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SUMMARY

OF

PROCEEDINGS

Forty-sixth Annual Conference

of the

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

ATLA
American
Theological
Library
Association

Radisson Hotel Central
and
Southern Methodist University
Dallas, Texas
17-20 June 1992

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PROCEEDINGS

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AMERICAN THEOLOGICAL

LIBRARY ASSOCIATION

Susan E. Sponberg
Editor

Radisson Hotel Central
and
Southern Methodist University
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17-20 June 1992

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Preface

You have in your hands the official report of the forty-sixth annual conference of the American Theological Library Association. The 1992 conference in Dallas was significant for many reasons, including the fact that a special meeting of the Association was held concurrently with the conference so that members could discuss and vote on the proposal by the Board of Directors to reincorporate the Association in the state of Illinois. A summary of the discussion and the results of the voting are included in these pages.

Reincorporation issues, for most of us, consumed only a few hours of three or four action-packed days. This information-packed *Proceedings* also includes annual reports; summaries of other Association business and of continuing education, interest group, and denominational sessions; bylaws; and a revised membership directory, as well as the full text or abstracts of most addresses, papers, and workshops presented during the conference.

For those who were in Dallas, the *Proceedings* will be a reminder of our gracious hosts, of scholarly and informative presentations by colleagues and guests, of varied and delightful entertainments, and of opportunities to meet friends old and new (including the armadillo Frank and his human). For those who were unable to attend, the book will keep you up-to-date with the business of the Association.

Although this is the forty-sixth ATLA *Proceedings*, it is the first *Proceedings* for which all the editing, data entry and formatting, and production coordination were done at the Association headquarters. It also is the first *Proceedings* in ten years for which Betty O'Brien is not the editor! We have worked hard to carry on the tradition of providing a thorough, accurate, timely, and attractive record.

This *Proceedings* is a labor of love from one ATLA member to the Association, but it would not have been possible without the gracious cooperation of the contributors; the sound advice of Albert E. Hurd and Betty O'Brien; and the dedication and computer talent of Joanne Juhnke. Thanks to them for their assistance and to ATLA for providing me with a new opportunity to serve.

Susan E. Sponberg, Editor

ATLA ORGANIZATIONAL DIRECTORY, 1992-1993

OFFICERS

President: Mary Bischoff (1993), Jesuit/Krauss/McCormick Library, 1100 East 55th Street, Chicago, IL 60615. 312-753-0735, fax 312-753-0782.

Vice-President: Linda Corman (1994), Trinity College Library, 6 Hoskin Avenue, Toronto, Ontario, Canada M5S 1H8. 416-978-2653, fax 416-978-2797.

Secretary: 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 DIRECTORS

William C. Miller (1993), Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, MO 64131. 816-333-6254, fax 816-822-9025.

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

Christine Wenderoth (1993), John Bulow Campbell Library, Columbia Theological Seminary, 701 Columbia Drive, Decatur, GA 30030. 404-378-8821, ext. 46, fax 404-377-9696.

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.

Diane Choquette (1995), Graduate Theological Union Library, 2400 Ridge Road, Berkeley, CA 94709. 510-649-2510, fax 510-649-1417.

Mitzi M. Jarrett (1995), Bishop Payne Library, Virginia Theological Seminary, Seminary Post Office, Alexandria, VA 22304. 703-461-1733, fax 703-370-6234, home 703-751-4798.

Roger L. Loyd (1995), Duke Divinity School Library, Duke University, Durham, NC 27706. 919-660-3452, fax 919-684-2855.

Mary Williams (1995), Graduate Theological Union Library, 2400 Ridge Road, Berkeley, CA 94709. 510-649-2540, fax 510-649-1417.

OTHER OFFICIALS

Executive Director: Albert E. Hurd, American Theological Library Association, 820 Church Street, Suite 300, Evanston, IL 60201-3707. 708-869-7788, fax 708-869-8513.

Executive Secretary: Joanne Juhnke, American Theological Library Association, 820 Church Street, Suite 300, Evanston, IL 60201-3707. 708-869-7788, fax 708-869-8513.

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.

Director of Development: John Bollier. Mailing address: 79 Heloise Street, Hamden, CT 06517. 203-782-0717, fax 203-498-2216.

Editor of the Newsletter: Donn Michael Farris (1993). Mailing address: 921 N. Buchanan Blvd., Durham, NC 27701. 919-286-1544, fax 919-684-2855.

Recording Secretary: Joyce L. Farris (1993). Mailing address: 921 N. Buchanan Blvd., Durham, NC 27701. 919-286-1544, fax 919-684-2855.

Editor of the Proceedings: Susan E. Sponberg, American Theological Library Association, 820 Church Street, Suite 300, Evanston, IL 60201-3707. 708-869-7788, fax 708-869-8513.

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.

Records Manager: Rev. Simeon Daly, Archabbey Library, St. Meinrad School of Theology, St. Meinrad, IN 47577. 812-357-6566.

Oral History Coordinator: Alice Kendrick, Oral Historian, Evangelical Lutheran Church in America, 117 North Brookside Ave., Freeport, NY 11520. 516-379-9524.

Statistician: Joanne Juhnke, American Theological Library Association, 820 Church Street, Suite 300, Evanston, IL 60201-3707. 708-869-7788, fax 708-869-8513.

Representative to NISO (Z39): Myron B. Chace. Mailing address: 410 Pershing Drive, Silver Spring, MD 20910. 202-707-5661, fax 202-707-1771.

Representative to the Council of National Library and Information Associations (CNLIA): Donald M. Vorp, Speer Library, Princeton Theological Seminary, Princeton, NJ 08542-0111. 609-497-7935, fax 609-497-1826.

Representative to Committee on Cataloging: Description and Access: Sara B. Berlowitz (1996), San Francisco State University. Mailing address: 711 Avila Place, El Cerrito, CA 94530. 415-524-7257.

COMMITTEES OF THE CORPORATION

Nominating Committee: Diane Choquette (1993), Graduate Theological Union Library, 2400 Ridge Road, Berkeley, CA 94709. 510-649-2510, fax 510-649-1417, home 510-526-0860.

Channing Jeschke (1994)
Cait Kokolus (1995)

Annual Conference Committee: Sara Myers (1993), Chair; Ira J. Taylor Library, Iliff School of Theology, 2201 S. University Blvd., Denver, CO 80210. 303-744-1287.

Roger L. Loyd (1993)
Elizabeth Hart (1993)
Stephen D. Crocco (1995)
William Hook (1995)
Joanne Juhnke, Ex officio, Executive Secretary

Committee for Historical Records: Grace Mullen, Chair; Archivist, Westminster Theological Seminary, Chestnut Hill, Philadelphia, PA 19118. 215-887-5511.

Rosalyn Lewis
Thomas E. Stokes, Jr.
Rev. Simeon Daly, Ex officio, Records Manager

Alice Kendrick, Ex officio, Oral History Coordinator
Boyd Reese, Ex officio, Archivist

Education Committee: Charles Willard (1994), Chair; Librarian, Andover-Harvard Divinity Library, Harvard Divinity School, 45 Francis Avenue, Cambridge, MA 02138. 617-496-1618, fax 617-495-9489.

Valerie R. Hotchkiss (1994)
Renee House (1994)
John Thompson (1994)

INTEREST GROUP COMMITTEES

Automation and Technology Section: Cheryl Felmlee (1993), Chair; Trinity Evangelical Divinity School. Mailing address: 208 Llewellyn, Highwood, IL 60040. 708-317-8158, fax 708-317-8141.

Duane Harbin (1993)
Lewis Day (1994)
Jeff Siemon (1995)

Bib-Base User Group: Sharon Taylor, Chair; Librarian, Franklin Trask Library, Andover Newton Theological School, 169 Herrick Road, Newton Centre, MA 02159. 617-964-1100, fax 617-965-9756.

Collection Evaluation and Development Section: Valerie R. Hotchkiss, Chair; The Stitt Library, Austin Presbyterian Theological Seminary, 100 E. 27th St., Austin, TX 78705-5797. 1-800-777-6127, fax 512-479-0738.

Christine Wenderoth
Charles Van Heck
Bruce Eldevik

College and University Section: Marti Alt (1994), Chair; General Humanities Bibliographer, Ohio State University Libraries, 1858 Neil Ave. Mall, Columbus, OH 43210-1286. 614-292-3035, fax 614-292-7859.

Kirk Moll (1994), Secretary/Treasurer
Judy Clarence (1994)
Alan Krieger (1994)
Gary Cheatham (1994)

OCLC Theological User Group: Thomas G. Reid, Chair; Reformed Theological Seminary. Mailing address: 4416 Hickory Ridge Road, Jackson, MS 39211. 601-922-4988.

Linda Umoh, Vice-Chair
Don Meredith, Secretary

Online Reference Resource: Charles Willard, Chair; Librarian, Andover-Harvard Divinity Library, Harvard Divinity School, 45 Francis Avenue, Cambridge, MA 02138. 617-496-1618, fax 617-495-9489.

Marti Alt
Sara Myers
Paul Schrodt

Public Services Section: Judy Clarence (1993), Chair; Reference Department, Library, California State University–Hayward, Hayward, CA 94542. 510-727-2967, fax 510-727-2055.

Al Caldwell
Evelyn Collins
M. Patrick Graham
Andrew Kadel
Seth Kasten
Genevieve Luna
Kirk Moll
Robert L. Phillips

Publication Section: Rev. George C. Papademetriou (1993), Chair; Library, Holy Cross Orthodox Seminary, 50 Goddard Ave., Brookline, MA 02146. 617-731-3500, ext. 243.

Elizabeth Hart (1994), Secretary
Betty O'Brien (1995), Grants Officer
Kenneth Rowe, Ex officio

Rare Books and Special Collections Section: Roger Loyd (1993), Convenor; Duke Divinity School Library, Duke University, Durham, NC 27706. 919-660-3452.

Paul Schrodt, Vice-Convenor
Chris Cullnane, Secretary
Channing Jeschke
Louis Reith
Adrienne Taylor
John Trotti

Technical Services Section: John Thompson (1993), Chair; The United Library, 2121 Sheridan Road, Evanston, IL 60201. 708-866-3900, fax 708-866-3957.

Chris Cullnane (1995), Vice-Chair
Jeffrey Brigham (1994), Reporting secretary
Eileen Saner (1993)
Roberta Hamburger (1995)
Dorothy G. Thomason (1995)
Judy Knop
AnnMarie Mitchell
Cliff Wunderlich (CONSER)
Sara B. Berlowitz (1996), Ex officio, Representative to ALA CC:DA.
Alice I. Runis (1995), Ex officio, Compiler, Current LC Subject Headings

FUTURE ANNUAL CONFERENCE HOSTS

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

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

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

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION 46TH ANNUAL CONFERENCE
JUNE 17-20, 1992

Program

TUESDAY, JUNE 16

ATLA Board of Directors and Committees

7:30 P.M.-10 P.M. **Technical Services Section Steering Committee**

WEDNESDAY, JUNE 17

7:00 A.M.-9:00 P.M. **ATLA Registration**

8:30 A.M.-5:00 P.M. **ATLA Board of Directors**

Continuing Education Program

9:00 A.M.-12:00 NOON "Creating Name Authority Records"
Presenter: Amy M. McColl
Presider: John Thompson

9:00 A.M.-12:00 NOON "Interlibrary Loan Policies: What Are We Doing?"
Presenter: Bonnie VanDelinder
Presider: Christopher Brennan

9:00 A.M.-12:00 NOON "Working the Nets, or, Electronic Interconnectivity"
Presenter: Bob Monaghan
Presider: Duane Harbin

1:15 P.M.-5:00 P.M. "Special Interest Session: Technical Services Meeting"
Presider: John Thompson

1:15 P.M.-5:00 P.M.	"Interlibrary Loan: Where Shall We Go From Here?" Presider: Christopher Brennan
1:15 P.M.-5:00 P.M.	"A New Electronic Reference Tool—and You're the Compiler" Presenter: Charles Willard
7:00 P.M.-9:00 P.M.	**Opening Reception and Exhibition in the Prothro Galleries** "The Gehenna Press: The Work of Fifty Years, 1942-1992" Sponsor: The Bridwell Library
8:15 P.M.-8:45 P.M.	**ATLA Choir Rehearsal** Director: David Lawrence

THURSDAY, JUNE 18

8:30 A.M.-5:00 P.M.	**ATLA Registration**
8:30 A.M.-6:00 P.M.	**Exhibits** Abilene Christian University Press Brepols n.v./s.a., Publishers Dynix Library Systems, Inc. Gaylord Information Systems, Inc. Midwest Library Services Scholar's Choice Southwest Spacesavers, Inc. University Copy Services, Inc.
8:30 A.M.-9:00 A.M.	**Worship in the United Methodist tradition** Worship Leader: Roger Loyd
9:15 A.M.-10:45 A.M.	**ATLA Business Meeting: Session 1** Presider: James Dunkly
10:45 A.M.-11:15 A.M.	**Coffee Break** Sponsor: Brepols

11:15 A.M.-12:15 A.M. **Plenary Address**
"Toward 2000: Tensions, Perennial and New, Facing the Church"
Presenter: Charles Curran
Presider: Roger Loyd

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

1:30 P.M.-3:30 P.M. **ATLA Business Meeting: Session 2**
Presider: James Dunkly
"ATLA's Integrated Development Plan"
Presenter: John A. Bollier
"ATLA's Preservation Program"
Presenter: Albert E. Hurd

3:30 P.M.-4:00 P.M. **Coffee Break**
Sponsor: Dynix

4:00 P.M.-5:30 P.M. **Interest Groups**
OCLC User Group
Presider: Christopher Brennan

Bib-Base User Group
Presider: Sharon Taylor

5:30 P.M.-7:00 P.M. **Dinner Meeting**
College and University Section
Presider: Marti Alt

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

FRIDAY, JUNE 19

8:30 A.M.-9:00 A.M.	**Worship in the Baptist tradition** Worship Leader: David Music
9:15 A.M.-10:00 A.M.	**Plenary Address** "The Theology of Willie Nelson" Presenter: Robert Shelton Presider: Valerie Hotchkiss
10:00 A.M.-10:30 A.M.	**Coffee Break** Sponsor: EBSCO
10:30 A.M.-12:30 P.M.	**Interest Groups** *Collection Evaluation and Development Section* Presider: Pat Graham *Technical Services Section* Presider: John Thompson *Publication Section* Presider: George Papademetriou
	Tours/Free Time
1:00 P.M.-5:30 P.M.	Open House, Bridwell Library, SMU
1:30 P.M.-6:00 P.M.	Downtown Dallas tour
1:30 P.M.-7:30 P.M.	Fort Worth Cultural District tour
5:00 P.M.-9:30 P.M.	Mesquite Championship Rodeo tour
6:00 P.M.-10:30 P.M.	Texas Rangers Baseball Game tour

SATURDAY, JUNE 20

8:30 A.M.-9:00 A.M.	**Worship in the Episcopal tradition** Worship Leader: Harold Booher Director of the ATLA Choir: David Lawrence

9:00 A.M.-11:45 A.M. **Workshops**

"Managing CD-ROM Installations in Small Libraries"
Presenter: Marvin Hunn

"Selecting an Automated System"
Presenter: Ferne Weimer

"Issues in Special Collection Librarianship: Management, Exhibits"
Presenter: Isaac Gewirtz

"Utilizing Human Resources in Times of Budget Stress"
Presiders: Valerie Hotchkiss, Roger Loyd

1:00 P.M.-2:00 P.M. **ATLA Business Meeting: Session 3**

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

"Evaluating Rare Books in the Theological Library"
Presenter: Paul Schrodt

"Walter Brueggemann: Exegesis à la"
Presenter: Christine Wenderoth

"The Fruit of the Vine: The Cup of the Lord or the Cup of Devils"
Presenter: Betty O'Brien

"'She Hath Done What She Could': Women's Missionary Work in the Methodist Episcopal Church, South, 1878-1910"
Presenter: Sara Myers

3:00 P.M.-3:30 P.M. **Coffee Break**

Sponsor: Otto Harrassowitz

3:30 P.M.-5:30 P.M. **Interest Groups**

Public Services Section
Presider: Judy Clarence

Automation and Technology Section
Presider: Diane Choquette

Rare Books and Special Collections Section
Presider: Roger Loyd

6:30 P.M.-7:30 P.M. **Reception**
Sponsor: ATLA Index and Preservation Programs

7:30 P.M.-9:30 P.M. **Banquet**
Presenters: Ballet Folklorico Hispano de Dallas
Presider: James Dunkly

SUNDAY, JUNE 21

8:30 A.M.-11:00 A.M. **ATLA Board of Directors**

PRE-CONFERENCE CONTINUING EDUCATION SUMMARIES

Creation of Name Authority Records and Cooperative Authority Projects

Presenter: Amy M. McColl, Authority Project Coordinator, PACSCL
Presider: John Thompson

This half-day workshop provided intermediate-level training in creating personal-name authority records according to Library of Congress standards, for catalogers with at least one year of experience and familiarity with MARC formats for books and authority records, with AACR2, and with LC Rule Interpretations. Goals of the session were to explain what a joint project to contribute personal-name authority records to the Library of Congress might look like; to show the actual procedure for creation of name authority records; and to lay a foundation for cooperation. For the full text of Ms. McColl's presentation, please see pages 224-240.

Technical Services Special Interest Session

Presider: John Thompson

The program was divided in two parts. For the first part, the thirty participants, most of them representing OCLC libraries, met together to discuss the possibility of a joint ATLA project to contribute name authority records to the LC database. Amy McLoughlin McColl, morning workshop presenter, responded to questions. Judy Knop, ATLA Preservation Program, and John Thompson, United Library, sketched out a plan for ATLA participation in NACO. There seemed to be sufficient interest to allow the project to proceed.

After a break, participants broke into two groups. One group, facilitated by Cliff Wunderlich, Andover-Harvard, discussed procedures for submission of serial records to CONSER by means of the Boston Theological Institute's authorization. Cliff described the process and showed examples of the Library of Congress's response to previously submitted records. Any library that wants to participate is encouraged to submit printouts of new or modified OCLC records, along with photocopies of title pages, etc., for inclusion in the CONSER project. Details will be described in the ATLA *Newsletter*.

The majority of the participants attended the group chaired by Ferne Weimer, Billy Graham Center Library, which discussed technical services workflow and training issues, and problems arising from the display of acquisitions data in public access catalogs.

Working the Nets, or Electronic Interconnectivity

Presenter: Bob Monaghan, Media Services, SMU
Presider: Duane Harbin

E-mail on BITNET and INTERNET, U.S. and international library catalogs, and LISTs were introduced at this half-day session. Participants received hands-on experience.

A New Electronic Reference Tool— And You're the Compiler

Presenter: Louis Charles Willard, Andover-Harvard Theological Library

A half-day workshop began with an overview and refinement of a new online reference database, which will consist of significantly more analysis and explanation of theological reference titles than commonly occurs in published handbooks. Each record includes a detailed summary of the contents; a critical comparison with related, parallel, or similar works, discussions of types of research supported by the work; shortcomings; etc. The database will be put up on INTERNET. During the course of the conference, each participant created an entry for a selected reference tool. No previous experience in computer conferencing or E-mail was required, but participants are expected to remain actively involved in the online reference database following the conference.

Interlibrary Loan Policies: What Are We Doing?

Presenter: Bonnie VanDelinder, Gettysburg Theological Seminary

A survey of ATLA members about their ILL policies—including cooperative agreements with other library group, policies for charging/not charging ATLA members for loans, photocopying charges, precedence for ATLA libraries, etc.—was reviewed at the beginning of this half-day session. Christopher Brennen, Ambrose Swasey Library, discussed ATUG. Using the information from these presentations and the participants' collective experience, the group began to discuss plans for a possible ATLA ILL agreement. For a summary of the survey results compiled by Ms. VanDelinder, please see pages 219-223.

Interlibrary Loan: Where Shall We Go from Here?

Presider: Christopher Brennan

Based on the results of the ILL survey, the concerns of individual libraries represented at the workshop, postal considerations (U.S., Canadian, etc.), and other models of ILL cooperation, the participants worked toward the goal of drafting an ILL agreement for ATLA member libraries.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION MINUTES OF BUSINESS SESSIONS

Business Session I
Thursday, June 18, 1992, 9:15-10:45 a.m.
President James Dunkly presiding

Mr. Dunkly opened the business session with the presidential address, "Values in Theological Librarianship."

New members and first-time attendees were introduced. The deaths of five ATLA members were announced: Carolyn Brooks, Clear Creek Baptist Bible College, Pineville, Kentucky; Herbert Giesbrecht, Mennonite Brethren Bible College, Winnipeg, Manitoba; Guenter Strothotte, Regent College, Vancouver, British Columbia; Florence Baker, Yale Divinity School, New Haven, Connecticut; and Mabel Gardiner, Garrett-Evangelical Theological Seminary, Evanston, Illinois. Mr. Dunkly also mentioned the death of Walter Grossmann, husband of ATLA past-president Maria Grossmann, Harvard Divinity School, Cambridge, Massachusetts.

Report of Tellers Committee. New members of the Board of Directors were introduced: Diane Choquette, Mitzi Jarrett, Roger Loyd, and Mary Williams. Norma Sutton has found it necessary to resign from the Board; this vacancy will be filled as soon as possible.

Officers elected by the Board of Directors for the coming year are: Mary Bischoff, president; Linda Corman, vice-president; and David Wartluft, secretary. Recognition was given to members leaving the Board of Directors: Seth Kasten, Richard Spoor, Christine Wenderoth, Robert Olsen, Norman Kansfield, and James Dunkly.

Report of the Executive Director. Albert Hurd introduced his staff: Patti Adamek, director of finance; Bob Allenson, bibliographer; John Bollier, director of development; Janice Anderson, director of marketing; Joanne Juhnke, assistant to the executive secretary; Judy Knop, director of Preservation Programs; Edwina Schaufler, editor of *Index to Book Reviews in Religion*; Erica Treesh, editor of *Religion Index Two*; and Susan Sponberg, executive secretary and cataloger.

The four annual indexes—RIO, RIT, IBRR, and RIM—are all proceeding on schedule. Publication of volume 1 of RIO-Retro (1960-1974) is scheduled for August, with remaining volumes to appear in 1993. IBRR-Retro (1949-1959) should be completed in August and October. In April ATLA acquired the necessary software and hardware to master CD-ROMs. These should be ready for distribution in January 1993; pricing will be announced soon. Work is proceeding on new software for data entry that will put data in MARC format. By June 1993, it is expected that tape-loading of the *Religion Indexes* will be possible. We have not yet been able to get funding for the entire RIO 1900-1948 project. A proposal for the preservation portion of the project has been submitted to the National Endowment for the Humanities (NEH). If funded, the project will begin in January 1993.

Foundation proposals for the new *Ethics Index* are pending. It is hoped that the project can be started this fall. The index will include biomedical or medical ethics; the broad aspects of legal ethics; and public policy. Business ethics does not seem to fit into what is being planned. An effort will be made not to duplicate what is already available in other indexes such as the Philosophy Index or the Bioethics Yearbook.

The first quarterly issue of the *Catholic Periodical and Literature Index* will be out soon. Putting the CPLI onto a CD-ROM is still under consideration.

Efforts are being made to secure for our future a revenue stream based on diversifying electronically by means of CD-ROM and tape-load capabilities. Hard copy of the indexes may eventually become unavailable.

The Monograph Preservation Program continues to struggle with a deficit. The deficit has been decreased by $70,000 this year by means of staff reduction, tightening up, and having more grant money available. The NEH grant for this project has been renegotiated by reducing the number of fiche produced.

Susan Sponberg has decided not to continue as executive secretary. Although we are working hard to find revenues sufficient to upgrade this position to a director of member services, it is necessary, at least for the coming year, to keep the position of executive secretary at half-time. Because we are still in transition, an internal, interim appointment has been made, naming Joanne Juhnke as the new executive secretary. She has worked closely with Mr. Hurd and Ms. Sponberg and will provide continuity in her understanding of the position and knowing the needs of ATLA members. ATLA members should continue to make their needs known to either Joanne or Susan.

Committees, Interest Groups, Representatives. Reports from interest groups and representatives were included in packets received by conference attendees. Mr. Dunkly encouraged members to read these reports and raise any questions that come to mind. He then introduced the various appointed officials and representatives of the Association and the chairs of committees and interest groups. (See ATLA Organizational Directory elsewhere in the *Proceedings.*) He encouraged veteran members of interest groups and committees to contact new members of the Association and introduce them to the work of the groups and involve them wherever possible.

Vote on Resolution. A suggested form of resolution of greetings to the Council of National Library and Information Associations on their fiftieth anniversary was approved unanimously. The text of the resolution appears elsewhere in the *Proceedings.*

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

Business Session II
Thursday, June 18, 1992, 1:35-3:40 p.m.
President James Dunkly presiding

Reincorporation in Illinois. The main business of this session dealt with matters pertaining to the reincorporation of the Association in Illinois. All ATLA voting members had previously received a packet with a covering letter explaining the reasons for reincorporating in Illinois, and including the Plan and Agreement of Merger, Articles of Incorporation in Illinois and Delaware, Proposed Bylaws for Illinois, and the Current and Proposed Bylaws for Delaware. All persons had also received in this packet instructions for casting their votes by proxy. The date of "October 1, 1992" on page 1 of the covering letter and on page 6 of the Plan of Agreement and Merger should be corrected to "September 1, 1992." Since almost 200 votes have already been cast by proxy, nothing in this package can be changed at this time. If the new arrangement is approved, then it is subject to any changes the members wish to make, subject to the provisions in the document itself.

In response to questions from the floor, Mary Bischoff said that changes in the bylaws were necessitated partly in response to our reorganization and partly by requirements of Illinois incorporation. Richard Spoor added that legal counsel had advised us also that simplifying the bylaws would allow more effective functioning of the Association. There was objection from the floor to the removal of the dues structure from the bylaws. This also had been done on advice of counsel. The new bylaws say only that there shall be dues, the dues structure itself being only an administrative matter. Mr. Spoor said that we could discuss any changes the members wanted; but the vote must be taken on the Delaware bylaws first, and then those bylaws could be amended, with the instruction to the Board that such amendments should be transferred to the Illinois bylaws when they become effective in September 1992. Paper ballots were distributed and Robert Olsen instructed the members on the voting method. Results of the balloting would be announced at the next business meeting.

Revised Delaware Bylaws. Until the Illinois bylaws become effective, we must operate under the Delaware bylaws. These should be amended so that they will be the same as those under which we will operate in September. The classes of members have been changed to Individual and Institutional in order to bring associate members into enfranchisement. An alternate text for Article 1.7 (dues) has been cleared by the attorney: "1.7. *Dues.* The board of directors shall establish the annual dues for institutional, individual, and student members of the association, subject to the ratification of the members at the next following annual or special meeting of the association." The adoption of this wording was approved by vote. Therefore, vote on the amended Delaware bylaws was moved to the next business meeting.

Financial Report. Patti Adamek gave a summary of the financial picture in the first eight months of this fiscal year. Robert Olsen then presented the unified budget for 1992-93. This is a balanced budget of $2,278,000, in contrast to the deficit budget of last year.

Mr. Olsen spoke a few words of personal farewell upon leaving his position as Treasurer after eighteen years. He expressed his gratitude for having been allowed to serve the Association and for having had a part in the growth of the Association during those years. Mr. Olsen received a standing ovation. A motion that a resolution of commendation be prepared and published in the *Proceedings* was passed unanimously.

Development Program. John Bollier spoke about the need for the Association to secure a sound financial base by means other than dues, sales, and grants. An Annual Giving Fund has been established, as well as an Endowment Fund, to receive contributions through bequests in wills or other planned giving. Efforts will be increased, also, to secure grants from governmental and private agencies for special projects. Mr. Bollier asked members to give him names of persons or institutions which might be contacted and urged to become friends of ATLA. The full text of Mr. Bollier's statement appears elsewhere in the *Proceedings*.

Adjournment. The session was adjourned at 3:40 p.m.

Business Session III
Saturday, June 20, 1992, 1:10-2:10 p.m.
President James Dunkly presiding

Vote on Illinois Incorporation. There are 576 voting members. In favor, 390; against, 2; abstaining, 2; three ballots had to be voided. The reincorporation in Illinois is approved.

Vote on Delaware Bylaws. The revised Delaware bylaws, as amended in the previous business session, were approved unanimously. These bylaws will be in effect through August 1992.

Vote on Resolutions. The text of the following resolutions appears elsewhere in the *Proceedings*.

Resolution proposed by the Education Committee, that administrators of graduate library and information science programs be encouraged to view theological librarians as education resources: passed unanimously.

Resolution on censorship in the Middle East: After discussion both pro and con, the motion to approve the resolution failed.

Appointments. Mr. Dunkly announced that Cait Kokolus will join Diane Choquette and Channing Jeschke on the Nominating Committee. Christine Wenderoth has agreed to fill the remainder of Norma Sutton's term on the Board of Directors, subject to the Board's approval at its next meeting.

Monographic Preservation Program. Mr. Hurd announced that Robert Dvorak had resigned last year as head of the International Christian Literature Documentation Project, and that David Bundy has taken that position. Mr. Bundy reported that a computer program has been developed which can turn information from MARC records into a bibliography and can even be turned into a computer network that can be used anywhere in the world.

Mr. Hurd described the origin and growth of the Preservation Program. Although the original presuppositions and components of the program have not changed in the past ten years, there are today certain problems which have not been able to be resolved. Certain modifications in the program have made it more difficult and costly to administer. The technology and economics that support theological libraries have changed significantly. Many institutions are hard pressed financially, and few can continue to support the program at current levels.

An Advisory Committee was appointed by the Executive Director and met on May 14-15. Out of their discussions it was decided that some revisions in the program must be made, to take effect in January 1994. Until that time the program will continue to film phases 6, 7, and 8 using the present work schedule, methodology, and technology.

The Advisory Committee supported the following changes in the program: The content of the program will be determined largely by the member libraries. The initiative for identifying what needs to be preserved will shift to ATLA libraries. The program will no longer be based on subscriptions to distribution copies but will derive its financial support from external funding agencies and from member libraries, based on their preservation needs and their providing financial resources to meet those needs. These changes will eliminate the need for staff and budget to support expenses for bibliographic development and acquisition of books from the bibliography and will help to move the program away from being dependent upon economic factors beyond its control.

Any library may participate in the program. The library will need to provide a description of the collection it wants filmed and explain its importance to ATLA. Cataloging of the collection will be done locally by the participating library. Preservation filming of titles beyond 1850-1915/16, even into the 1960s, will be done for the requesting library only. These titles will not be available more widely until copyrights expire.

Beginning in January 1995, the program will use 35mm roll master, and print masters, with a positive copy of the title going to the donor library. It is recognized that 35mm roll film is not the format of preference for storage or use. ATLA will keep masters and will reformat to 24x fiche for on-demand copies.

Mr. Allenson asked that members inform Mr. Hurd of any reasons other than budgetary which have caused them not to subscribe or not to renew their subscriptions to the program.

Adjournment. The session was adjourned at 2:10 p.m.

Respectfully submitted,
Joyce L. Farris, Recording Secretary

SPECIAL PRESENTATIONS

ATLA Monograph Preservation Program Considerations for its Future

by
Albert E. Hurd
ATLA Executive Director/CEO

Part I: Past as Prologue . . .

The ATLA Monograph Preservation Program was discussed and implemented by Board action at the 1981 annual conference. The components in the Program were studied, formulated, and developed from a three-year study (1978–1981); subsequent discussion and planning continued from 1981 to 1984, when the program solicited its first subscription monies; after several delays, filming began in 1986.[1] Prior to 1978, Charles Willard spent considerable time in studying the pervasiveness of acidic paper in theological monograph collections: His findings confirmed that the ninteenth-century theological collection at Princeton Theological Seminary was being consumed by "slow fires."[2] In addition to verifying the problem of brittle books and the need for preservation, he made an extensive examination of various preservation media and reformatting technologies that would meet prevailing standards for preservation masters and permit monographs committed to film to be produced and distributed in a high-reduction microfiche format.

A majority of the components in the Program today were developed during the start-up period. The fact that many of the original components have been retained in the Program is testimony to the care

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[1]Ronald F. Deering, Albert Hurd, and Andrew Scrimgeour, "Collection Analysis Project Final Report: Ad Hoc Committee for the Preservation of Theological Materials," *ATLA Summary of Proceedings* (1981): 162-206.

[2]Louis Charles Willard, "An Analysis of Paper Stability and Circulation Patterns of the Monographic Collection of Speer Library, Princeton Theological Seminary," in *Essays on Theological Librarianship, Presented to Calvin Henry Schmitt*, eds. Peter DeKlerk and Earle Hilgert (Philadelphia: ATLA, 1980), 163-173. For a more universal assessment of preservation needs, see *Brittle Books: Reports of the Committee on Preservation and Access* (Washington: Council on Library Resources, 1986).

and foresight of those who contributed to the development of the ATLA Monograph Preservation Program. These components include

- full cataloging according to *AACR2* and the MARC record format;
- distribution of bibliographic records to libraries through the major bibliographic utilities;
- material preparation and filming in accordance with RLG standards;
- distributable 48x microfiche;
- subject and bibliographical selection approach for each phase of filming;
- cooperation from a number of member libraries to provide titles for filming;
- cost recovery for non-filming expenses (administration, cataloging, marketing, etc.) based on annual subscriptions (4,000 fiche @ $5.25 per fiche for $21,000 for a full subscription; partial subscribers have a higher per fiche cost; and although the partial subscribers now pay more than the full subscribers, the price for full subscribers has not changed since the program began);
- a necessary and aggressive approach in obtaining grants to cover filming costs. (During the first year of the Program cataloging, materials preparation, administrative, and filming costs were covered by the subscription income. It was evident immediately, however, to both management and the then-Preservation Board that the Program's costs would exceed subscription. An aggressive grant-seeking program was implemented. ATLA staff and Board have been very successful since 1987 in obtaining a series of grants from the National Endowment for the Humanities, the Henry Luce Foundation, Lilly Endowment, and the Pew Charitable Trusts. Through May 1992 grants to the program, covering filming and administrative costs, totaled $1,140,000).

Management and Board have handled persistent problems in the Program by making adjustments and modifications during the past four years. Overall, these changes have not changed the Program's original presuppositions and components. Some of the adjustments have worked well; others have not worked as well as expected. Let me mention several of these significant and persistent problems:

The Program began to film titles using 35mm roll film as the preservation master and then using this master with a proprietary camera to reformat for 48x microfiche distribution copy. This approach was abandoned due to production problems and costs. In 1987–1988, after much consultation with filming experts, the management and Board decided to shift to the 48x microfiche format for both the preservation master, duplicate master, and positive distribution copies, despite the fact that no preservation standards existed for this medium. As books are filmed, staff has followed a very conservative policy with respect to reduction ratios used to film. That is, a book's size determines the reduction ratio used when it is filmed. Therefore, most books are filmed at the lowest reduction ratio possible. Most of our current filming falls between 24x and 42x with the remainder being done at 48x. Presently the preservation community—after more than five years of study, research, and debate on whether microfiche is an appropriate preservation medium—may be close to setting preservation standards for 24x microfiche. We will have more information about the status of this question after the June 1992 ALA meeting.

Problems that seem to resist resolution include

- long and uneven delays in the timely receipt of books due to the ebb and flow of staffing at donor libraries;
- a lack of participation by a number of member libraries in supplying books;
- an increasing demand by libraries to have more titles cradled and returned, despite their inability to conserve the books once they are returned. Over the long run this approach imposes additional costs on the Program and the library for filming, handling, and storage;
- lack of a third quality-filming vendor to keep pace with the number of items requested to be filmed in the book cradle;
- lack of a preservation standard for 48x microfiche masters has often put the Program in an apologetic position vis à vis other preservation programs and the "politically correct" preservationists;
- lack of adequate and consistent funding from both subscriptions and external funding agencies: This is perhaps the single most difficult problem the Program faces.

Lack of subscription support can be attributed to the fact that most ATLA libraries and their institutional connections are financially strapped. As the Program has picked up production momentum, medium-size ATLA libraries have had a difficult time keeping their subscriptions current. Half of the subscriber support comes from libraries interested in the preservation of their collections, with the remaining half coming from libraries that use the Program as a means of building retrospective collections. Staff and Board have been sensitive about the "dual" support for the Program, but its financial needs have been such that income based on both assumptions was needed to sustain it. In the current economic downturn, the largest loss of subscriptions has been in the acquisitions category.

When I assumed responsibility for the Monograph Preservation Program in February 1988, it was experiencing financial problems due to a lack of confidence in the Program's ability to produce the end product—cataloged, distributable 48x microfiche. Due to a severe economic crisis, management made some significant changes in the level of cataloging. This decision was onerous to several of the subscribers, and they threatened to withdraw support. Fortunately, we were able to work out the problems; our finances, improved due to some important and timely grants, obtained a partial resolution of the production problems; and the Program then continued in a more stable manner. Both staff and Board learned from this experience that a more consultative approach to major changes in our cooperative Program was necessary for it to succeed. (This approach has been used in assessing the Program's future.)

Now, three years later, the Program is experiencing a more serious financial problem due to a declining economy and further retrenchment of academic resources for libraries. Other factors escape our wisdom and control. For example, the denominational quarrel within the Southern Baptist Convention has been responsible for the loss of 1.5 full subscriptions. Statistically, we knew that full subscriptions would eventually level out at about ten. Currently, ten ATLA libraries now pay for full subscriptions on an annual basis. Two ATLA libraries purchase full subscriptions on an installment basis. We anticipate that these twelve full subscribers will probably slip to ten in the next eighteen months and to eight or nine within two years. The Program has consistently relied on the loyalty of about a dozen full subscribers. I would also observe that the current full-subscriber libraries represent those with a stated commitment to preservation rather than to acquisitions. As full subscriptions have declined, however, so have partial subscriptions. In fact the latter have become weaker in the current fiscal year/filming phase than in previous years/phases. The overall decline in subscription support since mid-1991 has led to an anticipated two-year cumulative projected deficit of about $250,000, a point that the Program cannot go beyond. Management has addressed the anticipated deficit by making staff and funding adjustments, recognizing that much of this deficit will be covered from ATLA's positive fund balances. In the end, current commitments to complete filming of Phases 6, 7, and 8 under the terms of the supporting grants will be completed. We can hope that careful and prudent management and the receipt of any additional subscriptions or funds will help reduce the projected deficit further.

In 1990 we proposed to NEH that the Program increase its annual filming goals to more than 8,000 fiche masters, thus doubling its rate of preservation. We made this proposal based on the advice of a consultant and on our desire to film faster, given the severity of the brittle book problem. Given the current and anticipated future financial problems of the Program, the expansion of the filming rate is no longer possible because of the financial shortfall, limited filming capacity, and the costs of current technology to produce the product we have wanted.

ATLA management and Board agree that the Monograph Preservation Program must be reconsidered in light of its production problems and financial problems. Many things have changed since the Program began. Can we effect the necessary changes in order to survive? Or should the Program just go out of business?

Part II: A Revised ATLA Monograph Preservation Program to be Implemented January 1994

Process to Revisions

A redefinition of the ATLA Monograph Preservation Program has evolved out of discussions by an Advisory Committee appointed by the executive director. This Committee met on 14–15 May 1992 at Union Theological Seminary (NY). Members of the Advisory Committee included ATLA staff members Al Hurd and John Bollier; ATLA Board members Richard Spoor and Myron Chase; and representatives from four full subscriber libraries; Milton McC Gatch (Director, Burke Library, Union Theological Seminary), Paul Stuehrenberg (Librarian, Yale Divinity Library), Donald Vorp (Head of Collection Development, Princeton Theological Seminary), and Louis Charles Willard (Librarian, Andover-Harvard Divinity Library).

This meeting was called to review the program components within the ATLA Monograph Preservation Program. The review is timely in the sense that many of the major components of the Program were developed more than ten years ago: Subsequent modifications and changes in the Program have made it more difficult and more costly to administer. In addition, the external environment—especially the technology and the economics that support theological libraries—has changed significantly during this time. The current economic decline is redefining, radically, the future of our supporting institutions. It seems evident that the economic changes now in process will continue for years to come. Many institutions will be hard pressed to stay in business: Few can continue to support preservation efforts at past or current levels. These economic changes have caught up with the ATLA Monograph Preservation Program. They have served as a catalyst for management and Board to implement a serious review of what has been a unique and outstanding Preservation Program. The members of the Advisory Committee have a key role in this process.

The ATLA Monograph Preservation Program must be redefined, based on the discussions at the 14–15 May meeting. These revisions to the Program should take effect in January 1994. Until that time, the Program would work toward completing the filming for Phases 6, 7, and 8, using the present work schedule, methodology, and technology.

