pastoral and homiletic traditions of the Anglican and European Protestant confessions and their descendants: work of this kind has already begun to be carried out by, for instance,

¹⁹John N. Wall, Jr., "Godly and Fruitful Lessons: The English Bible, Erasmus' *Paraphrases*, and the Book of Homilies," *The Godly Kingdom of Tudor England: Great Books of the English Reformation*, ed. John E. Booty (Wilton, Conn.: Morehouse-Barlow, 1981), 45-135; E. J. Devereux, "Sixteenth-century Translations of Erasmus' New Testament Commentaries in English." *Collected Works of Erasmus* (Toronto: University of Toronto Press, 1984), 42: xxx-xxxiv.

John King and Friedhelm Krüger.²⁰ As decidedly an interloper in this field, I would venture to say that Reformation studies can be vastly enriched by a more widespread knowledge of one of the Reformation's catalytic thinkers. In these days when the so-called secular humanists and their opponents are between them trying to fetter the meaning of 'humanism,' perhaps it is time to reconsider and reclaim the concept of the Christian humanist, the biblical humanist: the scholar committed to searching for the heart of the ancient faith in its original words and on its own terms, and to conveying that understanding to the world of today. How better to do so than by beginning with study of the prince of Christian humanists, Erasmus himself? No small part of the fascination of Erasmus is his biography, the story of a dissatisfied monk who found himself compelled to reject a form of life for which he was unsuited but who never abandoned the Christian commitment of his vows as monk and priest; instead he created out of his scholarship a highly individualized actualization of those commitments. Finally, Erasmus should be viewed very much in the context of the tumultuous times I alluded to at the outset; for in the early sixteenth century we can see individuals, political and ecclesiastical institutions, technologies, market forces, class structures, all working (blindly, like yeast) to reshape European Christianity irrevocably. Some good things came out of all that, but probably not what was prayed for by partisans of various points of view. The processes of change as a subject of study are so popular as to be almost trite, but the relevance of the study is undisputed. Erasmus' times, Erasmus himself, and the fate of his achievements are a rich case study for us at the end of the twentieth century. It is the intention of CWE to put the means for such study into the hands of present-day scholars.

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²⁰John N. King, *English Reformation Literature: The Tudor Origins of the Protestant Tradition* (Princeton N.J.: Princeton University Press, 1982); Friedhelm Krüger, *Humanistische Evangelienauslegung: Desiderius Erasmus von Rotterdam als Ausleger der Evangelien in seinen Paraphrasen* (Tübingen: J.C.B. Mohr [Paul Siebeck], 1986).

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WORKSHOPS

American Culture, Theological Education and the Development of Modern Communications¹

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The term communications is preferred to that of mass media because it provides for a wider discussion and study based on cultural and historical terms. A cultural approach recognizes the importance of values, examines the moral aspect of being human and views thoughts, symbols and meanings as contributing to community. These symbols ultimately receive their meaning in the matrix of a communicating God who operates within creation.² This study also presupposes that a historical methodology can inform us about the past and create an appreciation for transmitting the Christian heritage in its diverse manifestations.

The study of communications in a Christian context is approached culturally through the work of Dr. Walter J. Ong, Professor of Humanities and English at St. Louis University. Ong has been singularly

¹A broadly based bibliographic survey of this field is Paul A. Soukup's *Christian Communications: A Bibliographic Survey* (New York: Greenwood Press, 1989).

²Clifford G. Christians, "Cultural Views of Mass Communication: Some Explorations for Christians," *Christian Scholar's Review* 7 (1977): 3-22.

successful in relating the findings and insights of orality—literacy studies to the intellectual development of human thought, particularly as related to Christian culture. He characterizes cultures by the means of communication they use. There are four basic types of cultures: oral, chirographic, typographic and electronic. Twentieth-century American culture is typographic and electronic with strong residual oral and chirographic characteristics. The changes occasioned by new forms of communications have profound psychological and cultural effects.³

The approach to American Christianity is rooted in the work of Perry Miller, Professor of History at Harvard, who shifted the study of church history away from patterns of elitism toward a more cosmopolitan pattern. He based much of his research on a study of popular literature from the colonial period; delving, for example, into sermons and pamphlet literature. Today, there is a host of fine scholars who, like Miller, are exploiting this popular literature to give us a new understanding of religion in America.

This dual approach to the study of communications suggests that there have been major media shifts in the past. Within each of these shifts there are innovations which modify the trajectory of the shift. As these shifts take place, the older forms remain, new ones emerge and there is a mixing of the old and the new. Many interpretations of modern communication have been cast in the mythology of revolution and discontinuity whereas developments, when viewed historically, suggest that many aspects of mass communications have emerged and evolved over time. A cultural-historical approach provides a more rational basis upon which to interpret the meaning and effect of communications developments.

Seventeenth Century

During the seventeenth century ideas and information traveled in the colonies by word of mouth, by hand written documents or by books, broadsides and pamphlets. However, the chief means of communication in the colonies during this period was oral. The sermon, delivered in the austerity of the colonial meeting house, was the chief weekly form of communication, augmented by special day sermons. Preaching, not the sacraments, came to be viewed as the means of conveying saving knowledge to the masses.

³Walter J. Ong, *Orality and Literacy: The Technologizing of the Word* (London and New York: Methuen, 1982).

The Puritan sermon was grounded in the logic of Peter Ramus (1505-1672), French mathematician and educator. Candidates for the ministry, receiving instruction at Harvard College, were taught Ramean logic or methodology which inculcated linear rational thought modeled after the objectivity and spatial dimensions of typography. Coupled with plain speech in a religious heritage characterized by the primacy of scripture, the sermon was perfected as a powerful rhetorical construct. Prepared in manuscript form the sermon was delivered from memory. It became, for the listener, an event. It was the Word of God, expertly interpreted by a highly educated person, spoken in a room where the community gathered to listen attentively.

The Puritans very early sensed the need to print literature locally as well as to import books and pamphlets. The press at Cambridge, Massachusetts, established in 1638, produced the famous *Bay Psalm Book* (1640) in many editions, catechisms, sermons, government publications and schoolbooks. At a minimum every home owned the Bible and an almanac. Beyond this, it is known that sermons and devotional-instructional titles were popular.⁴

Eighteenth Century

Oral communications remained extremely important with clergy wielding influence through the spoken word and, when they could find the time to prepare works for the press, through the printed word. By 1700 presses were located beyond Cambridge to include Boston, St. Mary's City (Maryland), Philadelphia and New York City. By 1704 the *Boston News-Letter* appeared to become the first long lived newspaper in America.

The first systematic attempt to establish libraries was made by the Reverend Thomas Bray (1658-1730), Commissary of the Bishop of London to the Maryland Colony. Through the Society for the Promotion of Christian Knowledge, the Society for the Propagation of the Gospel in Foreign Parts and the Bray Associates, he was successful in securing missionaries for America, establishing parochial libraries and providing over 35,000 religious books and tracts for free distribution in the colonies. After 1730 subscription libraries became popular, especially

⁴Charles E. Hambrick-Stowe, *The Practice of Piety: Puritan Devotional Disciplines in Seventeenth Century New England* (Chapel Hill: Institute of Early American History and Culture by the University of North Carolina Press, 1982).

in urban centers. Books and magazines were also made available through booksellers, by auction, by importation and by subscription.

The Great Awakening, the religious revival which swept the New England colonies in the 1740s, resulted in a major communications change. Initiated by Jonathan Edwards (1703-1758) and popularized by the English itinerant evangelist George Whitefield (1714-1770), America's first religious celebrity, it introduced democratic assembly heard out of doors beyond the ordered decorum of Sunday worship. The homiletic style of the patriot preachers changed from that of linear narrative discourse to that of a fragmented-oral culture of radical evangelicalism. This style of preaching has been credited with having broken the established order of oligarchy and theocracy to usher in the political democracy of the American Revolution.

The religious dimensions of communication prior to the Revolution is bathed in conflict as seen in the clash between the pervasive Protestantism of the colonies and Roman Catholics; the dispute over the proposed establishment of Anglican episcopacy, and the strife of the colonies with the mother country. In the later half of the century conflict was also generated by tensions between an orally oriented populace and a gentry more closely identified with a typographically scripted bias. Eventually the gentry and the Established Church lost the struggle, to cede their place to democratic government and the evangelical religious groups which challenged their dominance.⁵

After the war the churches regrouped and began to define themselves along denominational lines. A major benefit of independence was more freedom of the press. The Post Office was established as a professional service. Religious publishing flourished with Bibles, psalters, testaments and standard didactic texts remaining bestsellers. Music publishing helped supply the denominations with hymnals compiled and edited according to American tastes.

Nineteenth Century

Despite tensions occasioned by slavery and diplomatic difficulties with England and France, the young nation developed rapidly as a flood of immigrants moved west of the Allegheny Mountains. Industrialization stimulated the development of transportation: roads, canals, steamboats

⁵Isaac Rhys, "Preachers and Patriots: Popular Culture and the Revolution in Virginia," *The American Revolution: Exploration in the History of American Radicalism* (De Kalb: Northern Illinois University Press, 1976), 125-56.

and railroads inspired booms, encouraged the formation of towns and facilitated the movement of commodities. The expansion of the nation, the development of transportation, the growth of common schools, industrialization and an influx of people through immigration all contributed to the rise of an age of reading. A cultural grammar appeared in conjunction with popular printed communications with attitudes toward the circulation of information emphasizing speed, timeliness and accuracy.⁶

The growth of urban areas, the rise of populist-Jeffersonian democracy, westward migration and the rise of minority religious movements produced social unrest and diversity, which the established political, economic and religious groups viewed as a threat. In response to the need for establishing social control wealthy businessmen and conservative clergy helped to found an interlocking network of benevolent organization which espoused piety, morality, education and domesticity. The American Board of Commissioners for Foreign Missions, the American Bible Society, the American Tract Society and the American Sunday School Union sought to promote order and moral reform in urban areas and to establish the means of Christianizing the areas west of the Allegheny Mountains.

The American Tract Society succeeded in utilizing the new technologies of steam, the rotary press, stereotyped printing and mass produced paper to produce cheap literature for diffusion on the western frontier employing a distribution system of colportage.⁷ The American Sunday School Union, using these same methods, pioneered the development of children's books and Sunday school literature. These societies flooded the nation with millions of books, tracts and broadsides and realized the development of a truly mass medium. Their programs and the development of public education produced a highly literate society scripted on a pedagogy of Christian nation building.

Denominations and sects were quick to seize and use the newly discovered power of the newspaper to solidify their identities, to proselytize and to engage in polemics with competing churches and groups. Religious magazines were of three basic types: theological quarterlies, home monthlies and weekly periodicals. Some titles were

⁶William G. Gilmore, "Literacy, the Rise of an Age of Reading, and the Cultural Grammar of Printed Communication in America," *Communication* 11 (1988): 23-46.

⁷David Paul Nord, *The Evangelical Origins of Mass Media in America, 1815-1835* (Columbia, S.C.: Association for Education in Journalism and Mass Communications, 1984).

devoted to special interest groups such as women and children while others were developed by groups such as Catholics, blacks and Spiritualists.

Denominational publishing developed rapidly and by 1840 all the major denominations and many sects had established publishing houses. They enjoyed, along with secular publishers, a five-fold increase in production and sales from 1820 to 1850. Novels became increasingly popular with Harriet Beecher Stowe's *Uncle Tom's Cabin* becoming one of the bestsellers in American history by 1851. Women and clergy were authors of novels advocating piety, morality and good manners. Improvements in transportation, especially the development of railroads, opened a mass market for all publishers with the United States postal system permitting the mailing of books by 1850.⁸

As early as the 1760s the Pennsylvania Dutch were holding "*grosse Versammlungen*" (big meetings), which were the forerunners of the frontier camp meeting. These meetings, popular on the Southern and Western frontiers featured preaching, singing and testifying—all with prominent oral components. This orality tended to unite people through democratically configured experiences. Many persons, first converted in camp meetings, became itinerant evangelists traveling through the country spreading populist Christianity. The mass appeal of these gatherings laid the foundations for crusade revivalism/evangelism.

Concomitant with the camp meetings were other forms of preaching and oratory in the antebellum period. By 1850 preaching became more popularly oriented with ethical concerns beginning to replace doctrine. Storytelling gained in popularity. Preachers began describing biblical characters in psychological terms. The Golden Age of Oratory, 1830 to 1860, featured the jury lawyer in the courtroom, the hortatory preacher in the camp meeting and the political orator on the stump. Women emerged as orators during the nineteenth century reform movement, speaking on temperance, slavery and suffrage. The popular lecture system centered largely in the lyceum movement featuring professional speakers who traveled the country speaking to large audiences. Henry Ward Beecher and Ralph Waldo Emerson, whom William G. McLoughlin has said belongs to "the very American

⁸Ronald J. Zboray, "The Railroad, the Community, and the Book," *Southwest Review* 71 (1986): 474-87.

mundane order of Saint Oral and Saint Aural,” were two of the country’s best known speakers.⁹

Charles G. Finney (1792-1878) set the basic pattern and intention of mass evangelism by 1835; repudiating the basic tenets of Calvinism, expounding his theological views and methods of urban evangelism in the *Oberlin Evangelist* and other publications, organizing revivalism in terms of social control crowned with salvific reward and incorporating music. The revival hymn became a staple of urban mass evangelism, attaining an incredible popularity with revival songbooks selling millions of copies.¹⁰ Finney, together with Dwight L. Moody (1837-1899), developed and perfected the means of mass urban evangelism which helped determine the parameters for twentieth century televangelism. Roman Catholics as well as Protestants effectively utilized these modern forms of appeal and renewal except that Catholics tended to organize their efforts in terms of parishes rather than using the Protestant community based approach.¹¹

Libraries and adult education flourished with the increasing social importance of universal public education. The Boston Public Library opened a reading room to serve citizens of the city in 1854 with Sunday school libraries becoming the leading means of circulating didactic literature in America from 1825 to 1850.