The revised Program, as proposed, has three major changes. First, ATLA would no longer look and act like a micropublisher, but would be engaged in the coordination and administration of a preservation program whose subject and preservation content would be determined largely by the member libraries. Although ATLA can and will continue to market what has been preserved or is in the process of being preserved, this marketing will differ markedly from the present strategy. Second, the initiative for identifying what needs to be preserved will shift to ATLA libraries, thus eliminating the need for staff and budget to support expenses for administration, bibliographic development, and acquisitions of books from the bibliography. Third, under the revised Program, staff will solicit and secure from libraries commitments (up to three years) for financial support and filming (collections and number of titles) prior to production. This will move the Program away from relying on a market subject to a great number of economic and external factors beyond its control.

Assumptions

The Advisory Committee supported many of the Program's original assumptions, and there was a consensus that many of these would continue in the revised Program. These include:

- Participation in the Program would be available to all ATLA PREFIR member libraries;
- ATLA would continue to administer the Program with respect to finances, production and filming schedules, and funding proposals;

- ATLA would continue to own the master negatives and print masters;
- The Program would continue to catalog all books preserved according to *AACR2* rules and the MARC record format standards;
- Bibliographic records would be made available to the bibliographic utilities;
- The Program would continue to use microformat technology (in this case 35mm roll film), thereby meeting preservation standards and having a "standard" for reformatting;
- RLG guidelines would be used in the preparation of materials for preservation filming.

The Revised Preservation Program

The Advisory Committee supported the following changes that would be implemented in January 1994. These include:

- The Program's use of 35mm roll master; print masters; with a positive copy of the title going to the donor library;

Excursus on this change. The Program would no longer use 48x microfiche reformatting for both masters, print master, and distribution copies. Therefore, the Program would no longer make large numbers of duplicate copies for subscribers. What is effected? Microfiche copies would no longer be immediately available. The 35mm roll microfilm would, however, permit—given existing and emerging technologies—economical reformatting for microfiche, paper, and digitized (electronic) copy(ies).

We think this reformatting technology will address the ongoing issue about the Program meeting preservation standards; its ability to handle more diverse materials with respect to physical size and text-type; its ability to better handle production schedules and needs, such as cradling, because there are more 35mm cameras and because mistakes at the time of filming are easier (and therefore cheaper) to fix; potential duplication concerns and costs would be reduced because of the greater flexibility to migrate images into future technologies. Further, we assumed filming costs for roll film would be less, thus permitting the Program to film more books.

- The Program would no longer be based on subscriptions to distribution copies, but would derive its financial support from external funding agencies and member libraries, based on their preservation needs and provision of resources to meet them;

Excursus on this change. The Program would continue to work on a three-year work cycle/schedule, or one based on the funding cycles established by foundations or NEH. Participant libraries would assume responsibility and costs for several of the components in the Program: 1) cataloging; 2) surveying and identifying within their collections sub-collections or subject areas that they want to preserve; and 3) removing the books from the shelves and putting them in the online preservation queue. As the revised Program evolves, a portion or all of these costs may receive funding support.

- The Program meets the preservation needs of member libraries with the member libraries taking the initiative in defining and determining what will be filmed.

Excursus on this change. This represents a shift for the Program from one in which filming is done from a bibliography developed by staff and member libraries, with periodic reviews by outside scholars, to one in which the member libraries determine the titles to be filmed. This would save the current Program costs related to the bibliographer, maintenance of the bibliography database, and the time to process the bibliography by ATLA staff and the receiving library. We agreed that over the long term of the Program—including both the current bibliographic approach and the member-initiated collection approach—that some bibliographic "measure" of what had been and is being filmed by the program may be helpful.

We agreed by consensus that the revised Program would have two tracks for including and selecting titles for preservation filming:

Track 1. Participating libraries would submit for a given three-year work cycle a description of a collection or collections and the number of books in them they want to preserve in that cycle. These materials ATLA staff would coordinate into funding initiatives with foundations and NEH. The 1850–1915+ imprint guidelines would be applied to books preserved in Track 1.

Track 2. Participating libraries would in consultation with ATLA management set up their own internal criteria—such as age and condition, use, ability to rebind—to identify candidate titles they would submit for preservation filming. Titles in Track 2 would not be restricted to the 1850–1915+ imprint dates. As titles are no longer duplicated and distributed, the titles thus selected and included are permitted under the one-copy replacement guideline of the present copyright law; additional copies could be made at a later date when the copyright expired or permission to duplicate was obtained from the copyright holder.

Management Concerns about the Proposed Revisions

At this time ATLA does not have experience in administering a program along the lines proposed. However, there are enough similarities between the revised Program and the original one—especially with respect to work schedues, cataloging, preparation of materials, defining of the books or collections to be preserved, gathering these from libraries, internal review and deaccessioning of titles, and shipping to the filming service bureau.

The key to the success of the revised Program will hinge on whether the participant libraries will be able to meet the work schedule required by the funding proposal and by the filming vendors. Both of these will place high expectations for performance in the delivery of books ready to be filmed or to be prepared for filming. Donor libraries with the best of intentions and support for the Program have not in the past been able to meet deadlines for the delivery of books under the current structure of the Program. I do not think changing the structure will change this problem. I say this as a word of caution and as a way of flagging our need to find sufficient funding to support local staff in the gathering and preparation of books for filming.

Another area that will need further discussion is the cataloging of the books to be filmed in the revised Program. Some libraries have indicated that they cannot undertake additional cataloging. Other ATLA libraries have expressed concern for the overall quality of cataloging for the Program if it is not done centrally. I am certain that these concerns can be resolved.

In conclusion, the ATLA Monograph Preservation Program is for many of the large, medium, and small libraries the only choice they have for preserving books that they think are important to our religious and cultural heritage. It is my hope that the changes that will be implemented in 1994 will enable the preservation needs of ATLA member libraries to be met.

ATLA's Integrated Development Plan

by
John A. Bollier
ATLA Director of Development

ATLA has come of age. It began 45 years ago as an offspring of the Association of Theological Schools. And while still sharing the parent's mission in theological education, the child has actually grown larger than the parent in such areas as annual budget, number of staff, and use of technology. But ATLA cannot continue to expand, or even maintain its position on the cutting edge of librarianship in the information age, with support solely from membership dues, sales of products, and grants.

For while membership dues remain fairly constant, both sales and grants often fluctuate. For instance, income from sales of preservation monographs has declined 35 per cent in the last two years, not because of dissatisfaction with the product, but due to the recession's adverse effects upon library budgets. And grants, as we all know from our own institutions, provide "soft" money for specific projects for one or two or three years at a time. But as I have discovered, there is no such thing as getting a grant renewed, as though it were just a matter of course. Rather NEH and private foundations all operate on zero-base budgeting. When a grant expires and you want to continue the project, you must write a whole new proposal, justifying the project, often to a new program officer, who, as it were, knew not Joseph. And always you are competing for funding with a myriad of other fine proposals out there also. Thus, any institution courts disaster if it counts on grant money as a sure bet to support its ongoing operations.

To find new streams of income for stabilizing ATLA's financial course and securing its future through the lean years and the fat years, your Board of Directors and management recently launched an Integrated Development Plan consisting of an Annual Giving Fund, an Endowment Fund, and Grant Support.

Through the Annual Giving Fund, ATLA is now soliciting for the first time charitable contributions to enhance its programs of member services, professional development, indexing, and preservation. Contributors may designate their gifts for any one of these areas or, as most do, for unrestricted use. Thus far, 22 members and friends have contributed over $2,800 in gifts ranging from $10 to $500. The association receives every gift, whether large or small, with equal gratitude for the commitment it represents. And it keeps all donor information in the utmost confidence.

While I believe that the number of contributors and the amount given to the 1992 Annual Giving Fund will increase before the end of this fiscal year on August 31, nevertheless the total amount will still seem small in comparison with ATLA's current budget of over $2,000,000. And yet it is substantial when compared to the $28,000 ATLA receives annually from individual membership dues. But whatever is given, it is significant, because it will permit ATLA to enhance its programs beyond what has been budgeted for basic services. It will make the difference between simply plodding along and occasionally being freed to soar.

I see the effects of a gift fund on my town's public library, on whose board I serve. The town council and mayor funnel tax money to the library to pay for the basics, more or less, usually less these days. But we also have a gift fund, as libraries have a strong appeal to many donors, such as Isabel Wilder. Isabel, sister of Thornton Wilder and Amos Wilder, lives in our town, and regularly gives to the library. She makes an annual gift which enables the library to conduct a writing contest for high-school students and so encourage their reading habits and their writing skills. Isabel Wilder's gifts, along with many others, are a major factor in our library's rising above mediocrity to a level of excellence. While ATLA is not planning any writing contests, as far as I know, I am sure all of us could suggest comparable enhancements consonant with ATLA's mission.

Moreover, contributions to the Annual Giving Fund carry a high symbolic value as well as a monetary value. An organization's level of self-support through contributions, in addition to dues, carries a lot of weight with NEH and private foundations as they consider funding a grant proposal.

The second part of ATLA's Integrated Develop Plan is the establishment of an Endowment Fund. ATLA has never had an endowment fund. It has always operated entirely with the income it generates in any given year by dues, sales, and grants. But ATLA's annual budget is now comparable to that of many of the schools from which we come. And yet if any these institutions operated on such short-term financing without an endowment, their accreditation with ATS would surely be in jeopardy.

When ATLA was a smaller operation, before it was producing and distributing its indexing and preservation to libraries world-wide, before it had to meet a bi-weekly payroll for a staff of 45 FTE, before it required 10,000 square feet of office space for its operations, it got along quite well without an endowment. But now, unless ATLA decides to return to a much smaller scale operation, an endowment fund is an absolute necessity.

However, developing an endowment fund takes big bucks, more than most of us can contribute out of current income. Giving $25 or $50, $100, $200, or, in some cases, even $500, to an annual fund will not hurt us. After making such a gift, we are still be able to pay the rent, buy the groceries, and drive our car. But an endowment fund, which produces income from invested capital, requires larger gifts of $5,000, $10,000, $25,000, $50,000, $100,000, and more, before it starts producing significant annual income. And most of us in educational or church related vocations cannot make these kinds of gifts from current income.

And yet, after years of service, even with modest salaries, we may be surprised to discover that we sometimes do acquire considerable assets: our homes, annuities, securities, savings. For those who are in the midst of raising families and putting kids through school, acquiring assets may seem like a far-off dream. But as one grows older, one may discover that there is, indeed, a time in life for gathering stones, as well as a time for casting them away. And generally we need most of those gathered assets during our lifetime. But if we honestly face our own mortality, we recognize that we must decide how we wish these assets to be disposed of after we are gone. And if we do not make such decisions, the state will surely make them for us.

And so ATLA is now seeking, through what is called Planned Giving, these larger contributions from assets. A person plans these gifts today, but actually gives them sometime in the future, when he or she no longer needs these assets. And one of the simplest, easiest ways to make such gifts is through a bequest in a will. Of course, we must first provide for loved ones. But after making such provisions, people often want to support causes or institutions which they valued in their lifetime. Thus, ATLA, as a mature institution, which will be around for a long time to come, and which has an increasingly vital mission both in North America and globally, is appealing to its members and friends to consider planned gifts to its Endowment Fund.

The third part of ATLA's Integrated Development Plan calls for increased efforts in seeking grants from government and private foundations for special projects. ATLA has achieved a remarkable record in securing grant awards in recent years. Since 1985, ATLA has been awarded ten grants totalling over $2,220,000 from the National Endowment for the Humanities, the Lilly Endowment, the Pew Charitable Trusts, the Henry Luce Foundation and, this year for the first time, from the Trinity Parish Grant Program in New York. This is big money, which has made possible several special projects in indexing, preservation, or planning, which ATLA otherwise never could have accomplished.

And like ATLA's Annual Giving Fund, these larger grant awards also have clear symbolic meaning. They are tangible proof that government agencies and major national foundations consider ATLA a solid, dependable organization, which plays a significant role in the areas of religion, higher education, and scholarship. Having won this reputation, ATLA will continue aggressively seeking grants for new projects consistent with its mission.

As ATLA embarks on its Integrated Development Plan, I think we should all be clear that this effort in no way poses a threat to us or to the institutions we serve or support. If any one of us chooses not to give to ATLA for whatever reasons, that is a valid decision, which will be respected.

Moreover, other institutions need not fear that ATLA's seeking charitable gifts will decrease their contributions. Such a fear is based on the erroneous assumption that the pie of philanthropic gifts is of fixed size, so that the more slices, the smaller each slice. But in actual fact, the size of the pie grows every year, because people want to support the causes they believe in. In 1990, for instance, philanthropic gifts from individuals in the United States totaled $101.2 billion and bequests totaled $7.3 billion. And each year these figures grow.

We do ourselves a disservice when we consider other not-for-profit organizations as competitors rather than as colleagues. A rabbi friend once told me that he was delighted his synagogue was located in a community of strong churches, because he found that where churches thrive, synagogues also thrive. In the same way, ATLA's now seeking charitable contributions does not threaten our schools and libraries. Rather both ATLA and its member institutions will be stronger in an atmosphere where charitable contributions are encouraged.

And I am sure there are others who are not theological librarians, but who would support ATLA's mission, if they were asked: certain faculty members, bibliophiles, friends, relatives, writers, researchers. I invite you to share with me their names so we may tell them our story and invite them to become Friends of ATLA. And I invite all of you to consider support of ATLA through the Annual Giving Fund and the Endowment Fund in accordance with your motivation and your means.

MEMORIAL TRIBUTES

Florence Sellers Baker

by
Paul Stuehrenberg

Florence Sellers Baker was born December 21, 1906, in Meriden, Connecticut; she died February 2, 1991, in New Haven.

Mrs. Baker was a graduate of Swarthmore College and of the Graduate School of Library Science at Drexel University. She began her library career on August 4, 1930, as a cataloger for the Day Missions Library at Yale. She continued in the same position when the Day collection was incorporated into the Divinity School Library in 1932. She left Yale in 1939 to raise her family, and returned to the Divinity Library in 1955. She retired from Yale on June 30, 1971.

She is survived by two sons: Garrett H. Baker, and Alan S. Baker, both of whom live in Florida.

Mrs. Baker is remembered with fondness as a valued member of the Divinity Library staff and as a good friend to those with whom she worked.

Mabel Gardiner

by
Alva Caldwell

Mabel Frances Gardiner was born in Ontario, Canada, March 26, 1889, and died at the Presbyterian Home in Evanston, Illinois, August 18, 1991, at the age of 102.

She served as assistant librarian at Garrett Biblical Institute (now Garrett-Evangelical Theological Seminary) from 1922 until 1957. In her retirement years she continued to act as the librarian for the Rock River Conference of the Methodist Church.

Mabel remembered with fondness that ATLA had sent her greetings on the occasion of her 100th birthday, and she was delighted to be introduced to the ATLA conference when it met in Evanston in 1990.

Seven years after Ms. Gardiner came to her position in the library, the seminary hired a bright young graduate to serve as head librarian. Raymond Morris stayed only one year, and moved to Yale where he served for more than forty years. Because of budget constraints, the seminary did not hire another librarian until fourteen years later. Ms. Gardiner said that during those fourteen years, the seminary gave her neither the title nor the money, only the work, yet all the students and faculty during those fourteen years recognized her as the librarian.

Before her death, she requested that her memorial service be a time of celebration and thanksgiving to God. Therefore, about one month following her death, many friends and family gathered in the chapel of the Presbyterian Home where a festive service of celebration was held, and many people shared Ms. Gardiner stories.

I would like to share with you today, the story that I told at her memorial service. Mabel met me in the library one day, pointed to where the mezzanine used to be, and said, "Before you renovated the library, my office used to be up there where the mezzanine used to be. Remember the narrow staircase on the side? Well, I used to run up and down those steps, because there was so much work to do. One day Dr. Ayers, the librarian, called me into his office and said, 'Miss Gardiner, I'm going to have to ask you not to run up and down those stairs anymore.' Well, I said to him, 'Dr. Ayers, I'm careful. There is no danger of me falling.' 'Oh,' he said, lowering his head, 'that's not the problem. It's that when you run, you jiggle.'" And then Miss Gardiner laughed and laughed.

She was one of the pioneer women in theological librarianship who worked without title or due recognition; yet she kept the faith, and she kept her sense of humor, and she invited many students and faculty into the richness of theological books.

She now has been invited into the richness of eternal life with the Lord and we commend her into God's hands.

Guenter Strothotte

by
H.D. Ayer

Guenter Strothotte died on April 19th, 1992, Easter Sunday, after a brief battle with cancer. At the time of his death, Guenter was librarian at the Regent-Carey Library in Vancouver, B.C., a position he had held since 1981. I feel his loss keenly for I worked as his assistant from 1981 to 1984, during which time he became a good friend and my mentor in things bibliographical. I saw him develop the Regent-Carey Library from a conglomeration of professors' personal libraries into a full-fledged theological collection that would meet the exacting standards of the ATS. Those of us who knew him well will miss his delightful combination of dedication, German propriety, alacrity, professional competence, boyish enthusiasm, and eccentricity (the latter quality of course being a *sine qua non* for any theological librarian worth his or her salt!). Many of us also have fond memories of the ATLA conference he and the staff of the Vancouver School of Theology hosted in the late 1970s.

Guenter was born in Danzig in 1926. He became a Christian and received his call to ministry in the summer of 1945, while interned in a Red Army prisoner of war camp. In 1956 he received his Th.D. from Erlangen, and shortly thereafter he, his wife Hella, and son Michael emigrated to Canada. After serving Lutheran congregations in Alberta and Saskatchewan, Guenter attempted to realize his life's dream of combining teaching in a seminary with pastoral ministry, but his lack of a Canadian degree prevented him from doing so.

By the early 1970s, he decided that he would adopt his wife's vocational goal, theological librarianship, as the next best alternative to teaching. Guenter graduated with an M.L.S. from the University of British Columbia in 1976 and later that year became librarian at the Vancouver School of Theology. In 1979 he became research librarian in the Criminology Department at Simon Fraser University, a post he left in 1981 to fill the vacancy at the Regent-Carey Library. Besides being active in the ATLA and the Northwest Association of Christian Librarians, Guenter also pastored part-time in a number of Lutheran churches in the Vancouver area during his career as a librarian. He is survived by his wife Hella and sons Michael, Thomas, and Sebastian.

OTHER TRIBUTES AND RESOLUTIONS

A Tribute to Betty O'Brien

by
Albert E. Hurd

Betty O'Brien, in the various offices she has held, has always facilitated scholarly communication and promoted ATLA in the world of learning. For many years, she served as a member and as chair of the ATLA Publications Committee. Under her leadership, the ATLA Monograph Series and Bibliography Series rapidly expanded the number of their titles. Through the years, these series have launched many younger researchers on their scholarly careers and have provided seasoned veterans a forum for sharing the results of their inquiry. With the ATLA imprint on all these works, the name and solid reputation of the association has become known far and wide throughout the world.

Betty always insisted that the Publication Committee keep its own costs to a minimum, so that it could offer as much as possible in grants to encourage prospective authors. Thus, the committee often met around the dining room table in her home in the Dayton area. She met the committee members at the airport, and she and Elmer graciously entertained committee members in their home with lodging, food, and drink. I also have it on good authority that they sometimes served drink stronger than the grape juice she discussed in a paper at this conference. All the while she served the Publication Committee, she was also working with Elmer in several major bibliographic projects.

Then, in 1982, Betty began using her publishing, writing, and editorial skills in a new and expanded capacity: as editor of the *Summary of Proceedings* of ATLA's annual conference. The Board of Directors at that time wanted to give some relief to the Office of Executive Secretary by appointing another person to take on these annual editorial duties. Betty O'Brien was their unanimous choice.

It proved to be a wise choice, for Betty has provided outstanding service to the Board and to the whole association for nearly a decade in this important editorial capacity. A timely, accurate, and full record of the annual conference is absolutely essential for the operation of the association. Betty faithfully has provided such a record and in an attractive format year after year.

Serving as editor of the *Proceedings* is never an easy task, what with badgering people to submit their reports, speeches, and papers; correcting the bad grammar and misinformation in the manuscripts; and haggling with printers to produce on time and within budget. But during this past decade, there were also the additional requirements of moving from typewriter to word processor and changing from local production to more centralized, in-house production at ATLA's Evanston headquarters. In the midst of all these changes, Betty has been open, flexible, and cooperative. And always she has produced a work which the association finds most useful and of which it can be extremely proud.

Betty, we thank you for your service, we salute you for your accomplishments, and we wish you the very best in all your future endeavors.

Remarks of Thanks and Tribute Delivered at the Banquet Concluding the Annual Conference, 20 June 1992

by James Dunkly

This association runs on thanks. Thanksgiving is the normal, characteristic, indispensable mode of how we operate. The reason is that this is an association constantly handing itself on to others, modeling for others how to be librarians and how to be a library association. When the system works as it should, the first-time attender finds a kindred spirit, a willing guide, perhaps even a mentor in some older member of the association. A small group becomes a niche, encounter broadens to acquaintance, and familiarity leads to opportunity and to trust. Thus the association renews itself, and the annual handing on of leadership celebrates that renewal.

This annual conference could not have been accomplished without the work of an astonishing number of people. All those who are listed in the program are obviously deserving of our gratitude, and all those on the annual conference committee, but also those who have worked on local arrangements. The members of SWATLA have worked especially hard, those I will name here and those whose names I don't have: Valerie Hotchkiss and Gene Luna from Austin Presbyterian, Harold Booher from the Episcopal Seminary of the Southwest, Cliff Dawdy of Oblate School of Theology, Bob Olsen from Brite Divinity School, Carl Wrotenbery and Bob Phillips and Myrta Garrett from Southwestern Baptist, Bob Ibach and Marvin Hunn from Dallas Theological Seminary, and a host from Bridwell Library at Perkins: David Lawrence (our choir director), Roberta Cox (coordinator with both university and hotel), Laura Randall, Page Thomas, Linda Umoh, and Russell Morton. But most of all we have to thank Roger Loyd, whose organization and diligence held it all together and made this conference so successful and so enjoyable.

Every year I realize afresh how much I owe to ATLA and how much I value this association. This is an extraordinarily diverse group of people to sustain a common enterprise like ours. We differ so much among ourselves in background, outlook, convictions, habits—and yet we are united in common purpose through this organization of ours. We can differ among ourselves, as we have during this conference over organizational matters and resolutions and policies and plans. But we are able to listen to each other, vote out of our own sense of what is right, and then come together despite our differences to remain one association. That is a marvelous gift I have been given, year in and year out, by ATLA: just being part of this experience. To be part of ATLA's elected leadership has been both privilege and joy.

For many of us, our most effective learning is done by example. ATLA is a place where that kind of learning happens all the time. That's the way the association renews itself, and that renewal is cause for thanksgiving, never more so than in one particular case.

In 1965 I was working in the library of Texas Christian University as an acquisitions clerk concentrating on book orders for the Brite Divinity School collection. That summer Brite hired its first theological librarian: Robert Olsen. Being young and foolish, I set about to teach him his job. Eventually it became clear, even to me, that I had far more to learn than he, and that I could learn a great deal just by watching him.

From Bob I began to see what orderliness, promptness, and courtesy meant in carrying out one's job. At some point I realized that part of what I was seeing in action was genuine modesty, charity—things like that. Those were the days of the Vietnam War, and it was listening to Bob Olsen that made me begin to listen to others—politicians, pundits, propagandists—with more discerning ears. Never by preaching or probing, but just by being, Bob began to awaken my conscience to a wider world and a more discerning world view.

When I joined ATLA myself and came to my first conference in 1975, up at Gordon-Conwell, Bob was there to welcome me. He became treasurer of ATLA that year, and he has been treasurer ever since. During that time I have been in countless meetings with him. I have seen him carry a load of direct personal labor amounting to twenty hours a week for a number of years. I have seen him graciously, modestly give over that load in measured, considerate ways to others. Bob says little in meetings, but he is never silent when principle is at stake or when he thinks a proposed course is unwise. Bob says little, in meetings or elsewhere, about others—except to praise them or to thank them, never to run them down or gossip about them. His work has meant much to this association for seventeen years, but his example has meant even more. It is my greatest joy, during the two years of being president of ATLA, to be able to preside at an occasion when we say thank you to Bob Olsen.

Finally, even *my* time as president comes to an end. Over the past two years, I have had the opportunity to work with Mary Bischoff closely and to learn much from her industry, imagination, and commitment. Her competence and awareness are well known to all who have been on the Board of Directors, to her colleagues in CATLA, and increasingly throughout the whole association. I am very pleased to turn over this gavel and this office to her now and wish her much success as president of ATLA for the coming year. If she has the kind of support I have had from you all—and I am confident she will—then she too will have much for which to give thanks in a year's time.

Resolution of Tribute

Robert A. Olsen, Jr.

Whereas Robert A. Olsen, Jr., has served eighteen continuous years as a member of the American Theological Library Association's Board of Directors, as its Treasurer, and as a member of its Index and Preservation Boards, and

Whereas he has given generously his time to serve and contribute to many of its committees, subcommittees, and task forces charged with developing, planning, and improving ATLA programs, and

Whereas as Treasurer he maintained accurate records of ATLA's accounts, nurtured and protected its assets and financial growth in a period of rapid organizational change and growth, and has prepared numerous thorough and timely reports for the members, staff, committees, and boards of ATLA, therefore

Be it resolved: That his friends and colleagues in the American Theological Library Association hereby recognize Robert A. Olsen, Jr.'s long service to it as Treasurer, the numerous and various contributions he has made to the well-being of the organization, and the special care he has demonstrated in handling its fiscal affairs and in all matters pertaining to the discharge of his responsibilities, we express with our deepest gratitude, appreciation, and affection for Bob.

Submitted in compliance with a motion by James Else on 18 June 1992.

Resolution of Congratulations

Council of National Library and Information Associations

Whereas, the Council of National Library and Information Associations is celebrating the fiftieth anniversary of its foundation and,

Whereas, in 1942, the urgent need for cooperation in our national emergency spurred fourteen library associations to meet and form a council of library associations and,

Whereas, the Council of National Library and Information Associations has provided a central agency to foster cooperation in matters of mutual interest by gathering and exchanging information among its member associations and, Whereas, the United States Book Exchange was a direct outgrowth of the Council's first project, The American Book Center for War Devastated Libraries and,

Whereas, the Council-sponsored American National Standards Committee Z-39: On Library Information Sciences and Related Publishing Practices became a prime influence in the formulation of national standards of modern information services and,

Whereas, the Council fostered the early start and development of the Library Manpower Project and,

Whereas, the Council of Library and Information Associations continues to provide a central agency to foster cooperation and leadership in matters of library interest, to facilitate interchange of information among member associations, and to cooperate with national learned and scientific societies in forwarding library projects.

The American Theological Library Association, a member of the Council, presents this resolution to convey the congratulations of its membership for fifty years of service to the library community and to express deep appreciation for the accomplishments of the Council.

This resolution was passed on the 18th day of June in the year of the Lord nineteen hundred ninety two.

Resolutions of Concern

Education of Theological Librarians

Whereas theological librarians have specialized skills, subject expertise, and bibliographic training in theology and religious studies, and

Whereas the interests and work of theological librarians span a broad range of fields not limited to theology, but also including philology, history, sociology, literature, and the humanities and social sciences in general, and

Whereas theological librarians are a highly educated group, in which most librarians hold a second master's degree in addition to the M.L.S. and many have earned a Ph.D., and

Whereas the American Theological Library Association seeks to foster interest in the field of theological librarianship as a worthwhile and fulfilling career for library science students,

Be it resolved that the American Theological Library Association, through our Executive Director, strongly recommends to all graduate library and information science programs in the United States and Canada that their administrations look to theological librarians in their geographical areas for qualified leadership of workshops, for participation in mentor and internship programs, and for instructors of special bibliographic courses on theological librarianship and religious studies resources.

Submitted by the Education Committee and adopted by the members of the American Theological Library Association on June 20, 1992.

Censorship in the Middle East

Article 19, Universal Declaration of Human Rights
"Everyone has the right to freedom of opinion and expression; the right includes the freedom to hold opinions without interference and to see, receive and impart information and ideas through any media and regardless of frontiers."

Whereas there is sufficient documentation provided by Article 19 and other reputable human rights organizations describing a regime of tight censorship and frequent closings of libraries and other research and educational institutions in the Israel-occupied West Bank and Gaza,

Whereas these violations of the freedom of information and expression are part of a military occupation, which for 25 years has also been depriving the Palestinian people of basic human rights,

Whereas though we also deplore censorship and human rights violations in the Arab and Islamic countries of the Middle East, we feel that the special circumstances of this occupation and the close involvement of the

United States and Israel require us to address this particular situation as a priority,

Be it resolved that the American Theological Library Association deplores both censorship in the Arab and Islamic countries of the Middle East and these Israeli violations of freedom of information and expression in the Occupied Territories and calls on Israel to abide by Article 19 of the Universal Declaration of Human Rights and other internationally recognized norms of human rights and freedom of information and expression.

Submitted by Newland Smith on June 20, 1992, but not adopted by the members of the American Theological Library Association.

ANNUAL REPORTS

Report of the Executive Secretary

Year two of the office of the executive secretary in Evanston got off to a smooth start for two reasons: one is that our procedures are all in place; the other is that dues invoices were mailed in August rather than in June, giving us some time in June and July to prepare for upcoming deadlines.

The daily routine of the office of the executive secretary is running quite efficiently. This is due largely to the good work of administrative assistant Joanne Juhnke, who replaced Marshall Poindexter in mid-September. Joanne has learned office procedures quickly. She is level-headed and works independently. I feel that I can rely on her to keep the work flowing and to make good decisions when I am not in the office. At the beginning of October, we moved to roomier and better-organized work space on the fourth floor of 820 Church Street. Joanne's reliability and having a work station physically separated from my Preservation work space have enabled me to juggle my two jobs more effectively.

Part of the daily routine of our office is to update our membership databases. We now use our two primary databases to generate many lists and label sets, rather than keeping up a separate database for each purpose. These primary databases have been given a thorough update based on a questionnaire we sent to all personal and institutional members last year. We have revised addresses and telephone numbers and have added fax numbers and E-mail addresses to anyone who supplied such information on the questionnaire.

The ATLA Consultant Service continues to draw inquiries from interested institutions, but no funds have been paid out this year to date. An effort has been made to update and expand our consultant database, and our Consultant Service flyer currently is being revised.

The Library Materials Exchange continues to run itself. We have sent labels to 153 participants in an initial, general mailing and several subsequent mailings of additions. Shortly after the general mailing, several thought-provoking ethical questions were raised by one of the participants. Apparently, some serials requests were sent via fax, so they arrived much quicker than those sent by conventional mail. The question is whether use of such technology as fax or E-mail is fair when many participants do not have access to the technology. In my opinion, it is not, and I will request that participants use the conventional mail in the instructions for the next general mailing. This question must be considered again, however, as technology develops and as our member institutions become more automated. Other ethical questions relate to procedures internal to the participants: How does one choose if two requests for the same serial arrive on the same day? What should one do if one feels a library is trying to gain serials through the exchange to which it could and should subscribe? The answers to these questions, I feel, are better left to the participants to decide on a case-by-case basis.

We have received 33 requests for full membership, 5 requests for associate membership, 26 requests for student membership, and 2 requests for institutional membership through 31 May this year. In addition to membership dues, there are several other sources of income reported by the office of the executive secretary. This year we have sold no Basic Bibliographies. We have sold 34 lists of membership mailing labels, for a total of $890. We also have 40 non-member subscribers to the *Newsletter* and 50 non-member subscribers to the *Proceedings*. Plans have been made to transfer the invoicing and record-keeping of non-member publications subscriptions to the ATLA headquarters business office.

The 1991 ATLA *Summary of Proceedings* went to press early in December, and the printed books were shipped in early February. This year, the *Proceedings* was produced using WordPerfect rather than the Macintosh, so that editor Betty O'Brien was able to do much of the text formatting, as well as the editing and proofreading of the text. Other portions of the book, such as the statistical report and the overhauled membership directory, were prepared in Evanston during the spring and summer. There was much additional preparation to be done on the entire book, however, before it was ready for the printer. We experienced an interruption of several weeks during the transition of staff; we also waited in vain for the auditor's report. In January we experienced a quality control problem at the printer that caused a further delay. This is the final issue of the *Proceedings* to be edited by Betty O'Brien, and I am grateful to her for her cooperation and hard work. I have been working closely with the executive director to prepare for the transition from a *Proceedings* edited in the field to a *Proceedings* edited by inhouse staff.

Statistical questionnaires went out to institutional members in early November. Following a conversation with the statistician at ATS, I was able to invite ATLA respondents who had completed an ATS questionnaire to attach a copy of that form to their ATLA form, rather than to complete the entire ATLA questionnaire. It is my opinion that, if we continue to pursue a dialogue with ATS about our respective statistical reports, the merger of the two questionnaires will be possible. Last June, the Board passed a motion enabling the executive secretary to develop a means of reporting ATLA statistics in a machine-readable, manipulable format. As a preliminary step, a survey was taken of all ATLA institutional members as to their interest in such a format and as to the hardware and software they were using. Of the 108 respondents, only 34 indicated an interest in a machine-readable format. Those 34 institutions also represent a disparity of hardware and software. Based on the survey results, I have decided to abandon the machine-readable statistical-reporting format for now and to report the statistics this year in the traditional way. We will continue to examine more useful ways in which the statistics might be reported to ATLA members.

Early in December, I had the privilege of meeting with the newly formed Education Committee as they thrashed out their mission statement, brainstormed on possible continuing education events, and planned specific pre-conference education activities for the Dallas meeting. This dynamic group will enhance our association by planning relevant educational events for the members, by giving serious attention to the issue of recruitment of librarians into our field, and by adding to the credibility of our association with outside agencies. I also was able to attend the January meeting of the Annual Conference Committee as they made concrete plans for the Dallas program and walked through the conference facilities. The office of the executive secretary will facilitate the work of these two committees and their interaction with each other in any way it can.

Again this year, the preparation, distribution, and gathering of ballots for the election of Directors was delegated to the office of the executive secretary by the ATLA secretary-treasurer. Ballots were sent to all voting members of the association, and the sealed responses were conveyed to the Teller Committee for counting.

Future conference sites have been considered throughout the year. Annual conferences will convene in Vancouver, BC, in 1993; in Pittsburgh, PA, in 1994, and in Nashville, TN, in 1995. Other sites currently under consideration are Atlanta, GA; Brookline, MA; Denver, CO; and Rochester, NY.

One of the most important functions of the office of the executive secretary—and one that I especially have enjoyed—is to be a communication center for ATLA. We have facilitated the work of the interest groups and committees of the association; we have worked closely with the editors of the *Newsletter* and the *Proceedings*; we have provided updated information about ATLA to the reference tools and subscription services; and we have responded to dozens of requests for information and services from members and non-members, in most cases with minimal turnaround time. When appropriate, we have conveyed the concerns of members to the Board.

My interim appointment as executive secretary ends with the Dallas conference. I leave the office with mixed feelings. On the one hand, it will be a pleasure to throw myself whole-heartedly into the task of cataloging for the Preservation Program. On the other hand, I will miss the variety of administrative responsibilities that have become so familiar to me over the past two years.

I have had high expectations for the office of the executive secretary. As I look back, I see ways in which our accomplishments have fallen short of my expectations: statistical gathering and reporting still are cumbersome; greater involvement with interest groups and conference planning is needed; recruitment and placement are weak. Still, most of the objectives toward the goals I set have been met: member services have been centralized; procedures have been streamlined; services are provided promptly. As the next phase begins in the development of ATLA member services, I feel that I leave a smoothly functioning office.

Thanks are due to those whose tireless support has helped to make it so: Al Hurd and Patti Adamek, Joanne Juhnke, the ATLA headquarters staff, and the ATLA Board of Directors all have my deepest appreciation. And thanks to you all for giving me the opportunity to serve.

Susan E. Sponberg, Executive Secretary

STATISTICAL RECORDS REPORT (1990-1991)

POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PRO. STAFF	STUDENT STAFF	OTHER STAFF
ACADIA UNIV	N/R	N/R	N/R	N/R	N/R
ALABAMA CHRISTIAN	N/R	N/R	N/R	N/R	N/R
AMBROSE SWASEY LIBR	183.00	21.00	3.70	2.40	4.70
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	80.50	13.54	5.00	7.00	5.00
ANDOVER NEWTON TH SCH	224.00	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	N/R	N/R	N/R	N/R	N/R
ASBURY TH SEM	765.00	52.00	6.00	4.00	8.00
ASHLAND TH SEM	N/R	N/R	N/R	N/R	N/R
ASSEMBLIES OF GOD TH SEM	239.00	15.67	1.00	3.50	4.00
ASSOCIATED MENNONITE	117.00	8.30	2.00	1.50	0.75
ATHENAEUM OF OHIO	220.30	27.83	0.75	0.60	2.50
ATLANTIC SCH OF TH	85.07	15.00	2.80	0.80	3.00
AUSTIN PRESBY TH SEM	174.76	17.00	2.00	1.50	2.60
BANGOR TH SEM	N/R	N/R	N/R	N/R	N/R
BAPTIST MISS ASSOC TH SEM	45.33	8.00	1.00	0.00	3.00
BENEDICTINE COLL	N/R	N/R	N/R	N/R	N/R
BETHANY/NORTHERN BAPT SEM	216.50	23.90	3.50	5.10	0.00
BETHEL TH SEM	406.00	26.00	4.75	2.00	1.75
BIBLICAL TH SEM	150.20	8.10	1.00	0.25	1.00
BILLY GRAHAM CENTER	N/A	N/A	3.00	1.25	4.00
BOSTON UNIV SCH OF TH	171.00	30.00	3.00	4.00	4.00
BRETHREN HISTORICAL LIBR	N/A	N/A	1.00	0.00	2.00
BRIDWELL LIBR	325.00	32.50	13.00	1.00	8.00
BRITE DIVINITY SCH	190.43	15.00	1.90	2.90	3.50
CALVARY BAPTIST TH SEM	48.00	9.00	1.00	0.50	2.00
CALVIN COLLEGE AND SEM	4250.00	270.00	8.60	14.00	11.00
CANADIAN BIBLE COLL	452.00	27.00	2.00	1.50	4.50
CARDINAL BERAN LIBR	56.00	11.00	1.00	2.00	2.00
CATHOLIC TH UNION	303.00	30.50	3.00	2.00	3.00
CATHOLIC UNIV OF AMERICA	268.00	54.00	1.50	0.75	1.50
CENTRAL BAPTIST TH SEM	80.10	10.00	3.00	3.50	0.50
CHESAPEAKE TH SEM	230.00	14.00	1.00	0.00	1.00
CHICAGO TH SEM	114.00	12.00	1.30	1.50	1.00
CHRIST SEM LIBR	32.00	3.00	0.25	0.00	0.00
CHRIST THE KING SEM	65.75	13.00	3.60	0.00	0.00
CHRISTIAN TH SEM	185.00	20.00	3.00	2.50	1.75
CINCINNATI BIBLE COLL & SEM	714.95	33.86	3.00	4.00	1.00
COLUMBIA BIBLICAL SEM	300.00	20.00	1.62	2.00	3.61
COLUMBIA TH SEM	270.00	32.00	3.50	4.50	2.20
CONCORDIA SEM (ST. LOUIS)	481.00	36.00	3.00	8.00	7.50
CONCORDIA TH SEM (FT. WAYNE)	407.00	29.33	2.50	3.00	7.00
CONGREGATIONAL LIBR	N/A	N/A	2.00	N/A	3.00
COVENANT TH SEM	218.00	13.00	N/R	.68	1.91
CRISWELL COLL	267.00	21.00	1.00	4.00	N/A
DALLAS TH SEM	846.00	43.10	6.60	7.00	6.50
DAVID LIPSCOMB UNIV	2302.00	129.10	6.00	35.00	6.00
DENVER SEM	314.00	18.50	3.00	1.50	3.50
DOMINICAN COLL	39.00	10.00	2.00	2.00	2.00
DREW UNIV LIBR	1805.00	153.69	13.90	17.80	20.90

N/R = Not reported.
N/A = Not applicable.

POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PRO. STAFF	STUDENT STAFF	OTHER STAFF
DUKE UNIV DIV SCH	N/R	N/R	N/R	N/R	N/R
EASTERN BAPTIST TH SEM	370.00	18.00	1.50	1.50	2.00
EASTERN MENNONITE COLL	65.00	8.60	1.00	0.00	2.00
EDEN TH SEM	143.51	14.50	7.00	7.00	10.50
EMMANUEL COLL	136.90	9.33	1.00	1.66	1.00
EMMANUEL SCH OF RELIGION	71.48	7.40	1.00	2.00	4.00
EMORY UNIV	491.00	63.20	6.80	2.20	8.40
EPISCOPAL DIV SCH/WESTON	271.00	30.00	5.00	4.20	4.50
EPISCOPAL TH SEM	66.50	11.50	2.00	1.00	1.50
ERSKINE COLL & TH SEM	N/R	N/R	N/R	N/R	N/R
EVANGELICAL SCH OF TH	48.24	7.00	1.00	0.30	0.50
FULLER TH SEM	1333.78	93.00	3.60	3.40	7.50
GENERAL TH SEM	N/R	N/R	N/R	N/R	N/R
GOLDEN GATE BAPTIST TH SEM	499.00	26.00	2.00	2.50	7.00
GORDON-CONWELL TH SEM	N/R	N/R	N/R	N/R	N/R
GRACE TH SEM	N/R	N/R	N/R	N/R	N/R
GRADUATE SEM LIBR	87.00	18.00	2.00	2.75	3.00
GRADUATE TH UNION	1361.00	126.00	9.67	8.93	14.53
GRAND RAPIDS BAPTIST	787.00	34.00	3.80	4.80	2.00
HARDING GRADUATE SCH OF REL	80.00	7.00	1.50	1.00	1.50
HARTFORD SEM - LIBR	50.90	9.00	0.50	0.25	2.00
HOLY NAME COLL LIBR	N/R	N/R	N/R	N/R	N/R
HURON COLL FACULTY OF TH	34.80	N/R	2.00	1.50	4.47
ILIFF SCH OF TH	261.00	31.60	3.00	2.90	4.50
ITC	9743.00	693.00	16.50	8.50	26.50
JESUIT-KRAUSS-McCORMICK	1010.00	60.50	7.00	5.00	5.00
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R	N/R
K.U. LEUVEN/FACULTY OF TH	580.00	48.00	7.00	1.00	1.00
KENRICK-GLENNON SEM LIBR	67.00	23.00	1.00	1.80	2.50
KINO INSTITUTE LIBR	N/R	N/R	N/R	N/R	N/R
KNOX COLL	88.80	10.00	3.00	0.66	0.00
LANCASTER TH SEM	101.20	14.00	1.00	7.00	3.00
LEXINGTON TH SEM	150.00	12.00	2.00	2.50	2.00
LINCOLN CHRISTIAN SEM	488.00	32.00	3.00	2.00	1.00
LOUISVILLE PRESBY TH SEM	146.00	16.00	2.00	4.00	4.00
LUTHER NORTHWEST. TH SEM	726.00	54.00	5.00	3.00	4.00
LUTHER SEMINARY LIBR	N/R	N/R	N/R	N/R	N/R
LUTHERAN TH SEM (GETTYSB)	171.00	16.00	2.00	2.00	3.30
LUTHERAN TH SEM (PHILA)	154.00	20.40	2.75	1.35	3.00
LUTHERAN TH SOUTHERN SEM	144.00	15.00	2.00	1.80	1.00
MARY IMMACULATE SEM	50.00	6.00	1.00	1.50	1.50
McGILL UNIV	N/R	14.00	1.00	2.00	0.50
MEADVILLE/LOMBARD TH SCH	35.00	5.00	0.50	1.00	1.00
MEMPHIS TH SEM	118.00	12.20	1.50	1.00	1.00
MENNONITE BRETHREN BIB SEM	72.50	11.00	4.00	4.70	1.00
METHODIST TH SCH IN OHIO	178.00	19.00	2.00	1.50	3.00
MID-AMERICA BAPTIST TH SEM	419.00	35.00	1.00	4.00	4.00
MIDWESTERN BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R
MORAVIAN TH SEM	80.00	N/R	5.00	7.20	5.70
MT. ANGEL ABBEY	115.00	25.00	4.50	1.50	4.00
MT. ST. ALPHONSUS SEM	N/R	N/R	N/R	N/R	N/R
MT. ST. MARY'S COLL	146.00	13.00	6.00	4.00	6.00
NASHOTAH HOUSE LIBR	36.00	4.00	1.00	0.00	4.00
NAZARENE TH SEM	256.41	19.22	2.00	2.18	2.00
NEW BRUNSWICK TH SEM	67.00	9.00	2.50	2.00	1.00
NEW ORLEANS BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R
NEW YORK TH SEM	241.00	N/R	1.00	0.00	1.00

POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PRO. STAFF	STUDENT STAFF	OTHER STAFF
NORTH AMERICAN BAPT TH SEM	116.00	20.00	1.50	1.20	2.00
NORTH PARK TH SEM	113.00	13.00	6.00	7.00	3.00
OBLATE SCH OF TH	103.00	18.00	1.00	0.63	1.00
ONTARIO TH SEM	N/R	N/R	3.00	2.40	3.50
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	319.00	20.00	2.00	0.10	3.50
PONTIFICAL COLL JOSEPHINUM	120.00	31.50	2.00	0.75	3.00
POPE JOHN XXIII NATL SEM	53.00	11.70	2.00	1.30	0.50
PRINCETON TH SEM	737.00	48.25	8.00	6.00	13.00
REFORMED PRESBY TH SEM	39.60	6.47	1.00	0.00	1.40
REFORMED TH SEM	387.00	19.00	3.13	2.75	4.25
REGENT COLL	423.00	22.00	1.00	1.00	3.00
SACRED HEART SCH OF TH	144.88	31.00	2.00	0.13	1.50
SACRED HEART MAJOR SEM	48.00	16.00	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	3.00	N/R	2.50
SEM EVANG de PUERTO RICO	99.71	8.00	2.00	1.00	1.00
SOUTHEASTERN BAPT TH SEM	468.00	35.00	5.00	7.50	2.00
SOUTHERN BAPTIST TH SEM	2106.00	140.00	7.00	9.00	18.00
SOUTHWESTERN BAPT TH SEM	3133.00	146.60	8.75	26.00	15.00
ST. ANDREW'S COLL	45.80	6.00	0.50	0.50	1.50
ST. AUGUSTINE'S SEM	123.50	20.00	1.00	1.00	1.60
ST. CHARLES SEM	186.00	10.50	3.40	1.00	3.70
ST. FRANCIS SEM	74.00	16.00	2.00	N/A	1.00
ST. JOHN'S COLL LIBR	N/A	N/A	1.00	0.70	1.50
ST. JOHN'S SEM - CA	129.00	29.00	2.00	6.25	2.75
ST. JOHN'S SEM - MA	110.00	18.00	1.00	0.50	1.50
ST. JOHN'S UNIV	1986.00	142.00	4.92	5.77	8.85
ST. JOSEPH'S SEM	340.00	27.00	3.00	0.00	3.00
ST. LOUIS UNIV	N/R	N/R	N/R	N/R	N/R
ST. MARY'S COLL	N/R	N/R	N/R	N/R	N/R
ST. MARY'S SEM - MD	154.00	34.00	2.00	3.50	2.00
ST. MARY'S SEM - OH	N/R	N/R	N/R	N/R	N/R
ST. MEINRAD SCH OF TH	232.00	70.00	1.13	1.50	6.88
ST. PATRICK'S SEM	86.50	21.50	2.50	0.50	1.00
ST. PAUL SCH OF TH	198.60	15.40	1.00	2.00	3.00
ST. PETER'S SEM	N/R	N/R	N/R	N/R	N/R
ST. THOMAS TH SEM	86.00	22.00	3.00	0.25	2.00
ST. VINCENT de PAUL	79.00	15.00	1.00	0.75	1.30
ST. WILLIBRORDSABDIJ	N/A	N/A	1.00	0.00	0.00
TAIWAN TH COLL	N/R	N/R	N/R	N/R	N/R
THE MASTER'S SEM	129.00	11.00	2.50	N/R	4.50
TRINITY COLL FAC OF DIVINITY	N/R	N/R	0.78	1.00	1.22
TRINITY EPISCOPAL SCH	86.40	12.30	2.00	2.00	3.00
TRINITY EVANGELICAL DIV SCH	999.00	59.11	4.00	9.70	7.60
TRINITY LUTHERAN SEM	200.00	25.00	2.50	2.00	2.90
UNION TH SEM - NY	225.50	33.25	7.00	4.48	6.00
UNION TH SEM - VA	374.40	49.30	5.67	3.90	15.33
UNITED LIBR	600.00	40.00	5.25	6.00	3.50
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R	N/R
UNITED TH SEM OF TWIN CITIES	113.00	10.50	2.00	0.80	0.00
UNITED TH SEM	328.00	33.00	3.00	2.00	4.00
UNIV OF DUBUQUE TH SEM	N/R	N/R	N/R	N/R	N/R
UNIV OF NOTRE DAME	10037.00	1120.00	34.00	22.00	116.00
UNIV OF ST. MARY OF THE LAKE	265.00	32.00	1.00	1.00	3.00
UNIV OF ST. MICHAEL'S COLL	200.00	25.00	2.30	3.30	2.70

POPULATION SERVED AND LIBRARY STAFF

INSTITUTION	STUDENTS	FACULTY	PRO. STAFF	STUDENT STAFF	OTHER STAFF
UNIV OF ST. THOMAS	91.00	22.00	2.34	2.90	2.48
UNIV OF THE SOUTH SCH OF TH	N/R	N/R	N/R	N/R	N/R
VANCOUVER SCH OF TH	90.25	13.50	1.00	1.00	5.00
VANDERBILT UNIV	254.00	20.00	3.00	6.75	1.00
VIRGINIA TH SEM	201.00	27.00	6.00	1.00	2.00
WASHINGTON TH UNION	149.38	26.00	1.00	0.00	2.05
WESLEY TH SEM	325.70	31.00	2.00	0.30	4.00
WESTERN CONSERV BAPT SEM	274.00	31.00	3.75	2.00	2.62
WESTERN EVANGELICAL SEM	85.10	11.50	1.00	3.00	1.00
WESTERN TH SEM	131.00	16.00	1.75	2.00	1.25
WESTMINSTER TH SEM - CA	102.00	7.90	2.00	1.00	N/A
WESTMINSTER TH SEM - PA	393.00	23.70	3.00	3.00	1.00
WHITEFRIARS HALL	N/R	N/R	N/R	N/R	N/R
WILFRID LAURIER UNIV	N/R	N/R	N/R	N/R	N/R
WINEBRENNER TH SEM	28.70	9.00	1.50	0.50	1.25
WOODSTOCK TH CNTR LIBR	N/A	N/A	2.00	1.00	2.00
WYCLIFFE COLL	118.60	10.50	2.00	3.90	7.00
YALE UNIV DIV SCH	304.50	27.50	6.00	7.00	6.00

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INSTITUTION	SALARY WAGES	LIBRARY MATER-IALS	BIND-ING	TOTAL EXPENSE	EDUC. AND GEN.
ACADIA UNIV	N/R	N/R	N/R	N/R	N/R
ALABAMA CHRISTIAN	N/R	N/R	N/R	N/R	N/R
AMBROSE SWASEY LIBR	168400	139738	13271	400415	3909277
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	304508	126541	5552	514458	N/A
ANDOVER NEWTON TH SCH	223318	93442	7462	364986	5942563
ANDOVER-HARVARD TH LIBR	N/R	N/R	N/R	N/R	N/R
ANDREWS UNIV - SEM	N/R	N/R	N/R	N/R	N/R
ASBURY TH SEM	261867	94580	7580	495271	6868582
ASHLAND TH SEM	N/R	N/R	N/R	N/R	N/R
ASSEMBLIES OF GOD TH SEM	89918	57411	2020	199196	1800684
ASSOCIATED MENNONITE	68480	44184	1073	138397	1906556
ATHENAEUM OF OHIO	86275	49481	3838	155996	2246216
ATLANTIC SCH OF TH	155935	40561	3066	212289	1555458
AUSTIN PRESBY TH SEM	155233	85540	4800	309189	N/R
BANGOR TH SEM	N/R	N/R	N/R	N/R	N/R
BAPTIST MISS ASSOC TH SEM	64143	15950	182	82186	496560
BENEDICTINE COLL	N/R	N/R	N/R	N/R	N/R
BETHANY/NORTHERN BAPT SEM	133583	65944	3430	69461	3640640
BETHEL TH SEM	144027	61491	3868	262379	3650000
BIBLICAL TH SEM	42004	14159	1867	62437	1125893
BILLY GRAHAM CENTER	158306	36995	4531	224600	N/A
BOSTON UNIV SCH OF TH	240371	49679	2421	319474	3213186
BRETHREN HISTORICAL LIBR	49760	3500	0	72110	N/A
BRIDWELL LIBR	531473	407031	46264	1281113	6366183
BRITE DIVINITY SCH	132156	224300	5684	397423	2709293
CALVARY BAPTIST TH SEM	58526	24195	1539	103212	456729
CALVIN COLL AND SEM	662858	532664	48000	1468978	37870000
CANADIAN BIBLE COLL	114759	97065	2611	238584	3704675
CARDINAL BERAN LIBR	63346	47604	1061	114100	639706
CATHOLIC TH UNION	167426	68150	4000	270976	3062584
CATHOLIC UNIV OF AMERICA	92426	84799	13755	265980	2529518
CENTRAL BAPTIST TH SEM	100389	48066	1760	188576	1640537
CHESAPEAKE TH SEM	N/R	N/R	N/R	N/R	N/R
CHICAGO TH SEM	69368	38347	3298	128306	3221621
CHRIST SEM LIBR	16203	4962	78	6493	380163
CHRIST THE KING SEM	44077	78593	4334	141556	1336836
CHRISTIAN TH SEM	113585	75617	4700	229072	4807943
CINCINNATI BIBLE COLL & SEM	71673	32557	2930	176428	4118046
COLUMBIA BIBLICAL SEM	93309	53478	5722	201924	2547849
COLUMBIA TH SEM	133831	73948	4550	292532	5547498
CONCORDIA SEM (ST. LOUIS)	258727	151718	4693	585251	6854572
CONCORDIA TH SEM (FT. WAYNE)	153641	118574	2098	362253	3468258
CONGREGATIONAL LIBR	122324	9088	1231	163847	N/A
COVENANT TH SEM	37363	14719	1525	75100	2377522
CRISWELL COLL	42382	18782	0	119213	N/R
DALLAS TH SEM	338351	156671	9381	585337	11230094
DAVID LIPSCOMB UNIV	347772	182683	10010	649659	18420054
DENVER TH SEM	129177	55811	7396	253884	1775925
DOMINICAN COLL	74396	26594	2040	137280	1403439
DREW UNIV LIBR	1094211	564114	25000	1819650	38645000
DUKE UNIV DIV SCH	N/R	N/R	N/R	N/R	N/R
EASTERN BAPTIST TH SEM	59500	46756	2776	157596	2947128
EASTERN MENNONITE COLL	72584	41523	739	140524	4167212
EDEN TH SEM	344904	431291	18903	1135682	N/A
EMMANUEL COLL	84538	30276	1314	156338	1978079

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER-IALS	BIND-ING	TOTAL EXPENSE	EDUC. AND GEN.
EMMANUEL SCH OF RELIGION	94931	55610	6020	171460	1514344
EMORY UNIV	441938	273418	7665	778181	8338175
EPISCOPAL DIV SCH/WESTON	376224	120025	10154	555063	6252389
EPISCOPAL TH SEM	103805	23756	1088	144177	2059413
ERSKINE COLL & TH SEM	N/R	N/R	N/R	N/R	N/R
EVANGELICAL SCH OF TH	33632	22810	1018	72297	864622
FULLER TH SEM	366782	146164	8398	565939	17490440
GENERAL TH SEM	N/R	N/R	N/R	N/R	N/R
GOLDEN GATE BAPTIST TH SEM	183552	71807	1532	379708	2316417
GORDON-CONWELL TH SEM	N/R	N/R	N/R	N/R	N/R
GRACE TH SEM	N/R	N/R	N/R	N/R	N/R
GRADUATE SEM LIBR	88627	42587	1903	191345	1560704
GRADUATE TH UNION	646713	222659	10316	1256710	3358997
GRAND RAPIDS BAPTIST	145115	124780	8773	292491	6226923
HARDING GRADUATE SCH OF REL	72044	50170	3482	138695	1160729
HARTFORD SEM - LIBR	63931	32419	0	126688	2977675
HOLY NAME COLL LIBR	N/R	N/R	N/R	N/R	N/R
HURON COLL FACULTY OF TH	54080	33480	1982	105014	2955805
ILIFF SCH OF TH	258755	172853	4537	489259	3929620
ITC	799202	510488	9501	2196555	4038934
JESUIT-KRAUSS-McCORMICK	298646	138668	9348	588071	10495337
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R	N/R
K.U. LEUVEN/FAC OF TH	257120	134988	7071	67494	3214000
KENRICK-GLENNON SEM LIBR	111896	18665	5739	169366	N/R
KINO INSTITUTE	N/R	N/R	N/R	N/R	N/R
KNOX COLL	98335	31788	1316	149116	1305578
LANCASTER TH SEM	61881	29748	0	141532	2080314
LEXINGTON TH SEM	109000	85455	8169	230000	2679010
LINCOLN CHRISTIAN SEM	110549	43529	1507	179744	3054137
LOUISVILLE PRESBY TH SEM	102118	93665	9968	259296	4422832
LUTHER NORTHWEST. TH SEM	241625	82213	6542	379592	7466525
LUTHER SEMINARY LIBR	N/R	N/R	N/R	N/R	N/R
LUTHERAN TH SEM (GETTYSB)	100049	79054	5098	237735	2470924
LUTHERAN TH SEM (PHILA)	133394	67391	5574	276140	3061233
LUTHERAN TH SOUTHERN SEM	106994	64029	7391	197324	1849847
MARY IMMACULATE SEM	61000	48891	2854	112745	N/R
McGILL UNIV	124636	27940	1163	153739	N/R
MEADVILLE/LOMBARD TH SCH	40000	14480	N/R	64708	1225112
MEMPHIS TH SEM	80974	35336	2638	124015	1090758
MENNONITE BRETHREN BIB SEM	198684	146494	9695	390490	N/A
METHODIST TH SCH IN OHIO	120763	55912	3020	222591	2855164
MID-AMERICA BAPTIST TH SEM	115769	56910	N/A	155776	N/A
MIDWESTERN BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R
MORAVIAN TH SEM	274012	295378	15000	654031	1011398
MT. ANGEL ABBEY	84000	162607	5000	365000	2100000
MT. ST. ALPHONSUS SEM	N/R	N/R	N/R	N/R	N/R
MT. ST. MARY'S COLL	379789	214479	9165	652713	N/R
NASHOTAH HOUSE LIBR	62200	44545	1000	158090	N/R
NAZARENE TH SEM	99081	66823	3963	212795	1180978
NEW BRUNSWICK TH SEM	113032	30226	1281	150904	N/R
NEW ORLEANS BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R
NEW YORK TH SEM	53500	6841	N/R	208717	N/R
NORTH AMERICAN BAPT TH SEM	68283	40668	1694	149235	1677281
NORTH PARK TH SEM	277660	56400	7133	557172	849978
OBLATE SCH OF TH	41355	35355	3914	39269	84094
ONTARIO TH SEM	194684	58030	3942	269945	N/R

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	202955	11000	3000	340000	N/A
PITTSBURGH TH SEM	115252	147343	9810	347719	4252499
PONTIFICAL COLL JOSEPHINUM	133182	108689	5531	283269	3328716
POPE JOHN XXIII NATL SEM	49688	33698	1845	88842	1098544
PRINCETON TH SEM	555831	385545	42849	1372342	17603057
REFORMED PRESBY TH SEM	38046	14206	740	68105	352632
REFORMED TH SEM	156348	90492	21215	374804	4056998
REGENT COLL	75107	114570	1407	222034	2332246
SACRED HEART SCH OF TH	83308	54837	1614	146043	3164464
SACRED HEART MAJOR SEM	85494	29991	1313	189224	914773
SCARRITT-BENNETT CENTER	36288	16200	98	19200	N/R
SCH OF TH - CLAREMONT	125322	87958	4195	217475	N/R
SEM EVANG de PUERTO RICO	43473	32317	1146	76935	634775
SOUTHEASTERN BAPT TH SEM	226207	100500	4050	412302	4764304
SOUTHERN BAPTIST TH SEM	506489	207629	21373	961489	12772900
SOUTHWESTERN BAPT TH SEM	598644	186139	12342	1182245	16897049
ST. ANDREW'S COLL	45887	26281	1339	N/R	N/R
ST. AUGUSTINE'S SEM	56355	21998	1394	84704	N/R
ST. CHARLES SEM	149171	66142	8405	253618	4137081
ST. FRANCIS SEM	60748	41745	1608	130306	N/A
ST. JOHN'S COLL LIBR	100499	23860	2365	126724	N/A
ST. JOHN'S SEM - CA	118278	41219	1906	199288	2683256
ST. JOHN'S SEM - MA	41285	80157	14212	160104	N/R
ST. JOHN'S UNIV	447309	412554	10120	1028876	23773839
ST. JOSEPH'S SEM	108000	42854	2038	165264	N/A
ST. LOUIS UNIV	N/R	N/R	N/R	N/R	N/R
ST. MARY'S COLL	N/R	N/R	N/R	N/R	N/R
ST. MARY'S SEM - MD	100203	56325	3159	176262	2920163
ST. MARY'S SEM - OH	N/R	N/R	N/R	N/R	N/R
ST. MEINRAD SCH OF TH	131665	104445	3133	270389	3815247
ST. PATRICK'S SEM	64574	37017	1528	155318	1142479
ST. PAUL SCH OF TH	104212	52024	N/R	191339	2395791
ST. PETER'S SEM	N/R	N/R	N/R	N/R	N/R
ST. THOMAS TH SEM	89465	30362	5008	185546	1963978
ST. VINCENT de PAUL	53261	77306	4622	154955	1659743
ST. WILLIBRORDSABDIJ	N/R	10576	588	N/R	N/R
TAIWAN TH COLL	N/R	N/R	N/R	N/R	N/R
THE MASTER'S SEM	142000	34000	N/A	N/R	N/R
TRINITY COLL FAC OF DIVINITY	77882	27509	1084	134116	1523434
TRINITY EPISCOPAL SCH	133470	36988	6145	189997	1460142
TRINITY EVANGELICAL DIV SCH	285699	178686	2992	561865	8952989
TRINITY LUTHERAN SEM	128579	61566	3994	257890	2663948
UNION TH SEM - NY	465125	205131	45000	902623	10060357
UNION TH SEM - VA	507634	138816	5787	893202	6777755
UNITED LIBR	319882	138956	9800	529185	N/R
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R	N/R
UNITED TH SEM OF TWIN CITIES	71550	29151	1420	126878	2087813
UNITED TH SEM	171768	101240	1280	304506	3227532
UNIV OF DUBUQUE TH SEM	N/R	N/R	N/R	N/R	N/R
UNIV OF NOTRE DAME	3146882	2971304	94011	7516474	176107145
UNIV OF ST. MARY OF THE LAKE	78056	61845	4089	163891	3012808
UNIV OF ST. MICHAEL'S COLL	212510	87683	7245	241791	1823915
UNIV OF ST. THOMAS	116307	66462	5400	269389	2049350
UNIV OF THE SOUTH SCH OF TH	N/R	N/R	N/R	N/R	N/R
VANCOUVER SCH OF TH	141466	46797	2464	223826	1951070

FINANCIAL DATA

INSTITUTION	SALARY WAGES	LIBRARY MATER-IALS	BIND-ING	TOTAL EXPENSE	EDUC. AND GEN.
VANDERBILT UNIV	142626	249640	7604	802632	3366715
VIRGINIA TH SEM	308804	107106	11702	478731	5895820
WASHINGTON TH UNION	70454	59947	3096	147617	2250561
WESLEY TH SEM	154245	67692	5604	266400	4448203
WESTERN CONSERV BAPT SEM	133735	54303	0	206817	2528454
WESTERN EVANGELICAL SEM	48711	17869	475	87726	961470
WESTERN TH SEM	89064	46832	2957	189775	2349305
WESTMINSTER TH SEM - CA	59940	36861	N/R	131770	1253570
WESTMINSTER TH SEM - PA	86659	66969	2984	199326	2961977
WHITEFRIARS HALL	N/R	N/R	N/R	N/R	N/R
WILFRID LAURIER UNIV	N/R	N/R	N/R	N/R	N/R
WINEBRENNER TH SEM	31052	11067	590	52128	740126
WOODSTOCK TH CNTR LIBR	108005	67503	9785	197144	N/A
WYCLIFFE COLL	74439	21657	2703	111938	N/R
YALE UNIV DIV SCH	461124	254246	26565	837500	N/R

LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO-FORMS	AUDIO-VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI-ODI-CAL SUBS.
ACADIA UNIV	N/R	N/R	N/R	N/R	N/R	N/R
ALABAMA CHRISTIAN	N/R	N/R	N/R	N/R	N/R	N/R
AMBROSE SWASEY LIBR	282830	20586	2870	N/A	N/R	934
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	153079	N/A	N/A	N/A	N/A	945
ANDOVER NEWTON TH SCH	216232	910	0	0	217142	480
ANDOVER-HARVARD TH LIBR	N/R	N/R	N/R	N/R	N/R	N/R
ANDREWS UNIV - SEM	N/R	N/R	N/R	N/R	N/R	N/R
ASBURY TH SEM	172415	4796	15544	0	192755	810
ASHLAND TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
ASSEMBLIES OF GOD TH SEM	64865	55055	3350	0	123270	485
ASSOCIATED MENNONITE	99022	1071	1329	6	101428	527
ATHENAEUM OF OHIO	75165	1128	3191	1021	80505	359
ATLANTIC SCH OF TH	66792	158	1706	N/A	68656	363
AUSTIN PRESBY TH SEM	136801	1773	2279	6	140859	436
BANGOR TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
BAPTIST MISS ASSOC TH SEM	49920	910	4911	7202	62943	692
BENEDICTINE COLL	N/R	N/R	N/R	N/R	N/R	N/R
BETHANY/NORTHERN BAPT SEM	107453	513	2074	441	110481	635
BETHEL TH SEM	181532	1427	8369	0	191328	957
BIBLICAL TH SEM	46442	2000	1325	36	49803	260
BILLY GRAHAM CENTER	66325	139227	468	N/A	206020	679
BOSTON UNIV SCH OF TH	125951	11504	4855	N/A	142310	687
BRETHREN HISTORICAL LIBR	7496	720	4687	21500	32677	288
BRIDWELL LIBR	237084	98415	0	N/R	335509	937
BRITE DIVINITY SCH	104724	56421	1586	N/R	162731	578
CALVARY BAPTIST TH SEM	67909	40000	1400	0	109309	457
CALVIN COLL AND SEM	450000	476000	17000	99000	1042000	2780
CANADIAN THEOL SEM	61872	N/A	3411	N/A	65283	584
CARDINAL BERAN LIBR	44392	1419	1952	1698	49461	365
CATHOLIC TH UNION	94205	0	688	276	95169	580
CATHOLIC UNIV OF AMERICA	296151	1974	0	0	298125	790
CENTRAL BAPTIST TH SEM	79874	10082	7059	2488	99503	347
CHESAPEAKE TH SEM	10000	N/A	1000	1000	12000	7
CHICAGO TH SEM	108476	2428	887	N/R	111791	221
CHRIST SEM LIBR	37299	8720	N/A	N/A	46019	157
CHRIST THE KING SEM	121742	3417	1007	N/A	142466	435
CHRISTIAN TH SEM	123868	2275	5521	102	131766	913
CINCINNATI BIBLE COLL & SEM	76641	33452	11502	72977	132418	790
COLUMBIA BIBLICAL SEM	77045	15252	3549	2098	97944	725
COLUMBIA TH SEM	110806	850	2325	N/R	113981	553
CONCORDIA SEM (ST. LOUIS)	200105	44959	16359	546	261969	917
CONCORDIA TH SEM (FT. WAYNE)	133706	7192	6515	4556	151969	N/R
CONGREGATIONAL LIBR	230000	250	N/A	N/R	230360	110
COVENANT TH SEM	56678	3759	847	N/A	61284	352
CRISWELL COLL	67966	2225	1921	37	72149	550
DALLAS TH SEM	141854	38388	19398	114	199754	1094
DAVID LIPSCOMB UNIV	164504	76480	6720	N/R	247704	949
DENVER TH SEM	101250	2355	N/R	N/R	N/R	365
DOMINICAN COLL	65056	249	192	2335	67832	317

* Reported by counting method different from that used in this summary.
Due to a previously unnoticed discrepancy between ATLA and ATS statistical reporting, information on periodical subscriptions is not included for some schools.

LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO-FORMS	AUDIO-VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI-ODI-CAL SUBS.
DREW UNIV LIBR	414085	261356	N/R	N/R	N/R	2031
DUKE UNIV DIV SCH	N/R	N/R	N/R	N/R	N/R	N/R
EASTERN BAPTIST TH SEM	103988	N/R	N/R	N/R	N/R	399
EASTERN MENNONITE COLL	50975	16344	3905	2943	74167	N/R
EDEN TH SEM	220274	79869	3246	485	303874	1166
EMMANUEL COLL	61468	4662	N/R	N/R	66130	N/R
EMMANUEL SCH OF RELIGION	73856	23610	1625	0	99091	N/A
EMORY UNIV	439035	83829	5272	*	528138	1706
EPISCOPAL DIV SCH/WESTON	265949	N/A	N/A	N/A	N/A	1175
EPISCOPAL TH SEM	96178	782	1512	0	98472	357
ERSKINE COLL & TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
EVANGELICAL SCH OF TH	55658	200	130	2	55990	N/R
FULLER TH SEM	192056	18603	1000	N/R	211659	880
GENERAL TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
GOLDEN GATE BAPT TH SEM	131353	4433	14926	22193	172905	833
GORDON-CONWELL TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
GRACE TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
GRADUATE SEM LIBR	108987	14093	11251	2637	136968	455
GRADUATE TH UNION	362117	226366	6286	11356	606125	2472
GRAND RAPIDS BAPTIST	100305	70635	6000	963	177903	653
HARDING GRADUATE SCH OF REL	85894	5608	2365	2767	96634	682
HARTFORD SEM - LIBR	68113	6463	259	49	74884	N/R
HOLY NAME COLL LIBR	N/R	N/R	N/R	N/R	N/R	N/R
HURON COLL FACULTY OF TH	37814	N/R	N/R	N/R	37814	N/R
ILIFF SCH OF TH	166384	37232	2270	0	205886	774
ITC	397451	419070	6727	*	856784	1439
JESUIT-KRAUSS-McCORMICK	329609	116750	794	9878	457031	N/R
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	500	737500	1020
KENRICK-GLENNON SEM LIBR	73700	557	2002	1356	77615	296
KINO INSTITUTE	N/R	N/R	N/R	N/R	N/R	N/R
KNOX COLL	69795	1650	223	0	71668	314
LANCASTER TH SEM	137802	5437	6830	0	150069	382
LEXINGTON TH SEM	112000	9062	N/R	75	121137	1100
LINCOLN CHRISTIAN SEM	83620	17477	23892	0	124989	455
LOUISVILLE PRESBY TH SEM	110068	2921	1364	0	114353	451
LUTHER NORTHWEST. TH SEM	207710	19433	6606	23	233772	847
LUTHER SEMINARY LIBR	N/R	N/R	N/R	N/R	N/R	N/R
LUTHERAN TH SEM (GETTYSB)	151907	5562	N/R	N/R	157469	734
LUTHERAN TH SEM (PHILA)	164011	18037	10299	*	N/R	648
LUTHERAN TH SOUTHERN SEM	104672	7605	2164	1786	116227	600
MARY IMMACULATE SEM	76728	2384	4803	497	N/R	367
McGILL UNIV	72732	9245	1367	958	84302	156
MEADVILLE/LOMBARD TH SCH	102743	157	N/R	N/R	102900	138
MEMPHIS TH SEM	75081	506	324	0	75911	398
MENNONITE BRETHREN BIB SEM	137583	153917	5312	N/R	296812	894
METHODIST TH SCH IN OHIO	98709	1307	5504	N/A	105520	357
MID-AMERICA BAPTIST TH SEM	108074	30012	4114	2221	144421	919
MIDWESTERN BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
MORAVIAN TH SEM	212922	3537	N/R	N/R	216459	1279
MT. ANGEL ABBEY	253392	55000	4013	50000	362405	750
MT. ST. ALPHONSUS SEM	N/R	N/R	N/R	N/R	N/R	N/R
MT. ST. MARY'S COLL	180476	12836	4042	N/R	197354	875
NASHOTAH HOUSE LIBR	84444	N/R	124	N/R	84568	333

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LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO-FORMS	AUDIO-VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI-ODI-CAL SUBS.
NAZARENE TH SEM	83489	14506	1937	4538	104470	465
NEW BRUNSWICK TH SEM	142185	N/R	8	N/R	142193	290
NEW ORLEANS BAPTIST TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
NEW YORK TH SEM	23080	910	906	N/R	N/R	40
NORTH AMERICAN BAPTIST SEM	61273	722	13900	0	75895	335
NORTH PARK TH SEM	73488	2388	766	1	76643	N/R
OBLATE SCH OF TH	27526	1315	165	0	29006	271
ONTARIO TH SEM	56244	4519	5283	1307	67353	N/R
ORAL ROBERTS UNIV	N/R	N/R	N/R	N/R	N/R	N/R
PC (U.S.A.) - MONTREAT	57000	2700	1000	7600	62700	50
PITTSBURGH TH SEM	225967	7206	10844	*	247046	N/R
PONTIFICAL COLL JOSEPHINUM	105704	1386	3581	0	110671	513
POPE JOHN XXIII NATL SEM	52492	8013	7050	21	67576	N/R
PRINCETON TH SEM	360863	17484	0	0	61608	1760
REFORMED PRESBY TH SEM	33772	2562	1500	*	39346	214
REFORMED TH SEM	93262	32743	7769	2	133776	620
REGENT COLL	53282	20835	3300	0	77417	590
SACRED HEART SCH OF TH	75177	8996	13975	0	98148	409
SACRED HEART MAJOR SEM	55348	2586	2535	632	61101	310
SCARRITT-BENNETT CENTER	57000	0	990	200	58190	130
SCH OF TH - CLAREMONT	133829	5654	92	0	138575	585
SEM EVANG de PUERTO RICO	48019	504	392	N/R	48915	365
SOUTHEASTERN BAPT TH SEM	153402	82723	20507	21279	277911	1092
SOUTHERN BAPTIST TH SEM	332199	59995	117805	275430	785429	1584
SOUTHWESTERN BAPT TH SEM	372326	14401	54801	763704	1205232	1932
ST. ANDREW'S COLL	29853	26	6	N/R	29885	120
ST. AUGUSTINE'S SEM	28519	0	349	0	28868	282
ST. CHARLES SEM	116183	331	7470	N/R	123984	605
ST. FRANCIS SEM	69761	971	5647	5983	83362	376
ST. JOHN'S COLL LIBR	52148	0	0	0	52148	135
ST. JOHN'S SEM - CA	55263	1607	569	1000	58439	348
ST. JOHN'S SEM - MA	142305	753	0	0	143058	444
ST. JOHN'S UNIV	324702	49933	5946	3500	384001	1302
ST. JOSEPH'S SEM	68847	6186	N/A	3000	78033	260
ST. LOUIS UNIV	N/R	N/R	N/R	N/R	N/R	N/R
ST. MARY'S COLL	N/R	N/R	N/R	N/R	N/R	N/R
ST. MARY'S SEM - MD	113289	2439	1589	0	117317	360
ST. MARY'S SEM - OH	N/R	N/R	N/R	N/R	N/R	N/R
ST. MEINRAD SCH OF TH	150373	3895	4047	N/A	158315	605
ST. PATRICK'S SEM	97414	2144	1057	6150	106765	N/R
ST. PAUL SCH OF TH	77389	727	1161	3	79619	339
ST. PETER'S SEM	N/R	N/R	N/R	N/R	N/R	N/R
ST. THOMAS TH SEM	134616	921	743	228	136508	400
ST. VINCENT de PAUL	68323	740	2670	6418	78151	396
ST. WILLIBRORDSABDIJ	48000	300000	8000	N/R	N/R	80
TAIWAN TH COLL	N/R	N/R	N/R	N/R	N/R	N/R
THE MASTER'S SEM	56440	58156	230	N/R	114820	450
TRINITY COLL FACULTY	38497	1863	300	0	40660	120
TRINITY EPISCOPAL SCH	54744	1646	886	7	57283	340
TRINITY EVANGELICAL DIV SCH	145910	51492	2849	N/R	200251	1029
TRINITY LUTHERAN SEM	107721	1983	4068	275	114047	N/R
UNION TH SEM - NY	578642	147261	1766	*	727699	1815
UNION TH SEM - VA	270149	45788	59968	N/R	375905	1551
UNITED LIBR	283881	7912	1347	156	293296	1900

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LIBRARY HOLDINGS

INSTITUTION	BOUND VOLUMES	MICRO-FORMS	AUDIO-VISUAL MEDIA	OTHER ITEMS	TOTAL ITEMS	PERI-ODI-CAL SUBS.
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R	N/R	N/R
UNITED TH SEM OF TWIN CITIES	69988	1010	1652	N/A	72650	265
UNITED TH SEM	116060	8195	6503	246	131004	510
UNIV OF DUBUQUE TH SEM	N/R	N/R	N/R	N/R	N/R	N/R
UNIV OF NOTRE DAME	1897134	930353	10825	N/A	2838312	15403
UNIV OF ST. MARY OF THE LAKE	179221	405	2700	0	182326	486
UNIV OF ST. MICHAEL'S COLL	104785	4785	21225	112	130907	460
UNIV OF ST. THOMAS	84302	3153	0	0	87455	N/R
UNIV OF THE SOUTH SCH OF TH	N/R	N/R	N/R	N/R	N/R	N/R
VANCOUVER SCH OF TH	75019	1566	5016	N/R	82105	414
VANDERBILT UNIV	153052	15348	2059	2970	173429	660
VIRGINIA TH SEM	124979	N/R	N/R	*	124979	863
WASHINGTON TH UNION	53126	62	28	591	53807	350
WESLEY TH SEM	128930	10562	7689	0	147181	778
WESTERN CONSERV BAPT SEM	56784	20499	11169	124	88576	1062
WESTERN EVANGELICAL SEM	60523	8171	2018	0	70712	N/R
WESTERN TH SEM	104744	3918	5655	N/R	114317	497
WESTMINSTER TH SEM - CA	40057	48073	2000	N/R	90130	236
WESTMINSTER TH SEM - PA	95485	14050	14	150	109699	750
WHITEFRIARS HALL	N/R	N/R	N/R	N/R	N/R	N/R
WILFRID LAURIER UNIV	N/R	N/R	N/R	N/R	N/R	N/R
WINEBRENNER TH SEM	35618	373	437	N/R	36428	158
WOODSTOCK TH CNTR LIBR	185000	2700	N/A	N/A	187700	650
WYCLIFFE COLL	46124	N/A	N/A	1000	48000	109
YALE UNIV DIV SCH	376718	113076	N/R	N/R	489796	1661

* Reported by counting method different from that used in this summary.

CIRCULATION DATA: INTERLIBRARY LOAN
TYPE OF LIBRARY

INSTITUTION	ILL SENT	ILL RCVD	INDEPEN-DENT LIBR	DATA ALL
ACADIA UNIV	N/R	N/R	N/R	N/R
ALABAMA CHRISTIAN	N/R	N/R	N/R	N/R
AMBROSE SWASEY LIBR	2341	365	.T.	.F.
AMERICAN BAPTIST HIST SOC	N/R	N/R	N/R	N/R
ANDERSON UNIV SCH OF TH	1787	594	.F.	.T.
ANDOVER NEWTON TH SCH	641	175	.T.	.F.
ANDOVER-HARVARD TH LIBR	N/R	N/R	N/R	N/R
ANDREWS UNIV - SEM	N/R	N/R	N/R	N/R
ASBURY TH SEM	1102	493	.T.	.F.
ASHLAND TH SEM	N/R	N/R	N/R	N/R
ASSEMBLIES OF GOD TH SEM	89	58	.T.	.F.
ASSOCIATED MENNONITE	1365	462	.T.	.F.
ATHENAEUM OF OHIO	452	63	.T.	.F.
ATLANTIC SCH OF TH	175	54	.T.	.F.
AUSTIN PRESBY TH SEM	104	33	.T.	.F.
BANGOR TH SEM	N/R	N/R	N/R	N/R
BAPTIST MISS ASSOC TH SEM	5	22	.T.	.F.
BENEDICTINE COLL	N/R	N/R	N/R	N/R
BETHANY/NORTHERN BAPT SEM	1103	811	.T.	.F.
BETHEL TH SEM	1358	740	.T.	.F.
BIBLICAL TH SEM	17	66	.T.	.F.
BILLY GRAHAM CENTER	709	N/A	.T.	.F.
BOSTON UNIV SCH OF TH	279	133	.T.	.F.
BRETHREN HISTORICAL LIBR	N/A	N/A	.T.	.F.
BRIDWELL LIBR	210	202	.T.	.F.
BRITE DIVINITY SCH	505	323	.F.	.F.
CALVARY BAPTIST TH SEM	56	18	.T.	.F.
CALVIN COLL AND SEM	5164	1906	.F.	.T.
CANADIAN TH SEM	376	268	.T.	.F.
CARDINAL BERAN LIBR	0	3	.T.	.F.
CATHOLIC TH UNION	2819	588	.T.	.F.
CATHOLIC UNIV OF AMERICA	N/A	N/A	.F.	.F.
CENTRAL BAPTIST TH SEM	108	79	.T.	.F.
CHESAPEAKE TH SEM	N/R	66	.T.	.F.
CHICAGO TH SEM	273	95	.T.	.F.
CHRIST SEM LIBR	201	4	.F.	.F.
CHRIST THE KING SEM	93	13	.T.	.F.
CHRISTIAN TH SEM	361	114	.T.	.F.
CINCINNATI BIBLE COLL & SEM	232	334	.F.	.T.
COLUMBIA BIBLICAL SEM	1009	91	.T.	.F.
COLUMBIA TH SEM	845	172	.T.	.F.
CONCORDIA SEM (ST. LOUIS)	226	78	.T.	.F.
CONCORDIA TH SEM (FT. WAYNE)	2344	150	.T.	.F.
CONGREGATIONAL LIBR	N/A	N/A	.T.	.F.
COVENANT TH SEM	34	31	.T.	.F.
CRISWELL COLL	16	56	.F.	.F.
DALLAS TH SEM	2513	978	.T.	.F.
DAVID LIPSCOMB UNIV	1087	415	.F.	.T.
DENVER TH SEM	940	247	.T.	.F.
DOMINICAN COLL	150	50	.T.	.F.
DREW UNIV LIBR	5711	3506	.F.	.T.
DUKE UNIV DIV SCH	N/R	N/R	N/R	N/R
EASTERN BAPTIST TH SEM	323	125	.T.	.F.
EASTERN MENNONITE COLL	277	175	.F.	.F.
EDEN TH SEM	2445	1810	.F.	.T.

CIRCULATION DATA: INTERLIBRARY LOAN
TYPE OF LIBRARY

INSTITUTION	ILL SENT	ILL RCVD	INDEPENDENT LIBR	DATA ALL
EMMANUEL COLL	156	N/A	.F.	.F.
EMMANUEL SCH OF RELIGION	295	178	.T.	.F.
EMORY UNIV	1490	353	.F.	.F.
EPISCOPAL DIV SCH/WESTON	641	174	.T.	.F.
EPISCOPAL TH SEM	180	23	.T.	.F.
ERSKINE COLL & TH SEM	N/R	N/R	N/R	N/R
EVANGELICAL SCH OF TH	36	56	.T.	.F.
FULLER TH SEM	313	641	.T.	.F.
GENERAL TH SEM	N/R	N/R	N/R	N/R
GOLDEN GATE BAPTIST TH SEM	300	138	.T.	.F.
GORDON-CONWELL TH SEM	N/R	N/R	N/R	N/R
GRACE TH SEM	N/R	N/R	N/R	N/R
GRADUATE SEM LIBR	1808	53	.T.	.F.
GRADUATE TH UNION	969	521	.T.	.F.
GRAND RAPIDS BAPTIST	1038	516	.F.	.T.
HARDING GRADUATE SCH OF REL	243	147	.T.	.F.
HARTFORD SEM LIBR	768	320	.T.	.F.
HOLY NAME COLL LIBR	N/R	N/R	N/R	N/R
HURON COLL FACULTY OF TH	151	16	.F.	.F.
ILIFF SCH OF TH	1517	246	.T.	.F.
ITC	669	576	.F.	.T.
JESUIT-KRAUSS-McCORMICK	1344	147	.T.	.F.
JOHN PAUL II INSTITUTE	N/R	N/R	N/R	N/R
K.U. LEUVEN/FAC. OF TH	400	40	.F.	.F.
KENRICK-GLENNON SEM LIBR	20	20	.T.	.F.
KINO INSTITUTE	N/R	N/R	N/R	N/R
KNOX COLL	135	3	.T.	.F.
LANCASTER TH SEM	39	37	.T.	.F.
LEXINGTON TH SEM	746	90	.T.	.F.
LINCOLN CHRISTIAN SEM	96	884	.F.	.T.
LOUISVILLE PRESBY TH SEM	372	463	.T.	.F.
LUTHER NORTHWEST. TH SEM	243	287	.T.	.F.
LUTHER SEMINARY LIBR	N/R	N/R	N/R	N/R
LUTHERAN TH SEM (GETTYSB)	52	84	.T.	.F.
LUTHERAN TH SEM (PHILA)	426	104	.T.	.F.
LUTHERAN TH SOUTHERN SEM	30	58	.T.	.F.
MARY IMMACULATE SEM	30	25	N/R	N/R
McGILL UNIV	235	85	.F.	.F.
MEADVILLE/LOMBARD TH SCH	54	38	.T.	.F.
MEMPHIS TH SEM	5	26	.T.	.F.
MENNONITE BRETHREN BIB SEM	331	416	.F.	.T.
METHODIST TH SCH IN OHIO	56	166	.T.	.F.
MID-AMERICA BAPTIST TH SEM	134	40	.T.	.F.
MIDWESTERN BAPTIST TH SEM	N/R	N/R	N/R	N/R
MORAVIAN TH SEM	3782	2666	.F.	.T.
MT. ANGEL ABBEY	1600	300	.F.	.T.
MT. ST. ALPHONSUS SEM	N/R	N/R	N/R	N/R
MT. ST. MARY'S COLL	1190	1563	.F.	.T.
NASHOTAH HOUSE LIBR	850	171	.T.	.F.
NAZARENE TH SEM	411	176	.T.	.F.
NEW BRUNSWICK TH SEM	61	117	.T.	.F.
NEW ORLEANS BAPTIST TH SEM	N/R	N/R	N/R	N/R
NEW YORK TH SEM	6	N/R	.T.	.F.
NORTH AMERICAN BAPTIST SEM	1166	142	.T.	.F.
NORTH PARK TH SEM	1217	620	.F.	.T.

CIRCULATION DATA: INTERLIBRARY LOAN
TYPE OF LIBRARY

INSTITUTION	ILL SENT	ILL RCVD	INDEPEN-DENT LIBR	DATA ALL
OBLATE SCH OF TH	373	30	.T.	.F.
ONTARIO TH SEM	120	28	.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	335	92	.T.	.F.
PONTIFICAL COLL JOSEPHINUM	458	156	.T.	.F.
POPE JOHN XXIII NATL SEM	2	1	.T.	.F.
PRINCETON TH SEM	487	266	.T.	.F.
REFORMED PRESBY TH SEM	302	88	.T.	.F.
REFORMED TH SEM	543	450	.T.	.F.
REGENT COLL	N/A	N/A	.T.	.F.
SACRED HEART SCH OF TH	17	9	.T.	.F.
SACRED HEART MAJOR SEM	126	350	.T.	.F.
SCARRITT-BENNETT CENTER	2	0	.T.	.F.
SCH OF TH - CLAREMONT	20	22	.T.	.F.
SEM EVANG de PUERTO RICO	N/R	N/R	.T.	.F.
SOUTHEASTERN BAPT TH SEM	632	144	.T.	.F.
SOUTHERN BAPTIST TH SEM	4178	1133	.T.	.F.
SOUTHWESTERN BAPT TH SEM	2380	1455	.T.	.F.
ST. ANDREW'S COLL	19	18	.T.	.F.
ST. AUGUSTINE'S SEM	5	0	.T.	.F.
ST. CHARLES SEM	552	168	.F.	.T.
ST. FRANCIS SEM	23	46	.T.	.F.
ST. JOHN'S COLL LIBR	N/A	N/A	.F.	.F.
ST. JOHN'S SEM - CA	131	282	.T.	.F.
ST. JOHN'S SEM - MA	44	3	.T.	.F.
ST. JOHN'S UNIV	1524	4776	.F.	.T.
ST. JOSEPH'S SEM	7	39	.T.	.F.
ST. LOUIS UNIV	N/R	N/R	N/R	N/R
ST. MARY'S COLL	N/R	N/R	N/R	N/R
ST. MARY'S SEM - MD	43	73	.T.	.F.
ST. MARY'S SEM - OH	N/R	N/R	N/R	N/R
ST. MEINRAD SCH OF TH	692	258	.F.	.T.
ST. PATRICK'S SEM	13	91	.T.	.F.
ST. PAUL SCH OF TH	83	145	.T.	.F.
ST. PETER'S SEM	N/R	N/R	N/R	N/R
ST. THOMAS TH SEM	253	51	.T.	.F.
ST. VINCENT de PAUL	0	14	.T.	.F.
ST. WILLIBRORDSABDIJ	439	263	.T.	.F.
TAIWAN TH COLL	N/R	N/R	N/R	N/R
THE MASTER'S SEM	87	104	.T.	.F.
TRINITY COLL FACULTY	23	4	.F.	.F.
TRINITY EPISCOPAL SCH	242	68	.T.	.F.
TRINITY EVANGELICAL DIV SCH	2594	1822	.T.	.F.
TRINITY LUTHERAN SEM	205	173	.T.	.F.
UNION TH SEM - NY	1144	123	.T.	.F.
UNION TH SEM - VA	1583	518	.T.	.F.
UNITED LIBR	535	181	,T.	.F.
UNITED METHODIST PUB HOUSE	N/R	N/R	N/R	N/R
UNITED TH SEM OF TWIN CITIES	791	330	.T.	.F.
UNITED TH SEM	429	148	.T.	.F.
UNIV OF DUBUQUE TH SEM	N/R	N/R	N/R	N/R
UNIV OF NOTRE DAME	13430	8152	.F.	.T.
UNIV OF ST. MARY OF THE LAKE	253	241	.T.	.F.
UNIV OF ST. MICHAEL'S COLL	190	102	.F.	.F.

CIRCULATION DATA: INTERLIBRARY LOAN
TYPE OF LIBRARY

INSTITUTION	ILL SENT	ILL RCVD	INDEPEN-DENT LIBR	DATA ALL
UNIV OF ST. THOMAS	2517	607	.F.	.F.
UNIV OF THE SOUTH SCH OF TH	N/R	N/R	N/R	N/R
VANCOUVER SCH OF TH	63	1	.T.	.F.
VANDERBILT UNIV	1442	374	.F.	.F.
VIRGINIA TH SEM	46	22	.T.	.F.
WASHINGTON TH UNION	12	18	.T.	.F.
WESLEY TH SEM	183	146	.T.	.F.
WESTERN CONSERV BAPTIST SEM	555	298	.T.	.F.
WESTERN EVANGELICAL SEM	242	114	.T.	.F.
WESTERN TH SEM	504	182	.T.	.F.
WESTMINSTER TH SEM - CA	27	477	.T.	.F.
WESTMINSTER TH SEM - PA	470	496	.T.	.F.
WESTON SCH OF TH	N/R	N/R	N/R	N/R
WHITEFRIARS HALL	N/R	N/R	N/R	N/R
WILFRID LAURIER UNIV	N/R	N/R	N/R	N/R
WINEBRENNER TH SEM	92	123	.T.	.F.
WOODSTOCK TH CNTR LIBR	84	0	.T.	.F.
WYCLIFFE COLL	16	5	.T.	.F.
YALE UNIV DIV SCH	415	15	.F.	.F.

Report of the Editor of the Proceedings

With the publication of the 1991 Summary of Proceedings, my ten-year term as editor has come to a close. On the one hand, had I known then what I know now, it is doubtful I would have so readily accepted the assignment. On the other hand, I have enjoyed the experience and have learned a great deal about things I once thought I would never have interest in.

This has been an especially exciting time to share in the responsibility for a publication like the *Proceedings*. While the technology available for the first thirty-four volumes remained relatively static, it has changed drastically each year since then. I am sure the same changes will continue to occur and what we have been doing the past few years will seem as outdated and old-fashioned as the early volumes of the *Proceedings* now seem to us.

One of my plans for the 1991 volume had been to include illustrations for some of the papers. However, this did not work out. It is my hope that future publications can include illustrations when appropriate. It is my expectation that future volumes will continue to be published in as timely a fashion as possible. It is my prediction that each future *Proceedings* volume will be more valuable to the membership than the previous volume.

I would like to take this opportunity to once again thank all who have contributed to the *Proceedings*: presenters who have supplied material, processors who have input the material, and especially those in the Office of the Executive Secretary who have seen to the completion, publication, and distribution of each volume. I leave the *Proceedings* in good hands.

Betty A. O'Brien, Editor of the *Proceedings*

Report of the Archivist

The archives received the following materials from members during the past year:

1 cu. ft. Index Board materials, c. 1970-1988, from Sarah Lyons Miller.

.5 cu. ft. Executive Secretary Search Committee, Preservation Board, and misc. files from Sara J. Myers.

.25 cu. ft. correspondence, 1979-1980 presidential term, from Simeon Daly.

The archives has been placed on the individual and institutional member mailing lists to ensure that copies of all materials sent to members is retained by the archives.

Boyd Reese, Archivist

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

The semi-annual meetings of the CNLIA were held on December 6, 1991, and May 1, 1992, at the 60 East Club in the Lincoln Building in New York City.

This year marks the Golden Jubilee of the Council. The CNLIA was founded fifty years ago to promote cooperation and coordination among national library associations. Since 1942, the Council has served as a forum in which library and information associations have discussed common problems. Successful projects originally conceived and developed through the Council include the *Bowker Annual*; the American National Standards Committee Z-39, On Library Information Sciences and Related Publishing Practices; The United States Book Exchange, which grew out of a 1945 project—The American Book Center for War Devastated Libraries, later to become the Universal Serials and Book Exchange, Inc. Other projects of the Council include the fostering of the start and development of the Library Manpower Project; the revival of *Who's Who in Library and Information Services*; and the establishment of a Study Group on Library Education, which suggested the creation of CLENE (Continuing Library Education Network and Exchange.) Today, the Council continues to be active in the library world.

The following nineteen library associations are current members: American Association of Law Libraries; American Library Association; American Society of Indexers; American Theological Library Association; Art Libraries Society of Northern America; Association of Christian Libraries; Association of Jewish Libraries, Catholic Library Association; Chinese American Librarians Association; Church and Synagogue Library Association; Council of Planning Librarians; Library Binding Institute; Lutheran Church Library Association; Medical

Library Association; Music Library Association; National Librarians Association; Society of American Archivists; Special Libraries Association; Theatre Library Association.

In the future, CNLIA expects to continue to promote closer relationships among its members in the United States and Canada. In this way, through individual and collective efforts of our associations, librarians may be empowered to fulfill their rightful role in society.

A personal letter of congratulations to the Council from President George Bush was read by the chair at the May 1st meeting.

The third John T. Corrigan Lecture was on "Library Education for the Twenty-first Century: Projects and Perspectives from Library and Information Science Educators and Employers." The topic was addressed by a panel of speakers: Dr. Barbara Higginbotham of Brooklyn College Libraries, Brooklyn; Dr. James Matarazzo, Professor at the Graduate School of Library & Information Science, Simmons College, Boston; Dr. Marianne Cooper of the Graduate School of Library and Information Science at SUNY, Queens College, Queens; and Mr. Tom Fearon of Shearson Lehman Libraries, New York.

Paul A. Byrnes, ATLA Representative to CNLIA

Report of the ATLA Representative to NISO

At the 1991 American Theological Library Association annual conference, the present ATLA representative to the National Information Standards Organization succeeded J. Raymond Vandegrift, who served as ATLA's representative for several years.

The transition to a new representative was not entirely smooth. Some misunderstanding occurred soon after the annual conference and drafts of standards and ballots were sent to ATLA and not to the representative. ATLA's executive director, Albert Hurd, informed NISO's executive director, Patricia Harris, about the routing of documents and standards correspondence. At present, there is no difficulty with receiving information from NISO. Earlier problems perhaps occurred because ATLA's representative is also the American Library Association's representative to NISO. Confusion stemmed in part from NISO's concern about duplicate mailings.

In general, the working relationship between ATLA and NISO via the ATLA representative is informal. Almost all NISO mailings to the representative are drafts of proposed or revised standards (Z39 series) to be balloted. If available, notes outlining changes to standards are sent to Albert Hurd along with a draft of the standard and a list of voting options. If a Z39 standard is identified as tied to some aspect of ATLA's work, the executive director circulates the document to staff members for comment. Responses or comments plus a recommended vote is then sent to the representative, who records the information on the ballot and forwards it to NISO. Thus far, this procedure has worked well, and all information required for ATLA ballots has been received prior to NISO's established deadlines.

Listed below by ballot date are the NISO standards which received a vote from ATLA and submitted to the current representative during the period July 1991 to May 1992. Included are the recommended votes from ATLA.

January 31, 1992
Z39.20 *Proposed American National Standard Criteria for Price Indexes*
ATLA vote: Yes

January 31, 1992
Z39.43 *Proposed American National Standard Address Number for the Publishing Industry (SAN)*
ATLA vote: Yes

February 28, 1992
Z39.50 *Information Retrieval Application Service Definition and Protocol Specification for Open Systems Interconnection* (Revision)
ATLA vote: Abstain

March 12, 1992
Z39.48 *Proposed American National Standard Permanence of Paper for Printed Library Materials*
ATLA vote: Yes

May 14, 1992
Z39.69 *Proposed American National Standard Patron Record Data Elements*
ATLA vote: Yes

Myron Chase, ATLA Representative to NISO

Report of the Historical Records Committee

The activities of the Historical Records Committee as a whole have been limited this year, but sections of the Committee have worked very hard.

Oral History

An interview with H. Eugene McLeod, conducted by Rosalyn Lewis, has been transcribed and now is being reviewed by the respondent before being retyped, proofread, indexed, and placed in the Oral History Collection of the ATLA Archives. That process also will be followed as soon as Rosalyn Lewis and R. Grant Bracewell return their transcriptions. Design of a title page to each memoir is under discussion. Several interviews have been scheduled for the June 1992 ATLA annual meeting. Calvin Schmitt's interview, which will be conducted later this year by Mary Bischoff, also will include a written commentary by Cal covering the years of his services in ATLA. Five more interviews are in the planning stage.

Records Management

Simeon Daly has accepted the appointment as Records Manager of the ATLA.

Archives

Discussion was begun on revising the job description of the Archivist of ATLA taking into consideration the agreement between the Association and the holder of the Archives, the Presbyterian Church (U.S.A.) Office of History in Philadelphia.

David McWhirter, Chair
Simeon Daly, Records Manager
Grace Mullen
Rosalyn Lewis
Alice Kendrick, Oral History Coordinator
Boyd Reese, Archivist

Report of the Automation and Technology Section

The Automation and Technology Section achieved formal status within the ATLA at the Association's 1991 annual meeting. Thirty-one people attended the group's first meeting. Duane Harbin chaired the meeting. The Mission Statement and Rules of Governance he presented were accepted by the group, and a steering committee comprised of Diane Choquette, Duane Harbin, and Cheryl Felmlee was elected. Several ideas were voiced for activities for the Automation and Technology Section to pursue.

Pursuing an idea voiced at the 1991 annual conference, the steering committee has chosen to present a panel discussion on electronic reference tools at the 1992 annual conference. The chair of the Automation and Technology Section steering committee has been in contact with Judy Clarence, chair of the steering committee for the Public Services Section. The two interest groups are working together to present their program after the separate business meetings of each group.

During the year, the chair has received two letters from non-ATLA librarians requesting information related to automation. Those requests highlight the need for a referral system to find people with the expertise to answer such questions. Gathering such information from the members of the Automation and Technology Section is a possible future activity to be included on the agenda of the 1992 business meeting. Another agenda item will be electing Duane Harbin's replacement on the steering committee.

Now that the Automation and Technology Section is established, the steering committee will need to pay particular attention to getting people active in the group. Many ideas for activities have been forthcoming; moving from idea to reality is the challenge.

Diane Choquette, Chair

Report of the Collection Evaluation and Development Section

The steering committee of the Collection Evaluation and Development Section (M. Patrick Graham, chair; Valerie R. Hotchkiss; Charles Van Heck III; and Christine Wenderoth) met in Toronto to plan the program for the 1992 meeting and determined that the first segment should consist of a discussion of ATS assessments of theological libraries and the second, a demonstration of the AMIGOS CD-ROM product.

Ballots were sent to the members of CEADS in order to poll their reactions to a number of business items. The organizational plan proposed for CEADS (approved by all forty-four ballots that were returned) consisted of the following:

1. The steering committee will consist of four members, the senior of whom will step off the committee each year.
2. The responsibility of the steering committee will include the following:
    a. plan the program for the annual Section meeting,
    b. report Section activities in the ATLA Proceedings,
    c. communicate matters relevant to the interests of the Section to the membership of ATLA through the Association's Newsletter,
    d. solicit nominations for the steering committee and propose a slate of nominees to the Section,
    e. elect a Chair for the steering committee, and
    f. take care of additional matters of concern to the Section that may arise.

Many of those who returned ballots also made suggestions that will be discussed at future steering committee meetings.

In addition, twelve names were proposed for consideration as nominees to the steering committee. From these twelve names, the steering committee has selected three to set before the membership of CEADS at the annual meeting. One of these will be chosen to replace M. Patrick Graham on the steering committee.

Finally, two dozen topics were proposed for treatment at future annual meetings. A complete list of these will be distributed at the 1992 meeting. They covered matters from library cooperation to the training of personnel for collection development.

M. Patrick Graham, Chair

Report of the Public Services Section

During 1991-1992, the Public Services Section of ATLA continued its work of promoting and enhancing the vital link between collections and users in theological libraries. Those of us who work daily with students, faculty, and staff of our institutions—as well as with members of the general public who use our collections—share a common bond as we explore tools and techniques that assist users in their search for information.

The steering committee met early on at the 1991 Toronto conference in order to make final arrangements for the program and meeting later in the conference and to plan for the future. We decided to call ourselves an interest group, and to continue our project- and program-oriented function. Our program at the 1991 conference was entitled "Students and Paraprofessionals in Public Service," and attracted over thirty attendees.

The Section will sponsor a pre-conference session at the ATLA conference in Dallas in June of 1992 on Interlibrary Loan policies and procedures in ATLA libraries, and will co-sponsor, with the Automation and Technology Section, a program on automated reference tools. In Vancouver at the 1993 conference, we and the Technical Services Section plan to co-sponsor a presentation on the Library Catalog from the perspectives of Technical Services and Public Services.

Some projects the Public Services Section has undertaken:

Checklist of Reference Tools of Interest to Theological Librarians, an annual publication prepared by Seth Kasten, which appears in the ATLA *Newsletter*. (Kudos to Seth for his impressive and consistent work compiling this list!)

Continuing publication in the ATLA *Newsletter* of an annotated list of important reference tools. Norm Anderson has taken over responsibility for this compilation.

Liaison with the ACRL Philosophy, Religion and Theology Discussion Group which convenes at ALA in Midwinter and at the annual conference.

Among topics the Public Services Section plans to explore during future conferences are: Religion Index, its future development, electronic versions, etc.; confidentiality issues; bibliographic instruction; sharing of bibliographies, pathfinders, guides, etc.; out-of-print reference titles for ATLA to publish in microfiche format; how Public Service librarians may best serve the needs of Doctor of Ministry students.

Judy Clarence, Chair
Al Caldwell

Evelyn Collins
Patrick Graham
Genevieve R. Luna
Kirk Moll
Robert Phillips
Norman Anderson, column editor for ATLA *Newsletter*
Seth Kasten, Board Liaison

Report of the Publications Section

The task of the Publications Section is to promote and encourage publications of ATLA members.

An announcement was made for a grant up to $1,000 for bibliographical projects that was published in Faculty Grants Newsletter and other publications. There were seven applications submitted for consideration. The committee decided to make the following awards:

H.D. (Sandy) Ayer. Christian and Missionary Alliance Bibliography.

Douglas W. Geyer. Christian Faith and Healing Bibliography.

Each of the above was awarded $500 grants-in-aid to complete the bibliography.

The Publications Section did not meet in mid-winter in Chicago due to the great distance (the chair in Boston and the secretary in British Columbia), and the budgetary constrictions did not allow such a meeting. The business of the Section was expedited through the telephone and correspondence.

George C. Papademetriou, Chair
Paul Schrodt, Grants Officer
Elizabeth Hart, Secretary
Erica Treesh, Member
Kenneth E. Rowe, Ex-Officio

Report of the Technical Services Section

During 1991-1992, the Technical Services Section has sponsored one publication (recently expanded in scope), developed programs for the ATLA conference, and planned new programs and services. This bears a strong resemblance to our activities last year.

At ATLA in Toronto, the committee considered a new structure, under which the coordinators of the various working groups will each sit on the Section steering committee. At that point, the proposed working groups were Theological Authority Record Project; ATLA/BTI CONSER Serials Cataloging project; Theological Uniform Titles; Classification concerns (Canon law, Thomas Aquinas, etc.); and Corporate Body headings for Denominations. 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 Section now supplements this publication with *News and Views: A Newsletter of the ATLA Technical Services Section*, edited by Roberta Hamburger at Phillips University.

The so-called TARP (Theological Authority Record Project) changed direction last year. The emphasis has shifted from creation of a floppy diskette-based vehicle for dissemination of authority records, to upgrading the quality of ATLA librarians' authority work. The goal is eventually to obtain authorization from the Library of Congress for submission of ATLA member authority records to the LC Name Authority File. The Name Authority Workshop, which the section is sponsoring in Dallas, is a first step in this direction. This summer, the Section will make plans for a second step, namely, a one- to one-and-a-half day workshop on name authority records in Evanston this fall.

In order to provide more time for interaction at the annual conference, the Section is sponsoring a "Pre-conference Special Interest Session" in Dallas. This will consist of discussion groups on various topics. At the Section meeting in Dallas, there will be further discussion about the evolution of an appropriate structure for the Section.

The TSS is committed to providing technical-services-oriented program ideas for ATLA's annual conferences. In Dallas there will be a continuing education program on name authority work; a pre-conference program as described above; and a workshop on selecting automated library systems. More programs are in the works for 1993.

The work of the Section is being facilitated by a provisional steering committee. Three members have been elected by the Section, and the rest are involved with one of the Section's projects or working groups. The current steering committee consists of:

John Thompson, Chair
Sally Berlowitz
Christopher Brennan
Jeffrey Brigham
Joyce Farris, Representative to ALA's CC:DA
Judy Knop, Name/title headings
AnnMarie Mitchell, TARP
Russ Pollard, Representative to ATLA Board
Alice Runis, Editor of CLCHSIFOR
Eileen Saner
Ferne Weimer
Cliff Wunderlich, Serials

Report of the Tellers Committee

All ballots received for the 1992 ATLA election were dated on or before May 10, 1992.

Ballots returned: 254
Blank: 1
More than three names checked: 2
Valid ballots: 251

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

Diane L. Choquette
Roger L. Loyd
Mary Williams

Tellers: Eileen K. Saner, Chair
Lois Longenecker

Report of the Tellers Committee, Special Meeting

Votes on the adoption of the Plan and Agreement of Merger at the Special Meeting of ATLA, 18 June 1992, were received by both proxy ballot and on-site ballot. Three of the on-site ballots received were invalid.

Valid proxy ballots: 204
In favor: 201
Opposed: 2
Abstain: 1

Valid on-site ballots: 190
In favor: 189
Opposed: 0
Abstain: 1

The total votes in favor, 390, represents more than a two-thirds majority of the voting membership of ATLA. The Plan and Agreement of Merger is therefore adopted.

Tellers: Joanne Juhnke
Susan Sponberg

CONFERENCE INTEREST GROUPS MEETING REPORTS

Automation and Technology Section

Contact Person: Cheryl Felmlee, Chair
Address: 208 Llewellyn
Highwood, Illinois 60040
Telephone: (708) 317-8141

The Automation and Technology Section has completed its first year as a recognized ATLA interest group. The Section's first formal business meeting, at the 1992 annual conference, attracted about forty participants. Diane Choquette, outgoing chair of the steering committee, presided over the business meeting. The Section's mission statement, guidelines, and ATLA's policies regarding interest groups were distributed to all present.

Duane Harbin made good use of the computer technology in the meeting room by demonstrating to members how we might subscribe to the ATLANTIS listserv on the Internet. A discussion of future section activities and programs revealed a wide range of concerns and levels of expertise in using newer technologies in libraries. Incoming chair Cheryl Felmlee will be relaying ideas for programs, workshops, etc., to the Education Committee.

A call for volunteers to serve on the steering committee was answered by Lewis Day and Jeff Siemon. Tom Clark also expressed interest in working with the steering committee when his membership status is clarified.

Following the business meeting the Public Services Section joined our Section for a panel discussion on the role and management of electronic reference tools in theological libraries. Diane Choquette presided over a panel comprised of Lorena Boylan, John Dickason, Kirk Moll, and Duane Harbin. Many thanks to them for their fine presentations.

Diane Choquette, Outgoing Chair

Bib-Base User Group

Contact Person:	Sharon A. Taylor, Chair
Address:	Franklin Trask Library Andover Newton Theological School 169 Herrick Road Newton Centre, Massachusetts 02159
Telephone:	(617) 964-1100

The Bib-Base User Group was convened at 4:15 p.m. by the secretary and acting chairperson, Sharon Taylor. Twenty people attended. After a very brief election, Sharon Taylor was elected as chairperson for the coming year. Bob Kepple reported on a variety of matters concerning Library Technologies, Inc., including personnel changes and the release of Bib-Base Version 5 during the Fall of 1991. He announced the release of a new module BISAC for electronic book ordering ($395). This software is recognized by several vendors including Baker and Taylor, Blackwell North America, Blackwells (England), Eastern Book Co., Yankee Book Peddler, and Ambassador Book Co. There was some discussion on micro-based circulation systems that are compatible with Bib-Base. Among those discussed were MOLLI (Nichols Advanced Technology), Columbia Library System, and Fawlett. The future of Bib-Base was discussed and participants were invited to submit their "wish lists" for further modifications and enhancements.

Sharon Taylor, Chair

Collection Evaluation and Development Section

Contact Person:	Valerie R. Hotchkiss, Chair
Address:	Austin Presbyterian Theological Seminary 100 East 27th Street Austin, Texas 78705
Telephone:	(800) 777-6127

The meeting took place on Friday, June 19 from 10:30 to 12:30. Over fifty people attended. The chair of the Steering Committee, Patrick Graham, welcomed everyone and described the program which consisted of two one-hour presentations and a short business meeting.

The first hour was devoted to a panel discussion on ATS accreditation standards by theological librarians who have served on ATS visitation teams. Norman Kansfield, Sarah Miller, and James Maney offered guidelines and advice for libraries facing accreditation visits. A few anecdotal accounts also enlivened the presentation. Emphasis, however, was placed on consistency, good record keeping, currency, and accountability in library administration as opposed to last-minute reports and plans for improvement. Though the official ATS guidelines are rather cursory, it became clear that the accreditation teams themselves have high standards. They are looking for evidence of clear goals and objectives in collection development, responsive approaches to library services, and effective library administrators. Section members asked many questions and discussed their own experiences.

The second part of the meeting focused on the new OCLC/AMIGOS Collection Analysis CD-ROM product. We began with a presentation by Barbara Blake of AMIGOS. Ms. Blake not only explained the technical aspects of the CD-ROM tool, but also clearly defined the type of libraries that might benefit most from the product. Her presentation was followed by a discussion of Vanderbilt's use of the tool by Bill Hook, librarian, Vanderbilt Divinity Library. It was particularly useful to hear about Bill's use of the product in a theological setting. Choosing one's "peer" libraries is not a simple matter, as Bill pointed out, because a general college library or a research library of the same size as a seminary or divinity school library will rarely have the same sort of collection. Bill made the strengths and weaknesses of the system quite plain and offered hands-on demonstrations to several interested librarians after his presentation.

Finally, a brief business meeting completed our session. Patrick Graham cited the responses to the CEADS questionnaire and ballot, noting that there was unanimous approval for the organizational plan put before the membership in the spring. He introduced the steering committee members (Christine Wenderoth, Charles Van Heck, Valerie Hotchkiss, and himself) and explained that as the chair and senior member of the committee, he would rotate off the steering committee this year. Nominations for the new steering committee member, which had been solicited by mail, were announced. Thomas G. Reid, Lorena A. Boylan, and Bruce Eldevik were asked to step out of the room while the membership voted. Bruce Eldevik won the vote and was named to the steering committee. Suggestions for next year's program were solicited in the questionnaire, and a list of possible topics was distributed. From the topics listed, two were singled out during a short discussion: 1) Collection development strategies for theological publications in remote areas of the world; and 2) Interaction between faculty and librarians in collection development. It was agreed that the steering committee would meet before the end of the conference to plan next year's program. The meeting was adjourned at 12:30.

Valerie Hotchkiss, Chair

College and University Section

Contact person:	Marti Alt, Chair Ohio State University Libraries 1858 Neil Avenue Mall Columbus, Ohio 43210-1286
Telephone:	(614) 292-3035

Nineteen people attended the dinner meeting of the College and University Section held June 18. Marti Alt, Kirk Moll, Judy Clarence, Alan Krieger, and Gary Cheatham will be the steering committee for the next two years.

Marti Alt, chair, reported on the responses to a short questionnaire sent to the members and friends of the group. Of the 62 forms distributed, 31 were either returned in the mail or completed at the meeting. Twelve of the respondents indicated that they have faculty rank; eleven have E-mail addresses. The institutional information provided indicated that two persons are from undergraduate-only institutions, 21 from undergraduate/graduate, and five from graduate-only; fifteen institutions are private, eight are public, and five are Canadian; eighteen institutions offer undergraduate degrees in religion/theology, twenty offer masters, and twelve offer Ph.D.s. The involvement of the respondents with religion/theology materials can be broken down as follows: collection development (22), reference (16), technical services (8), and bibliographic instruction (7). Electronic resources in the represented libraries include Dialogue, BRS, Wilsonline, Religion Index CD-ROM, Bib-Base, CD-Word, CETEDOC, TLG, Religion Abstracts, WordCruncher, listservs, and electronic networks.

Alan Krieger presented a proposal to be sent to the ATLA Board concerning membership fees for institutions which only use part of their operating funds to support the religion collection rather than the entire budget, as is the case with libraries of seminaries and theological schools. The proposal was approved and will be sent to the Board.

Bob Allenson of ATLA asked for suggestions for making the monograph preservation program better known to non-theological libraries.

Discussion of plans for the year included a mailing to religious-studies librarians at non-theological institutions, letting them know about the Section, and developing a program for next year's conference on trends and issues in the field of religious studies.

Marti Alt, Chair

OCLC Theological User Group

Contact person:	Tom Reid, Chair
Address:	Reformed Theological Seminary Library 5422 Clinton Blvd. Jackson, Mississippi 39209
Telephone:	(601) 922-4988

Christopher Brennan distributed a letter from the ATLA Board of Directors indicating its approval of the OCLC Theological User Group. The Group approved new by-laws, which had been drawn up based on recommended changes from the Board of Directors.

Tim Prather from AMIGOS indicated some of the forthcoming uses of PRISM that will be available. PRISM authority search enhancements have already been mailed to users. In 1993 users will be able to use PRISM to search the OCLC database instead of ERIC. Day one of PRISM ILL will be December 14, 1992. Users will receive an up-grade of their microenhancer before that day. He urged users to begin to use PRISM now to prepare for the use of PRISM with ILL.

Tom Clareson of AMIGOS gave a presentation on AMIGOS' involvement in preservation efforts and how it can benefit libraries involved in preservation work or those that might be searching for a title that may be part of a preservation project.

The following officers were elected: Tom Reid, chair; Linda

Umoh, vice-chair; Don Meredith, secretary.

Don Meredith, Secretary

Public Services Section

Contact person:	Judy Clarence, Chair
Address:	Reference Department Library California State University—Hayward Hayward, California 94542
Telephone:	(510) 727-2967

Attendance at the meeting was forty-six. The Steering Committee was introduced: Al Caldwell, Judy Clarence, Evelyn Collins, Patrick Graham, Genevieve Luna, Kirk Moll, Bob Phillips, and (attending at our request) Seth Kasten.

Attendees discussed with Al Hurd the proposed *Ethics Index* and ways in which interested public service librarians might have input into the scope and direction of this publication. An Ad Hoc Advisory Committee was formed to assist with this project.

Patrick Graham will continue to facilitate the sharing of bibliographic aids and library instruction tools among ATLA members. He will submit to the *Newsletter* lists of handouts, orientation leaflets, and Bibliographic Instruction material as they are sent to him by members; others interested in obtaining copies of these materials may contact the originating institution.

The 1993 conference in Vancouver will feature a joint Technical Services/Public Services session on the library catalog as viewed and perceived by catalogers and other technical services staff. Interested members may send ideas to one of the chair of these two committees, or may volunteer to assist in other ways. Evelyn Collins will present the results of her research on user surveys.

The newly formed Education Committee is soliciting ideas for programs and continuing education sessions to be held at future conferences. Patrick Graham has suggested a presentation on reference tools and important collections by the host campus of the conference; Elizabeth Hart has offered to hold such a workshop in conjunction with the 1993 Vancouver conference.

Following the Business Meeting, Kirk Moll gave a demonstration of a bibliographic instruction program on biblical materials using HyperCard. Attendees of the Public Services Section then joined the Automation and Technology Section for a joint session, "Thrills and Chills: Electronic Reference Tools in Theological Libraries."

Judy Clarence, Chair

Publication Section

Contact person:	Rev. George C. Papademetriou, Chair
Address:	Holy Cross Orthodox Seminary 50 Goddard Avenue Brookline, Massachusetts 02146
Telephone:	(617) 731-3500, ext. 243

The small but hard-working Publications Section confirms that this is the preferred new title of the "old" Publications Group. During the coming year, we plan to examine closely the documents which refer to our Grants in Aid for Bibliographies. We think the criteria might be clearer and we hope to develop a new form for evaluation of proposals. As the total grant money availavle has been only $1000, we are thinking of ways of increasing it to $1,500. Ken Rowe reported that 67 projects are in some state of progress in the ATLA Monograph and Bibliography Series; many of the latter titles have grown from initial Grant awards. Plans for next year's Vancouver conference include a workshop on preparing bibliographies and a display of recent publications of ATLA members. Details will be announced in the February newsletter. We also are thinking about a publishing program to celebrate the 50th anniversary of ATLA in 1996.

Elizabeth Hart, Secretary

Rare Book and Special Collections Section

Contact Person:	Roger L. Loyd, Convener
Address:	Duke Divinity School Library Duke University Durham, North Carolina 27706
Telephone:	(919) 660-3450

The number and interest of those attending the Rare Book and Special Collections Section in Dallas seemed to say that this group has come of age. Topics discussed included: how various libraries were developing special collections; an interest in the association providing a pre-conference workshop in rare book cataloging; and the desire to hear an insurance industry person speak on the provisions and requirements for insuring libraries and rare books.

Paul Schrodt, Vice-Convener

Technical Services Section

Contact Person:	John Thompson, Chair
Address:	The United Library 2121 Sheridan Road Evanston, IL 60201
Telephone:	(708) 866-3912

About fifty enthusiastic catalogers and technical services staffers attended the meeting, chaired by John Thompson, United Library. John and Judy Knop, ATLA Preservation Program, described the results of the Continuing Education Workshop on Name Authority records and the prospects for submission of ATLA member-created records to the Library of Congress. Plans for a two-day workshop on Name Authority records in the Chicago area during October or November 1992 were announced.

Cliff Wunderlich, Andover-Harvard Library, described the process for submission of serial-format records to the CONSER project and encouraged ATLA libraries to participate. Guidelines and manual are available for participating ATLA libraries. Joyce Farris, Duke, announced her retirement as representative to the ALA Committee to Cataloging: Description and Access and briefly described her role. Another ATLA member will be appointed to continue this role and to work with interested technical services librarians.

Several changes to the TSS publication *Current Library of Congress Subject Headings in the Field of Religion (CLCSHIFOR)* were announced. The name will be changed to *Theology Cataloging Bulletin*, effective with the next issue, which will become Volume 1, Number 1. The subscription will be increased to $15 for US libraries and individuals and $20 for overseas subscriptions. The publication will expand to include new LC classification numbers and rule interpretations—coordinated by AnnMarie Mitchell, Berkeley; serials cataloging information—Cliff Wunderlich; subject heading and name authority problems—Chris Cullnane, Reformed Presbyterian Theological Seminary, MS; and other news of interest. Alice Runis, Iliff, will continue to select religious subject headings from the LC Weekly List; Ferne Weimer, Billy Graham Center Library, will continue to distribute it and handle subscriptions; and Roberta Hamburger, Phillips Seminary, will compile other contributions.