Controversies produced a great outpouring of literature. The early nineteenth century was one of the most chaotic in our nation’s history. Religiously, the Second Great Awakening produced conflict between old line Calvinist conservatives and establishment clergy against revivalism and the new denominations: Baptist, Methodist, Mormon, Black and Adventist.¹² The controversies included slavery and abolitionism, the rise of Mormonism and spiritualism, the imagined threat of a growing Catholicism, the emergence of Darwinism, which questioned the special

⁹William G. McLoughlin, *The Meaning of Henry Ward Beecher: An Essay on the Shifting Values of Mid-Victorian America, 1840-1870* (New York: Alfred A. Knopf, 1970), 259.

¹⁰Sandra S. Sizer, *Gospel Hymns and Social Religion: The Rhetoric of 19th Century Revivalism* (Philadelphia: Temple University Press, 1978).

¹¹Jay P. Dolan, *Catholic Revivalism: The American Experience, 1830-1900* (Notre Dame, Ind.: University of Notre Dame Press, 1978).

¹²Jon Butler, *Awash in a Sea of Faith: Christianizing the American People* (Cambridge, Mass.: Harvard University Press, 1990) and Nathan O. Hatch, *The Democratization of American Christianity* (New Haven, Conn.: Yale University Press, 1989).

origins of man, and the rise of numerous sectarian personalities and groups.

The technological and transportation changes affecting communications were to change the fabric of modern life. Stereotyped printing, automatic presses, the mass production of paper, the invention of photography (1839-1840), the telegraph (1844), steam boats and the railroad greatly increased the volume and timeliness of published materials prior to the Civil War. In the closing years of the century the invention of the telephone, the radio, the halftone process for photography, the incandescent light, motion pictures, experimentation with primitive television technology and the perfection of the assembly line were prelude to advancements in the twentieth century which would tremendously expand the nature and scope of communications. The greatest transition during the early nineteenth century was the shift from a communications economy of scarcity to one of abundance. Later in the century several new mediums of communication, featuring electronic power (speed) and photography (visual) emerge which will propel the word (print and oral) through space and time at incredible speed to insure instantaneous communication.

Twentieth Century

The United States emerged at the beginning of the century as a world power with the imperialistic annexation of overseas lands. A new religious milieu was inaugurated in 1893, following the World's Parliament of Religions at Chicago, which introduced Eastern religions and philosophies. The modern ecumenical movement, supported by the major American Protestant denominations, began in 1910 with the World Missionary Conference meeting at Edinburgh. A major split in Protestantism between modernists and fundamentalists, epitomized by the Scopes trial over evolution in 1925, was to color the religious landscape for decades. Church membership reached all-time highs in a culture which became increasingly secular.

Print communications expanded, becoming professionalized and commercialized. These trends affected religious publishing with the Catholic Associated Press being founded in 1905 followed in 1916 with the formation of the Associated Church Press (interdenominational) and the Religious Newswriters Association in 1949. Since 1950 newspaper coverage of religious news has steadily increased. This coverage has been controversial with studies indicating that reporting is inadequate,

biased and flawed.¹³ While the religious press has been generally free of hierarchical control and censorship it has not escaped juridical pressure and censorship.

The religious novel, very popular in the nineteenth century, flourished in the twentieth century with some titles attaining bestseller status. Charles M. Sheldon's *In His Steps* (1897) and Lew Wallace's *Ben Hur* (1880) enjoyed steady sales through the 1920s and were made into stage plays and motion pictures, serialized as radio dramas and shown on television. Religious publishing, which reached its peak in 1925, received a new impetus in the late fifties and following, when Protestant evangelicals began using it as one component of communications media to form a network of denominational and parachurch agencies promoting their beliefs and programs.¹⁴ Following World War II religious publishers expanded their programs and markets through the publication of titles in paperback.

Early in the century the American establishment, including the churches, was slow to accept the legitimacy of the motion picture industry in spite of Thomas Edison's prestigious association with its origins. The film industry was developed and continues to be operated largely by immigrant entrepreneurs and their descendants. In the 1920s churches and religious groups became concerned about the ethical and moral content of motion pictures. This concern motivated the industry to adopt a ratings system. Beginning in the 1930s the movies constructed a message of salvation which promoted a religious belief system centered in a shared concern with the doctrines of evil, eschatology and salvation.¹⁵ This expression of cultural religiosity found its greatest amplification in such biblical spectacular films as *The Ten Commandments* and *The Robe*.¹⁶

Although the radio was invented in the 1880s it was largely an amateur enterprise, except for radiotelegraphy which was used for marine communications, until after World War I. The first remote religious radio broadcast occurred in 1921 with many churches and

¹³Martin E. Marty and others, *The Religious Press in America* (New York: Holt, Rinehart and Winston, 1963).

¹⁴Michael F. Stitzinger, "Evangelical Religious Publishing: An Examination, Analysis, and Comparison of Selected Evangelical Materials," Master's Thesis, University of Chicago, 1984.

¹⁵Laurel Arthur Burton, "Close Encounters of a Religious Kind," *Journal of Popular Culture* 17, no.3 (Winter 1983): 141-45.

¹⁶Gerald E. Forshey, "American Religious and Biblical Spectacular Films, 1932-1973," Ph.D. dissertation, University of Chicago, 1973.

religious groups operating early radio stations until the industry came under government regulation and commercial interests predominated. The Federal Council of the Churches of Christ (later the National Council of Churches) inaugurated its radio ministry in 1923, a communications program continued to the present day. Dr. Harry Emerson Fosdick, pastor of Riverside Church, New York City, was part of this program. His broadcasts reached millions over a period of twenty-two years (1924-1946). Other clergy developed their own radio programs: Father Charles Coughlin, controversial Catholic priest; Rev. Charles E. Fuller, evangelical Baptist on "The Old Fashioned Revival Hour"; the Rev. Robert P. "Bob" Shuler, crusading Los Angeles Methodist minister and Aime Semple McPherson, faith healer and charismatic evangelist. By 1943 commercial radio religious programs were collecting \$200,000,000 annually to buy time and seek funds for their work.¹⁷

Regularly scheduled television broadcasting began in 1939 to become a widespread medium of communications by 1950. In 1959 there were fifty million receivers in the United States. Catholic Archbishop Fulton J. Sheen, who had broadcast over radio for many years, pioneered the use of television on his popular program "Life is Worth Living" (1952-1957). It was the Rev. Oral Roberts, however, who would shape and define the nature of televangelism and the Electric Church. He succeeded in changing the format of religious broadcasting by introducing entertainment as a means of presenting program content; he brought the pentecostal message to respectability and visibility in America and he made fundraising a central focus of his evangelistic work.¹⁸ Women have competed successfully in the televangelism arena including such personalities as Terry Cole-Whittaker, a California New Age spokesperson, and Mother Angelica, foundress of the Catholic Eternal Word Television Network (300 cable systems).

Gospelgate, or the television scandals of the late eighties, mirror the struggle going on within the televangelism empires. Some evidence suggests that these scandals were occasioned by efforts on the part of aging evangelists to retain and secure economic control of the industry and the emergence of a Christian identity industry where the old fundamentalist, pentecostal and evangelical divisions are giving way to

¹⁷Everett C. Parker, "Big Business in Religious Radio," *Chicago Theological Seminary Register* 34 (1944): 21-24.

¹⁸David E. Harrell, *Oral Roberts: An American Life* (Bloomington: Indiana University Press, 1985).

criss-crossings of social boundaries. The emergence of business empires and the ethics of fundraising employed by the TV evangelists linger as a concern which will probably continue until some better means of accountability are devised to monitor a highly lucrative industry.

As the century draws to a close a shift toward a post-typographical or an electronic culture challenges the Christian community. The use of satellites for communication, human interaction with computers, machine-to-machine communication and the digitization of textual materials raises questions not about the medium as much as about access to the information thus made available. The reality of the global village coupled with a surfeit of information combine to necessitate new ways of thinking and being.

This cultural-historical approach to the development of communications suggests several conclusions. Television has proven to be an effective medium for religious programming which evangelical Christians have developed as a powerful means of evangelization. Television ministries and programs will continue to expand and develop to the end of the century with evidence to indicate that American electronic evangelism will be extended on a global scale.¹⁹ Competition among religious programs and television ministries will remain keen and likely intensify with the long standing fundamentalist, conservative hegemony giving way to new groupings which criss-cross social boundaries.

Mainline (oldline) Protestantism continues to sustain a deeply-rooted, skeptical stance toward any medium dealing with images. This ambivalence toward icons, electronic or plaster, is compensated with a primary dependence on the word which, in its most generic form, is oral. Thus, the secondary orality of electronic culture is congenial to historic Reformed theology and presents possibilities for the future. The Catholic Church, on the other hand, can more naturally handle icons and adapt to visual expressions but shies from the fragmented-oral discourse of religiosity so characteristic of the American experience. It is, therefore, still not clear how the established churches will ultimately respond to the changes in communications introduced in this century.

¹⁹Jeffrey K. Hadden, "Precursors to the Globalization of American Television," *Social Compass* 37 (1990): 161-67.

Discussion

After initial responses to this presentation from the three panel members, **Alva Caldwell, Kenneth E. Rowe, John B. Trotti**, workshop participants were invited to share their comments and concerns.

The responses centered around concerns about collecting, preserving and organizing media materials in theological libraries. Church history has been elitist with clergy writing for clergy from clergy records. New approaches to history will move beyond elitism to examine how the church has communicated the Gospel in terms of the everyday life of church people. Church historians are going to ask for new resources: tracts, Sunday school literature, women's literature, ethnic history sources and other popularly written materials. Twentieth century materials such as wire recordings, audio-tapes and video recordings also need to be collected. However, media people are not historically oriented and do not appreciate the need for documentation. Librarians can promote the conservation and preservation of these materials, making them available for historians and others.

The conservation and preservation of materials is crucial to concerns about the history of communication. Theological librarians understand their professional responsibilities well but are not equipped by training or experience to fulfill an archival function in relation to these materials. How can wire recordings be preserved? In the 1950s there was a vision in the seminaries about what media could do for the church. At that time some institutions began collecting filmstrips, films, audio and even video recordings. Now, thirty years later these materials are beginning to deteriorate. What can librarians do to preserve them? ATLA currently has a preservation program for print materials but nothing relating to other forms of materials which its libraries retain and collect.

The organization and indexing of media materials has not been addressed by the theological community in any systematic way. There are collections of religious and theological media materials scattered across the country. They are largely unknown and untapped resources with no indexing service to provide access to them. A resource directory of these collections would be a first step in identifying the range and scope of such collections. There is currently no group in ATLA to address these questions of collecting, preserving and organizing media materials in theological libraries.

Other general comments in the workshop centered around the importance of print as a cultural force. The Geneva Bible, for example, introduced features such as paragraphing and roman type. It was also formatted and produced in a size and design which made it portable and useful for individual use. The printed page, as a visual artifact, has shaped how we think. It was noted that the church and clergy, even today in our mediatized culture, shy away from the use of visual materials for preaching and teaching. In the Protestant tradition this reluctance may be iconoclastic, rooted in a deeply ingrained fear of images. In the Roman Catholic tradition the reluctance may be tied to cultural factors such as the ascetic tradition which abrogates pleasure or the fear that the visual may stimulate sinful and carnal desires. It was observed that contemporary culture is moving back toward a more oral/interactive mode of communication and expression. Walter Ong and others have identified this transition as “secondary orality,” featuring the electronic transmission of the human voice. In conclusion, it was suggested that other groups need to hear the substance and implications of this presentation: librarians, homileticians, communicators, historians and theological educators.

Grantsmanship for Libraries Practical Approaches for Fundraising

**by
Judith N. Kharbas
University of Rochester Libraries**

As Chris Brennan said in introducing me, my title is Assistant Director of Libraries for Technical Services. I have training as a librarian but never had any formal training in fund raising or grantsmanship. I sort of fell into it when driven by necessity to raise money to support several special projects. I have been involved in a number of grant proposals over the years beginning with a proposal for an NEH challenge grant in the 1970s. That grant was for collection development and some of the things I learned in developing that grant helped with later grant proposals.

In the 1970s the University of Rochester Library was, like many other libraries, very traditional in its services and programs. Technology had a place but only a small one, in Library operations—we did have a couple of OCLC terminals and used a couple of other terminals for data base searching—we were obviously not on the “cutting edge” of library automation.

In the early 1980s, however, we began hearing about a new development called the Anglo-American Cataloging Rules which was expected to have a major impact on the ways in which we provided information about and access to our collections. Although we had been talking about automation, we had not managed to secure funding for it. The impending change in cataloging rules made it crystal clear that we had better speed up our timetable for automation or our ability to serve our patrons would suffer. We formed an automation task force which recommended that we install as soon as possible an online local system focused on an online catalog and circulation system.

After some convincing the University agreed to fund the project but only on the condition that the Library try to secure funding from external sources to support purchase of hardware and software and also support some of the special projects that would have to precede installation of the online catalog such as retrospective conversion. Since some of the projects were in my area of Technical Services, I had to begin learning about fund raising.

The situation repeated itself to an extent when, in the mid-1980s we became increasingly concerned about the condition of our collections. They were deteriorating at an alarming rate and we knew some major steps would have to be taken if we were to slow the rate of deterioration and repair or replace those items that had passed beyond the point where they could be used by patrons. The New York State legislature had enacted funding for preservation programs in the eleven comprehensive research libraries in the State but annual proposals had to be written for the funds. Once again I became heavily involved in writing grant proposals.

Needless to say I entered this arena not by choice but by necessity. The same might be said for many of you who are here today. I assume some of you at least have come here because you have specific projects in mind and want to see if you can secure funding for them from outside agencies. I would guess that many of us are in a similar state—one of operating with institutional budgets that are just barely sufficient to maintain current operations and staffs but certainly not sufficient to support very costly projects like automation or preservation or provision of computer-based information services to patrons. We must find money from outside the normal institution and library budgets to fund these changes.

I was struck, in reading a recent issue of *Library Journal* to see a number of headlines related to budget problems in libraries all over the United States. Libraries are cutting their materials budgets, canceling subscriptions in record numbers, cutting library hours, reducing staff and taking whatever other measures will help them balance their budgets. In these days of economic uncertainty external fund raising is becoming key to the implementation of any significant changes in library programs.