A joint Public Services/Technical Services workshop on library catalogs is in the process of development for the 1993 ATLA conference in Vancouver. Other suggestions were a workshop on denominational names, including mergers, splits, and subordinate bodies; liturgical uniform titles; the impact of automation on technical services outside of cataloging; the effect of online public access catalogs on searching procedures; audio-visual cataloging; format integration; and topics of interest to those in acquisitions, preservation, and other non-cataloging areas. In 1993, the TSS will sponsor an all-day workshop on Wednesday of the conference, as well as a TSS pre-conference meeting on Tuesday evening.

Section chair John Thompson presented an abbreviated "Plan of Organization" as a proposed section structure and a document, "Opportunities for Involvement in ATLA Technical Services Section: 1992," as descriptive of the section's operation. Newly elected members of the steering committee are Chris Cullnane, Roberta Hamburger, AnnMarie Mitchell, Alice Runis, and Dottie Thomason.

John Thompson, Chair

DENOMINATIONAL DIRECTORY AND MEETING SUMMARIES

Anglican Librarians' Group

Contact Person:	James Dunkly
Address:	Episcopal Divinity School/ Weston School of Theology Libraries 99 Brattle Street Cambridge, Massachusetts 02138
Telephone:	(617) 868-3450 or (617) 349-3602

Two dozen librarians from twenty libraries met on 18 June 1992 to discuss a number of matters of common concern.

Much attention was devoted to various opportunities to assist libraries in developing and/or disadvantaged countries. Some members of the group had had direct contact with such libraries, including visits to them. Nearly all of us had had appeals by mail. We discussed providing subscriptions to *Anglican Theological Review* or other journals, finding affordable ways to send books, and cooperating with other agencies (such as SPCK). Further information will be forthcoming in the *Newsletter*.

Judy Knop presented an appeal from the ATLA Preservation Project for both bibliographic items and physical volumes in history, biography, and Christian education.

Mitzi Jarrett announced that UMI is filming the *Southern Churchman*. The first reel is now available and includes the years 1835-38; the next reel is being filmed now and includes 1839-43. To purchase, contact Elaine Cavin, Preservation Division, UMI (1-800-521-0600 x3793). A few issues are still missing from collation; if you have copies and have not yet been contacted about this project, please call Trudy McCarty at the Virginia State Library (703-461-1850).

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

More than a dozen librarians met on 18 June 1992 to share news from the various schools represented. Robert Phillips, Southwestern Baptist Theological Seminary, reported on the Baptist bibliography for the denominational-filming phases of the ATLA Preservation Program.

Campbell-Stone Librarians' Group

Contact Person: David I. McWhirter
1101 19th Avenue South
Nashville, Tennessee 37212
Telephone: (615) 327-1444

Five ATLA librarians and two ATLA student members discussed current projects being carried on by the institutions represented at the meeting. In addition, specific questions of the student members about the field of theological librarianship were addressed.

Lutheran Librarians' Group

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

Sixteen persons representing fourteen institutions attended the Lutheran Denominational meeting at ATLA in Dallas. Reports of institutional events were shared. A written report from the Lutheran Bibliography Committee was submitted concerning the progress of the ATLA Denominational Filming Program, covering phases 6-8. With the cooperation of members and Lutheran World Federation funding, some 12,000 books have been sent to various parts of the world through the Lutheran International Assistance Project. The International Luther Conference will be held at Luther Northwestern Theological Seminary during August, 1993.

Methodist Librarians' Fellowship

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

The Methodist Librarians' Fellowship (MLF) met on June 18, 1992, in the White Rock conference room of the Hotel Central Radisson in Dallas, Texas. Thirty-one members attended, and President Betty O'Brien presided.

Pat Graham gave the treasurer's report, noting that as of June 12, 1992, the MLF funds totaled $1,971.39.

Ken Rowe reported that he is still working on the "M" volume of the *Methodist Union Catalog*, and he, David Himrod, and others continue their work to identify Methodist titles for the denominational phase of the ATLA preservation project. A motion to give Dave Bundy $250 to fund his trip to work with Ken Rowe was introduced, seconded, and approved.

Rosalyn Lewis reported on the progress of Africa University during the last year. Efforts to hire a librarian for the institution have been successful, over 10,000 books were shipped from the United States to Africa University in February, and thirty-nine students currently attend the school.

Al Caldwell reported the results of his investigation into the matter of MLF incorporation and moved that the MLF incorporate as a 501(c)(3) status institution in Illinois. The motion was seconded, discussed, and approved. Attorneys' fees for the incorporation were estimated to be about $100, and Caldwell was authorized to proceed with the process.

There were discussions of non-print materials (holdings and preservation) and cooperation of the MLF with the United Methodist Archives, and Betty O'Brien agreed to explore the matters further.

Al Caldwell introduced the following resolution in honor of William S. Sparks' retirement from his post as librarian for St. Paul School of Theology: "We, the members of the Methodist Librarians' Fellowship, salute you at the occurrence of your retirement from St. Paul School of Theology. We recognize your contributions to theological librarianship, to St. Paul School of Theology, and to the Methodist Librarians' Fellowship. May your retirement years continue to bring you back to us with renewed vigor and enthusiasm." The resolution was adopted unanimously.

Betty O'Brien adjourned the meeting.

Presbyterian and Reformed Library Association

Contact Person:	Valerie R. Hotchkiss
Address:	Austin Presbyterian Theological Seminary 100 E. 27th Street Austin, Texas 78705
Telephone:	(512) 472-6736

The Presbyterian and Reformed Library Association met on Thursday, June 18, 1992. President Robert Benedetto of Union Theological Seminary, Richmond, VA, called the meeting to order at 7:15 p.m. Twenty-three members attended representing the following institutions: Austin Presbyterian Theological Seminary; 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; Louisville Presbyterian Theological Seminary; Ohio State University; Jesuit-Krauss-McCormick Library; Covenant Theological Seminary; Reformed Theological Seminary, Jackson, Mississippi; Atlantic School of Theology; New Brunswick Theological Seminary; and ATLA.

Members of the group introduced themselves and shared news of their institutions. Christine Wenderoth informed us that James Overbeck is stepping down as director at Columbia Theological Seminary Library. Don Vorp of Princeton, Christine Wenderoth of Columbia, and Bob Benedetto of Union in Virginia described plans for new library buildings and renovations at their respective institutions. It was announced that Michelle Francis is the new director at the Department of History in

Montreat. Bob Benedetto informed the group that the library of New Testament professor E.A. Russell, of Union Theological Seminary in Belfast, has been offered for sale. Anyone interested should contact Benedetto. Valerie Hotchkiss of Austin Seminary announced that the library became the grand prize winner in University Microfilm's sweepstakes and would be receiving $15,000 worth of UMI microfilm and microfiche research collections.

The minutes of the 1991 annual meeting were approved. Mary Williams of Graduate Theological Union was elected vice-president/president-elect.

Dottie Thomason of Union Theological Seminary in Virginia distributed a classification system she has devised for Presbyterian Church (USA) publications.

We discussed our continuing frustration with the acquisition of publications from various branches of the PC (USA). It seems that the publications department does not know what individual units and sub-units publish and distribute independently. It was decided that we should talk with Joe Coalter before sending an official letter to the Stated Clerk and all unit directors requesting them to be more consistent in organizing and distributing their materials. It was also suggested that the denomination ought to compile a central list of publications which could then serve Presbyterian seminary libraries and others as a collection development tool. Christine Wenderoth agreed to talk with Mr. Coalter about the problem.

Valerie Hotchkiss agreed to write a letter in the group's name to Westminster Press reminding them of their program to provide each Presbyterian seminary library with one copy of all "scholarly" titles they produce. She will write to Sally Telford at the press.

John Bollier thanked those libraries that sent bibliographies to Judy Knop for Phase 6 of the denominational filming. He reminded us that we still have time to send in titles for Phase 7 (History and Doctrine), but that the lists must reach Judy Knop very soon. Phase 8 (Hymnody and Biography) titles should be sent to Judy Knop by February 1. Bob Benedetto agreed to send guidelines for compiling the bibliographies to any library that needs them. This is an important part of our work as a denominational sub-group of ATLA and all are encouraged to participate.

Boyd Reese reported that three titles had been filmed since our last meeting. In order to determine how we should proceed, it was decided that our members should each compile a list of serials (with their holdings) that they would like to have filmed. These lists should be sent to Genevieve Luna at Austin Seminary, 100 East 27th Street, Austin, Texas 78705 by January 1, 1993. She will assemble the material into a grand list to be presented to the group at next year's meeting in Vancouver.

The meeting was adjourned by Robert Benedetto at 8:20 p.m.

Valerie R. Hotchkiss, President

Roman Catholic Librarians' Group

Contact Person:	Alan Krieger
Address:	210 Hesburgh Library University of Notre Dame Notre Dame, Indiana 46556
Telephone:	(219) 239-6663

Sixteen members attended. The main items of business were the Preservation Program and Collection Development and Evaluation. We discussed also the cooperative effort of the Catholic Library Association and the American Theological Library Association to produce the Catholic Periodical and Literature Index on CD-ROM within the year.

Norman Kansfield and Father Bonaventure Hayes had been unable to meet during the year regarding the Preservation Program. Comments were offered on the difficulties of lending books to be processed, such as damage to the material and unavailability to the user for the duration. To stimulate response to the request for Roman Catholic Church titles to be preserved, Cait Kokulus offered to integrate titles from lists sent by members and to forward them to Judy Knop, Director of Preservation. Send a list with suggested titles on Roman Catholic Church, History, and also Liturgy (Study of), with imprints from 1850 to 1917, to Cait Kokulus, Mary Immaculate Seminary Library, 300 Cherryville Road, P.O. Box 27, Northampton, PA 18067.

Members will consult with specialists at their own libraries. Alan Krieger will talk to the Catholic Historical Association; Evelyn Collins will contact the Canadian Catholic Historical Association for suggested titles.

With respect to the Catholic Library Association (Father Bonaventure is a board member), a new and closer relationship has been undertaken with ATLA in the cooperative effort to produce the Catholic Periodical Index on CD-ROM within a year.

Alan Krieger distributed documents he uses at Notre Dame to assist in collection development: Collection Development Policy—Theology; Supplemental Guidelines for Religion; Supplemental Guidelines for Philosophy; Supplemental Guidelines for the Philosophy and Religion Conspectus; RLG Conspectus Worksheet.

Libraries are invited to share their policies, guidelines, and resources (Books Received in journals, Theology Digest, Ardris Newsletter from St. Louis University, order plans). Acquisitions lists will continue to be circulated.

Evelyn Collins, Recorder

United Church of Christ Librarians' Group

Contact Person:	Oscar Burdick
Address:	Graduate Theological Union Library 2400 Ridge Road Berkeley, California 94709
Telephone:	(510) 649-2535

The United Church of Christ Librarians' Group discussed plans to microfilm several UCC periodicals. The list of titles to be filmed still is being compiled.

Evaluating Rare Books in the Theological Library

by
Paul Schrodt
United Theological Seminary

"He made his own strange and marvelous books. Their impact was overwhelming . . . . " It was just three days ago that I chanced upon these words of Leonard Baskin as I visited the current magnificent display of the the Gehenna Press in the Bridwell Library.[1] They speak of the artist printer's first encounter with the books of William Blake. For Leonard Baskin, the encounter with Blake's books was like a conversion experience. It was at this moment that he determined to enter the world of fine printing. His words reminiscent of that experience bespeak the power of the printed word and of its material embodiment in books.

My introduction to working with rare books was through what might be called the back door. While doing dissertation research in a number of European libraries, there was often the occasion to make use of the original printings of theological works from previous centuries. In accord with the general practice of so-called "presence libraries," once one is properly registered, an order slip is filled out from the card catalog, submitted, and then one waits in a reading room for a page to bring up the work requested. It was an oft repeated thrill to have an *editio princeps* or first (and sometimes the only) printed edition of some obscure or famous author in folio or quarto form, and in original binding and condition from the increasingly remote past suddenly set before me to be perused and enjoyed at my own leisure.

It seemed that this material expression of an author's thoughts from long ago and from the vastly different world of, say, the Reformation or Counter-Reformation, transcended in a special way the centuries, because the edition in hand was one which came out during the lifetime of the author, and often under his tutelage. Occasionally this thrill of transcending the centuries was especially acute when the

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[1]The quote is used in the display accompaning Baskin's first book, *On a Pyre of Withered Roses*, and is printed in *The Gehenna Press: the Work of Fifty Years 1942-1992* [exhibition catalog] ([Dallas] : The Bridwell Library & The Gehenna Press, 1992), p. 28.

material in question was a vellum manuscript penned by some nameless scribe a thousand years ago.

What I experienced as a library user I know now was akin to the excitement and fascination of many an avowed collector as he or she carried on a conversation with self amid the products of their efforts. In his remarks on bestowing on the University of Minnesota his world-class collection of books on early exploration and trade in North America, James Ford Bell spoke of his own enrichment in collecting:

> It may be said that the tomes which embody a man's works or observations are merely printed words, and that these can be reproduced, or presented more clearly and with better technique, by later writers and in later editions. But even the most advanced methods of reproduction cannot truly embody the quality—expressively intimate and personal—of an ORIGINAL EDITION, for this presents the authentic environment of the author and the spirit of his times in a way that is wholly lacking in later reproductions. One takes the FIRST EDITION from the very hands that touched and formed it. A reprint, therefore, is a *reflection* of the thing, not the thing itself.[2]

Yet sometimes my experience of dealing with rare books has not been pleasant, as when some years later I discovered on the open shelf of an institution where I was working an original 1582 edition of the Rheims New Testament. Upon pointing out the uniqueness of this volume to the librarian and suggesting that it should be sequestered from the general collection because of its value as a rare book, I was deeply saddened by the outcome of my discovery. After the administration was apprised of my find, the New Testament was promptly carted off to a local antiquarian bookseller for translation into the proverbial thirty pieces of silver. It seems appropriate to relate this story here if only to illustrate how little a truly "rare book" may be valued by a banal administrator and to delineate how great an opportunity for education was lost by the action taken.

The Rheims New Testament from 1582 was printed in France during the reign of Queen Elizabeth in England, when professing the

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[2]James Ford Bell, "Bound Fragments of Time," in *Book Collecting and Scholarship*, by Theodore C. Blegen [et alii], (Minneapolis: University of Minnesota Press, 1954), p. 30.

Catholic faith or even possessing such a version of the New Testament was a capital offense, punishable by the particularly degrading form of execution, known as hanging, drawing, and quartering. This Catholic vernacular version of the New Testament was produced on the continent because of the illegality and great danger of attempting to do the same in the British Isles. Copies of this New Testament and later of the whole Rheims-Douay Bible were smuggled into England together with the clergymen trained on the continent for ministry to the Catholic recusants.

For a Roman Catholic seminary in the twentieth century to possess such a rarity would enable it to display the book with explanatory notes alluding to the fact that in the sixteenth century much blood was shed over this and similar translations by Protestants for the sake of the simple rights of possession and translation that we today take for granted. In addition, this English vernacular version of the New Testament was the first produced under Catholic auspices since the Reformation. Although dependent on the Latin Vulgate, its value as a research tool lies in the fact that many of its words and expressions were later incorporated into the King James Bible.

It is my belief that the sale of this Rheims New Testament for a paltry $1500 represented an educational and administrative blunder which invites comparison only with the final financial transaction executed in the New Testament by Judas himself. It is my hope that this presentation and discussion may help preclude similiar betrayals of our joint educational and religious heritage among the institutional members of ATLA.

Two Case Studies

The immediate occasion for the subject of this paper was the need to establish monetary values for books in our so-called "rare book collection." It is assumed that other administrators in theology libraries are faced also from time to time with the need to provide inventories of items in their care which may require special listing with their insurance carriers. Such was the perceived need.

As with other capital resources of significant value, every institution must periodically review and bring up to date an inventory of the current value of particularly valuable items, since blanket insurance policies normally offer no special replacement coverage or compensation for loss or damage for such items, unless they have been previously inventoried and appraised.

While in conversation at an Ohio Theological Librarians Association meeting with Mr. Peter Veracka, librarian at the Pontifical College Josephinum in Worthington, Ohio, I became aware of the Josephinum's solution to the same problem. This institution had elected to hire an outside consultant to come in and produce a document appraising their collection of rare books. While such a solution is, of course, open to any of us, it seemed that the hiring of an outside consultant is not a procedure that may in every case be needed.

Those librarians who through specialization in their education or through interest have devoted a significant amount of their professional lives to the curatorship of rare books know that there are certain procedures that can be followed that are normal and necessary for any appraisal of rare books. The procedures are one thing; there is also a certain facility that complements the hard facts of comparing offered and auction prices with the condition of an item in hand, which only comes through familiarity with the trade itself.

In any case, at my institution, United Theological Seminary, it was felt that sufficient ability and familiarity with the special phase of librarianship dealing with rare books and with the rare book trade was present that it was not necessary to hire an outside consultant for purposes of appraisal.

The immediate purpose of this paper is, then, to provide a case study comparing and contrasting the two procedures outlined above for evaluating rare books in the libraries of two theological schools. The Josephinum example is that of hiring a consultant; the United example makes use of local talent. Additional sections briefly will describe organizing a rare book collection, and attempt to treat the value that rare books have in the theological, religious, or seminary library apart from monetary or market values. This will be done in terms of their intrinsic worth for the institutions and their varying identities. As will be seen, it is the author's opinion that this last section is an area too often neglected, and one which provides a most meaningful area for the library to make a significant and continuing contribution to the ongoing life of the institution which provides its reason for existence.

The Rare Book and Market Value

It seems fitting to begin with some considerations of the nature of the so-called "rare book." The popular conception of such seems to be of something quite old, often in a binding of exquisite workmanship, and always of considerable monetary value. It is my contention that none of these features may be present, and that a particular book may be quite "rare," and even of comparatively recent date, but nevertheless of considerable value to its holding institution for a variety of reasons which might escape a cursory examination.

In his well-known monograph, *Rare Book Librarianship*, Roderick Cave, in dependence on David Clement and John Hill Burton, precises several levels of rarity:

> . . . a book which it is difficult to find in the country where it is sought ought to be called simply *rare*; a book which is difficult to find in any country may be called *very rare*; a book of which there are only fifty or sixty copies existing, or which appears so seldom as to suggest that there never had been more at any time than that number of copies, ranks as *extremely rare*; and when the whole number of copies does not exceed ten, this constitutes *excessive rarity*, or *rarity in the highest degree*.[3]

Cave's and Burton's opinion of Clement's distinctions is that they smack of excessive pedantry, and so they do. For if a book manifests even the highest type of rarity, and no one is interested in it, all of its rarity is of no real value to anyone.

So one must look beyond rarity as a numerical concept to something else which also makes a particular book collectable. There must be bibliographic or external significance to a work to justify giving it a permanent place in our care. That is to say, there must be an element of permanent interest in a book, either potentially or actually, to justify both collecting it, as well as all the investment in terms of time, space, and effort the act of collecting implies.

Besides the condition of relative rarity, Cave lists four other factors, any one of which will justify both the collecting and the segregating of an individual work. They are "reputation (of book or author), fashion, condition, and provenance." It is apparent that any rare book librarians worth their proverbial salt must then spend a considerable part of their efforts in developing and managing the collections in their care. They must not only study and acquaint themselves with the works within their charge, but they must be able to develop the significance of these works for their students, faculty,

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[3]Roderick Cave, *Rare Book Librarianship*, (London: Clive Bingley; Hamden, Conn.: Linnet Books, 1976), p. 18ff.

donors, and friends. And if the funds are available, they should from time to time increase and complement the research value of the collections under their care by judicious additions.

Practically every library develops a specialization or two in its collections. This may be a branch of theology or the publications of a school of thought, or it may be denominational history. Or it may only be books which are memorable today because of their association with an important personage in local or religious history. For our purposes then, a "rare book" is any volume or publication or manuscript that, because of its bibliographic significance or its intrinsic worth, merits relegation to the special collections storage area, which thereby insures that it will receive special handling and preservation.

As far as the market value of rare books goes, the levels described by Roderick Cave are adequate for describing in a preliminary way the world of determining market or replacement value for rare books. Yet other designations are also of use, such as John Brown's divisions of "absolute rarity," "relative rarity," and "local rarity." An antiquarian book dealer has suggested the following three "grades": "uncommon," "scarce," and "rare."[4] "Uncommon" is used when the supply or availability of a particular work is only slightly offset by demand. A "scarce" book is one which is difficult to find and for which demand is sufficient that the work necessarily commands an estimable price. In this market-driven division, the designation "rare" is reserved for books which command a more than ordinary price. These would range from, say, a floor of $200, to the highest reported sale price ever paid for such a title.

When it comes to dealing, however, with specific works a different procedure must be followed. And this is the procedure of investigating the actual marketplace to see what prices specific books have brought or for what prices they have been offered by antiquarian book dealers. In this area and in North America, the tools of the trade are principally two: *Bookman's Price Index: A Guide to the Values of Rare and Other Out-of-Print Books,*[5] and *American Book Prices Current.*[6] Each of these serials covers a different but complementary part of the marketplace. *BPI* surveys book dealers' catalog prices and reports the price at which a specific title and edition has been offered. *ABPC* reports auction or sold prices. Each of these works includes an

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[4]"A Rare Book: its Essential Qualifications," *Library Trends* 5 (1957): 492f.
[5]Detroit: Gale Research Co., 1964- .
[6]Washington, CT: Bancroft-Parkman, Inc., 1894- .

often extensive description of the condition of the various titles and editions, since older and used books are often in various stages of wear and disrepair. And in this trade, condition is akin to location when buying and selling real estate; it is often nearly everything.

In comparing these two "bibles" of the bookman's trade, the weight of preference should ordinarily be given to ***Bookman's Price Index***. The reason for this is that its listed prices reflect what reputable and named antiquarian booksellers have judged individual items to be worth. ***American Book Prices Current***, on the other hand, details only what individual works have brought at auction. Except in the case of the greatest and more expensive rarities, where adequate notice would be given in advance and demand would be high, one may and must sometimes presume that a sold price published in this work represents a limited demand from the audience at hand at the auction. And another consideration which would tend to limit the reliability of auction prices as sure guides is that such sales are usually largely peopled by booksellers, who obviously hope to turn their purchases for a profit.

For American and English books another work that is also sometimes useful is ***Mandeville's Used Book Price Guide: an Aid in Ascertaining Current Prices, Retail Prices of Rare, Scarce, Used and Out-of-Print Books***.[7] In researching European titles, especially historic works in theology, one will also find the ***Jahrbuch der Auktionspreise*** of considerable value.[8]

These works can normally be found and consulted in a larger public or university library. The procedure is to begin with the most recent volume, searching backwards until one or more examples of the work in question is found. Then the condition of the work offered in ***BPI*** or sold in ***ABPC*** is studied carefully to determine how the copy in hand compares in condition to the published prices. Allowances must be made for many factors. For example, a sixteenth-century copy of Luther's ***Tischreden*** in a clean and unworn nineteenth-century half leather binding with gilt lettering will normally be worth much less than the same work in an original, worn and even somewhat repaired pigskin on boards binding with no lettering from the sixteenth century.

Then a host of other factors can make the balance of value swing widely in either direction. How often is the work in question available, that is, does it show up from time to time in booksellers' catalogs, or is finding one for sale an extremely rare occurrence? Is it an

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[7]Kenmore, WA: Price Guide Publishers, 1982- .

[8]Hamburg: Ernst Hauswedell, 1950- . Editions since 1981 are from Stuttgart.

"association copy," that is to say, can it demonstratively be shown that this exemplar was owned by a well-known person? Does it bear notes, annotations, a bookplate or signature from a well-known personage?

The Josephinum Hires a Consultant

Faced with what appeared to be a relatively rich collection of older and significant books, mostly of a theological nature, and the necessity of keeping insurance coverage current, the Pontifical College Josephinum at Columbus, Ohio, and its librarian, Mr. Peter Veracka, undertook the engagement of an independent outsider to provide a valuation of the rare book collection. The person selected was Mr. Robert A. Tibbetts, rare book librarian at the Ohio State University in Columbus. Mr. Robert Tibbetts' professional speciality in his capacity as rare book librarian has been the history of the book. He has since retired from the University, and is now in business for himself as a rare book dealer in Columbus under the name, Beechwold Books.

Mr. Tibbetts spent about one day on location surveying the books in the collection, making notes, borrowed a duplicate of the shelf list, and then prepared a report on his findings. The itemized report was limited to works valued at $500 or more. The accompanying statement contains the important remarks:

> The cataloged portion of this collection contains, in addition to the titles itemized on the attached list, many seventeenth and eighteenth century editions of standard theological sets with market values in the range of $100.00 to $250.00. There are also numerous materials with special significance to the institution to which a market value is a minor factor in their importance.

Mr. Tibbetts' report is six pages long, and contains in a few instances entries such as the following:

> Antonius Florentinus.
>
> Summa Theologica. Venice: N. Jenson, L. Wild, 1477-1480. 4 vols. in 5 parts.
>
> Magnificent contemporary binding of stamped pigskin over wooden boards, all bosses, corners, clasps present. As often found, a mixed set-made up of Goff A-872 (pts. I, III[1], IV), A-868 (pt. II), and A-873 (pt.

III^{2})—but one that has been together since the early 16th century.

(The first volume is dated 15 Dec. 1478, not nine as on card, 18 Kal. Jan 1479 falling in the preceding month.)[9]

In discussing the procedure followed, Peter Veracka expressed overall satisfaction and ennumerated what he saw as values arising from it. The written evaluation gives him and the institution a better overall description of the total rare book collection's value, enables them to take proper precautions when loaning certain rare volumes to other institutions for exhibition purposes, and highlights certain works for preservation efforts. Limitations mentioned included the lack of attention to Catholic Americana and the lack of a narrative section which might have illuminated in more detail the balance of the collection, about two thousand books. Yet Mr. Tibbett's report fulfilled completely his side of the agreement and provided the basis for further work.

The Josephinum and Mr. Veracka are to be commended for undertaking both this evaluation and for the other work now completed for the rare books in their care. This exemplary case includes completed cataloging for about ninety per cent of the rare books, the remodeling of a spacious room for their segregation, and the provision of a halogen gas system in case of fire. Segregation into a special repository may seem minor, but when it is recalled that fifteen years ago, when Mr. Veracka began his service at the Josephinum, incunabula were still on the open shelf, it assumes a whole new importance.

United Evaluates its Own Rare Books

The procedure followed at United Theological Seminary, my institution, was not substantially different from that followed by Mr. Tibbetts, but has some important differences in detail. In the first place, a conversation was held with both the current and the former librarian, the purpose of which was to capitalize on any anecdotal information they might have regarding especially valuable acquisitions made during their respective tenures. Then a survey of all the important acquisitions made in recent years for which original prices are still available was made. Afterwards virtually every item in the collection was handled and

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[9]Quoted from the report by permission of Mr. Robert Tibbetts.

examined in order to determine if its significance in itself or as regards the integrity of the collection and the institution was of such magnitude to merit special mention and listing. This preliminary examination led then to research in *American Book Prices Current* and *Bookman's Price Index* on specific titles, as well as in a small collection of booksellers' catalogs.

Some of this research in the two standard guideworks revealed some surprises. Bayle's Dictionary, that is, *The Dictionary Historical and Critical of Mr. Peter Bayle* . . . revised, corrected, and enlarged by Mr. Des Maigeaux, 5 vols., (London: Printed for J.J. and P. Knapton, etc., 1734), in fine, near-original condition and thought to be quite valuable, yielded *BPI* recent offering prices of no more than $750 and 650 pounds. We set the value then of United's set at only $1200.

Charles Evans, *American Bibliography 1639-1729 . . . illustrated with fifty-nine original leaves from early American books and an historical notice of the author and his work by Lawrence C. Wroth*, (Boston: Charles E. Goodspeed & Co., 1943), demonstrates how valuable a relatively recent publication has become. In the same year, 1988, this work, of which there were only forty issued with original leaves, was offered according to *BPI* by two dealers. Dorothy Sloan of Austin, Texas, listed it for $4000, "joints chafed, else very fine in publisher's slipcase." H.P. Kraus of New York City, however, priced the same work, apparently without the publisher's slipcase, at $6000. In this case, one wonders if the apparent discrepancy in pricing reflects the difference between New York and Texas. In any case, we valued United's perfect copy, without the publisher's slipcase but housed in a custom-made gilded preservation container, also at $6000.

A folio copy of Luther's *Tischreden* (Jena: Tobias Steinmann, 1591) is listed in *BPI* in 1988 as having been offered at 850 pounds, "tightly rebacked with new end-papers and ties, some slight stains, mainly marginal, paper browned." United's copy in an early twentieth-century cloth binding and lacking the title page, else very fine, we listed at even less than the 1989 auction price reported by *ABPC* of DM 650, "worn and defective." Our estimate based on these facts: $450. This illustrates that "worn and defective" may at times be less significant than a twentieth-century binding imposed on a sixteenth-century book.

Another sixteenth-century work, Erasmus' *Paraphrases in Omnes Epistolas Apostoli Germanas* . . . (Moguntiae: Apud Ioannem Schoeffer, 1522), an octavo in half leather, that is, pigskin on original boards with hasp intact and in perfect condition, we were not able to match exactly in the published reference books. The closest to be found was the same title published at Basileae: Io. Frobenium, 1523, which also contained a "beautiful woodcut." *BPI* in 1989 listed this at $3250. We therefore established the value of United's earlier first edition at $3600.

A final example will illustrate the value of an association copy with original autograph. Recently a student called to our attention an open shelf copy of Albert Schweitzer's *My Life and Thought* (London: George Allen & Unwin Ltd., 1933), which bears a note from the author to a former faculty member describing their personal association at Gunzbach. Since ABPC lists in 1991 the sale of a Schweitzer "postscript on a letter written by a nurse at Lamberene, commenting on the reception of his [Schweitzer's] ideas in Germany" as bringing DM 500, we placed a value on this association copy with autograph at $400. This figure is something less than about half the exchange value of DM 500, and might be low, given the fact that the copy in question was personally owned by Schweitzer before being given to our sometime faculty member, yet the content of the personal note seems of less intrinsic historical value than the substance of the letter of the nurse working at Lamberene in association with Schweitzer. And United's book is also marred by noticeable wear and library stampings. This book was, however, promptly placed in special collections.

Organizing Rare Books in the Theological Library

The first step in valuing rare books in any library is bibliographic control. Elementary as it is, completed cataloging of all materials is required for proper valuation. This is so that not only a shelf list type of ennumeration is established, but also to establish public notice of ownership. It is just too easy for quaint and sometimes old items to disappear if they are never cataloged and equivalently never made a formal part of the collection. I, and probably many of you too, know of too many instances of curious and potentially valuable items in uncataloged collections being spirited off to someone's home or office for further study, and never returning, at least in our lifetimes. I once worked in a library which bragged that it had three copies of the Nuremberg Chronicle. All well and good. Yet when queried by a patron interested in comparing a certain text between the Latin and German editions of the same, the library, to its chagrin, was only able to locate two of its presumed three copies of this incunabular treasure!

My point is that it is the uncataloged status of such items which puts them in such danger. When an item is cataloged, a judgment is made that the item has a place within an organized collection with a name, and with a particular place for its location, such as, for example, within the locked doors of the rare book repository; otherwise it may remain just an old item of questionable value in some type of temporary storage bin where it sits for untold years waiting either such capricious seizure, or the even more catastrophic zeal of an uninformed but compulsive cleaner of nooks and crannies, some of whom are even known to have completed library school. Alas, how many of us have pulled significant and even quite valuable works from the dumpsters and garbage pails but recently filled by individuals with a passion for "weeding" and for seeing clean shelves with no discernable backlog of uncataloged and, therefore, "uncontrolled" materials within their purview.

A secondary and powerful reason for completing the cataloging of rare and potentially rare books is that the process itself creates public notice by recording the fact that your library possesses this rare item. Without this process having taken place, it would probably be impossible to assert your institution's rights to a stolen item, even if the identity of the purloiner is well-known.

Public notice of possession and location is also a *sine qua non* for meaningful service to the community of research. On one occasion, I was giving a quick tour to a local scholar of a large repository of uncataloged and rare books where I was performing some cataloging functions. Among the many dozens if not hundreds of renaissance folios on the shelves, my visitor suddenly spied Johann Sleidan's Commentaries, entitled *De Statu Religionis et Rei Publicae Carolo Quinto Caesare Commentarii* (Paris: Thomas Courteneau, 1559). She gasped and with great excitement exclaimed, "You have this, and I was able to get access to it only at great expense by having all eight hundred of its pages individually photocopied at a distant library; and here I live but fifteen blocks away." Cataloging creates the public notice, through our online utilities of OCLC and RLIN, among scholars, that your institution is one that has the prestige and resources for supporting such serious research.

Yet before one can meaningful catalog, it is usually necessary to deal with skeletons. Most theological libraries have skeletons in the closet. I'm sure you know what I mean—large or at least estimable quantities of uncataloged and often older works of sometimes questionable provenance and even more questionable worth. At times these backlogs (I hesitate to call them collections) are the residue of gift legacies, estates, and sometimes more happily, of retired faculty members who have amassed highly specialized collections around topics which were the cultivated interests of a professional lifetime.

Often this latter grouping of books—the carefully acquired publications around a dominant interest carried on through a near lifetime—have a value which really disproves the rule that "the sum is the total of its parts." For when someone has painstakenly brought together a host of publications surrounding a special topic which defined their personal passion, often brought about by scouring used bookstores for out-of-print items or even foreign dealers for otherwise nearly unobtainable imprints, the collection thus built up has a value which far outweighs the fact that each of the individual items may indeed be separately obtainable. For the fact is—here are all these items together in one place—a wonderful resource for the next generation of scholars on the same or a related topic. The togetherness can weigh much more heavily than each of the items considered only in terms of its relative rareness. And in terms of its togetherness, this fact alone often merits that such a grouping of books may and should be designated a "special collection."

My cumulative experience of working in three theological libraries as a librarian, and in many others previously as an independent researcher, has taught me several things about the not-too-hypothetical "typical" theological library. Most have acquired through the years and generations of their existence numerous volumes that might (emphasis is on the "might") be called "rare," which, nevertheless, languish in the obscurity of dusty bins or closets, lofty, cold, and damp bell towers, or closely locked rooms or attic accesses that remain from the tenure of one librarian to another as the inherited skeleton in the closet.

Why call these uncataloged backlogs "skeletons in the closet"? Because it is an embarrassment to have such large, uncataloged backlogs of material which are somehow perceived as potentially valuable, but which remain for veritable decades in bibliographic obscurity because of the press of daily tasks and administrative work, the dearth of cataloging personnel with appropriate foreign and ancient language skills, and the lack of a burning interest from faculty members or librarians to get the work done. An additional hindrance to finishing this work is the difficulty of securing someone really competent in the triple areas of theology, of rare books, and of librarianship to perform the obviously needed first step of triage.

For triage is the step where it all begins. Usually not every item present is worthy of being preserved or allocated precious storage space for continuing years: some could usefully be placed with an antiquarian bookseller with no suggestion of loss to the institution; some need to be cataloged and exploited by the owning library; and others can normally be accorded the obsequies they deserve—recycling at least enables the paper to achieve a type of reincarnation.

Choosing someone to perform this initial triage or sorting is the obvious way of beginning the burial of the skeletons. It can also lead, surprisingly enough, to a time of great enrichment for the library in question. For normally items are uncovered that prove to have great and significant value for the library and for the tradition represented by its parent institution, even if they may have a neglible or non-existent resale value.

If the "triageur" is carefully chosen, he or she will be able to illuminate even the very few institutional treasures and significant items that justify the effort as a whole. This person needs to be schooled in the history of the book, to have a serious acquaintance with typography and papermaking, to be able to distinguish with certainty the difference between a renaissance blind-tooled pigskin binding and a nineteenth-century imitation. He or she should have an eye for additional titles and imprints compressed in one binding but often missed in clumsy inventories. He or she must be able to read early modern German in its gothic or Fraktur typeface, as well as make out Latin and its fairly complex abbreviature, since both have previously been the languages of theology in Western culture. And a smattering of other languages, such as Greek and Italian amd French, etc., is no mean help.

The second qualification of the triageur is a more than passing acquaintance with the history and development of theology. For example, an insignificant-appearing publication in an ordinary trade binding, or perhaps in no binding whatsoever may harbor the thoughts of an associate or fringe figure of the denomination whose historical importance far overshadows the lack of beauty or of any uniqueness in an ordinary binding. Your triageur should not only be schooled in church history and the history of theology, but should also prepare himself or herself with a careful review of the denomination's particular history.

Finally, the triageur should have the experience of an acquisitions librarian, who spends a fair amount of his or her professional life in poring over used and out-of-print catalogs, and actually makes purchases of rare and antiquarian materials for his or her parent institution. For although there are well-known means for establishing the monetary value of individual items of some rarity or history, the vast majority of the items in the special collections inventories of most theological libraries will require an educated guess, based on such features as age, scarcity, condition, provenance, etc., that only comes from the seasoning of experience, rather than a figure of mathematical preciseness and certainty. And it is this librarian's seasoning of such a triageur-consultant which precludes the two-pronged dangers of dilettantism or connoisseurship in the bad sense. It is simply too easy for the non-seasoned rare book enthusiast to value greatly nearly everything which is old or seemingly unique, or contrariwise, to undervalue or not to appreciate what might be nearly unobtainable but in appearance is quite ordinary.

The Place of Rare Books in the Theological Library

If one has been following the recent series of articles in *Library Journal* by Raymond Kurzweil, it is apparent that he, like others enamored of the twentieth-century electronic revolution in communications, sees the days of the book, the traditional codex, as numbered.[10] The advantages, he explains, associated with the electronic storage and retrieval of information are so copious that within just a few years the portable electronic book with full text storage and retrieval capabilities will completely supplant the book as we know it. I doubt it! When Christians during the second century began by choice to use the codex form over the scroll form of book, the scroll still continued for a thousand years as an alternate form, and continues to this day as necessary for Jewish services in the synagogue. Why? Because that form of the book forms an important link with the past and with the perceived relationship of that people's self-consciousness and identity through the Torah with their God.

Religious communities are conservative by nature, since they are usually attached to tradition, and, through tradition, to great revelatory moments and individuals of the past. And the place of the book will continue to be secure in the world of the theological library, not simply because both Jews and Christians established in the early centuries of the common era their cannonical texts, which became "the book," which is, of course, the real meaning of the word, "Bible," but also because the type of scenario described by Kurzweil and others misses the whole context of information richness supplied by a tangible object such as a book.

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[10]Raymond Kurzweil, in *Library Journal* 117, nos. 1,3,5 (1992).

The Kurzweil scenario imagines that books have to do only with the communication of information through the representation of letters; hence the manipulation of letters electronically can facilitate the giving, storing, and receiving of information better than the traditional codex. Yes, the transformation of bare information into bytes can do that. And it can make such information available electronically about as effectively and as barrenly as the human reception of morse code. Bits and bytes are about as ineffective in communicating the richness of a well designed and executed book as dots and dashes are in communicating the human and tangible richness of a real conversation. For in the absence of the very person of an author, the books he or she has left behind retain and provide an information richness as cultural artifact that can scarcely be comprehended through either digitization or analog signals. Hence, it is culturally unimaginable that the computer book will ever completely replace the information richness of codex and manuscript witness of real personalities.

As Ellen Shaffer, who worked in a public library and described the appropriateness of rare books even there, wrote some twenty-five years ago: "Rare books are a part of the cultural heritage of all people. They represent the essence of all libraries. They are the ancestors of the books that are read today. They are the beauty that man has achieved in his efforts to crystalize thought on clay, papyrus, parchment, and paper."[11] And having even a very few of them in the total inventory of a specialized library provides many a unique opportunity for education. If, as we believe, librarians are truly more than mere custodians, periodically displaying such rarities provides an enriching opportunity for meaningful interpretation and thematic statement.

When display and interpretation are approached knowingly and creatively, a particular exhibit almost always gives rise to a phenomenon sometimes called "the invisible university." How many of us have had the experience of carefully researching and preparing interpretative materials to accompany a particular exhibit when someone bursts into the office visibly excited about what he or she has gleaned from our efforts? They too have an interest in the subject and, as it devolves, the exhibit has sparked a link or a confirmation with their own thinking or research which when now brought out into the open, enriches both of us. An enthusiasm shared is an enthusiasm multiplied, and it is sharings

[11]Ellen Shaffer, "The Place of Rare Books in the Public Library," *Library Trends* 5 (1957): 456.

like this which transform libraries for both clientele and for staff from mere warehouses to temples of the mind and of the spirit.