When I was asked to do this workshop I stressed to the organizers that I would be giving a very practical presentation. I have organized the first part of the workshop in three sections—first the things that should happen before you ever write a grant proposal, the preparations for applying to external sources; second the crafting of a proposal, the writing and selling of your idea; and third the things that happen after your proposal is either accepted or rejected. I will be concentrating primarily on grants from government agencies or foundations but I will also have some comments on proposals to individuals. I am going to present the first part of the workshop which will take about 75 minutes and then, after a break, we will examine in greater detail several proposals that have been funded—Chris Brennan

will help with this by discussing a retrospective conversion grant which was awarded jointly to Colgate Rochester Divinity School and the University of Rochester. I hope you will leave the workshop today with ideas for grant proposals and some of the tools necessary to prepare your own proposals.

Pre-proposal Preparation

Fund raising is a process that begins long before you ever begin to write a proposal. The first thing you need to do is to define your library goals. Then you determine what projects you need to do in order to meet those goals. I suggest you do some brainstorming with your library staff and make a preliminary list of projects. Include all of your staff because you never know where a really good idea will come from. You may then want to include faculty and administrators in your idea-gathering process. Perhaps a survey of faculty would lead to a better understanding of their priorities for improvements in library services and collections. Informal discussion groups may also be a useful setting for exchanging ideas. These discussions could also identify faculty and administrators who might be good partners in fund-raising efforts.

When you have developed a project list, your next step should be to prioritize it. Prioritizing is **very** important—project lists can become quite lengthy and you need to identify those that are most important to the library and the institution. The next step is to determine what number of projects you want to work on further. It's good to have several but you must decide on a reasonable number because the fleshing out of project ideas can take a lot of your time and you must decide what you can reasonably handle.

In further defining your top priority projects you will need to determine the phases of project implementation, staffing required, and costs. You may need to contact vendors for cost estimates. At this point it is not necessary to have detailed costs but you do need to know if you're talking about a \$10,000 project or a \$50,000 one. At this point you may want to divide your list into two categories: one with projects for appeals to individual donors and the second with projects for appeals to foundations or government agencies. Your list for individuals should have projects with price tags ranging from the modest to the more challenging.

The next step in the preliminary phase is to contact the person or office in your institution who is responsible for fund raising and review the project list with them. I am assuming that when you call they will

know who you are but maybe I should go back a couple steps and make certain. One of the most important ingredients in a successful fund raising program for an academic library is the active support and participation of the development office or officer. Getting to know the person or persons who are responsible for external fund raising is one of the most important things you, as librarians, can do to foster your own projects.

The development office receives requests for proposals and notices of available grants and also identifies potential individual donors. They must be conditioned to think of the library as an attractive recipient of funding. They must know that you are interested in working with them to develop proposals. They must recognize that giving to the library is attractive to individuals and foundations and will bring money in to the institution.

Another very important point that must not be overlooked is that a good development office serves as a central clearing house for institutional fund raising. The library must not go off on its own to contact individuals or foundations without first contacting the development office. It is possible, after all, that they may have identified a particular individual or foundation for another giving opportunity and would not welcome the library's intruding on what might be viewed as someone else's territory. If, for example, a faculty member has been working for months to prepare a proposal to the XYZ Foundation and has done considerable groundwork, neither he nor the development office will welcome the library's direct contact with the foundation. There will probably be times when it will be frustrating to have to wait for clearance before you can proceed but the advantages will far outweigh the disadvantages. Protocol must be observed here if the library and the development office are to work together in a spirit of cooperation and not competition.

Let's return now to your discussion of your prioritized projects list. Be sure to explain each project thoroughly and demonstrate how each could benefit the library and its users. Show connections to instructional programs and faculty research. If the projects can help the library avoid costs or avoid rapid increases in costs, point that out. If the project increases access to information that is needed by students and faculty, point that out. If the project could possibly help attract students and faculty to the institution or provide jobs for students, point that out. Those are all good selling points and your first sales job is with your own development office.

If it seems advisable to do so, invite the development staff to visit the library where they can see the problems you are dealing with. Show them the books that are deteriorating and the evidence of brittle paper and mutilated pages, show them your card catalog and how difficult it is to maintain and to find information in it, show them all the paper files that could be eliminated if you could only automate acquisitions and circulation. It's one thing to read a prose description of a project but actually seeing the problems lends greater credibility to the request and should help enlist support.

I've been referring to the relationship between library and development office in terms of a specific list of projects but I cannot stress enough the importance of regular ongoing contact with faculty and development as a part of your total fund raising program. A casual conversation with a faculty member over lunch could reveal that work is in progress on a new academic program and a grant proposal is being prepared. You might ask if library resources have been checked to see if materials necessary to support the coursework are available. You might ask if the proposal could be expanded to include dollars for purchase of books and periodicals or computer searches to supplement classroom instruction. The library must be viewed as a supporting partner in the institution's fund raising. It takes constant contact and updating but it can pay off.

The library is also a good candidate for appeals to alumni—annual giving programs, class gifts, and major fund raising campaigns. Lots of alums have warm fuzzy feelings for the library and that can be very useful when making appeals to them. The University of Rochester found, a few years ago, that when it included the library in a list of areas alums could designate for their annual gifts, the number of dollars received from the appeal increased significantly. I recently read a newsletter issued by the University of Maryland Library. The class of 1940 had designated its class reunion gift for the libraries. This was the first time a class reunion gift had been designated for the support of the libraries and it turned out to be the largest class gift in the University's history. People like giving money to libraries!

Contact with your alumni office should also be maintained and they too can be given a list of ideas for funding. A few years ago one of our anniversary classes was interested in directing its class gift to the library. One of the ideas we suggested was refurbishing a reading room that houses a small collection of popular literature and is used by undergraduates for quiet study and reading. Many of the alums have fond memories of hours spent in that room and they responded very

generously to the appeal for funds eventually raising over \$55,000 which we used for reupholstering all of the furniture, buying new lamps, cleaning and feeding the wood panelling, refinishing tables, etc. This project could not have been funded from the library budget and would not have appealed to a foundation but did have great appeal to the alumni. This is just one example of how you can tailor your appeal to a particular group. Having a list of project ideas ready to discuss whenever an opportunity arises will enable you to respond quickly with ideas, details, and costs.

Let's assume now that you have a prioritized list of projects and your top priority is to install an online local system that will support both circulation and an online catalog. Before you go out to buy a system though, you know you have a lot of work to do including the conversion of your card catalog records to machine-readable form. Eventually you will seek funding to purchase and install the hardware and software but for now your top priority is to do retrospective conversion. We will assume that you have the approval of your institution's administration to proceed with seeking funds. We will also assume that you realize that retrospective conversion is no longer on the cutting edge of library technological advancement so you're not going to be able to present this as a real innovative and flashy project that will get lots of publicity and acclaim for the donor. How are you going to market this conversion project and who are you going to try to market it to?

Ask yourself a few questions at this point—could this project appeal to individual donors? Is there any support available from the state for regional or statewide database projects? Are there any other institutions in the region, in the state, in the country that you could connect with to make a joint proposal? What are the strengths of your collection and are there ways of capitalizing on those strengths for a specialized proposal? Are there other activities in the library that this proposal could be connected with to make a multi-faceted proposal?

The answers to those questions may lead you to different ways of developing your retrospective conversion proposal and could bring in funds from several different sources. Individual donors: You may think that retrospective conversion is one of the last things that would appeal to an individual donor. My own library's experience proves that is not true. In the early eighties when we were beginning to think that we must install an online catalog, we discussed the automation projects with our Trustees Visiting Committee for the Libraries. We had this discussion at least three times within a two year period and the group was very

supportive of the plans. They encouraged the University administration to lend its financial support to the project but that was slow in coming. We didn't realize how much of an impact had been made in those presentations until we were informed that one of the Committee members had made a large gift to the University from the estate of a relative and had urged the President to designate the funds to the Library for automation. At that point we were still in the early stages of the automation project so, when the President agreed, the Director and administration decided that the funds would be used for retrospective conversion. The donor had also requested that, if possible, the funds be used for activities that would provide jobs for students. Since we had planned to use a fairly large number of students for the first phase of retrocon, the donor's wishes could be carried out very nicely. This gift provided the initial funding for our automation program and eventually amounted to over \$625,000, all of which has been used for conversion. The gift also provided evidence of institutional commitment to automation which we used to support our other grant proposals.

If the answer to the question of availability of state funds is yes, you will want to determine if your institution is eligible for those funds. Even if there are restrictions on the eligibility of church-affiliated institutions, there may be ways of getting around those restrictions if you can be creative. If you are eligible, you will want to cast your proposal in terms that show the contribution your project will make to the statewide database and to the state itself. Merely adding records to the statewide database may not be enough to sell your own part of the project. You will want to show that your records are unique in the database or at least not widely held within the state. It will be very useful to have done a random sample of the records you wish to convert and checked them on OCLC so you can document the usefulness of adding them to the national and statewide database. You also want to show that the titles you will convert in the project will be available to other institutions and individuals in the state. Citing interlibrary loan figures and photocopies requested and supplied as well as citing your willingness to provide on-site access to your collections will help demonstrate your willingness to share your resources with others.

To return to the questions I asked earlier—the next one was are there any other libraries in the region, in the state, or in the country that you could connect with to make a joint proposal? Funding agencies like cooperative projects and you should try very early on to create alliances with other institutions so that you will be prepared to submit joint proposals. If you have a regional or statewide library consortium, that's

a good place to start. In New York State we have nine regional library councils which are made up of all types of libraries—school, public, academic, and special—and much of the state funding is channeled through those councils.

Several years ago the University of Rochester Library and the library of the Colgate-Rochester Divinity School joined together to submit a joint retrocon proposal and Chris Brennan will tell you more about that cooperative effort later in the workshop. If you have complementary collections with another library in your region, you may want to consider a joint proposal. For example, a University Library and a public library in the same locality may both have strong collections in local history which would make a nice cooperative proposal. You may also want to consider ATLA or a grouping of ATLA libraries as a national consortium of theological libraries which could submit a proposal on behalf of all of its members. This group could be one you form primarily for the purpose of doing retrospective conversion. The Eastman School of Music of the University of Rochester joined with four other music libraries in a group they call the Associated Music Libraries Group about five years ago to do a cooperative retrocon project. They recently received their fifth grant from the Title IIC program. Over the five years the funding has amounted to \$628,657 for the Eastman School alone. Meetings of this association of theological libraries provide an ideal setting for you to develop cooperative arrangements with your peer institutions and you should be discussing the possibilities.

As I said before, funding agencies like cooperative projects. They get more bang for their bucks in a cooperative project than from one institution working alone. In a cooperative proposal you can demonstrate how each of the members would benefit from the work of the others thus lowering unit costs for all of the participants. For example, in a retrocon proposal you can show how you would avoid duplication of effort by having each participant begin at a different point in the classification system thus allowing each of those that follow to benefit by having access to the records input by the first member. Being able to edit or accept someone else's cataloging is cheaper than having to input the record yourself for the first time. Although many of you are from small libraries, the combined strength of the group's collections and the ways in which the collections complement each other would, I think, be a compelling argument for funding.

Looking at collection strengths could lead you to a cooperative proposal with another library that has a similar subject collection. It

could also lead you to a foundation that has an interest in that particular subject area. Again you can show how the combined strength of the collections will benefit students and researchers in that field and also show cost savings in the project as a whole.

My last question was are there other activities in the library that could be connected to this project to make a multi-faceted proposal. Grant funding seems to go in cycles and if you check the news of grant awards regularly, you will see what kinds of projects are fashionable at the moment. Grants are still being made for retrocon but they seem, in many cases, to be for projects where retrocon is integrated with other activities. Preservation is "in" right now so any project that has a combination of retrocon and preservation has a better chance of being funded than a project that is for retrocon alone. If you have collection strength in a particular subject area, you might develop a proposal to convert the records for titles in that subject and to preserve the books and manuscripts in the collection. Although not solely focused on retrocon, such a proposal would provide you with funding for conversion of a part of your collection. If it will be difficult for you to attract funds from a single source to convert all of your records, you should try to think of ways to segment the project and attract funding for the various pieces. Eventually you will get the entire collection converted.

At this point in the process you have decided on your project idea and want to present it to a foundation. You need to identify foundations whose interests match yours but how do you go about doing that? If you have not already begun, you should begin as soon as you return to your library to collect information on grant awards made to other libraries. Check the professional literature and put copies in a file. I check regularly *American Libraries* published by the American Library Association, *C&RL News* published by the Association of College and Research Libraries, and a number of other periodicals. Seeing the award notices gives me ideas for possible proposals and also tells me what foundations are making grants to libraries. I also receive the lists of Title IIC grants and check them for project ideas.

Does your association newsletter include notices of grant awards to member libraries? If not, you may want to consider it. You could also publish articles on successful proposals so you could learn more about the processes used by libraries that have received grants.

Publications of the Foundation Center are very useful in locating information on foundations. The *Foundation Directory* provides information on the finances, governance, and giving interests of the

nation's largest grantmaking foundations—those with assets of \$1 million or more or which have annual giving of at least \$100,000. Each entry in the Directory includes the foundation's name and address, financial data, a description of funding interests, and a list of officers and trustees. Where applicable, additional information is also provided on the types of grants and other forms of support awarded, restrictions on the giving program by geographic or subject area, publications available from the foundation, and application procedures and deadlines. Another excellent publication of the Center is its *Source Book Profiles* which offers detailed descriptions of the 1,000 largest foundations, analyzing giving patterns by subject area, type of support, and type of recipient.

The *Foundation Directory* has an excellent list of questions to keep in mind when researching foundations:

1. Has the foundation demonstrated a real commitment to funding in your subject area?
2. Does it seem likely that the foundation will make a grant in your geographic area?
3. Does the amount of money you are requesting fit within the foundation's grant range?
4. Does the foundation have any policy prohibiting grants for the type of support you are requesting?
5. Does the foundation prefer to make grants to cover the full cost of a project or do they favor projects where other foundations or funding sources share the cost?
6. What type of organizations does the foundation tend to support?
7. Does the foundation have specific application headlines and procedures or does it review proposals continuously?