In his *Allgemeines Oeconomisches Lexicon* of 1753, Georg Heinrich Zinck provided a definition of the book that even to this day can serve as a partial guide to the economy of the rare book collection. His definition under the entry "Buch" reads:

> Either numerous sheets of white paper that have been stitched together in such a way that they can be filled with writing; or, a highly useful and convenient instrument constructed of printed sheets variously bound in cardboard, paper, vellum, leather, etc. for presenting the truth to another in such a way that it can be conveniently read and recognized. Many people work on this ware before it is complete and becomes an actual book in this sense. The scholar and the writer, the papermaker, the type founder, the typesetter and the printer, the proofreader, the publisher, the book binder, sometimes even the gilder and the brass-worker, etc. Thus many mouths are fed by this branch of manufacture.[12]

The various trades represented in this extended definition—the paper, leather, or vellum maker; the type founder; the copyist; the typesetter; the printer; the publisher; the binder; and, of course, the author—all have a stake in the finished product known as the book. And the contribution of any single one of these hands may be unique enough to merit the preservation of a book in a special collection. For just as any imprint from a Caxton or from the Elsevir or Plantin presses merits preservation as much as a William Morris item from the Klemscott Press production at the end of the last century, so any contemporary work of denominationally significant personages, such as a Luther or Wesley, or probably even the founders of your institutions, merits the efforts of preservation and care indicated by being placed in a special collection. For these items are unique, and they are veritable talismans of the past and of its enduring meaning. They will not only serve your institution as teaching aids and as a fund (be it ever so limited) of primary research materials, but they must also be displayed from time

[12]Georg Heinrich Zinck, quoted from Robert Darnton, "What is the History of Books?," in *Reading in America: Literature & Social History*, ed. Cathy N. Davidson, (Baltimore: The Johns Hopkins University Press, 1989), p. 1.

to time and interpreted in meaningful fashion. It is in pursuing projects such as this that the librarian's role as educator, as well as keeper of the books, is highlighted.

For the book as artifact represents a glimpse and presentation of someone's truth. It embodies symbolic and representational systems that serve as signs intended to elicit sympathetic if not identical responses in a reader or reader-hearer combinations. Perhaps the book as truth is best envisioned in terms of contemporary reader response criticism—which emphasizes personal and constructionist response elicited by a book or text within an interpretative community—which in its own way "sanctifies" or "canonizes" a particular reading of a text, and by extension, the book itself.

The book is communication. It preserves and extends for a wider audience the ephemeral nature of speech. As a supplement to the vital role of oral communication and delivery, it serves at times as the substitute for personal presence. Yet the movement of books from the manuscript and scribal world of the Middle Ages, together with the movement from the earlier practice of verbal reading to silent reading, have engendered a significantly variant development in Western intellectual culture. For in the silent reaches of the scholar's study or library the book can transcend its role as medium of communication and become an instrument for discursive thought, for suggestion, and even for inspiration. Indeed, the book can at times become the instrument or tool of meditation and of prayer, which transcends its more basic meaning as a simple medium of communication.

Before Marshall McLuhan coined the phrase that "the medium is the message," we were aware from Montaigne's musings on style being synonomous with the man that style is, if not quite everything, at least a large part of everything. And so it is with rare books. Their antiquated typefaces, bindings, orthographies, and language are a part of what they are, and why they are, and why, at least in their better exemplars, they are worth preserving for ourselves as well as for our successors.

As a result, rare books and special collections will continue to have an important place in religious and theological collections. They may even have a more important place than heretofore, since books are culturally significant objects which provide direct, visually rich, and tangibly evident links with our religious past and historic identities.

"Finally, We Called It Quits"
Delivered at a Plenary Session on June 18, 1992

by
Robert A. Olsen, Jr.
Texas Christian University

This has been my final report as treasurer of ATLA, after 18 years' service. Following Saturday's banquet my term officially ends, but it will take about a month to transfer records and account balances from Fort Worth to Evanston.

As you might expect, I have mixed feelings as I leave office. There's a little sadness because, paraphrasing Professor Henry Higgins, "I've grown accustomed to the place." There's also a little gladness: no more travel, no pre- or post-conference board meetings to attend (although I'll probably begin to miss them after awhile). Most of all, however, there is a profound sense of gratitude for the privilege of being treasurer for so many years.

I'm grateful for having been elected in the first place, despite a lack of accounting experience; grateful for being re-elected to five additional 3-year terms; and grateful, also, for having a part—directly or indirectly—in the many changes that have occurred during my tenure. Consider a few of them:

- the growth in assets from around $150,000 to $2.2 million;
- the formation of the Financial Management Committee, which helped us see the wisdom of hiring a full-time director of finance (so ably served by Patti Adamek);
- the work of the Peat Marwick report that, among other things, led us to change our accounting method from cash to accrual basis, and started us thinking about the need to streamline our organizational structure;
- finally, the John Carver consultation, held last year in Toronto, for providing the impetus to revise our philosophy of board structure and governance, and for moving us to appoint our first full-time executive director (and aren't we fortunate that Al Hurd was willing to accept the appointment!). Ironically, it was this same consultation that resulted in the elimination of the office of treasurer, a decision I have

> wholeheartedly supported, even though at times it seemed like I was presiding over my own funeral.

All in all, it have been a wonderful eighteen years. But, as it is with all things, this too must come to an end. So after writing nearly 7,100 checks, attending some 75 board and Financial Management Committee meetings, and reporting to every annual conference since 1974, it's time to take my leave.

As I do, I'm reminded of some wise words of a good ol' West Texas philosopher, Jerry Campbell, who, as many of you know, was librarian at Iliff and Perkins, before becoming university librarian at Duke. Jerry once said that at such a moment, you should just sit back and smile, and sing an old country song: "We called it magic, we called it tragic; finally, we called it quits."

Thank you, for all the good memories!

The Fruit of the Vine: The Cup of the Lord or the Cup of Devils

by
Betty A. O'Brien
United Theological Seminary[1]

> The order of the day is innovation. The spirit of the age is innovation; innovation restless and reckless; innovation which, while it professedly aims to improve and perfect Christianity itself, disfigures its beautiful structure, mars its fair proportions, undermines its very foundations, and threatens to leave nothing of this divine system, but its name.
>
> Daniel Dana[2]

> It matters nothing where the viper lurks, whether on the communion table or on the saloon-keeper's bar: it is a viper still.
>
> *American Wesleyan*[3]

> Diseases may be taken at church, but no one proposes on that account to have separate disinfected and sterilized stalls for churches, ventilated from out of doors, each man to have his own key and go in from the street.
>
> James M. Buckley[4]

During the latter half of the nineteenth century, the American church witnessed two dramatic changes in the celebration of the Lord's

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[1]This paper could not have been possible without the support and stimulation of Dr. Leonard I. Sweet, who prompted my initial research and permitted me to make use of his file on individual cups; Dr. Kendall K. McCabe, who allowed me to present the material to one of his sacrament classes; and Dr. Kenneth E. Rowe, who critiqued my research and encouraged the completion of this manuscript.

[2]Daniel Dana, "Chapin's Essay on Sacramentary Use of Wine," *Literary and Theological Review* 2 (1835), 655.

[3]"Unfermented Wine," *Western Christian Advocate*, 27 May 1874, 161 (hereafter cited as *West. Chr. Adv.*); reprinted from *American Wesleyan*, 6 May 1874.

[4]"A Misnomer," *Christian Advocate*, 6 June 1895, 353 (hereafter cited as *Chr. Adv.*).

Supper. These changes, involving both the communion cup and its contents, grew out of two major nineteenth-century social crusades: the temperance movement, which promoted the use of "pure, healthy" grape juice in place of "intoxicating, poisonous" wine, and the public health and sanitation movement, which prescribed the use of "germ free" individual cups instead of the "disease ridden" common cup. Neither of these innovations came about easily or quickly.

Transformation of the physical celebration of the Lord's Supper, based on medical/scientific discoveries and moral/spiritual awakenings, called for a biblical interpretation that justified grape juice and a theological formulation that validated individual cups. In addition, these changes could not have been accomplished without the creation of two specialized industries—a plant to process sacramental grape juice and a factory to manufacture sacramental containers for the sanitary distribution of that juice.

The Methodist Episcopal Church and its siblings now forming The United Methodist Church (the Methodist Protestant Church; the Methodist Episcopal Church, South; the Evangelical Association; and the Church of the United Brethren in Christ[5]) were among those most affected by these changes. While neither the communion cup nor its contents generated widespread, popular debates within these church bodies, emotions were aroused and a determined vocal minority kept the issues alive during the nineteenth and early twentieth century, just as an even smaller minority continues to do.[6]

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[5]The Methodist Episcopal Church experienced two schisms in the first half of the nineteenth century. The first occurred in 1830 when disagreement over episcopacy and lay representation led to the organization of the Methodist Protestant Church. The second occurred fifteen years later when division over constitutional questions of slavery resulted in the formation of the Methodist Episcopal Church, South. Both denominations were reunited with the Methodist Episcopal Church in 1939 to form The Methodist Church. Disagreement within the Evangelical Association in 1894 resulted in the formation of the United Evangelical Church. The two bodies were reunited in 1922 as The Evangelical Church. The Church of the United Brethren in Christ and The Evangelical Church merged in 1948 to form the Evangelical United Brethren Church. In 1968 The Methodist Church and the Evangelical United Brethren Church merged to form The United Methodist Church.

[6]For a history of the use of unfermented wine in nineteenth-century Canadian Methodism, see Doris I. Miller, "Unfermented Wine on the Lord's Table: Origins and Implementation in Nineteenth Century Canadian Methodism," *Methodist History* 29 (1990): 3-13.

I. Cup of Blessing or Blasphemy

Intoxicating beverages produced from grapes by a natural, God-given fermentation process have been used pleasurably since the beginning of recorded history. More potent human-made distilled liquors, originally praised for their miraculous healing powers (hence the name "whiskey"—literally "water of life") were not known until the thirteenth century. Over the centuries the use of distilled spirits increased alarmingly especially in the areas of northern Europe and the British Isles where wine grapes were not grown. Emigrants to the American continent brought their drinking habits with them. Distilled spirits became the common American beverage; the disastrous results of intemperance and intoxication were evident throughout the land.[7]

This is the historic ground out of which the organized temperance movement, led by the Presbyterians, Congregationalists, and Unitarians, sprouted in the first decade of the nineteenth century.[8] Local temperance groups grew rapidly and were so numerous that when the first national organization, The United States Temperance Union, was established in 1833, it had over one million affiliated members.[9] The temperance crusade originated as an effort to suppress the use of hard liquors, but as the movement spread, it expanded its mission to include total abstinence from all intoxicating beverages. Only after the use of wine as a beverage was included in the ban did the use of wine in the celebration of the Lord's Supper begin to be questioned.

Temperance interests were present in late eighteenth century American Methodism: pioneer preachers like James Axley (1776-1838) and James B. Finley (1781-1856), following the lead of John Wesley in England, were fanatically championing the temperance cause in the United States. Temperance articles began appearing in Methodist literature in the 1820s and the first mention of total abstinence in the

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[7]For a description of the drinking patterns of Americans from colonial times to the mid-nineteenth century, see Jed Dannenbaum, *Drink and Disorder: Temperance Reform in Cincinnati From the Washington Revival to the WCTU* (Urbana: University of Illinois Press, 1984), 1-9.

[8]Early organizations included William Clark's Union Temperate Society, formed in 1808, and the Massachusetts Society for the Suppression of Intemperance, founded in 1813.

[9]Ruth Bordin, *Women and Temperance: The Quest for Power and Liberty, 1873-1900* (Philadelphia: Temple University Press, 1981).

Methodist Episcopal Church's *Methodist Magazine* appeared in 1830.[10] The Methodist Episcopal Church as a denomination became actively involved in the temperance movement in 1832, when the General Conference[11] authorized the appointment of a committee on temperance. The committee's report, which was adopted and ordered published, included a call for total abstinence.[12]

Three years later the sacramental use of wine was questioned in a *Methodist Magazine* article written by the father of American biblical criticism, Congregationalist Moses Stuart (1780-1852). He admitted that while there were biblical references permitting the use of "wine and strong drink," especially during times of celebration and worship, the Bible was "filled with warnings against its excessive use."[13] Nevertheless, Stuart did not think it "*expedient* to dispense with wine at the table of the Lord." Its use could be managed in such a way "that no reproach, no difficulty, no danger will come to the church or to religion in consequence of it."[14] A challenge to his assertion that wine was not a *necessary* symbol in the Lord's Supper—it could be "celebrated

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[10]"The plan upon which all Temperance societies ought to be formed . . . is that of *total abstinence* from ardent spirits, unless when prescribed by a physician as a medicine; and a physician, too, who is not himself a tippler. . . . For persons *in health, of all ages*, WATER is the only proper drink." A. A. Bennett, "Intemperance," *Methodist Magazine and Quarterly Review* 7 (1830): 259; reprinted from "Remarks on a Certain Extreme in Pursuing the Temperance Cause," by a friend of Temperance Societies, *Biblical Repertory and Theological Review* 2 (1830): 242-43.

[11]The Methodist Episcopal Church; the Methodist Episcopal Church, South; the Evangelical Association; and the Church of the United Brethren in Christ each were governed by General Conferences that met every four years to set the policies for their respected churches.

[12]After proposing historical and biblical arguments against the use of "ardent spirits and intoxicating liquors of every sort," the Rev. Henry B. Bascom (1796-1850), secretary committee, advocated "the necessity of *entire abstinence*, because there seems to be no safe line of distinction between the *moderate* and *immoderate* use of intoxicating drinks. . . . *It is a question of great moral interest, whether a man can indulge in their use at all, and be considered temperate*." Henry B. Bascom, "Address on Temperance," *Christian Advocate and Journal and Zion's Herald*, 27 July 1832, 189. Many annual conferences, the church's regional governing bodies, had also formed temperance committees and societies by this time.

[13]Moses Stuart, "What is the Duty of the Churches in Regard to the Use of Fermented (Alcoholic) Wine, in Celebrating the Lord's Supper?" *Methodist Magazine and Quarterly Review* 17 (1835): 426.

[14]Stuart, "What is the Duty," 431. He advised that if the wine was *mingled* with water, one could "eat and drink discerning the Lord's body aright," since custom and tradition indicated that the wine used by Jesus and his disciples at the Last Supper was mixed with water. Stuart, "What is the Duty," 439.

without it, in like manner as we dispense with celebrating it in the upper chamber—with lying down,"[15] came from *Methodist Magazine* editor Nathan Bangs. He argued that if wine "had not been the most proper element for the purpose of commemorating the death of the Savior, He certainly would not have selected it. . . . We think we might dispense with *water* at *baptism* with as much propriety as we could *wine* in the *sacrament of the Lord's Supper.*[16]

The sacramental wine question was interjected into temperance movement literature in 1835, when the Albany, New York, based *American Temperance Intelligencer*, edited by Edward C. Delavan (1793-1871), a layman, published not only an article calling for the use of unfermented wine at the Lord's Supper, but also an article advocating the substitution of water for "the fruit of the vine." This usurping of ecclesiastical authority by a temperance society so upset many clergy members, that they withdrew their support and the *American Temperance Intelligencer* was forced to cease publication in 1836.[17]

From 1841 to 1847, Edward Delavan renewed the effort to ban fermented wines from the communion table with the publication of a quarterly entitled *The Enquirer: Devoted to Free Discussion as to the Kind of Wine Proper to be Used at the Lord's Supper.* The *Methodist Quarterly Review* dismissed both the publication and its editor: "That the use of fermented wine at the communion is a provocation to intemperance, or that it vitiates the ordinance when employed for the purpose, as Mr. Delavan would maintain, we hold to be essentially preposterous."[18]

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[15]Stuart, "What is the Duty," 431.

[16]Nathan Bangs in an editorial note, *Methodist Magazine and Quarterly Review* 17 (1835): 431.

[17]"Critical Notices," *Methodist Quarterly Review* 24 (April 1842): 323. (Hereafter cited as *MQR*.) Nathaniel Hewit (1788-1867), Bridgeport, Connecticut, Congregational Church pastor and General Agent of the American Temperance Society, wrote in 1836: "If temperance societies insist on the condemnation of unadulterated wine, and its exclusion from the church . . . they must make up their minds to witness the succession of the church of Christ from all further fellowship with them." Hewit, "The Wine Question," *Literary and Theological Review* 6 (June 1839): 216.

[18]"That Mr. Delavan should now renew this fruitless and mischievous discussion, and thus jeopard the cause of temperance at this most interesting period of its history, is greatly to be lamented. . . . He is willing to forfeit his deservedly high position in the temperance ranks, if he can only carry out his crusade against fermented wine in the sacrament. . . . That both duty and inclination should prompt those whose province it is to provide the elements for the Lord's table, to procure . . . pure wine, or the 'fruit of the vine,' in as great purity as possible, no one will deny. But that the use of

Justification for the sacramental use of unfermented wine was provided by the creation of a biblical interpretation which redefined references that seemed to sanction the use of alcoholic beverages. Scriptural and historical evidence proving that unfermented wine was a common drink in the ancient world and that only some of the wines mentioned in the Bible were intoxicating were introduced by Eliphalet Nott in *Lectures on Temperance*[19] and Moses Stuart in *Scriptural Views of the Wine Question*. It was Stuart who formulated the basic tenet of the biblical sanction for the sacramental use of unfermented grape juice.

> My final conclusion is . . . that whenever the Scriptures speak of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as corn and oil, they mean . . . *only such wine as contained no alcohol that could have a mischievous tendency*; that wherein they denounce it, prohibit it, and connect it with drunkenness and reveling, they can mean *only alcoholic or intoxicating wine*.[20]

Stuart's "two-wine theory" was challenged by James Lillie, a Pennsylvania Presbyterian pastor. He wrote that Nott's and Stuart's "wrong interpretations of Scripture to favor temperance must ultimately react against the cause." The *Methodist Quarterly Review* (possibly in the words of editor George Peck) commended Lillie and recommended that "if Professor Stuart's view is wrong, it ought to be abandoned."[21] Debate on biblical interpretation and the wine question continued in the Methodist press through the final decade of the nineteenth century.[22]

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fermented wine at the communion is a provocation to intemperance, or that it vitiates the ordinance when employed for the purpose, as Mr. Delavan would maintain, we hold to be essentially preposterous." "Critical Notices," 323-24.

[19]Eliphalet Nott, *Lectures on Temperance* (Albany: E. H. Pease, 1847).

[20]Moses Stuart, *Scriptural View of the Wine-Question* (New York: Leavitt, Trow, 1848), 49-50.

[21]James Lillie, *A Reply to Professor Stuart and President Nott on the Wine-Question* (Philadelphia, Grigg & Elliott, 1848). The review is found in *MQR* 30 (October 1948): 639.

[22]Articles and books on the wines of the Bible began to appear in the 1840s and the number of publications increased dramatically during the last half of the century (many of these writings by both Methodist and non-Methodist authors were either printed or reviewed in the denominational publications. See, for instance, M. C. B., "The Bible on Wine," *Western Chr. Adv.*, 27 May 1874, 161; T. S. M. "The Bible and Fermented Drinks," *Chr. Adv.*, 25 June 1874, 201, a review of a pamphlet on the

According to nineteenth-century historian William Blair, the first church body to take seriously the effect of total abstinence on the sacramental use of wine was the Pennsylvania Conference of the Evangelical Association. In 1835 they adopted a resolution asserting that the use of fermented wine in the Lord's Supper was "contrary to the total-abstinence principles of our church."[23]

That a paradox existed between temperance teachings and sacramental practice did not seem apparent to others in the Methodist family. In fact, in 1837 one author asserted: "That one sip of wine, taken once a month, or once a quarter, should form a habit, should create a passion, is contrary to the laws of habit, is unphilosophical, nay, is absolutely absurd."[24] A decade later, Moses Stuart, by then a strong advocate for the sacramental use of unfermented wine, admitted that any dispute arising over the kind of wine used at communion was "unfortunate" and cost "more than it comes to."[25]

Officially, the sacramental issue for Methodists through the 1860s centered more on wine quality than content. Wine was neither plentiful nor inexpensive (most had to be imported from Europe). Merchants commonly fortified it with cheaper and more plentiful distilled liquors. A letter published in an 1852 religious newspaper described the only

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biblical use of fermented wine by Rev. John F. Loyd; and Loyd's response, "The Bible and Fermented Wine," *Western Chr. Adv.*, 22 July 1874, 230. See also Henry Homes's "The Produce of the Vineyard in the East," originally published in *Bibliotheca Sacra* 18 (May 1848): 283-95, and reprinted in *Quarterly Review of the M.E. Church, South*, n.s.14 (April 1893): 3-19. While these articles seek to show the Bible's disapproval of alcoholic wine as a beverage, they do not mention its use in the Lord's Supper. For a "demonstration that the advocates of temperance are not afraid to meet the infidel and toper on that sacred battle-field," see the review (*Methodist Quarterly Review* 53 [1871]: 339) of *The Temperance Bible-Commentary: Giving at one View Version, Criticism, and exposition in Regard to All Passages of Holy Writ Bearing on 'Wine' and 'Strong Drink," or illustrating the Principles of the Temperance Reformation*, by Frederic Richard Lees and Dawson Burnes (New York: Sheldon, 1870). Among arguments for unfermented wine is the assertion that it is the "only 'fruit of the vine,'. . . What the vine has made it by vital processes, and what earth, sun and air have combined to make it . . . it has become. Fermented wine . . . [is] something other than the 'fruit of the vine'" (285). For a further discussion of unfermented sacramental wine see also pages 276-86 and 431-46.

[23]As quoted in Henry William Blair, *The Temperance Movement: or, The Conflict Between Man and Alcohol* (Boston: William E. Smythe, 1888), 467. To date I have been unable to substantiate this claim.

[24]"The Crisis: or, The Present State of the Temperance Reformation," *Methodist Magazine and Quarterly Review* 19 (1837): 74.

[25]Stuart, *The Scriptural View of the Wine Question*, 57.

sacramental "wine" available in one Ohio community as "diluted whiskey, sweetened with sugar, colored with logwood, and mixed with some other drugs" (one laywoman described these substitutes as "a sort of logwood decoction"[26]). While it was called wine by the druggist who sold it and by the minister who served it, the letter writer contended that "in fact the stuff has no connection with or relation to the *juice of the grape*, other than it belongs to the vegetable kingdom, and hardly that."[27] Several years later a correspondent asked: "Does the adulterated liquid that is usually purchased at groceries and drugstores represent the blood of Jesus? . . . Imagine my chagrin and surprise when a short time since I partook of a disagreeable, fermented composition of who knows just what."[28]

The 1860 General Conference of the Methodist Episcopal Church addressed wine purity in a resolution recommending the use of locally produced wine.[29] Further action was taken on the final day of the 1864 General Conference when the report of the Temperance Committee was adopted "earnestly recommend[ing] that in all cases the pure juice of the grape be used in the celebration of the Lord's Supper."[30]

Pressures within the Methodist Episcopal Church for the use of unfermented grape juice came first from individuals in local churches and then from temperance committees at annual conferences. Early in

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[26]As reported in Frances E. Willard, *Woman and Temperance or, The Work and Workers of The Woman's Christian Temperance Union* (Hartford: Park Publishing Co., 1883; reprint, New York: Arno Press, 1972), 227. Logwood was an imported wood used primarily as a dye. It was also used to color adulterated port wine and as an astringent in medicine

[27]J. Miller, "Wine for the Sacrament," *Religious Telescope*, 1 December 1852, 54. The *Religious Telescope*, the weekly newspaper of the United Brethren in Christ, was published first in Circleville, later in Dayton, Ohio, from 1834-1946. James Porter, in *The Stewards and the People* (New York: Carlton & Porter, 1863), makes clear that wine used at communion should be "pure wine, made from the juice of the grape . . . rather than any of the foul mixtures of the market bearing that name" (14).

[28]S. Sharp, "Fermented Wine for Communion," *Religious Telescope*, 29 June 1881, 627.

[29]"As almost all liquors are adulterated, are . . . the vilest compounds, . . . [and] it is impossible in most places to purchase any pure wine, we highly approve of the growing practice . . . of supplying . . . domestic wines for the sacrament." *Journal of the General Conference of the Methodist Episcopal Church, 1860*: 395. Hereafter cited as *Journal (MEC)*.

[30]*Journal (MEC)*, 1864: 265. This resolution was published in the New York edition of the church's weekly newspaper, the *Christian Advocate* and also in the appendix of the 1864 book of discipline. *The Doctrines and Discipline of the Methodist Episcopal Church, 1864*, 307. (Hereafter referred to as *Discipline (MEC)*.

the second half of the nineteenth century, Luther W. Peck (1825-1900), a New York City pastor and son of George Peck, authored the first *Methodist Quarterly Review* article by a Methodist minister to defend the sacramental use of unfermented grape juice. But while he expressed his personal preference for grape juice and urged his church to adopt its use, he did not invalidate the sacramental use of wine. [31]

At least one Methodist Episcopal Church annual conference, East Maine, spoke to the wine issue as early as 1858. Its temperance committee presented the resolution discountenancing the "use of alcoholic wine for sacramental use."[32] The changing positions of annual conference temperance committees on the wine question, however, can best be demonstrated with excerpts from committee reports presented to the Cincinnati Annual Conference between 1866 and 1875. The 1866 report resolved that "the cultivation of the 'wine plant' and the use as a beverage of its product" be looked at "as of very doubtful tendency, and both should be discouraged."[33] Each succeeding year the committee's pronouncements against the use of all alcohol became stronger, but it was not until 1873 that the resolution included the instruction that "unfermented wine alone should be used in the administration of the sacrament of the Lord's Supper."[34] By 1875 the call for the use of unfermented wine had been given divine sanction: "Our people are aware, and the world should know, that we believe it to be the divine will that . . . only unfermented wine is proper for sacramental purposes. We need therefore, only to urge all to conform more and more to Bible teaching in this regard."[35]

Throughout the 1870s, many other Methodist Episcopal Church annual conferences adopted temperance committee resolutions against

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[31]Peck stated: "1) The pure unintoxicating grape juice . . . is most proper for use at the Lord's Supper. 2) The best wine of commerce *may* be used by Christians sacramentally, because, thus used, it will not intoxicate. For the sake of the tempted and the weak, unfermented wine is better. 3) Wine diluted with water would be proper, since such was the common drink of the ancients and might have been used by Jesus at the last supper." Luther W. Peck, "Nott's Lectures on Temperance," *MQR* 40 (July 1858): 441-52, esp. 450.

[32]The Temperance Committee was under the chairmanship of William H. Pillsbury (1806-1888). See *Minutes of the East Maine Annual Conference of the Methodist Episcopal Church, 1858*, 21.

[33]See *Minutes of the Cincinnati Annual Conference of the Methodist Episcopal Church*, 1866: 39; 1868: 45-46; 1869: 40; 1870: 47-48; 1872: 41.

[34]*Minutes of the Cincinnati Annual Conference*, 1873: 29.

[35]*Minutes of the Cincinnati Annual Conference*, 1875: 50.

the use of fermented wine at the Lord's Supper."[36] Many annual conference resolutions, expressing concern for the reformed drunkard "whose present happiness and eternal salvation are endangered by even the taste of alcohol," charged churches to provide unfermented wine.[37] Accounts of the consequences of a single sip of communion wine were vividly recounted. Methodist Episcopal minister Henry Wheeler (1835-1925) described one young reformed drinker who sought salvation and joined a church but refused the sacrament for several years. When he finally was persuaded to partake,

> fermented wine was used, and it awoke the slumbering appetite, which raged with fury, and he seemed powerless to resist its demands. He gave way and sought its gratification . . . and at the end of a few days, in a paroxysm of madness, induced by liquor, he put an end to his own life. . . . Surely [Wheeler added], that which has in it such an element of danger and death should forever be banished from our churches. . . . The cup of the Lord should not be to the reformed inebriate a reminder of the "cup of devils."[38]

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[36]Other annual conferences to "request" or "recommend" unfermented wine included California, *Minutes of the California Annual Conference of the Methodist Episcopal Church*, 1870: 20; *Minutes of the California Annual Conference*, 1871, 23; Erie, *Minutes of the Erie Annual Conference of the Methodist Episcopal Church*, 1870: 32; North Ohio, *Minutes of the North Ohio Annual Conference of the Methodist Episcopal Church*, 1871: 27; Black River, *Minutes of the Black River Conference*, 1872: 415; Northern New York, *Minutes of the Northern New York Conference of the Methodist Episcopal Church*, 1873: 38; and Detroit, *Minutes of the Detroit Annual Conference of the Methodist Episcopal Church*, 1874: 44. For stronger statements against fermented communion wine see *Minutes of the Pittsburgh Annual Conference of the Methodist Episcopal Church*, 1871: 30; *Minutes of the Erie Annual Conference of the Methodist Episcopal Church*, 1873: 38; *Minutes of the Central Illinois Conference of the Methodist Episcopal Church*, 1874: 46; *Minutes of Western New York Conference of the Methodist Episcopal Church*, 1875: 43.

[37]*Minutes and Missionary Report of the New Jersey Annual Conference*, 1874: 24. See also *Minutes of the New-England Annual Conference of the Methodist Episcopal Church*, 1870: 26; *Minutes and Register of the Providence Annual Conference of the Methodist Episcopal Church*, 1872: 28.

[38]Henry Wheeler, *Methodism and the Temperance Reformation* (Cincinnati: Walden and Stowe, 1882), 244-245. This book was reviewed in *MQR* 65 (January 1883): 182-85.

The 1872 Methodist Episcopal Church General Conference adopted a report from the Committee on Temperance that included a recommendation for "the use of unfermented wine on our sacramental occasions."[39] After this recommendation was published in the appendix of the 1872 book of discipline, one newspaper correspondent affirmed: "Brethren, let us carry out our conference resolutions, to use unfermented wine at the sacrament as far as possible."[40] By 1874 there were glowing reports that "thousands of churches" across the country, over two hundred in the Philadelphia and New York City areas alone, "have banished the alcoholic cup" from the communion table.[41]

By 1876, the Woman's Christian Temperance Union (WCTU)[42] was sending appeals for the use of unfermented sacramental wine to local church boards, ministers, and conference governing bodies. In addition, WCTU members were refusing to partake of the Lord's Supper in their churches as long as real wine was used.[43] The WCTU influence, especially through such leaders as Frances E. Willard, its first secretary and later president, was especially strong in the Methodist Episcopal Church.[44]

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[39] *The Journal (MEC)*, 1872: 384.

[40] R. Wilcox, "Unfermented Wine," *West. Chr. Adv.*, 23 December 1874, 406.

[41] "Unfermented Wine," *West. Chr. Adv.*, 161.

[42] For reports on Diocletion "Deo" Lewis and the women of Hillsboro and Washington Court House, Ohio, see "Women's Temperance Crusade," *West. Chr. Ad.*, 4 February 1874, 36; J. M. M., "First Organized Movement," *West. Chr. Adv.*, 18 March 1874, 86. For Francis E. Willard's suggestions for unfermented communion wine at the first WCTU national convention in 1874, see her *Woman and Temperance*, 638. See also *West. Chr. Adv.*, 25 November 1874, 369; and 2 December 1874, 382.

[43] For a history of the early years of the WCTU see Bordin, *Women and Temperance*; see also Willard, *Women and Temperance*.

[44] From the beginning, the membership of the WCTU included far more women from the Methodist Episcopal Church than from any other denomination. Bordin, *Women and Temperance*, 168-69. Although women were not seated as delegates, an indication of their temperance influence was reflected in the strongly worded temperance report adopted on the evening of the 25th day of the 1876 Methodist Episcopal Church General Conference. "The Church, under the influence of Christian women, has renewed with more vigor the attack on this stronghold of the prince of darkness, and is urging an aggressive war against this branch of the army of antichrist. This is the battle of the ages, and it is the duty of each oncoming generation to take up the conflict where the preceding left it." *Daily Christian Advocate*, 31 May 1876, 1 (hereafter cited as *Daily Chr. Adv.*). See also the resolution by Asbury Lowry (Cincinnati Annual Conference) praising the "ministry of the gifted and Godly women" in the work of temperance. The *Daily Christian Advocate* was published during General Conferences to record the actions of the conference.

At the 1876 Methodist Episcopal Church General Conference sessions, a temperance committee resolution on the Lord's Supper recommending "none but unfermented wine on our sacramental occasions," generated considerable discussion, and amendments were passed to make the mere mention of the word "wine" objectionable.[45] The resolution as published in the 1876 book of discipline stated: "The General Conference recommends the use of pure, unfermented juice of the grape on Sacramental occasions."

This was only a recommendation and fermented/unfermented wine debates continued. In an 1877 address delivered before the American Temperance Union, Charles H. Fowler (1837-1908), then editor of the *Christian Advocate*, used Moses Stuart's "two-wine theory" of biblical interpretation to support the sacramental use of unfermented grape juice.[46] Fowler was challenged by Francis D. Hemenway (1830-1884), a distinguished Methodist Episcopal preacher from Evanston, Illinois, who emphasized that the alcoholic nature of the wines in the Bible had not been questioned until the nineteenth century. He produced evidence that unintoxicating wines were virtually unknown in the Near East—even the wine used in the passover was fermented.[47] Hemenway was supported by J. Clark Hagey (1835-1888), a minister from the nation's capital, who warned: "We ought to be exceedingly careful how we touch so sacred an institution, or tamper with the materials of which is built the monument of our Saviour's death; especially since he gave such explicit directions for the perpetuation of his memory.[48]

In equally strong language, Leon C. Field (1847-1885), a pastor from Concord, New Hampshire, argued that the cup used by Jesus "never could be the wine upon which God had poured his maledictions. . . . We cannot conceive of Christ bending over such a beverage in grateful prayer. The supposition is sacrilegious. The imputation is blasphemous. No cup that can intoxicate is a cup of blessing, but a cup of cursing."[49]

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[45]*Daily Chr. Adv.*, 31 May 1876, 1.

[46]Charles H. Fowler, "Bible Wines," *Chr. Adv.*, 3 January 1878, 9.

[47]F. D. Hemenway, "Bible Wines,"" *MQR* 60 (July 1878): 480-490.

[48]J. Clarke Hagey, "The Elements of the Lord's Supper," *MQR* 63 (October 1881): 714-15.

[49]Leon C. Field, "Jesus a Total Abstainer," *MQR* 64 (October 1882), 665, 667. This article was the fourth in a series by Field published in *MQR* in 1882. I. "Was Jesus a Wine-Bibber?" (January): 117-132; II. "The Wines of the Bible" (April): 284-320; III-IV. "Jesus a Total Abstainer" (July): 470-88 and (October):656-83. The series refutes the claims of three scholars who defended the position that biblical wines were

During the General Conference of 1880, the wine question was briefly discussed on the afternoon of the final day. Following an unsuccessful motion to adjourn, two changes in the discipline were adopted: first, preachers were charged "to see that the Stewards provide unfermented wine for use in the Sacrament of the Lord's Supper";[50]

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intoxicating and that Jesus and the early Christians used them. Howard Crosby, "A Calm View of the Temperance Question," *Independent* (New York), 20 January 1881; Horace Bumstead, "The Biblical Sanction for Wine," *Bibliotheca Sacra* (January 1881); and Dunlop Moore, "The Bible Wine Question," *Presbyterian Review* (January 1881). These articles were reprinted with additions as a monograph under the title *Oinos: A Discussion of the Bible Wine Question* (1883) and favorably reviewed in *MQR* (October 1883): 779-80.

One of the books favorably reviewed in the *Methodist Quarterly Review* while Daniel D. Whedon (1808-1885) served as editor, was *The Divine Law as to Wines* by George Whitefield Samson (1819-1896), former president of Columbian University, Washington, D.C. Samson was able to show that unfermented wine had been in use since ancient times and that it had even been used sacramentally by some Christian churches since the time of Christ. (Samson, *The Divine Law as to Wines: Established by the Testimony of Sages, Physicians, and Legislators Against the Use of Fermented and Intoxicating Wines: Confirmed by Their Provision of Unfermented Wines to be Used for Medicinal and Sacramental Purposes* [New York: National Temperance Society and Pub. House, 1880], 243-44. Reviewed in *MQR* 63 [October 1881]: 793-95.) A second book reviewed was *Wines: Scriptural and Ecclesiastical* by Norman Kerr, an English medical doctor who worked with habitual drunkards. He believed unfermented wine should be made available for the sake of the reformed inebriate and for those who might be tempted. "It is for the poor, the helpless, and the weak that I plead—not for mercy, but for justice. . . . The repentant dipsomaniac and the yet unfallen hereditary legatee of alcohol are . . . my peculiar care; and . . . I with confidence appeal [to the visible Church of Christ] to make her most sacred services safe for these weak brethren by the celebration of the Lord's Supper with healthful, innocent, unintoxicating wine." (Norman Kerr, *Wines: Scriptural and Ecclesiastical* [London: National Temperance Publication Depot, 1881], 134-35.) Reviewed in *MQR* 65:(1883): 179-80. A third title reviewed, *The Marriage of Cana of Galilee*, by Hugh Macmillan (London: Macmillan, 1882) affirmed "there is no such thing as unfermented wine" (163). Reviewed in *MQR* 68 (1883: 380-81. Leon C. Field's *Oinos: A Discussion of the Bible Wine Question* was reviewed in *MQR*, 68 (1883): 182-85, and Henry Wheeler's *Methodism and the Temperance Reformation* (Cincinnati: Waldon and Stowe, 1882), which briefly discusses the wine question, was reviewed in *MQR* (1883): 182-85. *The Poisoned Communion Wine*, a pamphlet available from the Methodist Book Concern, was described as a "narrative of the struggles of some Washingtonians with fermented communion wine" (Methodist Book Concern, "Descriptive Catalog," *Manual of the Methodist Episcopal Church*, December 1880, 404).

[50]According to the official account, after a motion to adopt had been received, "J[ohn] Lanahan said: 'Sometimes this cannot be done. I therefore move to lay this item on the table.'" But that motion failed. A later motion by Emory Miller (Upper

second, the use of unfermented wine was made semi-mandatory by the insertion of the sentence, "Let none but the pure, unfermented juice of the grape be used in administering the Lord's Supper, whenever practicable."[51] Of this action, one prominent Methodist exclaimed: "This is the true rule to which all church communion must come. Infidelity must no longer triumph over our concession that Jesus was an *oinopotes*, nor Mohammedanism boast a soberer communion than Christianity."[52]

Efforts to strengthen the ban on fermented wine use were presented at the 1888 General Conference. Resolutions to amend the discipline so that stewards would be bound to carry out requests from pastors to provide unfermented wine for the Lord's Supper[53] and to "use water in place of wine in the Lord's Supper"[54] were both referred to the revision committee. No action was taken and no changes appeared in the 1888 book of discipline.

One of the most influential persons in late nineteenth- and early twentieth-century Methodism was James M. Buckley (1836-1920), editor of the New York edition of the *Christian Advocate* from 1880 to 1912 and delegate to the General Conference for forty years, from 1872 to 1912.[55] He was a conservative who strenuously fought against innovation for the sake of innovation—any change was opposed until he was convinced it was an improvement. During the early years of his editorship, he took a stand against the beverage use of wine, but he saw no need to discontinue its sacramental use. His outspoken opinions

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Iowa Conference) to insert "if practicable" was made and the amended item was adopted by the delegates. *Daily Chr. Adv.*, 29 May 1880, 102.

[51]The word order of the instructions at the head of the section on "The Lord's Supper" was changed in the 1884 book of discipline. "Whenever practicable, let none but pure, unfermented juice of the grape be used in administering the Lord's Supper." *Discipline* (MEC), 1884, 226. Since no discussion was recorded, there is no way of knowing whether this word order, which appears to lessen the force of the instruction, was intentional or accidental.

[52]Review of *Methodism and the Temperance Reformation*, by Henry Wheeler, *MQR* 65 (January 1883): 184. Daniel D. Whedon, editor, was the probable author.

[53]*Journal (MEC)*, 1888:199.

[54]*Journal (MEC)*, 1888:154.

[55]So important was Buckley's influence that Elmer T. Clark could write in the *Encyclopedia of World Methodism* (1974): "It was said that when any important matter came to the fore of public attention, many people did not know what to think until 'Dr. Buckley's editorial' came out in *The Advocate*. At the General Conference it was once said that 'until Dr. Buckley sat down, the General Conference was not in session.'"

expressed in the *Christian Advocate* during the 1880s undoubtedly helped delay both the passage of more stringent regulations against the use of sacramental wine by General Conferences and the adoption of the sacramental use of grape juice by more local churches.

A popular feature of the *Christian Advocate* was Buckley's weekly "Answers to Inquiries" column. The questions relating to wine at the Lord's Supper clearly demonstrate his bias against the substitution of water for wine, the mingling of water with wine, the "two-wine theory," the beverage use of sacramental wine, and his insensitivity to reformed alcoholics who would not even use unfermented juice.[56]

By the 1890s even the outspoken editor was beginning to accept the sacramental change from wine to grape juice in the Lord's Supper. When an incensed reader complained about the publication in the *Christian Advocate* of one minister's assertion that if Jesus had partaken of anything alcoholic during his lifetime he would have been the anti-Christ and not the Christ,[57] Buckley responded by affirming that there was room for divergent views within Methodist theology.[58] An 1892 editorial suggested that it would be just "as reasonable to object to the use of a different kind of bread from that which our Lord used when he instituted the sacrament" as it was to object to the use of unfermented grape juice. He believed the unfermented juice was a substance no less similar to the wine used by Jesus at the Last Supper than was the fermented wine currently available for sacramental use. "This is an old controversy, not likely to be settled to the satisfaction of everyone; but whatever may be the conclusions of logic and scholarship, men of common sense will find it difficult to believe that the accident of

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[56]*Chr. Adv.*, 7 April 1881, 214; 11 August 1881, 502; 25 August 1881, 534; 22 February 1882, 118.