The answers to many of the questions will be found in the Directory but you may also have to consult the foundations themselves for additional information. If the foundation issues an annual report or a list of grants made, they would provide additional information.

There are additional tools for research on funding sources and you should check with your development office and your local public library for them. There may be foundation guides for your state or region that could be very useful too. The research you do in this phase of your funding program is critical to the program's success so be sure you allow yourself sufficient time to do a thorough job.

Once you have identified the foundation you wish to approach and have received approval to do so, you will, in most cases, want to

contact the foundation to see if they will be willing to consider a proposal from your institution, for your kind of project, and for the amount of money you need. Some foundations welcome phone calls or letters to get a sense of the proposal before you submit the full version. Some of them provide staff to help applicants focus their proposals. They may even be willing to critique a draft proposal. Do not hesitate to ask for help. Take advantage of any assistance they are willing to render.

It is possible that your development office or administration will want the initial contact with the foundation to be made by them rather than by the library so you will want to check that out beforehand. Many development officers make periodic trips to major cities to visit foundations. They may not have specific proposals in hand but may use the trip as a means of making initial contact with foundation officers to discuss the institution and its mission and determine if the foundation would be willing to consider a proposal. Hopefully, if the library has become an integral part of the development picture of the institution, the development officer will be prepared to present your ideas for consideration.

One of the things you should try to determine in your research is if any of your institution's administrators or board members or alumni have any connections to the funding source. If one of your board members knows someone on the foundation's board, she might be willing to make the initial contact. This kind of contact won't substitute for a good proposal but it could help secure a reading of the proposal. If the initial contact is to be made by letter, it should contain a brief description of the institution and the library and then a brief explanation of the project. Once the foundation has responded that it will accept a proposal, the preliminary steps are complete and you are at long last ready to write your proposal.

Proposal Presentation

I would like to focus the next part of this presentation on the proposal itself—on what elements should go into a good proposal. Some organizations have their own application forms but others allow you to fashion the document pretty much as you wish. If the agency does have an outline or a form, it is very important that you use it. You don't want your proposal rejected solely because you neglected to follow instructions. What I would like to do now is to look at the kinds of information you might include in your proposal.

Begin with an **Abstract**—a clear and concise summary of your project including its purpose, scope, importance, and cost. This abstract will probably not be more than one page in length. State the need or problem to be addressed, outline the objectives and activities of your project, and state the total project cost and the amount you are requesting. Many agencies publish the abstracts in lists of funded grants or in annual reports so the abstract should be able to stand on its own as a summary of your project. Although the abstract appears first, it is probably best to write it after you have written the rest of the proposal and can then summarize the primary points.

The next section is the **Project Narrative**—here you describe your institution, your library, and the project in greater detail including stating the problem and how the project will help address the problem. Provide a brief profile of your institution including its history, size, mission, and location. Identify the project goals and show how they fit into the institutional context.

For an automation project you could describe the difficulties of accessing records in a card catalog, the problems of dealing with changes in cataloging codes and subject heading practices in a manual environment, and the limitations of access to a manual file that is housed in a single location and can only be accessed in that location. You could describe how your students and faculty would benefit by having access to information in an online catalog, for example, by having greatly increased access points in the bibliographic records and also by being able to access the library's catalog from remote locations like their dorms or offices.

For a retrocon project you could describe how the project fits into the overall automation program of the library and also describe your collections and the benefits to those both within and outside your own institution of having those records converted and available in a national database. (Perhaps I should add parenthetically here that if you hope to get outside funding for retrocon, you must plan on making those records available on a utility such as OCLC, RLIN, or UTLAS.) Do not be reticent in this part of the proposal. Be enthusiastic and make your product attractive to the reviewer. If you can, document your need, for example. We did a survey of the condition of books in the circulating collections in the main library about five years ago and we have used the survey results to demonstrate our need for preservation funds to treat those deteriorating books. We used a survey model developed at Stanford University and it always seems to impress people with the validity of the results when we say we used the Stanford model.

If your proposal is for retrocon funding, it will help if you have done a random sample of your shelflist and can cite figures for the number of titles to be converted, the percentage already in OCLC and needing only addition of holdings, the percentage in OCLC but needing editing, and the percentage not in the database at present but for which you will input original records. You will need this information anyway in order to prepare your budget but a shelflist sample will also help lend credibility to your proposal statement. If you have used a consultant, summarize the person's methodology, observations, and principal recommendations. If you have received funding for an earlier phase of the project, be sure to cite that so the organization you are approaching knows that another group found this an attractive and fundable project.

Benefits to your own institution obviously need to be presented but the benefits to those outside your institution should also be included. This is also the area where you can show the relevance of your project to the interests and objectives of the funding source. This part of the proposal answers the "why" questions: why do you want to do this project? why should it be funded? Why should it be funded by this particular funding source?

The third part of your proposal is your **Plan of Work**. This includes the methodologies, staffing and schedule. The plan of work answers the questions who, when, where, and how? Here you detail how the project will be carried out and in what stages. This is where you stress your credibility and dependability. You can get this project done well and on time. If this is a retrocon project, will you be doing the work inhouse or are you planning to contract it out? If the former, what staff will you use and do you have the necessary equipment or will you need to purchase additional equipment? Will you need to hire new staff? Have you incorporated their training time into the project schedule? Are you sure you will be able to recruit new staff in a timely manner? If you're planning to contract the work, have you evaluated the services of various vendors and selected one? What criteria was your selection based on? Will the vendor be able to fit your job into his schedule so that it will be completed within the schedule established in the proposal?

This is the place where you discuss procedures, not every detail but sufficient information to give the funding source an idea of what you will be doing and how you will do it. For example, again for retrocon—that staff will be checking the shelflist for unconverted titles, then searching them on OCLC, and then converting or inputting them. At the same time the barcode number will be input into your OCLC

record so that when the record is eventually loaded into your local system, it will contain a unique item identifier to be used in the circulation system.

Your plan of work should also include the project schedule. If it is a retrocon project that you plan to do inhouse, when do you plan to have additional equipment purchased and installed, when will you have staff hired and trained, and what are your production targets for each phase of the project? A realistic schedule is important for you want to be certain you can complete the project on time. Your plan of work should also describe the standards for the project. e.g. Original inputs for a retrocon project should conform to current cataloging rules and, if done on OCLC, should conform to OCLC input standards. You want to emphasize that your compliance with national standards will not only produce high quality records but will also make those records more useful to other libraries who will use them for their own cataloging or for interlibrary loan requests. Having your own procedural and standards manual and a training program for project staff will help assure the agency or foundation that you are concerned about doing high quality work.

The next section of the plan of work should address project staffing. Identify the division of responsibility among the project staff members. A project director should be named and his/her qualifications described. A vita should be appended so the agency will have a clear idea of the qualifications and experience of the individual. If there are additional project staff, their qualifications should be listed as well. If any of them have had experience in similar projects, be sure to note that. If you plan to recruit new staff, you should describe the qualifications and experience you will be seeking and also describe your recruitment strategies and timetable. Staff are vital to the success of a project so you want to assure the funding source that your staff will bring appropriate skills to this one. You want to instill confidence that the staff will be able to carry out the project successfully.

Section four of your proposal is the **Budget**. I spoke earlier of developing rough estimates of project costs. By this stage of your fund-raising effort you should have a detailed financial plan. The plan must be carefully researched and thoroughly documented for it is one you will have to live with if your proposal is funded. Unforeseen expenses can kill a project so be sure you have thought of every cost you are likely to incur.

It will help your case if you can show an institutional contribution to the project so consider that. Include costs for staff time to administer

and manage the project as an institutional contribution. If you will use existing terminals for a retrocon project, you may want to calculate the monthly telecommunication charges and any network fees that are assessed per terminal and pro-rate them for the time that will be used for retrocon and include that in your request. What you want to do here is to show the overall costs for the project and also to demonstrate that the institution has made a commitment by its willingness to devote institutional resources to it. Your budget should show the total project cost with separate sections for the institution's contribution and the amounts being requested from the funding source. The budget itself should include personnel, equipment, and supplies. Other elements will be tailored to the specific project and may include consultants fees, travel, services of outside vendors, telephone calls, and other miscellaneous expenses. Your budget must be accurate and believable. You want to demonstrate that your project is cost effective and that you can achieve your goals with the level of funding requested.

Part five of the proposal is a statement of the **Need for Funding** from external sources. Here you state that the institution cannot, by itself, support the entire cost of the project although it is willing to devote some resources to it. If you have received earlier grants, you state here the need for additional funds to continue or complete the project.

The next section of the proposal relates to the **Project Evaluation** and dissemination of information on the results. How will you and the agency know how well the project is going and how will you and they be able to measure its success? What will the criteria be for judging its success? Who will do the assessment and how? For our retrocon proposals I include a statement that all staff participating in the conversion project will keep detailed production statistics and that the library will keep terminal logs and time cards for staff.

Statistics will be compiled each month and periodic reports will be supplied on a schedule to be determined by the agency. A final report will be submitted within 30 days of completion of the project. Reports, statistics, and financial statements may be required by the agency at set intervals and you want to express here your willingness and ability to comply with those requirements. I also include a statement regarding ongoing monitoring of quality of work done by staff. This is done by checking work periodically and also conducting periodic update sessions so we make sure staff are current with cataloging rules and input standards. For original inputs we also have staff check each others work. One staff member tags and inputs the record and another checks

it before it is updated. You may have appointed a project advisory committee which will help to monitor progress. Their names and affiliations should be included in this section. Financial records for projects must also be maintained and periodic reports made. This aspect of the reporting may be done by your institution's financial services office but the library must show that it will be keeping all necessary records to document any charges made against the grant.

Funding sources often desire recognition for their contributions so including in your proposal a plan for dissemination of information on the project may help it to be approved. You may plan to publish a journal article or present a paper about the project at a professional meeting; your institution may plan to publicize the project locally or among its peer institutions; you may plan to create an exhibit or a catalog or other finding guide for materials purchased, treated, or processed in the project. There are many ways in which you can give public recognition to the funding source and incorporating those plans in your proposal is a good idea.

The final section of your proposal is the **Appendices** which may include vitae of project directors and key personnel; vitae of consultants and consultant's reports; documentation regarding your institution; tables, graphs, and statistics; and, if appropriate, letters of support from individuals or organizations that will benefit from the project. e.g. If your retrocon project will benefit other theological libraries, you might request letters of support from a few of them to show their support of your proposal. The foundation or agency may also require certain documents from your institution such as financial statements and tax exemption statements and they can be incorporated as appendices to the proposal.

The proposal is now complete but there are a couple other things that should be considered in assembling your final document. You will want a title page with the title of the project, the applicant's name, the name of the funding source, and the date. Depending on the length of the proposal, a table of contents may be useful to reviewers for locating information. The document should have page numbers and be formatted with headings and subheadings so that reviewers can easily reference specific items for discussion or comment. The document should be proofread thoroughly and assembled carefully so that pages are in sequence and there are no missing pages. The document should be visually attractive and well organized.

Once you have finished writing the proposal go back and read through the foundation's or agency's proposal guidelines once again and

make absolutely certain that you have followed those guidelines and addressed all of their required points. Be sure that reviewers will be able to locate the required information and don't have to hunt for it because it's hidden in a lengthy text. Format your proposal to facilitate review not inhibit it. Put yourself in the position of someone reviewing the proposal and try to think how you would react to it. Is it clear? Is it free of library jargon? Does the text flow smoothly? Is detailed information such as the budget formatted clearly so it can be easily understood? Does the narrative support every item in your budget? Does the narrative convey to the reader an enthusiasm for the project? Have you been convincing? By now you have probably spent many hours on this proposal. You are very close to it, perhaps so much so that you may not be able to see its flaws. It would therefore, be a good idea to have an objective third party read it over and critique it. This person should be someone from outside the library who has not been involved in writing the proposal. Basically what you want to know is if the reviewer can understand the proposal and if it is convincing.

Once your proposal is assembled and ready for submission there are still a couple more things to do. Check the number of copies required—most funding sources require multiple copies—and be certain that the photocopies are on good quality paper and well made. If signatures are required, make sure you have original signatures on all copies.

If the signatures of specific individuals are required, you will have hopefully checked ahead of time to make sure that those individuals will be available to sign the documents when you need them. This is especially important if you're very close to the deadline—it would be a pity to do all this work and then miss the deadline because you couldn't get a required signature. Usually you will want to have a letter of transmittal to accompany the proposal. That letter simply indicates that the institution is applying for funds and expresses the signator's support of the application. You may want the president of your institution to sign that letter and give his endorsement to your application.

The final step is, of course, to mail the proposal and may seem obvious but here too mistakes can be made. Check the agency's deadline. If the agency says proposals must be "received" by a certain date, it means just that and simply having it postmarked by that date will not suffice. If you are very close to the deadline, the investment of the extra cost of sending the proposal via express mail will be well worthwhile. I know of one library in my region that spent considerable

time in writing a proposal but then the writer failed to notify the mail room that it should be sent via express mail. It was sent regular mail and it missed the deadline by two days and had to be rejected. Sometimes it's the little details like this that can make or break your application. The last step is to be sure you keep a complete copy of the full proposal in the form in which it was submitted. Also send copies to individuals who assisted in drafting it and to officers of your institution who might be contacted by the funding source for clarification of points or for additional information.

We've discussed now the pre-proposal activities and planning and also the creation of the proposal and now I'd like to spend just a few minutes on what happens after the proposal is either accepted or rejected by the funding source.

Post-proposal Production

Many grant applications are reviewed by experts who have knowledge of a particular field or who have professional experience relevant to a group of proposals. Government agencies often use panels of what are called peer reviewers to evaluate the merits of a group of applications. The reviewers may meet together to discuss and evaluate the individual and relative merits of each proposal or the reviewers may be sent a number of applications with instructions to read and score each one according to criteria established by the funding source. Some agencies make reviewers comments and evaluation forms available. If you are entitled to receive the information, be sure to request it for it can be very useful in developing other proposals. If your application was rejected, it will be helpful to know why. You may be able to revise and strengthen it for resubmission at a later date. On the other hand, it may become clear that the basic idea of the proposal does not have sufficient merit and it would be better for you to devote your time to other ideas.

When your proposal is funded you will embark on another group of activities that must be planned for and carried out very carefully. Many of the activities may be performed by other offices of your institution but will require your coordination with individuals in those offices. For example, the University of Rochester has an Office of Research and Project Administration and an Office of Grant and Contract Accounting. Both have been very helpful to the Library in the administration of its grants by advising us of University guidelines and procedures and by monitoring grant schedules and budgets. When a

proposal is submitted I send a copy to ORPA and they open a file on it. If it is approved, I send them copies of the award notice and any accompanying documentation. At the same time that I notify ORPA I also request that a project account be established. We are fortunate that we have been able to establish a contingent account and begin charging against it as soon as the award notice is received even though the actual funds may not be in hand.

Your institution's policies may require you to wait until the check is actually received and deposited before any funds can be encumbered or disbursed so be sure you have checked the policies. Once the account is established, I start to receive monthly ledgers from the accounting system and it is those ledgers that are used for the reconciliation of the grant budget at the end of the project. I check every ledger myself because I know that mistakes can be made. I've had equipment, salaries, and other charges made against my accounts that should have been made against another grant and I've had my expenditures not show up on the ledgers and, on checking, discovered that they had been charged in error against the regular Library budget account or someone else's grant. Since it sometimes takes a while to get corrections made, it is important to check the ledgers each and every month. I also keep a great deal of backup documentation in my own files so that, if the account is ever audited, I will be able to document all charges made against it and also be able to verify completion of the work.

Some of my retrocon grants have formal contracts but most of the other grants have required only submission of a final narrative, financial, and statistical report. Any changes in expense items should be carefully monitored because the terms of the grant may stipulate that you obtain prior approval on charges in excess of a certain amount or a certain percentage. e.g. Our preservation grants from New York State require that any change in a category of more than 10 percent or \$500 (whichever is greater) must be approved in advance. You don't want to be taken by surprise by something like this so read the terms of the award very carefully. Administering grant funded projects requires accurate record keeping and careful attention to detail so be certain it is being carried out according to the guidelines of the funding source. You will be held accountable so build in safeguards and monitor everything.

Another area of your institution that plays an important role in the post-grant award activities is the public relations office. I've alluded earlier to the need to recognize funding sources. Your public relations office should be very helpful to you in that effort. Once an award is made it should be announced in a press release from your institution.

The press release should be sent to the local media, to professional publications, ATLA, the *Chronicle of Higher Education*, your alumni magazine, and the student newspaper. Keep copies of the release and any articles or announcements about the grant and include them in your final report. Funding sources appreciate this kind of recognition. It goes without saying that the award should be acknowledged in writing preferably by the president or provost of your institution and also by the library director.

Sometimes a follow-up visit may be made to the funding source by an official of your institution or a development officer and an informal thank-you and progress report can be made at that time. Depending on the project other ways of recognizing a donor or other funding source might include such things as special bookplates with the donor's name, a plaque on a room or a piece of equipment, inclusion in a special display related to funding for the library, etc. All funding sources for the year should be recognized in the library's annual report and copies of the report should be sent to each one with an individual letter. Not only will this acknowledge funds already received but it may help set the stage for follow-up proposals.

We have now looked at the preliminary stages that precede writing a grant proposal, at the elements that are incorporated in a proposal, and at some of the activities that occur after a proposal is either funded or rejected. I hope you are not intimidated by the amount of work that goes into grantsmanship—it can be very rewarding to see your ideas recognized by external sources as worthy of funding and to have your projects come to fruition. The time and work that go into proposal writing will be well worth the effort.

Appendices

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Case Studies

A Collection Development and Preservation Grant for Materials in Jewish Studies

A call from the Development Office came in to the Library Director in early December 1989, just as he was leaving for vacation in Nepal. He called me in and said Development wanted to know if the Library was interested in submitting a proposal to the Lucius Littauer Foundation. If we were, we would need a draft before Christmas so that the final application could be ready for submission in January. That gave us only about three weeks to prepare the proposal so he suggested I return the call and see what I could do.

When I returned the call the Development officer gave me a little background information. She had made initial contact with the foundation and visited their offices to discuss another project. The Foundation had never funded a proposal from the University of Rochester but the program officer for the foundation revealed that she knew quite a bit about the University from her nephew who is an undergraduate student there and from one of the associate deans who is a close personal friend (remember that I spoke earlier about the benefits of having a personal contact with a foundation). After discussing the proposal, the program officer said it was unlikely it would be funded because it did not fit well into the areas of interest to the Littauer Foundation.

The Foundation's primary interest is in Jewish studies. The Development officers were aware, from earlier meetings with Library staff, of our interest in securing funding for purchase of Library materials so they discussed the possibility of establishing a collection development fund. That idea was favorably received and they concluded the visit feeling that a Library proposal would be given serious consideration.

Our development staff make detailed records of visits to foundations. The document for this visit has the following steps under "follow-up"—a thank-you letter would be sent to the program officer including an invitation to meet again should she and her family decide to visit the campus—the development officer would send a note to the program officer's nephew—the Development officer would contact the Library Director to ascertain ideas for an appropriate proposal vehicle.

Before returning the phone call I had consulted the *Foundation Directory* and the *Source Book Profiles* and learned that the Littauer

Foundation gives grants for endowments and has funded Judaica book funds. The University has an excellent academic program in Jewish studies and also has an endowed chair for Jewish studies so it appeared that a proposal related to that area of study and research was feasible. I assembled a group consisting of the collection development officer, the history bibliographer, the head of the rare books and special collections department, the preservation librarian, and the development office liaison person for the library. We discussed the possibility of requesting establishment of an endowed book fund and also funds for preservation as well as other ideas proposed by group members. At the end of that first meeting we decided to gather information on library expenditures and purchases to date for materials in Jewish studies; to check the Jewish studies collection for preservation needs; to write a description of the Bernstein chair which is designated for a professorship in Jewish studies; to write a description of the Bernstein papers, a partially processed collection in the Rare Books and Special Collections Department; to write descriptions of the Library's Jewish studies collection and of the academic programs in Jewish studies; and to make contact with the appropriate faculty members in the Department of Religious and Classical Studies and the History Department to see if they would be willing to assist with developing a proposal or, at least, be willing to support a Library proposal.

At our second meeting we reviewed all of the documentation and decided to focus the proposal on establishment of an endowment for the acquisition of literature and publications relevant to the study of Judaism. We would also request funds for preservation of Judaica that had been acquired earlier by the Library. The homework from the first meeting had all been completed so we had in hand much of the background information needed for the proposal.

On 21 December 1989 we submitted an eleven page proposal consisting of a proposal overview, an overview of the University and the Library, a description of the Jewish studies program at the University, a description of the preservation needs of the Judaica collection, and a very brief project budget including an institutional contribution for staff activities in preserving the collection and a request for \$20,000 for a book endowment and \$5,000 for preservation repair and microfilming. Two letters of support were appended to the proposal from the chair of the Department of Religion and Classics and from the Bernstein Professor. Those letters expressed wholehearted support for the proposal and also reinforced the need for strong library collections to support the academic program.

As I said the proposal was dated 21 December 1989. Several weeks later the Library received in the mail a letter from the Lucius Littauer Foundation. That letter was dated 1 February 1990 and said "we are pleased to provide a grant of \$15,000 in support of your application: \$10,000 is for the establishment of the 'Lucius N. Littauer Foundation Judaica Book Fund' and \$5,000 is for the preservation of the Judaica already in the collection." Enclosed with the letter was a check for the full amount of the grant. Although the grant was not in the full amount we had requested, it was very gratefully received for it provided much needed support for our collection development and preservation programs.

I am using this grant as one of the case studies in order to reinforce some of the points I made earlier. First that you must be prepared to take advantage of opportunities by knowing what your goals are and how grants might help you to meet those goals (that will help you to move very quickly to take advantage of an unexpected opportunity such as the one I have described), second that your development office must be aware of library projects and funding goals so that it can quickly take advantage of an opportunity to secure funding (in this case a rejection of one idea was quickly turned around to our advantage because the development officers were prepared right at that moment with alternative suggestions—they didn't have to end the meeting and return to the University before presenting other possibilities for funding), third that you must have established contact and good relations with faculty members who might someday become your partners, or at least your supporters, in fund raising efforts.

I referred earlier in the workshop to activities that follow a grant award and I have included in your packets some examples from this grant. I've given you a copy of the University's press release for the grant and copies of the Littauer book plate which goes in every book purchased from the endowment. An enlarged book plate was presented to the Foundation by the University and when our development officer paid a return visit to the foundation office she discovered that the enlarged plate had been framed and was hanging in a prominent place in the office. These may seem like little things but they are appreciated by foundations. They help recognize the contributions made by the Foundation and also show our appreciation and interest in maintaining good relations. You also have in your packets a photocopy of a small book plate which we use in items we preserve with support from donors or from grants. We paste the small plate under the regular book plate so both the donor for the original purchase of the book and the donor

for preserving the book are recognized. I also included in your Littauer materials a copy of before and after photographs of some of the preservation work done in the Library. These photographs were mounted on a poster and presented to the Foundation this spring as part of a report on the grant. They help document the benefits derived from the grant and the excellent work we have done with support from the Foundation. They also help set the scene for a possible follow-up proposal to the Foundation for a grant to add to the first endowment.

A Shared-Use Regional Encapsulation Facility

My next case began several years ago when one of our science librarians suggested that the Library acquire a piece of equipment called an ultrasonic welder which would be used for encapsulating geological maps and other single sheet items in the library collections. We would first deacidify the sheets and then encapsulate them in mylar and the welder would produce a seal along the edges of the document thus creating a protective microenvironment for the item. Items thus treated could be expected to last indefinitely whereas untreated items would deteriorate, becoming more and more brittle until they were no longer usable by library staff and patrons. When the librarian first presented this idea to the library's preservation committee, we were aghast. At that time the equipment cost over \$14,000 and our total allocation for the main library preservation program was \$54,000 per year. By the time we paid staff salaries and then bought this welder, there would be no other money for book repair for the year. We did recognize the idea's merit though for we had many thousands of single sheet items in need of protective enclosure.

At that time our preservation program was supported primarily from annual grants made by New York State. The State program had three components: one in which annual grants of \$90,000 were made to the eleven comprehensive research libraries in the state, the second a competitive grant program for the eleven comprehensive research libraries for cooperative projects, and the third a discretionary competitive grant program with a pool of \$500,000 per year for all of the other libraries in the state. If we could not support the purchase from our annual grant which appeared to be impossible, the other possibility was to apply for a competitive grant through the research libraries program but it was very difficult to see how we could make that into a cooperative project with libraries that were so distant from ours. The idea was tabled for the time being but was brought up again

each fall for the next two years as we prepared our budget for the annual State program. Each time it had to be turned down for lack of funds.

Then two years ago our conservation technician had the idea that we try applying through the discretionary grant program. Although technically the University was not eligible for that pool of funds, we felt that if we could be creative enough, there could be a way for us to submit this proposal. I had been trying for two years to get the State to take a more flexible view of those programs because I felt that it made more sense, for some projects, for a research library to cooperate with another library or libraries in its own region than with libraries 100 or more miles away. I'm sure you know how flexible State programs are though. I did think, however, that we might be able to make the welder proposal a test case so we entered into discussions with the regional library council to see if they would be interested in working with us. We contacted the preservation program officer at the State Library and he did not rule out our project entirely although he did advise us that there would be some obstacles.

A redefinition of eligibility would have to be made before a proposal from a research library could be considered in the discretionary grant program. After further discussions with representatives of some other libraries in our region, we decided not to submit the proposal as a request to purchase a single piece of equipment but rather to develop a proposal for a regional encapsulation facility which would have the welder and several other pieces of equipment. The equipment would be housed at the University library but the facility would serve all of the libraries and other information and historical agencies in the five-county area served by the Council. An Encapsulation Facility Advisory Group would be formed to monitor the facility. Work would be performed for the other libraries on a cost recovery basis with the University charging only for staff time and materials but no profit or overhead charges. The equipment would be available to other libraries in the region up to 80% of the time. We felt this was an excellent deal for us because it was unlikely that the other libraries would use all of that 80% so we would have the equipment for our own use most of the time. Instead of the University making the application, the Council would apply on behalf of all of its members. The University Library would staff and manage the facility and would jointly administer the grant with the regional Council. We still didn't know if the idea would fly but were encouraged by the State program officer to submit the proposal. We solicited letters of support from regional libraries and received letters from 15 libraries

that had collections or materials they would like to treat at the facility. When the proposals were reviewed our grant was awarded in the full amount requested. By that time the equipment had risen in price to \$16,000 so it was even less likely than before that any of the single institutions in our region could have afforded to purchase it on their own. In your packets is a brochure describing the regional facility and its services. Reviewers comments are available for these grants and when we received them we discovered that our proposal ranked 19th out of 81 applications, scoring in the high range in 5 out of 6 evaluation criteria and in the mid-range on the 6th. One reviewer commented that “this is a great proposal; both their proposal and the cooperative facility can serve as a model for other regions (in NY and elsewhere).” and another reviewer commented “an exciting innovative project. They are doing a lot with the bare minimum in grant funds.” A third reviewer commented “The idea of a regional facility makes perfect economic sense and with RRLC’s previous experience in cooperative equipment use it’s sure to be successful.”

I am using this proposal as a case study for several reasons. First—if you have an idea for a grant but don’t think you can sell it, see if you can come up with an alternative way of presenting it that will make it either eligible or more attractive to the funding source. In this case recasting it from a request for a single piece of equipment for a single institution to a multi-institution request for creation of a regional facility did the trick (it also made it considerably more complex for us to administer but we think it will be worthwhile).

Second—maintain contact with individuals in the offices of the funding source so they know what you’re doing and can give you guidance—being well informed about the details of your project may also help prepare them for questions that may arise during the review process.