[57]"The mere concession of His having used one drop of fermented wine means the surrender, indeed the repudiation, of His whole mission to the world. . . . Thus by all the dicta of human and divine experience it is brought home to the Churches that it is their duty, the paramount obligation and responsibility to rid the world of the drink." Axel Gustafson, "The Churches and the Drink Evil," pt. 2, *Chr. Adv.*, 24 March 1892, 183-84. Part 1 was published as "The Church and the Drink Evil" 17 March 1892, 167-68.

[58]"The Methodist Episcopal Church has never been so unwise as to specify any one thing, and make the whole question of whether Christ was Christ or anti-Christ hang upon an opinion upon that subject. As to the admission of the article, an intelligent, sane contributor who writes a good article is under no restriction, . . . [is] entitled to a hearing, and . . . will always receive it in due proportion under the present management." "Question 3891," *Chr. Adv.*, 14 December 1893, 805.

fermentation is essential to the completeness of the symbol of the blood of Christ."[59]

True to Buckley's prediction, the dispute over the kind of sacramental wine to be used was far from settled in spite of the pronouncements by the general conferences and promulgations in the book of discipline. In 1892 it was reported that there were still a considerable number Methodist Episcopal churches using fermented wine in the sacrament.[60] Resolutions on sacramental wine continued to be presented at succeeding general conferences.[61] However, the 1884 semi-mandatory instruction, "Whenever practicable, let none but the pure unfermented juice of the grape be used in administering the Lord's Supper," remained in effect but in 1916 the book of disciple dropped the loophole phrase "whenever practicable."[62]

The Methodist Protestant Church, which split from the Methodist Episcopal Church in 1830, supported total abstinence from distilled liquors and deplored the use of all intoxicating beverages. However, their ritual for the Lord's Supper never specified the kind of wine to be used, nor did the book of discipline ever instruct the church stewards to do more than "make the necessary preparations for the Lord's Supper." But temperance committees of annual conferences did attempt to speak to the issue of communion wines.[63]

From its beginning in 1845, the Methodist Episcopal Church, South, had also denounced the use of intoxicating beverages. Preachers and members alike were instructed to be total abstainers. By the 1880s the temperance sentiment was so intense, in fact, the church was

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[59]Buckley, "Communion Wine," *Chr. Adv.*, 18 February 1892, 97.

[60]Presbyterians, Congregationalists, Lutherans, Episcopalians, and Roman Catholics generally used fermented wine as did a fair number of Baptists and Methodists. Buckley, in answer to "Question 3688," *Chr. Adv.*, 8 September 1892, 607.

[61]For example, see *Journal (MEC)*, 1908: 161 and 338.

[62]The communion rubric then read: "Let the pure, unfermented juice of the grape be used in administering the Lord's Supper." *Discipline (MEC)*, 1916, 401.

[63]For instance, in 1876, the Ohio Annual Conference of the Methodist Protestant Church (MPC) resolved "that as ministers we will do all within our power to banish alcoholic wine from the table of the Lord." *Minutes of the Ohio Annual Conference of the Methodist Protestant Church* (MPC), 1876, 17. In 1877 the same conference passed a resolution stating that the "strictest observation of the laws of the church be observed, as touching the use of fermented wines for sacramental purposes. At the 1880 conference, the delegates amended the temperance report to include these words: 'that unfermented wine only should be used for sacramental purposes.'" *Minutes of the Ohio Annual Conference (MPC)*, 1877, 20 and 1880, 7, 18.

described as being in reality "an immense prohibition society."[64] Like the Methodist Protestant Church, the denomination's general conferences generated no official statements or liturgical instructions regarding the use of unfermented wine in the Lord's Supper.[65]

At the United Brethren General Conference in May 1881, changes in the duties of stewards to provide the elements for the Lord's Supper were passed, but the delegates appeared to be more interested in adjourning than in discussing the issue.[66] The 1881 book of discipline included an "earnest" recommendation for stewards to provide unfermented wine at the Lord's Supper. Four years later, the book of discipline changed the phrase to read "always securing, if at all possible, unfermented wine."[67] The twentieth United Brethren in Christ General Conference (1889) amended the instruction to stewards by striking the words "if at all possible," but the vote was close: "ayes 39, noes 38."[68]

Although the Evangelical Association had long been an avid temperance supporter, the first resolution regarding the use of

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[64]As quoted in Henry William Blair, *The Temperance Movement: or, The Conflict Between Man and Alcohol* (Boston: William E. Smythe, 1888), 469.

[65]But just as in the Methodist Episcopal Church and the Methodist Protestant Church, the sacramental use of grape juice did eventually become common practice. William Nash Wade, "A History of Public Worship in the Methodist Episcopal Church and Methodist Episcopal Church, South From 1874 to 1905" (Ph.D. diss., University of Notre Dame, 1981), 330.

[66]This revealing interchange between the conference chairperson, Bishop Milton Wright (1828-1917), and Henry A. Thompson (1837-1920), an Allegheny Conference delegate, was recorded in the minutes:

> Thompson on the floor. (A voice) "Move we adjourn."
> Chair: "I can not hear a motion to adjourn. Dr. Thompson has the floor."
> Dr. Thompson: "I hope that brother will have that motion to Adjourn patented." He moved to amend so as to recommend the use of unfermented wine in the use of the sacrament. Prevailed.
> Some one moved we adjourn. Lost. (*Religious Telescope*, 1 June 1881, 572)

[67]*Origin, Doctrine, Constitution, and Discipline of the United Brethren in Christ*, 1881, 29. Hereafter cited as *Discipline (UB)*. At the 1885 conference, the Committee on Church government recommended this change: "It shall also be his duty to provide the elements for the communion of the Lord's Supper, excluding, when at all practicable all liquors except the unfermented fruit of the vine." *Proceedings of the General Conference of the United Brethren in Christ*, 1885, 302. *Discipline (UB)*, 1885, 31.

[68]*Official Report of the Debates and Proceedings of the General Conference of the United Brethren in Christ*, 1889, 435.

unfermented wine in the Lord's Supper was not presented to the General Conference of the Association until 1871, as a part of the report from the Committee on the Christian Sabbath and Temperance Cause. It met with a timely dismissal: "before it was acted upon the forenoon session was closed with prayer by H. Bucks."[69] The next day, a resolution was presented not to dissuade the churches from using pure alcoholic wine but to discourage the use of non-grape substitutes in the Lord's Supper.[70]

The Evangelical Association's only other recorded recommendation for the use of unfermented grape juice appeared in the report of the Committee on Public Morals to the 1899 General Conference.[71] No mention of the sacramental use of unfermented wine ever appeared in the Association's book of discipline. (Stewards are never instructed to do more than "provide the bread and wine for the Lord's Supper".)

The book of discipline of the United Evangelical Church (the 1894-1922 split from the Evangelical Association) and that of the reunited Evangelical Church retained the Evangelical Association's wording of the instructions to stewards regarding the Lord's Supper. However, the 1923 edition of the Evangelical Church discipline did include among its special rules, an advisal that "in the Sacrament of the Lord's supper only unfermented wine be used."[72]

During the early years after sacramental grape juice was introduced, its production was the responsibility of local church members. Detailed recipes, some more appetizing than others, were readily available. One published recipe called for soaking one pound of raisin pulp (squashed by hand) in one quart of boiling water. After one hour, a "previously beaten up" egg white was to be added and the

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[69]*Journal of the General Conference of the Evangelical Association*, 1871, 67. Hereafter cited as *Journal of the General Conference (EVA)*.

[70]The resolution read "Whereas, It is often the case that in the celebration of this holy ordinance different adulterated and alcoholic liquors are used as a substitute of the fruit of the vine, therefore, Resolved, That we earnestly advise all our societies to use only the pure juice of the grape for this holy purpose." *Journal of the General Conference (EVA)*, 1871, 80.

[71]*Proceedings of the General Conference (EVA)*, 1899, 113. Succeeding volumes do not include this resolution.

[72]*Doctrines and Discipline of the Evangelical Church* (Cleveland: Evangelical Publishing House, 1923), 31.

mixture beaten "until ebullition takes place."[73] Another recipe called for cooking water and grape skins. A third recipe included this boast: "If properly prepared it may be keep a hundred years or longer. I have some that I prepared for communion wine and part of it is now eighteen months old." The author offered $100 to anyone who could find "the amount of one drop of alcohol in a quart of it."[74]

The establishment of an unfermented wine industry became evident when several companies began advertising sacramental grape juice in church related publications. In 1874 a Ripley, Ohio, firm offered a communion wine "entirely free from alcohol" and made from the "warranted pure juice of the Catawba grape" by a "new method of preventing fermentation, which is perfectly effective, and yet does not in any respect injure the wine."[75]

It was, however, Thomas Bramwell Welch (1825-1903) who gained the most prominence as a commercial producer of grape juice.

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[73]"Unfermented Wine," *West. Chr. Adv.*, 27 May 1874, 161. Another equally unappealing recipe can be found in J. B. Wakeley, *The American Temperance Cyclopedia of History, Biography, Anecdote, and Illustration* (New York: National Temperance Society, 1875), 221 (reprinted from the November 1874 *Journal of Applied Chemistry*). Frances E. Willard recounted the story of a WCTU member who was not satisfied with just "descanting on the evils of using fermented wine at the communion," but did something about it. She took it upon herself to prepare enough unfermented wine to serve the members of her church. Her recipe recommended using twenty pounds of Ohio-grown Concord grapes boiled with six pounds of sugar. Eight hundred communicants could be served by using two gallons of the grape juice which she recommended preserving in sealed stone bottles. Willard, *Woman and Temperance*, 226-228. Mrs. Lucina Hungerford, Elkhart City, Indiana, admonished readers with these words: "Our sisters in the Church know how to prepare everything nicely for their own tables, and would it not be well if quite a good many of them would prepare something suitable for the Lord's table." Her recipe called for enough grape skins "to cook nicely in a one-gallon crock" with three pints of water added. After being sweetened with white sugar and boiled, she said the resulting juice could be placed in a corked bottle and diluted with water when ready for use. "Communion Wine," *Religious Telescope*, 11 February 1885, 106.

[74]"Communion Wine," *Chr. Adv.*, 19 August 1880, 537. The anonymous author of this reprint may have been the Mr. Speer from New Jersey mentioned in a book review from the 1883 *Methodist Quarterly Review* as advertizing "far and wide an unfermented grape juice for sacramental and medicinal purposes, for the genuineness of which he challenges the severest scrutiny of science." Review of *The Marriage of Cana*, by Hugh Macmillan, *MQR* 65 (April 1883): 381.

[75]This unfermented wine was manufactured in Ripley, Ohio, by James Reynolds, and was for sale from the Cincinnati store of the Methodist Publisher, Hitchcock and Walden. The advertisement for "'Tirosh' Unfermented Wine" appeared in the *Minutes of the Cincinnati Annual Conference of the Methodist Episcopal Church*, 1874.

Welch, whose career as a Wesleyan Methodist preacher was cut short by a bad throat, staunchly opposed the use of anything alcoholic. After being asked to serve as a communion steward in the Vineland, New Jersey, Methodist Episcopal Church in 1868, he vowed to create a non-alcoholic substitute for the sacramental wine.

Using locally grown grapes and the techniques Louis Pasteur (1822-1895) had developed in the 1850s to control fermentation of wine, Welch experimented until he was able in 1869 to produce the first bottles of "Dr. Welch's Unfermented Wine." He found preparing a non-alcoholic substitute for wine was relatively easy, but convincing churches to buy it was quite another matter. In spite of many years of temperance efforts, opposition to sacramental grape juice persisted, and after four years he was forced to abandon plans to sell his unfermented wine. Two years later (1876) with the help of his son Charles, the business was revived.[76] By 1882, C. E. Welch and Company had been incorporated and "Dr. Welch's Unfermented Wine" was again being produced.

Advertising became a key to the industry's success. Most of the early publicity, which featured the sacramental and medicinal virtues of the grape juice, was limited to the two temperance periodicals published by Charles Welch, *The Acorn* in 1875 and *The Progress*, begun in 1880.[77] To increase its sacramental use in the 1890s, free samples of Welch's Unfermented Wine were offered to churches. In addition, Thomas Welch's pamphlet "What Wine Shall We Use at the Lord's Supper?" was distributed to church leaders. It discussed several reasons why fermented wine should not be used, the most important being that

[76]The August 25, 1876, issue of *The Daily Journal*, Vineland's newspaper, announced: "Dr. C. E. Welch offers 3 1/2 cents per lb. cash for grapes. . . . He is preparing again to make unfermented wine for medical and sacramental use." William Chazanot, *Welch's Grape Juice, From Corporation to Co-Operation* (Syracuse: Syracuse University Press, 1977), 12.

[77]Surprisingly, advertisements for non-alcoholic communion wines that began to appear in the *Christian Advocate* in 1894 were not for Welch's product. The California Grape Food Co. (based in Los Gatos, California, but with selling agents in New York and Boston) advertized "Sanitas" grape juice with this glowing and inviting description: "The unfermented juice of red grapes, known as the Zinfandel variety, is offered to churches generally as a fitting 'wine' for the communion table. It will be found in every respect purely a product of the grape, and answers exactly to our Saviour's expression: 'Fruit of the vine.' The product is the result of an entirely new process, involves no boiling, and preserves the freshness of the grape juice almost as one tastes it in eating ripe grapes." *Chr. Adv.*, 1 February 1894, 76.

it was "unnecessary" now that Welch's grape juice was available.[78] By the 1890s annual conferences of the Methodist Episcopal Church began including ads for Welch's grape juice in their published journals. It was not until 1897 that these ads found their way to the pages of James Buckley's *Christian Advocate*. Even though the *Advocate* readership constituted a prime market for its sacramental use, these ads surprisingly featured the health benefits of the juice.[79] The ads of the following year failed to mention any sacramental use, and 1916 *Daily Christian Advocate*[80] ads promoted Welch's grape juice, not as a tonic or medicine but as "the national drink." Gradually, as more churches adopted grape juice's use sacramentally, as more doctors prescribed it medicinally, and as more people drank it refreshingly, the industry began to thrive.

The immediate influence of the Welches in the sacramental wine controversy is difficult to document. The fact that they initially had difficulty selling their pasteurized juice for sacramental use even in Methodist churches indicated that many churches were not eager for a supply of non-alcoholic wine. The long term influence of the Welches, however, cannot be disputed. Welch's grape juice eventually became *the* communion wine in most of the churches where nonalcoholic wine was used. In the words of Charles E. Welch from his "Last Will and Testament":

> Unfermented grape juice was born in 1869 out of a passion to serve God by helping His Church to give its communion "the fruit of the vine," instead of the "cup of devils."[81]

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[78]Among the objections implied in the pamphlet were that wine was "an offense to those whose taste is unperverted"; by its use "a likeness [was] engendered"; its use was "dangerous to the reformed inebriate"; it made "intoxicating wine respectable"; it "cripple[d] the influences of the church in the temperance cause"; and furthermore, it made "a sacred use of the wine which God condemned." Chazanot, *Welch's Grape Juice*, 76-77.

[79]"It is a tonic, producing a vigor from which there is no reaction. . . . Welch's Grape Juice can be taken when nothing else can be retained on the stomach. And it yields immediate help." Almost as an afterthought these early ads included "For Communion Wine it is best and goes the farthest," followed in fine print by "Mail sample to Ministers." *Chr. Adv.*, 21 January 1897, 45. This particular ad ran weekly from 21 January through 18 March 1897.

[80]*Daily Christian Advocate* was the official publication issued during general conferences of the Methodist Episcopal Church.

[81]As quoted in Chazanot, *Welch's Grape Juice*, 1.

II. Cup of Symbolic Unity or Individuality

The second dramatic change in the celebration of the Lord's Supper had its origins in the nineteenth-century public health and sanitation reforms. The alarming increase of disease and death particularly in, but not limited to the overcrowded, filthy, poverty-ridden, industrialized urban areas of Great Britain and the United States, gave birth to a sanitary reform movement in the 1840s. But not until the 1870s, when the science of microbiology identified germs as a primary cause of illness did awareness of the presence of disease-causing bacteria come before the general public.[82] Regular health columns, which had been appearing in many of the religious weekly newspapers since early in the century,[83] kept readers informed of scientific and medical advances and encouraged pastoral involvement in local sanitary societies.[84] With the popularization of sanitation and public health concerns in the latter part of the nineteenth century came legislation for the discontinuance of the use of common drinking cups in railroad stations, schools, stores and other public places. This is the environment into which the use of individual cups in the celebration of the Lord's Supper was born in the final decade of the nineteenth century.[85]

Just as the first suggestions for the sacramental use of non-alcoholic wine came from the laity, so did the first suggestions for the

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[82]Microbiology was pioneered by Louis Pasteur in France and Robert Koch (1843-1910) in Germany.

[83]Each issue of the numerous Methodist Episcopal Church and Methodist Episcopal Church, South's *Christian Advocate* editions, the Evangelical Association's *Der Christliche Botschafter* and *Evangelical Messenger*, the United Evangelical Church's *Evangelical*, and United Brethren's *Religious Telescope*, to name but a few, all contained health columns which provided valuable information for their readers.

[84]The 25 March 1895 *Religious Telescope*, for example, carried an article by a committee of the Ohio State Sanitary Association encouraging membership in local sanitary societies. The committee stated: "All clergymen should be active in such a cause, for they well know that physical and moral uncleanliness are inseparable; that 'cleanliness is akin to godliness'; that the first steps on the ladder of moral purity are clean faces, clean bodies, clean clothes, clean food, clean houses, and clean surroundings" (195).

[85]The change in the sacrament container produced as much literature in twenty years as the change in the cup's contents produced in a century. A major collection of newspaper clippings on the origins of the common cup can be found in the Scrapbooks of Dr. Charles Forbes housed in the Rochester, New York, Public Library. Unfortunately most of the clippings lack both the name of the newspaper and the date of publication. Unless otherwise noted, references to newspaper accounts refer to this source and are cited as Forbes, Scrapbook.

use of individual communion cups. As early as 1882, a Brooklyn (New York) layman, A. Van Derwerken, wrote an essay commending the use of individual cups in the Lord's Supper, but opposition from his pastor delayed its publication until 1888.[86] The previous year (1887), the *Physicians and Surgeons' Investigator* published "The Poisoned Chalice" by Marshall Orlando Terry (1848-1933), a surgeon on the staff of the Utica Homoeopathic Hospital. He affirmed: "The aim of the true physician is to prevent disease, and whether it be necessary to criticize the saloon or the church he should not hesitate to do his duty, even though millions scorn and ridicule him." While being "deeply impressed with the sacredness of the solemn festival," Terry was not above criticizing the manner of its administration and charged the church to reconsider the use of the disease ridden common cup.[87] One medical doctor responded to Dr. Terry's article by lauding the Roman Catholic Church for solving the problem by withholding the cup from the congregation and suggesting that it would "detract nothing from the sacrament if this practice would be followed by the whole Christian Church in all its organizations."[88]

Evidence that churches had begun experimenting with the use of some form of an individual goblet at communion services by 1893 comes from James Buckley's popular "Answers to Inquiries" column,

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[86]See J. D. Krout, "The Individual Communion Cup," *Lutheran Quarterly* 35 (1905): 588. Although Krout reported Van Derwerken's article was printed in the *Annals of Hygiene* (Philadelphia) in 1888, I have not been able to verity it.

[87]"At the communion table the great and good church calls for the saint as well as the sinner (of the past), and each bows and partakes of the same cup and for the same purpose. The old lady, pure in mind and body, sips from the cup which has just left the lips of one physically impure. . . . The whole system is a wreck! . . . Now I say to the church, is it just to humanity to administer a rite which is given as a symbol for purification, when by the process of giving it endangers or contaminates the innocent child as well as the aged parent? It is said that 'cleanliness is next to godliness.' If such be true, ought not the church to revise her methods in this particular? . . . Not presuming to instruct the clergy, I will mention that bread so prepared that it may be dipped in the cup of wine will not only make the change which will free the church from a just criticism, but will bestow upon her the laudation of thousands of those who are interested in the health of humanity." M. O. Terry, "The Poisoned Chalice," *The Physicians and Surgeons' Investigator* 8 (15 June 1887):163-64. It is interesting to note that the suggestion to return to the ancient practice of dipping the bread in the cup was made by Dr. Terry. The method, known as intinction, originated in the early church but had not been used in the Western church since the twelfth century. There is no evidence from the late nineteenth century that any Protestant minister or church ever considered it as a viable alternative to the common cup.

[88]"The Poisoned Chalice," *The Annals of Hygiene* 3, no. 1 (1888): 31.

when he replied to a question asking about the new practice. The answer represented the first of his many written comments on the issue. "We have read the recent articles upon the subject, and are not unmindful of the various inconveniences which sometimes result from the ordinary method; . . . but we do not believe the innovation called for, and can see several objections to it. It has, however, made so little progress, that it seems at present unnecessary to take up time and space with it."[89]

While the question of who first used individual cups has never been settled, Rochester, New York, can claim to be one of the cities which gave popular impetus to a nationally publicized, commercially produced, individual cup movement. The 12 December 1893 meeting of the Rochester Pathological Society confirmed that the common communion cup "might be a means of spreading disease," and they recommended "that the communion ordinances in churches should be so modified as to lessen the liability to the transmission of contagious diseases."[90] Some more radical members of this and other similar societies unsuccessfully sought to have local boards of health enact legislation prohibiting the sacramental use of common cups in all churches.

After a prominent medical doctor and member of Rochester's Central Presbyterian Church, Dr. Charles Forbes (d. 1917), examined under a microscope, a drop of wine from the bottom of a communion chalice,[91] the church appointed a committee including both the pastor, Henry H. Stebbens (1839-1952), a longtime supporter of sanitary and humane causes, and Dr. Forbes to present plans that would make the use of individual communion cups practical. Something other than barroom shot glasses was needed. On 13 May 1894, individual cups, invented by Dr. Forbes, were passed to communicants in the pews for the first time at the Central Presbyterian Church. A May 14th newspaper account of the service reported that the "trays holding the cups . . . presented a very pretty appearance," and the church was

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[89]"Question 3834," *Chr. Adv.*, 17 August 1893, 529.

[90]At an 1893 fraternity banquet, Rev. Henry H. Stebbens was seated next to Dr. William S. Ely, a well known local physician. During dinner Dr. Ely revealed that tuberculoses, syphilis, and diphtheria could be transmitted from bacteria in the mouth. This pronouncement so troubled Rev. Stebbens, that he encouraged Dr. Ely to share it with the Rochester Pathological Society. "Each Communicant a Cup," *The Sun*, 3 June 1894.

[91]Dr. Forbes found the drop contained not only particles of dust from the clothing of the communicants but also large amounts of germ-filled "epithelial scales which had been washed from the mouths of the communicants." "Each Communicant a Cup."

"packed to the doors," with a number of "curious observers from other churches" in attendance.[92] Dr. Forbes' communion sets (consisting of a three tiered tray, twelve inches in length, five inches wide and ten inches high on which sixty small glass cups, each filled with a teaspoon of wine, could be placed) were soon being manufactured in Rochester by The Sanitary Communion Outfit Company.[93]

Challenging Thomas Forbes as the first individual cup producer was Rev. John Gethin Thomas (1842-1913) for many years pastor of the Congregational Church of Vaughnsville, Ohio, a small town seven miles north of Lima. Inspired by Leonardo da Vinci's "The Last Supper," which he claimed showed Jesus and his disciples each with their own cups,[94] Thomas inaugurated the use of individual cups in his church in 1894. That same year an individual communion service designed by Rev. Thomas was used by the Market Street Presbyterian Church in Lima. While the specific date of these services is not know, Thomas's first patent for a communion set was granted in March 1894.[95] By 1895 the *Western Christian Advocate*, published in Cincinnati, Ohio, was carrying advertisements for "Individual Communion Cups" available from J. G. Thomas, Lima, Ohio.[96]

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[92]That same day individual cups were also reported to have been used at the city's North Baptist Church. Pastor G.F. Love indicated that only thirty of the church's members had been absent from this service, while under the old method, between seventy-five and one hundred members would absent themselves from the sacrament. The Baptists also claimed to be the first to use individual cups. However, a handwritten note in the margin of the North Baptist clipping indicated that the cups used by the Baptists had been borrowed from Central Church. "Each Communicant a Cup." See also other clippings in Forbes, Scrapbook.

[93]The sixty-cup set was originally priced between $8.50 and $25.00 depending on the material used and the style desired. Some cups came with handles and could be hung on the back of the pews after being used. Others were designed to fit in specially prepared receptacles. From clippings in Forbes, Scrapbook.

[94]The use of da Vinci's "The Last Supper" as an argument for the use of individual cups was a common one. One writer went so far as to state that since this masterpiece, created in 1485, which depicts Christ and his Apostles each with their own cups, had been allowed to remain on the wall of a Catholic Convent in Milan, it must be an accurate portrayal of the first supper.

[95]Information on Dr. Thomas was supplied by the Allen County Historical and Archaeological Society, Lima, Ohio, where the communion service used by Market Street Presbyterian Church is a part of their collection.

[96]Some ministers and churches, not satisfied with the Forbes or Thomas cups, designed and manufactured their own. As a result individual cups or glasses, made from a variety of materials and designed in various shapes and sizes, soon appeared on the market.

Individual cup practice spread rapidly but not without opposition. One minister was reported to have said, "My parishioners would as soon think of holding a ball after the service as to change the communion custom." Another warned: "In adopting a change in the administration of the elements in the eucharist, we ought to be guided and governed by the example of our Lord and the apostles, and the usage of the Church for eighteen hundred years, rather than by the dictum of the Rochester Pathological Society." A third lamented: "When the church goes into the goblet business to accommodate the high-toned slaves to the modern fad about microbes, she may as well recall her missionaries, give up the doctrine of the brotherhood of man and go into the tin cup trade in the interest of heathenish and pretentious science."[97]

Efforts to respond to the disease-spreading problem while avoiding the use of individual cups produced many innovative suggestions. One Massachusetts doctor suggested encapsulating a serving of wine in transparent grape-shaped containers which could be piled in a chalice ready for the minister to hand to communicants.[98] A Boston minister recommended a "revolving cup": a smaller silver cup fitted into a larger silver cup in such a way that there was space between the two cups for wine. The inner cup, composed of a series of sections, revolved and filled with wine when turned by a crank. Admittedly, this method prevented "any microbes or bacilli from impregnating the wine," but it did "not prevent contagion from the lips." An alternative plan used a cup "having the rim in six large scallops, representing a double Trinity." Each communicant could use a different scallop and after all six had been used, the entire rim could be wiped with a cloth before being passed on to the next person. But this method did not protect the purity of the wine. Other inventions boasted the retention of the common cup while eliminating all the dangers involved. The "communion syphon," a silver or glass straw, could be used to suck

[97]Accounts are from newspaper articles in Forbes, Scrapbook.

[98]The suggestion came from J.H. Robbins of Hingham, Massachusetts and was reported in a 16 July 1894 newspaper item found in Forbes, Scrapbook.

wine from a common cup.[99] The "communion spoon" could be used to scoop wine from the cup.

At the 25 September 1895 opening of the eighty-fourth Ohio Annual Conference held in Spencer Chapel, Ironton, Ohio, Bishop John H. Vincent (1832-1920) administered the Lord's Supper using "Ryan's simultaneous method," with cups invented and manufactured by Rev. E. W. Ryan (1864-1916) in Ypsilanti, Michigan, and distributed in Ohio by Dr. W. C. Holliday (1838-1921). (Ryan's Ypsilanti-based Individual Communion Cup Company became one of the major competitors of Forbes's Rochester Company.) The *Western Christian Advocate* reported that this occasion was a "most remarkable new departure," and that those who knew of Bishop Vincent's "progressive spirit" were not surprised by this significant event, which represented the first use of the simultaneous method in Ohio, the first use of individual cups at a Methodist conference, and the first time in church history that a bishop had used individual cups to administer the Lord's Supper. "Ryan's simultaneous method" was described in detail.

> Nine little tables, upon which were two small plates of broken bread and forty-five glass cups containing a half-teaspoonful of wine, were placed inside the altar rail, extending its entire length. These of course, were filled before the service began. . . . The Bishop first invited the presiding elders and the pastor of the Church forward. They knelt outside the altar and the bishop inside. The elements were consecrated in the usual manner. . . . Then at the words "Drink this," each took a cup. While a verse was sung, and these were retiring to their pews, and others were coming, two stewards had removed the empty glasses, placing them in baskets under the tables. . . .

[99]This description on the syphon was gleaned from the newspaper clippings in Dr. Forbes' Scrapbook: "The silver syphon is a small tube about five inches in length, and no larger around than a straw. It curves slightly at the end where it touches the lips and about half an inch from the lower end is a valve which prevents a liquid once drawn above it from returning. The syphon is in two pieces, joined in the center for convenience in carrying. It can be pulled apart and both pieces slipped into a short leather case. . . . The glass syphon is all in one and cannot be pulled apart. The plan of the inventor is that each communicant shall be provided with a syphon and the idea of unity—the same cup and the same wine being used—will still be preserved."

Without any effort at haste, only about half the usual time was occupied.[100]

The following year, Bishop Charles H. Fowler (1837-1908) introduced individual cups at the opening communion service of the Detroit Annual Conference.

The first individual communion glasses used in the Oakland First Methodist Episcopal Church were described as fitting into holes cut in an elliptically shaped mahogany tray. There were "just the right size to go beneath the nose when drinking thereby avoiding the necessity of tipping the head back when using them." The invention used to fill the glasses consisted of a rubber tube connecting a juice filled reservoir with a nickel tube "having six fingers so arranged that they will go down into the glasses all at once." The flow of juice was controlled by a stopcock.[101]

The major spokesperson for the continued use of the common cup within the Methodist Episcopal Church was none other than James M. Buckley. While he strongly defended the common cup in his *Christian Advocate* articles and editorials, he did print (without editorial comment) "The Danger of the Communion Cup," an article that praised the medical profession for disclosing the dangers of the common communion cup.[102] However, when *Medical Testimony for the Individual Communion Cup*, a pamphlet, presumably written by a physician, was mailed to ministers in several Methodist Episcopal annual conferences, it did not go unchallenged. Relying on New York City

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[100]"Ohio Conference," *West. Chr. Adv.*, 2 October 1895, 625. In his report for the New York *Christian Advocate*, James Buckley dismissed this event with the terse statement: "The bishop introduced some new departures." "Ohio Conference Notes," *Chr. Adv.*, 17 October 1895, 674.

[101]Each communion set consisted of thirty-six glasses on six trays. Each tray had "four hollow feet fitted with rubber and four nickel posts just over these feet. When the trays are set one upon another these just allow the trays to set flat upon the glasses." Newspaper clipping titled "New Style Cups," from Forbes, Scrapbook.

[102]"The public is thus being educated to the necessities of the situation, and there is reasonable hope that the claims of preventative medicine will be vindicated even against those whose faith in old forms have failed to listen to reason. . . . The fact of danger is indisputable, and the conclusion for safety is irresistible. . . . Contagion is no respecter of cups, men, or place, when the essential conditions of its propagation are present. The Christian will never yield up the cup; why should he object to its being clean and free from danger? Why one contaminated chalice against many safe ones?" *Chr. Adv.*, "The Danger of the Communion Cup," 11 October 1894, 666; reprinted from the *Medical Record*.

Health Department testimony, Buckley disproved the pamphlet's assertions that contagious diseases had been spread by the use of the common cup.[103]

Early in 1895, Buckley wrote a series of articles entitled "The Common Cup, or Individual Cup" to, in his words, dispel the "discordant voices" that were confusing many in the church. This series vividly portrayed his commitment to the common cup in Holy Communion, "the most sacred symbol of the Church, . . . the elixir of life in the penitent, the renewer of hope in the self-distrustful, . . . the foretoken of immortality, the antetype of the marriage supper of the Lamb, and the unifier of believers in heaven and in earth."[104] Unless the "common cup has no . . . permanent part of the symbolism of the Holy Communion," he maintained, "the common cup should be retained."[105] He believed that any change from the universal practiced of the church would create discord, separation, and disunity in the church: "A Communion with individual cups is not the Communion which Jesus Christ established . . . it destroys in large measure the symbolism of the unity of believers in one body in Christ."[106]

Buckley declared that the person "so fastidious as not to be willing to celebrate the death of Jesus by touching his lips to a cup to which the poor, the maimed, the lame, and the blind may have touched" missed out on the blessings promised by God.[107] He challenged anyone to "produce a case of disease presumptively caught from the common cup, where that person was not exposed a great deal more . . . to the source of disease than he could have been by the cup."[108] He expressed disdain for those "who are more afraid of sickness than of sin" and who "love new things because they are new, and disparage old things because they are old."[109] For him, individual cups were only

[103]"A Misnomer," *Chr. Adv.*, June 6, 1895, 353.

[104]James Buckley, "The Common Cup, or Individual Cups?" *Chr. Adv.*, 24 January 1895, 49.

[105]Buckley, "The Common Cup," *Chr. Adv.*, 31 January 31, 1895, 66.

[106]Buckley, "The Common Cup," Chr. Adv., 7 February 1895, 82.

[107]Buckley, "The Common Cup," *Chr. Adv.*, 14 February 1895, 98.

[108]Buckley, "The Common Cup," *Chr. Adv.*, 21 February 1895, 115. This was reaffirmed in his sixth article: "Much is now being said about the danger of the common cup, but a far greater danger is in the common atmosphere." Buckley, "The Common Cup," *Chr. Adv.*, 28 February 28, 1895, 2.

[109]Different ways that had been suggested to reduce the risks from use of a common cup were enumerated. Again, Buckley saw these suggestions as either faddish or providing some economic gain on the part of the proposers of the ideas. Among the proposals Buckley cited were the use of a "glass tube," a "private straw," or a "fistula

a fad "accelerated by inventors, patentees, and advertisers of cups, by the persist of those who committed themselves to it without reflection, by some who have been badly frightened by untrue statements . . . by physicians who do not want to be stigmatized as 'old fogies and behind the times' . . . and by churches in a city where some other church, perhaps of greater social rank, has adopted it."[110] He explained that while a local church may change from the common cup to individual cups, it could not deprive any member of receiving the sacrament from the common cup.[111]

The week after the series ended, Buckley granted space in the *Advocate* to the opposition. Rev. Edward W. Ryan, creator of "Ryan's simultaneous method," argued that the two questions that needed to be asked concerning the use of individual cups were, first, "Is it valid?" and second, "Is it practicable?" He believed it was both. "There is real communion where a score or more persons, each with a clean cup in hand, all take the sacrament at the same time." However, he did concede that "how the emblem of the Lord's passion is taken . . . is not as important as the fact that it is taken by faith in Him."[112] The experience of "Ryan's simultaneous method" at First Methodist Episcopal Church, Ypsilanti, testified to its practicability: it "constitutes the most beautiful, chaste, solemn, and impressive sacramental service the people have ever attended."[113]

William C. Holliday, the Columbus, Ohio, preacher who served as the Ohio agent for Ryan's individual communion ware, contended that while a common cup may have been used at the Last Supper by "a church of eleven members," a church of "six hundred communicants" would now use two or more cups so they could just as well use individual cups. His argument continued: "But suppose they did use but

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or pipe" to suck the wine from the cup; the use of a spoon, either brought from home or supplied by the church; or the novel suggestion, that the grape juice be encapsulated. The participant could then pick up a capsule along with the bread. One physician, he reported, responded to this idea by saying: "While the capsule would without doubt be best, the people would not give up the cup." None of these processes would be completely free from germs, Buckley concluded. See Buckley, "Common Cup," *Chr. Adv.*, 7 March 1895, 146.

[110]Buckley, "Common Cup," 3. See also the news note in *Chr. Adv.*, 18 July 1895, 451.

[111]Buckley, "Common Cup," *Chr. Adv.*, 14 March 1895, 162.

[112]E. W. Ryan, "Individual Communion Cups," *Chr.Adv.*, 21 March 1895, 180.

[113]Ryan, "Individual Communion Cups," 180.

one cup, must we conform to apostolic usage in everything? Then why not recline at the table instead of kneel at an altar?"[114]

While many Methodist Episcopal churches did enthusiastically join Presbyterian, Baptist, and Reformed churches across the country in pioneering the use of individual cups,[115] acceptance was by no means universal. A newspaper account of the 1895 Baltimore Methodist Episcopal Church Annual Conference reported that the final day was the liveliest of the conference, and the Mt. Vernon Place Church was so packed with people even standing room was at a premium. Excitement began with a resolution questioning the biblical authority and disciplinary rights of the preachers in charge of the circuits to introduce or use individual cups in administering the Lord's Supper. "Rev. Dr. Harcourt's Realistic Language Shocked the Fastidious" was the headline of a verbatim record of a heated exchange between Rev. Richard Harcourt (d. 1910-11) and Bishop Edward G. Andrews (1825-1903).[116]

An 1898 Buckley editorial entitled "Was the Infidel Right?" supported the claim of a noted infidel that by the introduction of "saloon methods" at communion, churches prove they have lost their faith. Buckley reported on five churches that had been divided over the issue, on a church where twenty-nine active members had left the denomination because of the introduction of individual cups and on a church that had discovered only a minority of its members favored the switch to individual cups.[117] He warned in a subsequent article that the

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[114]W. C. Holliday, "The Common Cup, or Individual Cups," *Chr. Adv.*, 21 March 1895, 180.

[115]Portland's Grace Methodist Episcopal Church was the first Methodist Episcopal Church in Oregon to use individual cups.

[116]"Dr. Richard Harcourt, pastor of Grace Church, Baltimore, which recently adopted individual cups, said: 'I would like to know in what particular the use of individual cups conflicts with the Bible or the Methodist discipline?' 'I think there is no authority for their use in either,' Bishop Andrews answered. 'Jesus Christ said cup not cups. That is my conviction.' . . . 'Well, as to that,' Dr. Harcourt replied, 'I think I can say there is Scriptural authority for the use of individual cups. Christ said: 'This cup divide among you.' As to the discipline, what is there in it against individual cups?' 'You can read the discipline,' Bishop Andrews answered. 'But I am waiting for you . . . to read it,' Dr. Harcourt said. 'I decline to do it,' the Bishop answered. . . . Finally the matter was laid on the table 70 to 90. Later in the session the following resolution was unanimously adopted: 'Resolved, That we hereby declare that our action taken this morning with reference to the use of individual communion cups is not be construed as either approving or condemning this innovation.'" Newspaper account as found in Forbes, Scrapbook.

[117]Buckley, "Was the Infidel Right?" *Chr. Adv.*, 30 June 1898, 1045.

"natural consequences of refusing . . . to drink from a common cup would be the formation of caste churches, . . . the reducing of religious societies to clubs in which any member would be permitted to blackball unsatisfactory applicants."[118]

Joseph Pullman (1839-1902), an Irish-born Methodist Episcopal minister serving in Patchogue, New York, who knew Buckley as a "Methodist of Methodists, imbued with the broad spiritualistic temper of the Gospel," expressed surprised that "with his thirteen-inch guns loaded to the muzzle" Buckley could try to force the common cup upon the members of the church and to deprive them of the liberty which they have in Christ. Pullman's response was simply, "It will not do."[119] The cup issue, for Pullman, evolved less as a concern for germs than as a matter of taste,[120] but his main argument exposed the heart of a major theological shift in the purpose of the sacrament. He questioned Buckley's basic assumption that the Lord's Supper was intended as a sign of "the union of believers in one body." Pullman saw no "hint of the fellowship of believers one with another, or of their union in one body. The ordinance is memorial of Christ and exclusively of Christ. . . . Is not the individual cup more suggestive of the real purpose of the supper, namely, the fellowship of the individual disciple with his divine Lord and Master? He takes that little cup in his hand, . . . and forgetful of all but the sacrifice of the cross, he enters into undisturbed fellowship with Jesus."[121]

Buckley relished a good debate, and he saw in Pullman an ideal adversary.[122] His rebuttal of Pullman appeared in editorials published in the next two issues of the *Advocate*,[123] where he maintained that the

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[118]Buckley, "The Common Cup or Individual Cups," *Chr. Adv.*, 1 September 1898, 1407.

[119]Joseph Pullman, "The Individual Cup or the Common Cup," *Chr. Adv.*, 6 October 1898, 1613.