Third—build alliances with other libraries in your region so you will have established relationships and mechanisms for developing cooperative projects.

Fourth—don’t give up too easily—sometimes a proposal looks impossible but there may be a way of recasting it if you can only be creative.

Fifth—be flexible—this project has turned out to be broader in scope than we ever thought when we first discussed it but if we had not been willing to assume the regional responsibility, we would never have had the equipment in our library.

This grant has all of the demands of any cooperative venture. Advisory group meetings were sometimes difficult as we struggled to make this a true joint effort with everyone involved contributing actively to the planning for and implementation of the facility. Extra lead time had to be built in to many steps in the process of setting up the facility because of the number of people involved. Forms, documents, procedures, and plans for educational programs had to be reviewed by the group as a whole which took extra time. We were very fortunate in having a very supportive group of regional librarians on the advisory committee. At the present time we have three "welder days" scheduled during the next three months. Regional librarians have been invited to visit the facility to see the equipment and learn more about its operation and costs as well as procedures for having work done. We expect the facility to be in full operation by September. I think this is truly a success story.

Preservation and Friends

The final case study I want to present today describes a fund raising program engaged in by the Friends of the University of Rochester Libraries in support of our preservation programs. Our Friends group had traditionally been most interested in the rare books and special collections areas of the libraries and had contributed financially to those areas over the years. Occasionally they contributed funds for other things like a microfiche reader but that was only very occasionally. When we decided to approach the Friends about broadening their interest to include other areas of the library, preservation seemed to be a good place to start but we knew we would have to engage in an educational effort first.

In November of 1988 staff from the main library and the Sibley Music Library presented a program for the Friends fall meeting. The program consisted of speakers and a tour of the conservation lab. About eighty people attended and were most impressed with the severity of the problems and the ways in which we were attempting to address them. The Friends Executive Committee felt that this was an area in which the group could make a real contribution and decided to adopt preservation as the major focus for the Friends for 1989. They formed a preservation committee and set about making plans for fund raising. One of the first things the Committee did was to send out a solicitation to the members. There is a photocopy of their solicitation letter in your packets. After stating the problem and giving some background information, the letter

outlines several levels of contribution and stated what could be accomplished with each. This letter was composed, printed, and mailed in only about two weeks because the Committee wanted to get it to the members for consideration for end-of-year charitable contributions.

The next activity the committee engaged in was to begin planning for a fund raising gala event to be held in the fall of 1989. The enlisted the help of a local woman who has planned such events and who seems to know everyone in Rochester. She very generously agreed to chair the planning committee and they came up with some wonderfully creative ideas for the gala finally settling on a costume dance to be held in the atrium of the new Eastman Place building in downtown Rochester which also houses the Sibley Music Library. October was decided on for the gala because there were several other events planned for that month that would help generate publicity for it.

Each year the Friends of the Rochester Public Library sponsor a noontime series called Books Sandwiched In and our Friends group contacted them to see if they could join together to present a program on preservation as part of that series. This was the first time the two friends groups had cooperated in this way and it worked out very well for both. In fact they were so enthusiastic that the two groups may work on other joint projects in the future.

Another October event was the Book Fair sponsored annually by the Friends of the U of R Libraries. They asked us if we would be willing to have a preservation booth at the Fair to show people some of the problems and also to demonstrate basic book repair techniques. This too tied in with the theme of the gala and, it was hoped, might interest some people in attending. The planning committee made contact with the offices of the mayor of Rochester and the Monroe County Executive and they agreed to issue a joint proclamation and there is a copy of it in your packets. They proclaimed October 1989 as book preservation month in the City of Rochester and County of Monroe. Representatives of the University and Public libraries and of the Margaret Woodbury Strong Museum attended the ceremony at which the proclamation was issued and the event was covered by the local papers and tv stations. The coverage of these events generated interest by the media in the topic of preservation and there was a front page article in the newspaper and a piece in one of the newscasts on the problems of preserving library collections. I included in your packets copies of the invitation and program for the gala.

At the invitation of the Friends several companies had underwritten part of the costs for the gala and those contributions were

acknowledged in the program. The event was really fun. People came dressed as their favorite book title or character and were wonderfully creative in their ideas for costumes. The evening's literary theme was developed in both the decorations and the entertainment. One of the fun events was a contest to identify authors whose pictures were on huge posters suspended from the room's balcony. Prizes for costumes were awarded in a number of categories and also for the person who identified the highest number of characters or titles. Everyone enjoyed the evening very much. Altogether from both the gala and the letter sent out earlier the Friends raised over \$8,000 for preservation. They have also now included on their membership forms a box to be checked by those individuals who wish to make an extra contribution for preservation.

I realize that you probably do not have a formal friends group for your library but your institution may have a group that engages in fund raising and you may be able to convince them that a library project would be a good focus for their efforts. The experience of the fund raising program I have just described carries a few lessons for fund raisers.

First—you can't just jump directly into a solicitation for gifts without first doing some groundwork and preparing people to receive your request. In this case, the programs we presented on the problems of deteriorating library collections helped people to understand why we needed to raise funds to support the treatment of those collections. Many people make the assumption that library books will last forever so showing them examples of brittle books from our collections and telling them how many of those books could not be used even one more time before disintegrating really tugged at their heartstrings. Many of our Friends are themselves collectors so this kind of problem hits home with them but you don't have to be a collector to understand the problem. Everyone has some personal or family documents that they want to preserve and even hand down to their children (birth, marriage, and death certificates; citizenship papers; newspaper articles, diplomas; etc.) and they know how important it is to preserve those documents. They relate to this issue in a very personal way which makes fund raising easier. The better educational job you do the more likely people are to respond positively to your appeal for funds. There are many other library needs that appeal to individual donors but you need to select the ones they can best relate to.

Second—you need good publicity for an event such as the one I described. If you can find a good hook to hand your public relations

effort on, you can attract media attention. In this case the theme itself was newsworthy and the proclamation was a great attention-getter.

Third—select your planning committee and chairperson carefully. You need people who are willing to devote the necessary time and energy to make the event a success, who have experience with planning charity events, and who have lots of contacts in your community.

Fourth—give contributors something for their money. If they can have fun while they're supporting your cause, they will appreciate it. The Friends gave them an evening of good company, good food, and good entertainment and they gave us their financial support in return.

Managing Financial Information in Libraries II

by
Mary Bischoff
Jesuit/Kraus/McCormick Library
and
Roger Loyd
Bridwell Library

This workshop focused on issues of financial management in libraries, especially planning for budget reductions, dealing with vendors and insuring of buildings and collections. While it was built on last year's workshop, participation was open to all, especially persons who manage budgets in libraries. Group discussion was a prime focus.

For a review of the outline of topics covered, see Mary Bischoff and Roger Loyd's "Managing Financial Information in Libraries" workshop found in the 1990 *Summary of Proceedings*, 240-56.

**AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION
BYLAWS**

(Amended June 22, 1991)

ARTICLE I. NAME

The Corporation shall be known as “American Theological Library Association.”

ARTICLE II. OFFICES

2.1 Registered Office - The Corporation shall maintain a registered office in the city of Wilmington, County of New Castle, State of Delaware.

2.2 Other Offices - The Corporation may also have such other offices at such other places, either within or without the State of Delaware, as the business of the Corporation may require.

**ARTICLE III. RELATIONSHIPS WITH OTHER
ORGANIZATIONS**

3.1 In General - The Corporation may (1) enroll or withdraw as an institutional member or an affiliate of another organization by vote of the Board of Directors, or (2) be represented in its relationships with another organization by an appointee of the Board of Directors who shall be a Full or Retired Member of the Corporation.

3.2 Affiliation - By majority vote of the Board of Directors the Corporation may issue a charter of affiliation with any organization, whether incorporated or not, having professional objectives in concert with those of the Corporation. In determining whether to issue a charter of affiliation the Board of Directors shall consider the membership, the objectives, and the programs offered by the applicant. In granting a charter of affiliation the Board of Directors may establish such terms and conditions for the applicant as are deemed appropriate. Any organization affiliated with the Corporation shall remain an independent entity with its own organization, activities, and financial structure,

except that the Board of Directors may, by majority vote, at any time, and without notice or hearing, revoke any charter of affiliation previously issued. An affiliate of the Corporation may represent itself as such but shall not represent the Corporation in any capacity.

ARTICLE IV. MEMBERSHIP

4.1 Institutional Membership - Libraries of institutions which hold membership in the Association of Theological Schools in the United States and Canada (ATS), libraries of accredited educational institutions engaged predominantly at the post-college level in theological education, and libraries of organizations maintaining collections primarily for ecclesiastical and theological research may be elected to Institutional Membership through procedures established by the Board of Directors and by compliance with the conditions prescribed in these Bylaws.

Institutional Members are entitled to one vote in all Member voting matters, to send one voting delegate to Annual Meetings or other meetings of the Corporation, and to send other representatives as desired. Voting delegates shall be designated by Institutional Members in writing to the Corporation annually or as needed. Institutional Members receive publications of the Corporation which may be distributed to the membership and may participate in programs established by the Corporation.

4.2 Full Members - Persons who are actively engaged in professional library or bibliographic work in theological or religious fields may be elected to Full Membership through procedures established by the Board of Directors and by compliance with the conditions prescribed in these Bylaws.

Full Members receive all benefits of personal membership in the Corporation, including, but not limited to, the right to attend all meetings of the Corporation, vote in all elections, vote on all business matters to come before the Corporation, serve as officer or director, serve as member or chair of committees or interest groups, and receive the publications of the Corporation which may be distributed to the membership.

4.3 Associate Members - Persons who do not qualify for election as Full Members but who are interested in, or associated with, the work

of theological librarianship may be elected to Associate Membership through procedures established by the Board of Directors and by compliance with the conditions prescribed in these Bylaws.

Associate Members are entitled to attend all meetings of the Corporation, to be members of interest groups, and to receive publications of the Corporation which may be distributed to membership.

4.4 Student Members - Persons enrolled in graduate library programs carrying a half-time load or greater and students enrolled in graduate theological programs carrying a half-time load or greater may be elected to Student Membership through procedures established by the Board of Directors and by compliance with conditions prescribed in these Bylaws. Any person engaged full-time in library employ shall not be eligible for Student Membership.

Student Members are entitled to attend all meetings of the Corporation, to be members of interest groups, and to receive publications of the Corporation which may be distributed to the membership.

4.5 Honorary Members - Persons who have made outstanding contributions for the advancement of the purposes of the Corporation may be nominated by the Board of Directors and be elected Honorary Members by two-thirds (2/3) vote of the Members present at any Annual Meeting of the Corporation. Honorary Membership shall be for life.

Honorary Members are entitled to attend all meetings of the Corporation, to be members of interest groups, and to receive publications of the Corporation which may be distributed to the membership.

4.6 Retired Members - Persons with at least ten (10) years Full Membership who have maintained membership in the Corporation until retirement and who retire from active duty shall be exempt from payment of dues.

Retired Members are entitled to all benefits of Full Membership, including, but not limited to, the right to attend all meetings of the

Corporation, vote in all elections, vote on all business matters to come before the Corporation, serve as director, serve as member of committees or interest groups, and receive publications of the Corporation which may be distributed to the membership.

4.7 Suspension - The Membership of any individual or institution may be suspended for cause by two-thirds (2/3) vote of the Board of Directors and may be reinstated by two-thirds (2/3) vote of the Board of Directors.

ARTICLE V. DUES

5.1 Institutional Members - The annual dues for Institutional Members shall be determined by the following scale of library operating expenditures as reported in the official financial statement of the institution for its preceding fiscal year:

Up to \$75,000	\$	75.00
\$75,001 to \$500,000		.001 per \$1.00 expended
\$500,001 and up		500.00

5.2 Full and Associate Members - The annual dues for Full and Associate Members shall be determined by the following scale:

<u>Salary Bracket</u>	<u>Full</u>	<u>Associate</u>
Under \$10,000	\$ 30	\$ 30
\$10,001 to \$15,000	40	35
\$15,001 to \$20,000	50	45
\$20,001 to \$25,000	60	55
\$25,001 to \$30,000	70	65
\$30,001 to \$35,000	80	75
\$35,001 to \$40,000	90	85
\$40,001 and up	100	95

5.3 Student Members - The annual dues for Student Members shall be \$15.00.

5.4 Honorary and Retired Members - There shall be no dues for Honorary Members and Retired Members.

5.5 Suspension for Non-Payment of Dues - Members failing to pay their annual dues by November 30 shall be automatically suspended.

Members thus suspended may be reinstated upon payment of dues for the current year.

ARTICLE VI. MEETINGS OF MEMBERS

6.1 Annual Meeting - The Annual Meeting of Members shall be held in the month of June for election and appointment of Directors, for consideration of annual reports, and for transaction of such other business as shall come before the Corporation. The Board of Directors shall determine the specific date of each Annual Meeting and may, if it deems advisable, set the date of such meeting no more than sixty (60) days prior to or subsequent to the month fixed in this article.

6.2 Special Meetings - Special Meetings of the Members may be called at any time by the Board of Directors of its own accord. If such a meeting is called, the notice shall specify whether proxy voting shall be permitted. Proxy voting shall be permissible at special meetings only.

6.3 Place and Notice of Meetings - The location of Annual and Special Meetings shall be determined by the Board of Directors. Notice of Members' Meetings shall be printed or in writing, shall state the place, date, and hour of the meeting, and, in the case of a Special Meeting, the purpose or purposes for which it was called. Notice of Annual Meetings shall be given to the Membership in November of each year. Notice of Special Meetings shall be given to the Membership not less than fifteen (15) or more than sixty (60) days before the date of such meeting.

6.4 Quorum - Seventy-five (75) Full and Retired Members and twenty-five (25) institutional voting representatives at an Annual or Special Meeting shall constitute a Quorum of the Members of the Corporation for the transaction of all business. Any lesser number may adjourn any meeting until a Quorum shall be present.

6.5 Role of Chair - Membership Meetings shall be presided over by the President of the Corporation or in the President's absence, by the Vice President of the Corporation.

6.6 Voting - Each Full and Retired Member shall be entitled to one vote. Each Institutional Member shall be entitled to one vote cast by its

authorized representative. Except as provided in the Certificate of Incorporation, voting may not be by proxy.

6.7 Admission to Meetings - All meetings of Members shall be open to all interested in the work of the Corporation.

ARTICLE VII. BOARD OF DIRECTORS

7.1 General Powers - Except as provided in the Certificate of Incorporation and these Bylaws, the Board of Directors shall be responsible for the property, minutes, records, affairs, and business of the Corporation.

7.2 Number of Directors - The Board of Directors shall consist of twelve (12) Directors as follows, except that there may be fourteen (14) Directors during the two transitional years following adoption of this amendment:

A minimum of nine (9) Directors, who shall at the time of election be Full Members of the Corporation, shall be elected at large by the Membership of the Corporation. At least seven (7) of these shall be from institutions having institutional membership in the Corporation at the time of election; and

A maximum of three (3) Directors shall be elected by the Board, with consideration given to special knowledge or background in areas of business or expertise useful to the activities of the Corporation and may or may not be Members of the Corporation or from institutions having institutional membership in the Corporation.

No Director shall serve as a member or as an employee of any agency of the Corporation, serve as Chair of any Standing Committee or Interest Group, or serve as editor of any publication of the Corporation, except as provided in these Bylaws.

7.3 Term of Office - Each Director shall serve for three (3) years. No Director shall serve more than two (2) consecutive terms, except that a Director appointed or elected to fill an unexpired term of two (2) years or less may then be elected to two (2) consecutive full terms.

7.4 Executive Committee - There shall be an Executive Committee of the Board of Directors authorized to conduct the business of the Corporation between meetings of the Board of Directors. The Executive Committee shall consist of the Chair, the Vice Chair, the Secretary-Treasurer, and at least two other members of the Board of Directors, to be named by the Board at its organizational meeting following the Annual Meeting of Members. All actions of the Executive Committee shall be reported by the Secretary-Treasurer to the Board of Directors within seven (7) days.

7.5 Disqualification of Directors - A Director elected by the membership of the Corporation who ceases to be a Full or Retired Member of the Corporation shall be disqualified thereby from continuing to serve as a Director of the Corporation, unless he or she is then elected by the Board of Directors.

7.6 Vacancies - The Board of Directors shall make an appointment to fill a vacancy in an elective position until it is possible for the Corporation to fill the vacancy at the next regular annual election in accordance with these Bylaws.

7.7 Meetings - Regular meetings of the Board of Directors shall be held at least once a year. Special meetings of the Board of Directors may be called by the Chair at his or her own request or at the request of three (3) or more other Directors. Notices of all meetings shall be mailed to each Director at least ten (10) days in advance or electronically or personally delivered at least three (3) days in advance. A waiver of notice in writing shall be deemed equivalent to such notice. Attendance at a meeting shall be deemed waiver of notice except where attendance is for the sole purpose of objecting to the absence of notice. No notice is necessary for an adjourned meeting other than the announcement thereof at the meeting at which the adjournment takes place. Meetings of the Board of Directors may be held by conference telephone or similar communications equipment by means of which all persons may fully participate, and such participation shall constitute presence in person at such meetings.

7.8 Quorum and Voting - At each meeting of the Board of Directors, the presence of a majority of the Directors shall be necessary to constitute a Quorum for the transaction of business except as otherwise specifically provided by statute, the Certificate of Incorporation, or these

Bylaws. The acts of a majority of the Directors present at any meeting, whether or not they shall comprise a Quorum, may adjourn the meeting from time to time. Each Director shall be entitled to one (1) vote in person and may not exercise his or her voting rights by proxy.

7.9 Compensation - Directors shall receive no fees or other emoluments for serving as Director except for actual expenses in connection with meetings of the Board of Directors or otherwise in connection with the affairs of the Corporation, save that the Secretary-Treasurer may be compensated at the discretion of the Board of Directors.

7.10 Chair and Vice Chair - The Chair of the Board shall serve as President of the Corporation and the Vice Chair shall serve as Vice President thereof and shall continue to serve in such capacity until their successors are elected and qualify.

7.11 Removal - Any Director or the entire Board of Directors may be removed with or without cause by a majority of the Members then entitled to vote in an election of Directors.

7.12 Admission to Meetings - All meetings of the Board of Directors shall be open to all Members of the Corporation, except that the Directors may meet in Executive Session when personnel matters are considered. Any actions taken during such Executive Session shall become part of the minutes of the Board.

7.13 Availability of Minutes - All minutes of meetings of the Board of Directors shall be available to all Members of the Corporation except for deliberations about personnel matters when the Board is in Executive Session.

ARTICLE VIII. NOMINATIONS AND ELECTIONS

8.1 Nominating Committee - There shall be a Nominating Committee of three (3) Full Members of the Corporation appointed by the Board of Directors, one of whom shall be a member of the Board of Directors. One member of the Committee shall be appointed each year. The duty of this Committee shall be to nominate candidates for the elective positions to be filled for the Corporation as a whole except where otherwise provided in these Bylaws.

8.2 Number and Time - The Nominating Committee shall report at least one (1), and when feasible, two (2) nominations for each elective position to the President of the Corporation by November 1. The nominations shall be reported in writing by the President to the Members at least 100 days prior to the election.

8.3 Election and Designation of Directors - The Board of Directors shall be elected and designated as follows:

Upon expiration of the respective terms of the Directors, subsequent Directors shall be elected by a plurality of vote of the Members entitled to vote from among the candidates nominated in accordance with Article VIII hereof. Each Full and Retired Member and each authorized representative of an Institutional Member shall have the right to vote for such number of nominees as shall equal the number of Directors to be elected, but may not cast more than one vote for any single nominee.

Elections to the elective positions of the Corporation shall be conducted by a written ballot returned to the Secretary-Treasurer by the date specified on the ballot prior to the opening of the Annual Meeting. In case of a tie vote, the successful candidate shall be chosen by lot.

The term of each Director so elected shall commence with the adjournment of the Annual Meeting of the Members of the Corporation at which such Director shall be elected.

8.4 Nominations by Others - Nominations other than those submitted by the Nominating Committee may be made by petition signed by no fewer than ten (10) Full or Retired Members of the Corporation, and shall be filed with the President by February 1. These nominations shall be reported to the Members in writing at least forty-five (45) days prior to the election and shall be included on the ballot with nominees presented by the Nominating Committee. Upon declaration of the Board of Directors at the Annual Meeting of a vacancy in the official slate, nominations may be made from the floor without prior notification.

8.5 Elections - Ballots shall be mailed by the Secretary-Treasurer by April 10 to all Full, Institutional and Retired Members. Ballots shall be returned to the Secretary-Treasurer postmarked not later than May 10. The Tellers Committee, appointed by the Secretary-Treasurer, shall

meet between May 20 and June 1 to count the ballots and report the results to the Secretary-Treasurer, who shall notify the President.

A plurality of votes cast shall constitute election. In case of a tie, outcome shall be determined by drawing of lots.

8.6 Voting - Each Full and Retired Member shall be entitled to one vote. Each Institutional Member shall be entitled to one vote cast by its authorized representative. Except as provided in the Certificate of Incorporation, voting may not be by proxy.

8.7 Consent - No nominations shall be presented to the Membership of the Corporation without the express consent of the nominee.

ARTICLE IX. CHAIR, BOARD OF DIRECTORS

9.1 Powers and Duties - The Chair of the Board of Directors shall preside at all Meetings of the Board of Directors and shall serve as Chair of the Executive Committee of the Board of Directors. Except as otherwise specifically provided by these Bylaws, the Chair shall lead the Board of Directors in discharging the responsibilities of the Board of Directors.

9.2 Term of Office - The Chair of the Board of Directors shall serve one (1) year or until a successor is elected and qualifies. The Chair may serve successive terms not to exceed his or her elective term as Director.

9.3 Election - The Chair of the Board of Directors shall be a Full Member of the Corporation and shall be a member of the Board of Directors who has been elected by the Membership of the Corporation. The Chair shall be elected, prior to the close of the Annual Meeting of Members, by the Board of Directors.

ARTICLE X. VICE CHAIR

10.1 Duties - The Vice Chair of the Board of Directors shall, in the absence or disability of the Chair, perform the duties and exercise the powers of the Chair and shall perform such other duties and have such other powers as the Board of Directors may from time to time prescribe.

The Vice Chair shall serve as Vice Chair of the Executive Committee of the Board of Directors.

10.2 Term of Office - The Vice Chair shall serve for one (1) year or until a successor is elected and qualifies. The Vice Chair may serve successive terms not to exceed his or her elective term as Director.

10.3 Election - The Vice Chair of the Board of Directors shall be a Full Member of the Corporation and shall be a member of the Board of Directors who has been elected by the Membership of the Corporation. The Vice Chair shall be elected, prior to the close of the Annual Meeting of Members, by the Board of Directors.

ARTICLE XI. SECRETARY-TREASURER

11.1 Duties - The Secretary-Treasurer of the Board of Directors shall serve as Secretary-Treasurer of the Corporation and shall maintain all financial and corporate records. The Secretary-Treasurer shall serve as a member of the Executive Committee of the Board of Directors. The Secretary-Treasurer shall have custody of the Corporate funds and securities and shall keep full and accurate accounts of receipts and disbursements in books belonging to the Corporation and shall deposit all monies and other valuable effects in the name and to the credit of the Corporation in such depositories as may be designated by the Board of Directors. He or she shall be responsible for developing a budget for the Corporation. He or she shall disburse the funds of the Corporation as may be ordered by the Board of Directors, taking proper vouchers for such disbursements, and shall render to the Board of Directors at its regular meetings or whenever the Board requires an account of all his or her transactions as Secretary-Treasurer and of the financial state of the Corporation. The Secretary-Treasurer shall also have custody of the corporate seal of the Corporation and he or she shall have authority to affix the same to any instrument requiring it, and, when so affixed, it may be attested by his or her signature. The Secretary-Treasurer shall maintain accurate records of all actions of the Corporation and shall oversee the election process.

11.2 Term of Office - The Secretary-Treasurer of the Corporation shall serve for one (1) year or until his or her successor is elected and qualifies. The Secretary-Treasurer may serve successive terms not to exceed his or her elective term as Director.

11.3 Election - The Secretary-Treasurer of the Board of Directors shall be a Full Member of the Corporation and shall be a member of the Board of Directors who has been elected by the Membership of the Corporation. The Secretary-Treasurer shall be elected, prior to the close of the Annual Meeting of Members, by the Board of Directors.

ARTICLE XII. STAFF

12.1 Executive Director - The Board of Directors shall provide for an Executive Director, who shall be the chief executive officer of the Corporation, shall be responsible to the Board of Directors for the administration of duly authorized programs, services, and other activities of the Corporation, and shall see that all orders and resolutions of the Board of Directors are carried into effect.

12.2 Any employee of the Corporation or of the Board of Directors or any individual other than the Secretary-Treasurer receiving a fee for contracted services from the Corporation shall not serve as a voting member of the Board of Directors or Standing Committee or as Chair of any authorized Interest Group.

ARTICLE XIII. FISCAL AFFAIRS

13.1 Budget - The Corporation shall have an annual budget which shall be approved by the Board of Directors. All bodies of the Corporation shall submit their budget requests to the Secretary-Treasurer in accordance with the schedule established for the preparation of the budget.

13.2 Fiscal Agent - Upon action of the Board of Directors, a controller or other agent may be designated to keep records and to receive and to disburse funds of the Corporation as instructed.

13.3 Contracts - To the extent that the Board of Directors may specifically authorize, the Executive Director may, on behalf of the Corporation, prepare proposals for contracts with any person, firm, or other entity, sign contracts between the Corporation and any such person, firm or other entity, execute bonds and undertakings required for the faithful performance of such contracts, and deliver vouchers and receipts in connection therewith.

13.4 Loans - To the extent the Board of Directors may specifically authorize, the Executive Director and the Secretary-Treasurer, acting together, may effect loans and advances at any time for the Corporation from any bank, trust company, or other institution or from any person, firm, or other entity and, for such loans and advances, may make, execute, and deliver promissory notes or other evidences of indebtedness of the Corporation. No such officer or officers shall, however, for the purposes of giving security for any such loan or advance, mortgage, pledge, hypothecate, or transfer any property whatsoever owned or held by the Corporation, except when specifically authorized by resolution of the Board of Directors.

13.5 Checks, Drafts, Etc. - All checks, drafts, orders for the payment of money, bills of lading, warehouse receipts, obligations, bills of exchange, and insurance certificates shall be signed or endorsed by such officer or officers, agent or agents, of the Corporation as shall be determined by resolution of the Board of Directors from time to time and in such manner as shall be determined by resolution of the Board of Directors from time to time.

13.6 Deposits and Accounts - All funds of the Corporation not otherwise employed shall be deposited from time to time in general or in special accounts in such banks, trust companies, or other depositories as the Board of Directors may select or as may be selected by any officer or officers, agent or agents of the Corporation to whom such power shall be delegated by the Board of Directors. For the purpose of deposit and for the purpose of collection for the account of the Corporation, checks, drafts, and other orders for payment of money which are payable to the order of the Corporation may be endorsed, signed, and delivered by any officer or agent of the Corporation.

13.7 Annual Audit - The accounts of the Corporation shall be audited annually in accordance with generally accepted auditing standards by independent certified public accountants. Copies of the report of such audits shall be furnished to any Member who requests such copy in writing.

13.8 Availability of Financial Records - All books of the Corporation shall be open for review by any Full, Associate, Retired, or Institutional Member at reasonable business hours.

ARTICLE XIV. COMMITTEES

14.1 Authorization - Committees of the Corporation shall be authorized by action of the Members of the Corporation or of the Board of Directors, except as otherwise provided in the Certificate of Incorporation or these Bylaws.

14.2 Appointment of Committee Members - The Board of Directors shall appoint committee members and establish their terms of appointment unless otherwise provided in the action authorizing the committee, in the Certificate of Incorporation, or in these Bylaws.

14.3 Joint Committees - American Theological Library Association members of joint committees of ATLA and other associations may be appointed by the President of the Corporation with the approval of the Board of Directors. Members of joint committees shall be Full or Retired Members of the Corporation.

14.4 Minutes - Each Committee shall maintain a file of its minutes and actions and forward them to the Archivist upon request or as materials are no longer needed for the work of the Committee. Each Committee shall present a written report to the Board of Directors at the time of the Annual Meeting.

ARTICLE XV. INTEREST GROUPS

15.1 Authorization - Groups which further the professional interests of the Membership of the Corporation may be formed by Members of the Corporation at any time. Such groups may petition the Board of Directors for formal recognition, including appropriate administrative and fiscal support. The Board of Directors shall establish mechanisms to encourage and sustain such groups.

15.2 Membership - Membership in Interest Groups is open to all Members of the Corporation and to representatives of Institutional Members.

15.3 Program and Activities - Each Interest Group shall develop its agenda, attract its own members, and establish a suitable organizational structure.

15.4 Support - Authorized Interest Groups may request financial and administrative support and inclusion in conference programs and may sponsor special activities.

ARTICLE XVI. PUBLICATIONS

16.1 Official Publications - The official publications of the Corporation shall be the Newsletter and the Proceedings.

16.2 Additional Publications - Additional publications may be established by the Board of Directors.

ARTICLE XVII. PARLIAMENTARY AUTHORITY

The rules contained in the latest available edition of Robert's Rules of Order shall govern the Corporation in all cases to which they are applicable and in which they are not inconsistent with the Certificate of Incorporation and these Bylaws.

ARTICLE XVIII. SEAL

The Corporation shall have a corporate seal which shall be in a form adopted by the Board of Directors.

ARTICLE XIX. YEARS

19.1 Fiscal Year - The Fiscal Year of the Corporation shall be September 1 to August 31.

19.2 Membership Year - The Membership Year of the Corporation shall be the same as the Fiscal Year.

ARTICLE XX. AMENDMENTS

20.1 Amendments - These Bylaws may be altered, amended, or repealed and new Bylaws may be adopted by the affirmative vote of a majority of the Full Members, the Retired Members, and the authorized representatives of Institutional Members of the Corporation voting at any general session of any Annual Meeting or Special Meeting of the Corporation, provided the required notice has been given.

20.2 Notice - Amendments must be presented in writing to the Members present at the Annual Meeting no later than the day before the business session at which the vote is taken.

ARTICLE XXI. GRAMMATICAL CHANGES

The necessary grammatical changes required by the use of the neuter, masculine, feminine, singular, or plural in these Bylaws shall, in all instances, be assumed to apply in the sense required by the factual context presented as though such changes were fully expressed in each instance.

ARTICLE XXII. INDEMNIFICATION

22.1 The Corporation shall indemnify any person who was or is a party or is threatened to be made a party to any threatened, pending, or completed action, suit, or proceeding, whether civil, criminal, administrative, or investigative by reason of the fact that he or she is or was a director, officer, employee, or agent of the Corporation or is or was serving at the request of the Corporation as a director, officer, employee, or agent of another corporation, partnership, joint venture, trust, or other enterprise, against judgments, fines, amounts paid in settlement, and expenses (including attorneys' fees) actually and reasonably incurred by that individual in connection with such action, suit, or proceeding if he or she acted in good faith and in a manner he or she reasonably believed to be in or not opposed to the best interests of the Corporation, and, with respect to any criminal action or proceeding, had no reasonable cause to believe his or her conduct was unlawful. The termination of any action, suit, or proceeding by judgment, order settlement, conviction, or upon a plea of nolo contendere or its equivalent, shall not of itself create a presumption that the person did not act in good faith and in a manner he or she reasonably believed to be in or not opposed to the best interests of the Corporation, and, with respect to any criminal action or proceeding, had no reasonable cause to believe that the conduct was unlawful.

22.2 The Corporation shall indemnify any person who was or is a party or is threatened to be made a party to any threatened, pending, or completed action or suit by or in the right of the Corporation to procure a judgment in its favor by reason of the fact that he or she is or was a director, officer, employee, or agent of the Corporation, or is or was

serving at the request of the Corporation as a director, officer, employee, or agent of another corporation, partnership, joint venture, trust, or other enterprise against expenses (including attorneys' fees) actually and reasonably incurred by him or her in connection with the defense or settlement of such action or suit if he or she acted in good faith and in a manner he or she reasonably believed to be in or not opposed to the best interests of the Corporation. However, no indemnification shall be made in respect of any claim, issue, or matter as to which such person shall have been adjudged to be liable for negligence or misconduct in the performance of his or her duty to the Corporation unless and only to the extent that the court in which such action or suit was brought shall determine upon application that, despite the adjudication of liability but in view of all the circumstances of the case, such person is fairly and reasonably entitled to indemnity for such expenses which the court shall deem proper.

22.3 To the extent that a director, officer, employee, or agent of the Corporation has been successful on the merits or otherwise in defense of any action, suit, or proceeding referred to in 22.1 and 22.2, or in defense of any claim, issue, or matter, therein, he or she shall be indemnified against expenses (including attorneys' fees) actually and reasonably incurred by him or her in connection therewith.

22.4 Any indemnification under subsection 22.1 and 22.2 of this Article (unless ordered by a court), shall be made by the Corporation only as authorized in the specific case, upon a determination that indemnification of the director, officer, employee, or agent is proper in the circumstances because that person has met the applicable standard of conduct set forth in subsections 22.1 and 22.2. Such determination shall be made either (1) by the Board of Directors by a majority vote of a quorum consisting of Directors who were not parties to such action, suit, or proceeding, or (2) if such a quorum is not obtainable, or even if obtainable a quorum of disinterested directors so directs, by independent legal counsel in a written opinion, or (3) by the Members.

22.5 Expenses incurred in defending a civil or criminal action, suit, or proceeding may be paid by the Corporation in advance of the final disposition of such action, suit, or proceeding as authorized by the Board of Directors in the specific case upon receipt of an undertaking by or on behalf of the director, officer, employee, or agent to repay

such amount unless it shall ultimately be determined that he or she is entitled to indemnity by the Corporation as authorized in this section.

22.6 The indemnification provided by this section shall not be deemed exclusive of any other rights to which those seeking indemnification may be entitled under any bylaw, agreement, vote of Members or disinterested directors, or otherwise, both as to action in his or her official capacity and as to action in another capacity while holding such office, and shall continue as to a person who has ceased to be a director, officer, employee, or agent and shall inure to the benefit of the heirs, executors, and administrators of such person.

Financial Report

General

General is thus far operating within the budget guidelines. Dues income, institutional and personal dues combined, is at \$60,500 about \$2,500 greater than last year at this time. At the end of this fiscal year we can expect to be in the range of breaking even to a \$5,000 surplus.

Index

The Index is also proceeding in accordance with the budget although it is slightly behind last year's results. However RIO 22, the revenue which is recognized in the current year incurred a price decrease which accounts for most of the differential in results from last year to this year. Still, the Index is having a good year.

Through the end of this fiscal year we can expect the Index to have a surplus of about \$40,000.

Preservation

The financial statements for the Preservation program thus far are positive despite low subscription income for Phase 5. This is so for a number of reasons.

- 1.) Most of the revenue recognized this year is for Phase 4, since that phase accounts for the majority of fiche shipments. Phase 4 subscription revenue was very good with 17 full subscribers and \$460,000 in revenue.
- 2.) Production has been very good - receiving books, cataloging filming and shipping has been going quite well.
- 3.) In this fiscal year we have earned over \$117,000 in grant revenue through April 30.

On the other hand, suscriptions for Phase 5 have declined significantly. It has declined over \$100,000 from Phase 4 at the same time last year and there are only 5 full subscribers who have paid in full. This compares to 11 a year ago for Phase 4. So as we begin to

recognize Phase 5 on the financial statements we will see a deterioration in the results - due from one problem - lower subscription income.

We can expect Phase 5 to incur a cash deficit of \$150,000.

Conclusion

Last year at this time we talked about the fact that not only are nonprofits legally allowed to earn a profit but generating a profit may be the only way to survive and expand its ability to serve its purpose.

Profits are used to build a fund balance. Fund balances can be used as a source of funds to help insulate an organization from external shocks in its environment where the organization has little control. Such shocks may come from,

- 1.) unexpected increases from vendors,
- 2.) decline in support from funding agencies, and/or
- 3.) economic downturns which result in decreases in revenues.

We are now experiencing this third situation. Our current situation with the Preservation is one where we will need to rely on our equity balance to make up for the shortfall in revenue resulting from the current economic situation.

NOTE: The audit report for the year ended August 31, 1991, will appear in the ATLA Annual Report.

Patti Adamek, Director of Finances

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
UNIFIED BUDGET
1991 / 1992

	GENERAL	INDEX	PRESERVATION	TOTAL
REVENUES:				
SALES	4,350	1,292,688	543,205	1,840,243
DUES	62,000			62,000
ANNUAL CONFERENCE	24,920			24,920
GRANTS		112,500	254,650	367,150
INTEREST	4,500	16,000		20,500
	95,770	1,421,188	797,855	2,314,813
DISBURSEMENTS:				
PRODUCTION COSTS		981,044	741,375	1,722,419
RENT & ELECTRIC	2,400	84,240	28,000	114,640
INSURANCE	5,500	2,650	3,500	11,650
ADMIN. PAYROLL & BENEFITS	18,700	285,068	118,000	421,768
EXECUTIVE TRAVEL	1,000	5,500	4,125	10,625
BOARD EXPENSE	13,750	6,500	6,300	26,550
ADVERTISING & MARKETING		14,200	10,750	24,950
TELEPHONE	1,400	3,000	3,000	7,400
OFFICE SUPPLIES & EXPENSE	2,200	9,800	7,550	19,550
POSTAGE	1,700	5,800	4,800	12,300
MISCELLANEOUS		500	500	1,000
CONF. & CONTINUING ED.		7,200	3,600	10,800
LEGAL, PAYROLL, SERVICES	500	6,900	5,775	13,175
CONTRACTED SERVICES	7,810			7,810
INTEREST GROUPS/COMMITTEES	6,820			6,820
MEMBERSHIPS	2,340			2,340
CONFERENCE EXPENSE	20,200			20,200
PUBLICATIONS	10,250			10,250
CONSULTATION PROGRAM	1,200			1,200
CONTINGENCY		8,786		8,786
INTEREST EXPENSE			10,000	10,000
	95,770	1,421,188	947,275	2,464,233
SURPLUS/(DEFICIT)	0	0	(149,420)	(149,420)

**ATLA MEMBERSHIP DIRECTORY AS OF
DECEMBER 1, 1991**

HONORARY MEMBERS

Dickerson, Ms. G. Fay, 7321 S. Shore Drive, Apt. 9D, Chicago, IL
60649.

Dittmer, Ms. Joy, R.D. #1, Box 363Q, Cresco, PA 18326.

*Farris, Ms. Joyce, 921 N. Buchanan Boulevard, Durham, NC
27701.

Markham, Dr. Robert P., 2555 South Race Street, Denver, CO
80210.

Markham, Ms. Letha, 2555 South Race Street, Denver, CO 80210.

Morris, Ms. Jean, Judson Manor, 1890 East 107th Street, Apt. 805,
Cleveland, OH 44106.

Swora, Ms. Tamara, Preservation Microfilming Office, Library of
Congress—LM-G05, Washington, DC 20540.

RETIRED MEMBERS

Baker, Ms. Florence S., 153 Livingston Street, New Haven, CT
06511.

Balz, Ms. Elizabeth L., 5800 Forest Hills Blvd., Apt. E123,
Columbus, OH 43231-2957.

Beach, Mr. Robert, 16 Washington Road, Woodbury, CT 06798.

Bullock, Ms. Frances, 80 Lasalle Street, Apt. #15E, New York, NY
10027-4745.

Chambers, Ms. Elizabeth, Pilgrim Place, 727 Plymouth,
Claremont, CA 91711.

DeKlerk, Mr. Peter, 4877 Madison Avenue, S.E., Kentwood, MI
49508.

* means attendance at the last annual conference

Diehl, Ms. Katharine S., 1111 Burges, Seguin, TX 78155.

*Else, Mr. James P., 4682 Valley View Road, El Sobrante, CA 94803.

Ehlert, Mr. Arnold D., Town & Country Manor, 555 E. Memory Lane, No. A-111, Santa Ana, CA 92706.

Englerth, Dr. Gilbert R., 142 W. Jackson Avenue, Magnolia, NJ 08049.

Erickson, Rev. J. Irving, 114 S. Euclid Ave., Suite 280, Park Ridge, IL 60068

Frank, Ms. Emma L., Apt. 353, 23013 Westchester Blvd., Port Charlotte, FL 33952.

Fritz, Dr. William Richard, P.O. Box 646, White Rock, SC 29177-0646.

Gardiner, Ms. Mabel F., Presbyterian Nursing Home, Infirmary Building, 3200 Grant St., Evanston, IL 60201.

Gericke, Dr. Paul, New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, LA 70126. (504) 282-4455.

Giesbrecht, Mr. Herbert, 11 Pinecrest Bay, Winnipeg, Manitoba, Canada R2G 1W2.

Goddard, Mr. Burton L., Box 194, Quincy, PA 17247-0194.

Goodman, Ms. Delena, 4821 Quonset Drive, Sacramento, CA 95820-6128.

Goodwin, Mr. Jack, Bishop Payne Library, Virginia Theological Seminary, Alexandria, VA 22304.

Grossmann, Dr. Maria, R.F.D., Conway, MA 01341.

Guston, Mr. David, 2210 N. Pascal, No. 206, St. Paul, MN 55113.

Hadidian, Mr. Dikran Y., 4137 Timberlane Drive, Allison Park, PA 15101.

*Hager, Ms. Lucille, Christ Seminary Library. Mailing address: 7121 Hart Lane, No. 2091, Austin, TX 78731.

Hilgert, Ms. Elvire, 5624 S. Harper Ave., Chicago, IL 60637.

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