[120]Pullman believed individual communicants were often offended and repulsed by having to share the cup with their unknown, unrefined, and perhaps unclean sisters and brothers in the faith. Pullman, "The Individual Cup," 1613.

[121] Pullman, "The Individual Cup," 1613.

[122]After Pullman's death in 1902, Buckley wrote of him: "In debate he was strong, at times mighty." Buckley, "An Unveiled and Attractive Personality," *Chr. Adv.*, 16 January 1902, 88.

[123]Buckley, "A Reply to a Defense of the Individual Cup," *Chr. Adv.* 13 October 1898, 1645-46; and "The Essential Significance and Use of the Holy Communion," *Chr. Adv.*, 20 October 1898, 1685-86.

Lord's Supper was "the communion of believers *with* the Lord and with each other *in* the Lord."[124]

An unsuccessful resolution introduced at the 1900 General Conference of the Methodist Episcopal church to "approve of the use in our churches of individual communion cups" was gleefully reported by Buckley: "A short, sharp, and decisive disposition was made of this resolution. . . . About seventy-five voices cried, 'I move that this lie on the table,' and almost every hand in the house went up."[125] Buckley believed that when the General Conference delegates tabled the motion to approve the use of individual cups, they clearly denounced as illegal any attempt by an individual church to adopt such a practice. Pastors who allowed this were "plainly violators of the law of the church and doing what they can to destroy respect for law in the congregations." He referred to an 1898 resolution on the Lord's Supper written by the Methodist Episcopal Church Bishops, in which they asserted that the sacrament was "meant to be a continuation of the sacrament as administered by our Lord. It is evident that He used a common cup . . . . No individual church should assume to alter the mode of administration of the Holy Communion which was so established."[126]

With gratification Buckley reported that "so few of our churches have been beguiled into a repudiation of the uniform custom of celebrating the Holy Communion . . . and that several of them which . . . hastily decided to take a new way when the old is better, have returned to the method instituted by Christ."[127] He recounted the experience of one influential church where the common cup had been discarded but then reinstated after the pastor became convinced the action had been illegal. When both methods were offered at the

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[124]Buckley, "The Essential Significance and Use of the Holy Communion,"" 1685-86.

[125]For resolution, see *Journal* (MEC), 1900, 157; for Buckley's report, see *Chr. Adv.*, 17 May 1900, 772.

[126]Buckley, "The Individual Communion Cup," *Chr. Adv.*, 11 April 1901, 567. But Buckley's primary concern was that by adopting the use of individual cups, local churches had acted illegally. See Buckley, "An Illegal and Oppressive Change," 1374. Buckley reprinted this statement by the Bishops several times between 1899 and 1907, when he used it a final time in answer to a reader who wanted to know if there was anything in the discipline or if any General Conference action had been taken that made it unlawful to use individual cups in the communion service.

[127]Buckley, "The Individual Communion Cup," 566.

communion rail "about two fifths take the individual cup and three fifths the common," while many, in disgust, absent themselves.[128]

A subsequent editorial reminded Buckley's readers that the common cup "is regarded by us as being as essential to the sacrament as the fluid which it contains. So the CHRISTIAN Fathers held, so the *Methodist* Fathers believed, so the general theory and practice of the Church has been; the Bishops of the Methodist Episcopal Church have unanimously decided that the discipline contains this view, and . . . the General Conference refused to change the rules."[129] This editorial, with its emphasis on authority, initiated a second exchange with Joseph Pullman, a longtime student of constitutional authority.

Pullman challenged both the authority of the Bishop's resolution and Buckley's assumption that a church committed an illegal act when it voted to use individual cups. By continuing debate, he hoped to achieve "reasonable liberty in nonessentials, believing that such liberty conduces to wholesome stability and progress in a great church, while the absence of it tends to discontent and schism. . . . Let us not turn the sacrament of love and life into an occasion of strife in our Methodism."[130]

Buckley replied that the issue was not one of the authority of the bishops, but rather the authority of the General Conference. The enthusiasm by which it was tabled indicated to Buckley that the cup issue was instigated by a "few individuals—some from sentiment; some from a superstitious fear of danger . . . some from a desire to introduce

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[128]Buckley claimed that although Bishop Henry W. Warren (1831-1912) and Bishop John H. Vincent (1832-1920) had both administered the Lord's Supper using individual cups, neither of them approved of that method. Elaborating on the account of the church, he wrote: "Owing to the persistency of a few, a petition to the pastor was prepared and signed by a majority of the Official Board that the sacrament of the Lord's Supper should be administered in both methods. Individual cups were procured and fastened near the rail. When the communicants are invited to the table they are told that the pastor will extend the cup to those who wish to partake from the common cup, and those who wish the individual cup may reach out their hands and help themselves. . . . About two fifths take the individual cup and three fifths the common. But many of the congregation are so disgusted that they remain away from the service. That any considerable number of thoughtful and reverent persons could propose or endure such a situation as this seems incredible." Buckley, "The Individual Communion Cup," 567.

[129]This was in response to criticism of his position published in the Baptist newspaper *The Examiner*. Buckley, "Respectful Comments on a Respectful Criticism." *Chr. Adv.*, 2 May 1901, 685.

[130]Pullman, "The Law of the Church Concerning the Individual Cup—A Reply,"" *Chr. Adv.*, 30 May 1901), 851-52.

something new; some to promote the sale of cups; and others from a disinterested belief that they might increase the number of communicants."[131] Two additional articles represented Buckley's final editorial pronouncements on the issue (but there is no evidence to show he ever changed his mind). Both were used to counter Pullman's arguments, using evidence gleaned from Methodist tradition as well as from the entire span of church history.[132]

While common cup support also came from Ohio Methodist Episcopal Church preacher John H. Pitezel (1814-1906), who wrote of its divine meaning,[133] an opposing view was voiced by Church of the United Brethren in Christ Bishop James William Hott (1844-1902). He affirmed that the common cup was not "essential to the idea of mutual communion in the Lord's Supper." After vividly describing his "mortification at having to pass the cup from a communicant whose heavy mustache has come dripping out of the wine, to a delicate, sensitive women who was . . . the next to be served . . . [and] the keenest misgivings in passing the cup from some feeble sickly and diseased person directly to another in the morning of life, and so liable to contact disease," he concluded: the "church cannot afford to refuse or neglect to follow the teachings of the light which Christianity and the church itself have kindled."[134] Further justification for the use of individual cups came from Lutheran pastor J. D. Krout, who believed "the choice between the *individual* cups and the *common* cup, involves a choice between *clean* and *unclean*."[135]

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[131]Buckley, "A Reply But Not a Refutation," *Chr. Adv.*, 6 June 1901, 888.

[132]Buckley, "Some Pertinent Things Dr. Pullman Omitted," *Chr. Adv.*, 20 June 1901, 967-68; and "The Individual Cup and Church History," *Chr. Adv.*, 27 June, 1901, 1008.

[133]"At this altar all are on a level, and each and all alike drink from Christ's loving cup, as it passes from one to the other at the table of the Lord. . . . As early Methodists there knelt . . . an overwhelming sense of Christ Crucified and slain . . . so filled and controlled them . . . there was not room for the thought that the holy *chalice* . . . could have the taint or touch of any imaginary pollution or infection. Be far hence, O ye profane! 'Let this religious hour alone!'" John H. Pitezel, "The Holy Communion in the Light of Methodist History and Usage," *Chr. Adv.*, 17 June 1901, 1009.

[134]Modern sanitary, scientific, and medical research, Bishop Hott conceded, had shown that such communicable diseases as diphtheria, consumption, syphilis, measles, and whooping cough might be transmitted by the common cup. James William Hott, "The Sacraments of the Church," *United Brethren Review* 7 (1896): 127-28.

[135]J. D. Krout, "The Individual Communion Cup," *United Brethren Review* 17 (1906): 104-5; reprinted from the *Lutheran Quarterly*. Krout believed that the use of one or many cups had "nothing to do with the validity of the sacrament. The validity

Even an issue as sacred as the sacrament was not without its humorous anecdotes and satire. In 1899 Buckley bragged that "among Methodists the number [of individual cup users] is not only relatively, but actually, the smallest in the large denominations. This is an evidence of the practical common sense which has characterized the body as a whole." Yet, he expressed surprise that more churches had not been led astray, "with presiding elders and pastors patenting individual cups, superannuated preachers taking commissions for selling them, . . . and arrangements having been made to surprise an Annual Conference by exhibition of them at the Conference Communion. . . with physicians who never had a word to say against the use of strongly fermented wines at the Communion table (some of whom neglect the most obvious sanitary precautions in passing from patient to patient) sagely warning the people."[136]

One minister contended that individual cups eased the minister's nervous strain: "The tipping of the cup to the proper angle is not only difficult, but also very trying, especially to the 'large-hatted' sister." Furthermore, the "*individual* cup *will* expedite the service, and . . . it is biblical, historical, sanitary, cleanly, and convenient."[137]

A widely reprinted article inspired by a request for personal experiences with the use of individual cups, was a satirized account by an advocate of the common cup, Rev. Watson J. Young of Hillman, Michigan, of a dream in which he visited the "Church of the Holy Dishwashers" for a "disunion service." The resultant confusion caused by the overzealous attempts to sanitize the service left Young vowing, "I will have none of it." [138]

After 1904, each attempt to legislate on the cup issue at a General Conference of the Methodist Episcopal Church met the same fate: being referred to a committee for further study, then heard from no more. On

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lies in the *contents* and the efficiency in the spirit in which it is received."

136Buckley, "An Illegal and Oppressive Change," *Chr. Adv.*, 31 August 1899, 1374. See also the news clip, identified as from a Chicago paper and bearing the date of 18 February, reported on a meeting of Methodist ministers in Milwaukee in which one minister favored "separate cups for the women and the men." On hearing that "mustache dragging in the cup was disgusting to some," a second minister, who favored the old style, created quite a stir when he said he thought the "ladies did not object to the mustache but rather liked it." A third minister advocated the use of wine laden wafers. The reporter conclusion was that the "meeting adjourned with the ministers just as far apart in their views as ever." Forbes, Scrapbook.

137J. D. Krout, "The Individual Communion Cup," 104-5,

138See Appendix A.

7 May, the fourth day of 1904 conference, a passionate plea was made to authorize local church boards of stewards to determine the use of individual cups,[139] and a resolution was presented to prohibit advertising of individual communion cups in any of the church's papers.[140] At the 1908 General Conference, resolutions were presented to authorize the use of individual communion cups[141] and to give consent "to the use of individual communion cups in the sacramental service when authorized by the Quarterly Conference," since several churches had insisted on using individual communion cups.[142] Later

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[139]"Dr. C[harles] S. Nutter [Vermont Conference] presented for immediate action the following resolution . . . that whenever two-thirds of the board of stewards of any church desire to adopt individual communion cups, it shall be considered proper for them so to do. . . . More than a hundred delegates were on their feet calling for recognition, and for a moment there was great confusion. The bishop insisted that some action be taken and the matter ended up being referred to the Committee on the State of the Church." See "Proceedings of the General Conference," *Daily Chr. Adv*, 1904, 70.

[140]"One delegate tried to table the motion but on a question from James M. Buckley, the bishop ruled that Henry C. Clippinger, the presenter of the resolution, could speak on it. Referring to the articles advocating the continued use of the common cup by Buckley in the *Christian Advocate*, Clippinger continued":

> That has been an authority in my mind ever since. [Laughter and applause.] Not long ago Bishop Fowler refused to administer the sacrament at the seat of one of our conferences, because individual cups had been prepared. [Applause.] And at the session of the Indiana Conference, Bishop Walden very emphatically declared that no pastor or presiding elder or officials of any church had any authority to arrange for any such service until this General Conference had given a deliverance on the subject. Now I think it very inconsistent for our church papers to have advertisements concerning that phase of the question. And here, in our *Daily Christian Advocate* every morning it is put before our faces, when there has no authority yet been given by this General Conference for any church thus to observe it. I am sure, as long as the distinguished editor is at his post, in reference to the New York *Advocate*, you would not see the advertisement in that paper. Therefore I move the adoption of this resolution. (See *Daily Chr. Adv.*, 9 May 1904. 73; also *Journal* (MEC), 1904, 214. For two additional resolutions regarding individual communion cups, see *Journal* (MEC), 1904, 219 and *Journal* (MEC), 1904, 235.)

[141]Submitted by Rev. David G. Downey (New York East Conference), *Journal (MEC)*, 1908, 237.

[142]The session was chaired by Bishop Joseph F. Berry (1856-1931), the resolution presented by Upper Iowa conference delegate Horace W. Troy, *Daily Chr. Adv.*, 13 May 1908, 3.

> I offer this resolution in the interest of what is ordinarily termed decency, and of harmony throughout our church. I am interested in

in the conference, a resolution was presented "protesting against the use of individual cups in administering the sacraments."[143] The Committee on State of the Church, to whom the last two resolutions were referred,[144] recommended giving quarterly conferences permission to approve the use of individual cups. The report of the committee was published in the *Daily Christian Advocate* but not presented to the conference delegates nor printed in the 1908 book of discipline.[145] After 1908, discussion over communion cups, except for an occasional resolution, seemed to fade away.[146]

In the midst of this discussion, the 1904 *Daily Christian Advocate*, carried advertisements from two suppliers of individual communion sets,[147] while ads from the Methodist Book Concern

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> this, because I find all over the parts where I go there are churches that have already adopted the plan of the individual communion cup, and persist in using it. As a Presiding Elder in our Conference, I am continually embarrassed by this condition of affairs. I believe that there is a large reason for making some concession to the growing demand on the part of the church. And in this interest I offer this resolution and move its adoption.

[143]Isaac B. Schreckengast (Iowa Conference) presented the memorial on behalf of "C. B. Quick and two others," *Journal (MEC)*, 1908, 295.

[144]*Journal (MEC)*, 1908, 251.

[145]Chaired by Daniel Dorchester, the Committee on State of the Church "Report no. 9," which stated: "In matter of memorials of D. G. Downey and others in reference to individual communion cups, your committee recommends that there be added to prefatory advice of paragraph 446 [of the *Discipline*] the following: 'The individual communion cup may be used in any church where it has been approved by the Quarterly Conference.'" *Daily Chr. Adv.*, 29 May 1908, 7.

[146]In 1912 a resolution was presented by Abram S. Kavanagh (New York East Conference) "to make permissible the use of one or of many cups in the communion," *Journal (MEC)*, 1912, 266.

[147]Fall issues of the 1894 *Christian Advocate* included the paper's first advertisement for individual communion cups. An eye-catching ad from Reed and Barton, Silversmiths, portrayed a silver tray holding twenty-four individual cups. Proclaimed in large letters was the message: "Our individual cups meet the growing demand of the churches. Can be had in Plated Ware or in Pure Silver." In the same issue Hunt and Eaton, the Methodist Book Concern's New York agents, countered with much smaller advertisements for the traditional silver (either plated or pure) pitcher and chalice. During the 1904 General Conference the *Daily Christian Advocate* published ads from The Sanitary Communion Outfit Co., Rochester, New York, offering to send a free catalogue and a list of users of its "individual communion outfits." The ad from George H. Springer, Manufacturer, Boston, Massachusetts, for "Individual Communion Service made of several materials and in many designs," included these testimonials: "Your service is the simplest, neatest, easily and surely handled."—E. P. Shumway, Boston. "Admirable in design, splendid workmanship,

displayed and offered common communion chalices on the pages of the *Christian Advocate*. Each issue of the 1908 *Daily Christian Advocate* contained advertisements for individual glass cups "made specially for this purpose."[148] However, by 1910 advertisements for individual communion cups from at least three different companies began reappearing in the *Christian Advocate*. The first, from the Thomas Communion Service Co., Lima, Ohio, proclaimed itself the best in the industry with over 7,000 churches now using their cups—a 133 percent increase since 1907. A second ad, from the Individual Communion Service Company in Philadelphia, included a testimonial from a Methodist pastor.[149] The third advertisement, by far the most unique, came from Le Pace Individual Communion Cup Co., Toronto, Canada. It featured an "unbreakable pointed top style" cup that could be sterilized and required "no tipping back of the head" and "no washing by hand."[150]

The Methodist Episcopal Church General Conference never adopted a policy, or even a recommendation, on the use of either a common cup or individual cups at the Lord's Supper. But by 1912, acceptance of individual cups in Methodist Episcopal Churches had reached the point where the *Daily Christian Advocate* could carry an advertisement listing "individual communion sets" among the church furnishings available from the Methodist Church Supply Company in Chicago.[151]

Serviceable material."

[148]The J. W. Putts Co. (Baltimore, Maryland) offered an "Individual Communion glass cup, 1 3/4 inches high, made and finished specially for this purpose, having a round bottom on inside; easily cleaned; will fit between lips and nose and liquid will flow easily without moving the head. Having a smooth bottom it is perfectly sanitary and clean. Cost 5 cents each. Nickel silver trays cost 35 c[ents]; each holding 25 glasses. Cabinets (if needed) all prices."

[149]"The complete Communion Service is received and in perfect order, and I am sure that it will be in every way satisfactory. *I do not believe you could drive the people back to the old form of communion service.* You can always refer to me or to this church."

[150]Nevertheless, illustrated advertisements for communion sets showing only the common chalice continued to appear on the pages of the *Christian Advocate*. In 1912 the Meriden Britannia Co., Meriden, Connecticut, featured both "pocket or missionary sets" and "the conventional kind, in many artistic patterns, made by the makers of '1847 Rogers Bros.'"

[151]In the same volumes, the Dietz Communion Service Company, Chicago, advertised individual communion ware with well spaced glasses in interlocking "'noiseless' cushioned trays."

There is no evidence that the Methodist Episcopal Church, South; The Evangelical Church (i.e., The Evangelical Association and United Evangelical Church); or the Church of the United Brethren in Christ ever adopted any official policy regarding the use of common or individual cups.[152] Nevertheless, by the 1920s the sacramental use of individual cups filled with unfermented (probably Welch's) grape juice had become the accepted practice within each of the churches that now form The United Methodist Church.

Within the space of a century, Methodist churches joined many American churches in the move from a sacrament using grape wine preserved by a natural God-given, life-changing, fermentation process to a sacrament using grape juice preserved by an artificial, human-made, life-destroying pasteurization process. Within the space of a few years, these same churches moved from the use of a "disease ridden" common cup to the use of "germ free" individual cups. In the process, the churches had to struggle with a biblical interpretation of wine created to justify the change to grape juice (a change from the "cup of devils" to the "cup of the Lord"), and a theological interpretation of the Lord's Supper that included both the symbolic significance of the common cup for the unity of believers and the union of believers with God (Buckley) and the symbolic significance of individual cups for an individual act directed solely between a single celebrant and Jesus (Pullman).[153]

Appendix A
"Individual Cups": A Waking Dream, by Watson J. Young

"It seemed I was in the far-famed city of Utopia, having arrived on the Crank and Utopian Railroad late Saturday night. . . . [Sunday

[152]The official hymnal of the United Brethren Church, published in 1935, does contain this almost apologetic note in the preface to the Service for the Holy Communion: "In most of our churches, the individual service is now used. It will help to give a sense of unity, as well as carry the symbol of ancient usage, if there be placed on the table a large silver cup and a tray with a portion of unbroken bread which the minister may use in the consecration of the sacred emblems." ("An Order of Service for the Holy Communion," *The Church Hymnal, The Official Hymnal of the Church of the United Brethren in Christ* [Dayton: United Brethren Publishing House, 1935], 418.) This note, which heads the Holy Communion section in the first discipline published by order of the first General Conference of the Evangelical United Brethren Church in 1947, does not appear in the 1951 edition.

[153]For Buckley, see his "The essential Significance," 1685; for Pullman, see his "The Individual Cup," 1613.

morning] on examining the church directory I found . . . there would be a "disunion service" at the "Church of the Holy Dishwashers," Microbus Bacilli, rector, at ten o'clock a.m., and thither I determined to go. . . .

"On entering the church, a rubber-gloved usher directed me to the disinfecting room . . . and I found that not only was everyone expected to wash in a weak solution of [carbolic] acid, but numerous fine nozzles were spraying the clothing of all who were present and preparing them to diffuse an odor of sanctity (?) throughout the church.

"From the disinfecting room I went into the church kitchen, where I found the rector armed with a powerful microscope, directing the labors of the deacons and deaconesses, who were engaged in washing in carbolic acid the individual cups used in the service of the church. Each cup as washed was passed into the hands of the rector, who examined it attentively with his microscope. . . .

"On looking more closely at the cups I saw that each one bore the name of some one person, and on enquiring the reason I was told that no person could belong to or take the sacrament in that church without having an individual cup. . . .

"After the sermon they were about to celebrate the sacrament, in which the individual cups were to be used. But there seemed to be so much difficulty in getting the right cup to the right individual, and so many cups had been lost or mislaid . . . and so many men hauled out huge microscopes for the purpose of examining their cups to see if they had been properly disinfected, and so many of them discovered stray bacteria on the edge of their cups, that confusion reigned, and I awoke with the noise, saying to myself "This may do for the Rev. Microbus Bacillicidus and the Church of the Holy Dishwashers, but it is not in accordance with the simple ceremony established by the Lord Jesus Christ, and transmitted to us by His apostles, and I will have none of it."[154]

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[154]Watson J. Young, "'Individual Cups': a Waking Dream," as reprinted in *Chr. Adv.*, 3 September 1896, 600. The pastor of the first Rochester, New York, Baptist church to use individual cups, Rev. G.F. Love, very unlovingly ridiculed and discredited both the author and the small town where the author's church was located. He implied that Hillman, Michigan, was such a small, backward, isolated village that the men still used common shaving mugs and the residents were unaware that the rest of the world was now using individual tooth brushes. Therefore, a resident of such a place could not know what he as talking about and nothing he said could be taken seriously. He did concede, however, that "Mr. Young's innocent satire shows that he has a considerable ability for juvenile writing." From a news account in Forbes,

Appendix B
Representative Discussion Beyond the United Methodist Family

Discussion on the use of wine in the celebration of the Lord's Supper was not limited to the Methodist family of churches. Congregationalists, Presbyterians, Baptists, and others all wrestled with the sacramental issues raised by the temperance movement. While each of these denominations was a strong temperance supporter, articles favoring the sacramental use of real wine continued to appear in their respective denominational journals throughout the nineteenth century.

In the 1830s, Daniel Dana (1771-1859) challenged fellow Congregationalist Calvin Chapin's (1763-1851) contention that the cup was only a symbol that "need not be wine. It need not be any liquid having the *name* of wine."[155] Also defending the use of real wine was American Near Eastern missionary William G. Schauffler (1798-1883), who in an 1836 article on "What Wine Did Our Lord Jesus Christ Use at the Institution of the Eucharist," argued that Christ used common fermented wine and water in the institution of the Eucharist, that wine was one of God's gifts, and its use should not be confused with its abuse.[156]

Three decades later, former Baptist missionary Rev. Thomas Laurie (1821-1897) wrote "What Wine Shall We Use at the Lord's Supper" for *Bibliotheca Sacra*. His conclusions: "wine is the fermented juice of the grape and . . . the element appointed by the Saviour to be the memorial of his blood in the sacrament of the supper."[157]

In 1883 Irish-American Presbyterian Dunlop Moore (1830-1905) wrote in the *Presbyterian Review*, "We can never consent to . . . a disfiguration or mutilation of the blessed sacrament of the Supper in the supposed interest of temperance." In the words a devout advocate of temperance, Dr. John Edgar of Belfast, had said when he heard of the

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Scrapbook.

[155]Daniel Dana, "Chapin's Essay on Sacramentary Use of Wine," *Literary and Theological Review* 2 (1835): 654-67. Calvin Chapin had written an essay entitled "What is the Duty of the Churches, in regard to the Use of Fermented, i.e. Alcoholic Wine, in Celebrating the Sacrament of the Lord's Supper?"

[156]William G. Schauffler, "What Wine Did Our Lord Jesus Christ Use at the Institution of the Eucharist," *Biblical Repository and Quarterly Review* 8 (1836): 285-308.

[157]T. Laurie, "What Wine Shall We Use at the Lord's Supper," *Bibliotheca Sacra* 26 (1869): 182.

move to exclude real wine from the sacrament: "When the devil cannot upset the coach, he mounts the box and drives."[158]

Three years before his death, Princeton Theological Seminary Professor Archibald Alexander Hodge (1823-1886) asked, "[Should] we depart from the example of Christ, from the immemorial usage of the Christian Church and from our own preference, and give to all parties an 'object lesson' of practical and absolute abstinence by banishing wine . . . from the Lord's table?" His answer: an emphatic NEVER.[159]

Disciples of Christ editor Eugene W. Herndon (d. 1904) published an article in his Columbia, Missouri, based *Christian Quarterly Review* disavowing the two-wine theory.[160] Baptist biblical scholar and president of Newton Theological Institution Alvah Hovey (1820-1903) favored "entire abstinence" from wine as a drink. But, when ardent men profanely say that if Jesus used wine having alcohol in it he was unworthy of a place in one of our churches, it is time to protest against the shortsighted omniscience of modern reformers."[161]

The Protestant Episcopal Church, while never prohibitionist, was not indifferent to the true concept of temperance. But for them the use of "unfermented wine at the celebration of the Holy Eucharist is closed, because 'we have not such custom.'"[162] Two articles by Episcopal theologian Edward H. Jewett (1830-1907) appeared in 1885 defending the use of traditional wine in the Lord's Supper.[163]

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[158]Dunlop Moore, "Sacramental Wine," *Presbyterian Review* 3 (1883): 107.

[159]Archibald A. Hodge, "The Results of the Discussion Conducted in the *Presbyterian Review* as to the Nature of Bible Wine and of the Wine Used by Christ in the Institution of the Lord's Supper," *Presbyterian Review* 3 (1883): 394-99, esp. 398.

[160]E. W. Herndon, "Wine in the Lord's Supper," *Christian Quarterly Review* 5 (July 1886): 353.

[161]Alvah Hovey, *"Bible Wine": The Non-Intoxicating Wine Theory: Meaning of Oinos and Yayin in the Scriptures*, (Louisville: American Printing Co.; reprinted from the *Baptist Quarterly Review*, (1888): 16. See also his "Patristic Testimony as to Wine Especially as Used in the Lord's Supper," *Baptist Quarterly Review* 10 (January 1888): 78-93.

[162]"Can Unfermented Wine Be Used in the Holy Communion?" *Church Quarterly Review* (London) 15 (1883): 468.

[163]Edward H. Jewett, "Communion Wine: A Critical Examination of Scripture Words and Historic Testimony," *American Church Review* 45 (April 1885): 345. In this article he discussed three pamphlets published in New York by the National Temperance Society: William A. Thayer, *Communion Wine and Bible Temperance* (1878); Norman Kerr, *Wines: Scriptural and Ecclesiastical* (1882); and G. W. Samson, *The Divine Law as to Wines* (1883). See also his "Communion Wine," *Church Review* 46 (July 1885): 146.

A British author who supported the theory that biblical wines were alcoholic was Hugh Macmillan. In *The Marriage in Cana of Galilee*, he argued that "The evil associated with wine is not inherent in it, but has been put into it by man's misconduct." Therefore "those who object to our Saviour's production of a substance which if improperly used, would lead to serious physical and moral consequences, must go further and object to the presence of all other things in the world which may be abused, and thus produce evil."[164]

Many of the articles defending the use of non-alcoholic wines in the Lord's Supper were published in tract form by the various temperance societies. *Communion Wine and Bible Temperance*, written in 1869 by William M. Thayer (1820-1898) to review and refute Thomas Laurie's *Bibliotheca Sacra* article on "What Wine Shall We Use at the Lord's Supper," was one of these tracts. Thayer's thesis was summarized in his concluding paragraph: "Tempt no man with the intoxicating cup, at anytime, or in any place. . . . A vicious thing in a holy place is out of place."[165]

One of the few journal articles supporting the use of non-intoxicating juice was written in the late 1880s by Rev. Peter Anstadt (1819-1903), editor of the *Teacher's Journal*, published in York, Pennsylvania. He argued for the two-wine theory of biblical interpretation and was convinced that fermented wine could not be a suitable symbol of Christ's blood because he was embarrassed by the idea that Christ could have drunk anything that was alcoholic. "We want a Christ that needs no apology, for whose acts we must not blush with shame, but whose example is worthy of our imitation and highest admiration in all ages—in all lands—to the end of time."[166]

A second article, written by B. U. Watkins of Cameron, Missouri, discredited, point by point, Eugene W. Herdon's previously published article "Wine in the Lord's Supper."[167] Herndon in turn defended his position in a reply in which he reasserted that Jesus used wine at the Last Supper and that no one has the right to change the

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[164]Hugh Macmillan, *The Marriage in Cana of Galilee* (London: Macmillan, 1882), 168, 166.

[165]William M. Thayer, *Communion Wine and Bible Temperance: Being a Review of Dr. Thomas Laurie's Article in the "Bibliotheca Sacra" of January, 1869* (New York: National Temperance Society and Publication House, 1869).

[166]P. Anstadt, "Communion Wine," *Quarterly Review of the Evangelical Lutheran Church* 16 (January 1886): 1-42, quote is from 42.

[167]B. U. Watkins, "The Wine of the Lord's Supper," *Christian Quarterly Review* 6 (January 1887): 78-90.

substance that Jesus used. "We have no right to alter any of the commandments of our Lord."[168]

One bibliographically important discussion on the common cup/individual cup issue not found a publication of the Methodist family, appeared as a series of three articles in the April 1899 *Lutheran Quarterly*. In the first article, Professor G. D. Stahley argued that 1) the common cup was "not divinely essential";[169] 2) the common cup was "not significant as a symbol"; 3) the common cup method was not a "cleanly practice and instead of aiding the cultivation of religious thoughts . . . it as a hindrance thereto";[170] 4) the common cup was a "probable source of infection," as microscopic bacteria could be transferred from one communicant to the next. This germ concern was, for Stahley, a primary argument for the individual cup, and he wanted the church to respond to it.[171] He concluded: "Let us hope that the day is not far distant, when the reform from the common cup to individual cups, will be universally inaugurated."[172]

Rev. S.S. Rahn's rebuttal defended the continued use of the common cup. He was convinced the idea of the individual cup had "germinated in the fertile brain of one skilled in 'the new theology,' or latest science. Doubtless, he had a dream—fell into a trance while worn with study . . . suddenly awaking, [he] thrust the problem upon the Christian world, as a fresh revelation from heaven."[173]

Rahn recognized but denied the importance of the objections that had been made against the common cup. The presence of disease-transmitting bacteria in the common cup, he reasoned, should have no

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[168]E. W. Herndon, "Reply," *Christian Quarterly Review* 6 (January 1887): 90-97.

[169]"It is the wine that he [Jesus] specifically blessed and commanded saying, 'Drink ye all of it' . . . and they all drank of it . . . herein was displayed that communion of thought and soul and purpose which the sacrament was intended." G. D. Stahley, "A Common Cup, or Individual Cups?" *Lutheran Quarterly* 29 (April 1899): 221-236, esp. 222.

[170]Stahley, "A Common Cup," 226.

[171]"The spirit of sanitary reform which is abroad in our land is both enlightened and Christian. It has done much for the betterment of mankind. . . . [The] delay in advocating the abrogation of the common communion cup, has been simply out of deference to the peculiar religious sentiment which has been thrown around the custom. Hence the reform is only a deferred one. . . . These Christian reformers . . . are becoming somewhat impatient. They cannot understand why dogmatic line should be drawn across the way of sanitary progress." Stahley, "A Common Cup," 231.

[172]Stahley, "A Common Cup," 236.

[173]S.S. Rahn, "That Individual Communion Cup," *Lutheran Quarterly* 29 (April 1899): 236-47, esp. 236.

more affect on its use than the presence of "diseases of the most dangerous kind" on paper "greenbacks and banknotes" had on their use.[174] Furthermore, no one would have to drink from the cup after the person with bad breath and a dirty mouth (from sniffing snuff, chewing tobacco, or drinking liquor) if that person would only abstain from those habits for a period of time prior to participating in the sacrament. No one would have to use the cup after someone with a sore mouth or contagious disease if that person would refrain from partaking in the sacrament during the time the disease was present. No one would need to sip from a cup after a dusty, crumb-filled mustache had been dipped in the cup if the offender would sustain "a clipping [which, after all] would be more becoming to the humble believer in Christ."[175]

Rahn was convinced that the common cup was too full of blessing and meaning to be discontinued. Individual cups would "embolden pride, selfishness, and extravagance in the house of the Lord" since the communicants would probably want to provide their own cups and the rich would want expensive silver ones which the poor could not afford. Finally, "the *one cup for all* is not a mere accident but significant of the *one redeeming* blood."[176]

Influenced by a recommendation from the American Health Association urging churches to "adopt the method of the individual cup," the third article described the use of individual cups by the Messiah Lutheran Church, Harrisburg, Pennsylvania. Author Luther De Yoe believed the individual cup was biblical and that it is "no more unscriptural to have one cup for each individual in the different congregations, than it is to have one cup for each congregation."[177]

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[174]Rahn, "That Individual Communion Cup," 237.

[175]Rahn, "That Individual Communion Cup," 247.

[176]Rahn further believed if the church provided cups, it would place an unnecessary financial burden on the church and the administration of the sacrament would place an unnecessary physical burden on the minister. Rahn, "That Individual Communion Cup," 247.

[177]Luther De Yoe, "The Individual Cup in Use," *Lutheran Quarterly Review* (April 1899): 247-251. The recommendation came from the American Health Association's convention held in Philadelphia, 27 October 1897.

"She Hath Done What She Could" Women's Missionary Work in the Methodist Episcopal Church, South, 1878-1910

by
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The following paper concentrates on the early leaders of two missionary societies of the Methodist Episcopal Church, South (hereafter MECS)—Margaret Lavinia Campbell Kelley (1806-1877), Willie Elizabeth Harding McGavock (1832-1895), Juliana Gordon Hayes (1813-1895), Lucinda Barbour Helm (1839-1897), and Belle Harris Bennett (1852-1922)—and also the work that their societies accomplished. The church authorized two societies, the Woman's Foreign Missionary Society (hereafter WFMS) and the Woman's Home Mission Society (hereafter WHMS), in 1878 and 1886 respectively, due to the persistent efforts of these women. The ways in which the women administered their organizations and the programs they undertook reflected both the realities of southern society and the dominance of an ideal of female behavior known as "true womanhood."

I. The Southern Context

The world in which the women missionary leaders began their work included all the complexities of southern life during the nineteenth century. Since these women were born before the Civil War, the antebellum environment shaped their outlooks. After the war, the women helped rebuild southern society and, in doing so, they discovered that women could have a new role to play. In order to appreciate the changes that the women leaders wrought, however, one must understand the institutions that had a formative influence on their lives: the church, the school, and the family.

A. The Church

Although the missionary societies of the post-war years inaugurated changes in the roles of women, they also provided important links with women's traditional church functions. All of the missionary society leaders had well-established church credentials in their local congregations before they began to exercise leadership roles at the national level. When one examines each woman's religious experiences and record of service prior to the societies, one recognizes the continuity of their commitment to church work.

Kelley's interest in mission work dated from her childhood when she read missionary literature and listened to conversations between her father and missionaries to the Indians. In 1838, at her urging, the Lebanon Circuit, where her husband served as minister, drafted a constitution for a missionary society. From then, until her death, she worked on behalf of the missionary cause.

After her husband's death, Kelley moved to Nashville to live with her son, also a Methodist minister. As he rose to power within the conference structure, becoming the pastor of the prestigious McKendree Church in Nashville, then presiding elder of the Nashville District, Kelley seized the opportunity to promote the missionary enterprise to a wider audience. Her eminent son's support for her work gave Kelley access to influential people, who could impact Methodist policy regarding women's work for missions. First, she organized the women in the church he served into a missionary society. Then, she had the opportunity to create a district-wide organization, which helped form the nucleus of the WFMS.

McGavock, a member of McKendree Church, participated actively in both the Pastor's Aid Society and the Woman's Bible Mission, both oriented toward home missions, and served as corresponding secretary of the latter. However, Lavinia Kelley sparked her interest in foreign missions after Kelley's son assumed ministerial responsibility for her church. McGavock became a member of the local foreign missionary auxiliary and, with Kelley's support and guidance, began the task of organizing such work throughout the church.

Hayes, of all the women, had the least traditional religious background. Her family did not attend church regularly. On her own initiative and mostly out of curiosity, Hayes attended Sunday school during her childhood in Washington, D.C. At age twenty-three—and, again, prompted by inquisitiveness—she went to a camp meeting and returned home a convert. She joined the Methodist Church and married a Methodist minister.

Following his death and after the Civil War, she moved to Baltimore and was influenced by several women interested in missionary causes, initially city mission work, but later foreign work. Eventually, she became president of the Woman's Bible Mission at Home and Abroad of Trinity Church. While serving in this office, she contacted

Mrs. J.W. Lambuth, the wife of a Methodist missionary in China, who directed her to Kelley and McGavock.

Helm began church work as a child, teaching Sunday school for the slaves on her father's plantation. She participated in slave prayer meetings and read the Bible to them. She also received first-hand experience as a city missionary in Louisville in the years before the Civil War, where she helped the city missionaries distribute food and clothing to the poor residents of the city. She handed out religious tracts and Bibles to these people, and, whenever possible, she talked to them about her faith in the hope of persuading them to convert.

Bennett's parents insisted that she attend church regularly as a youth. She sang in the church choir and taught in the Sunday school. She began doing local home mission work in Madison County, visiting the poor, organizing a Sunday school for indigent children, and serving as a teacher. In 1887, she attended her first Kentucky Conference WFMS meeting, and the following year she became the conference president.

B. The Schools

Educational institutions also impacted the future missionary society leaders. The majority of female children in antebellum families, including these women, received at least some formal education. Families could choose from among several educational opportunities for their daughters. In some households, a family member undertook the education of children in the home. Tutors offered another means of educating antebellum girls especially when family members proved unwilling or unable to do so.

The female children of some plantation families could attend community schools, organized and financed by the joint efforts of several parents. And, finally, academies offered secondary-level education for girls from families with sufficient financial resources to afford them.

Formal education constituted an important aspect of the youth of the missionary society leaders. They experienced various forms of instructional opportunities; however, academy education seemed to have predominated.

Although we do not know the specific subjects the women leaders studied in the course of their school careers, the pattern of learning for other southern girls probably prevailed for them, also. The curricula at the academies encompassed a wide range of subjects. By way of example, in 1847, students at the Science Hill Female Academy in

Shelbyville, Kentucky, participated in examinations in algebra, logic, rhetoric, sacred geography, sacred history, ancient geography and history, geology, philosophy, ornithology, political economy, mental and moral philosophy, astronomy, natural theology, chemistry, music, and French. Students at most schools usually had the option of taking drawing, painting, and needlework as well.

Regardless of the specific subjects studied, the women clearly acquired the skills to write well, to communicate intelligently, and to convey their ideas ably. Moreover, their support later for establishing pedagogical institutions shows an appreciation for the value of academic training.

C. The Family

Antebellum families heeded the advice of nineteenth-century moral philosophers, who considered the family the foundation of society, providing the moral underpinning for a stable environment. These moral philosophers proposed the standards that should govern family life.

They carefully explained the responsibilities and duties of each family member, overall endorsing a hierarchical system, based on the supremacy of the male head of the family. However, regardless of the relationship, whether husband and wife, parent and child, sister and brother, or master and servant, everyone had certain obligations and responsibilities to those above, below, and parallel to them within the hierarchical system.

Books of moral philosophy, of course, described ideal conditions, the prose being prescriptive rather than descriptive. Although philosophers recognized this distinction, they sought to provide guidelines about proper familial relationships and obligations and to instruct their readers in how to live well-regulated lives that would contribute to the stability of society.

The women missionary leaders attempted to adhere to the expectations regarding proper familial relations outlined by moral philosophers. Their behavior conformed to established rules regarding women's role in the family and society. They expressed respect and admiration for their parents, and, when the latter reached old age, the women willingly undertook their care. For instance, McGavock welcomed her mother and stepfather into her home after he retired from the ministry, and they lived with her until both of them died.

Three of the women leaders married and had children, and only in later life did they become involved in missionary activities beyond their home churches. Each of them acknowledged the primacy of her family obligations. Until their children reached maturity, the educational and moral development of their offspring preoccupied the three women.

The women leaders also recognized the importance of their obligations to their siblings as recommended by the moral philosophers. For instance, Kelley sacrificed her own education as a youth to return home to help care for her brothers when they were sick.

With their black servants, too, the women followed the instructions of the moral philosophers. In some cases, they began as children to fulfill their duty to instruct their slaves regarding such things as proper religious behavior, as in the case of Lucinda Helm.

The lives of the missionary society leaders reflected the impact of the major nineteenth-century social institutions: the church, the school, and the family. These institutions formed the basis for interactions between the women and those who had power over them, as well as women's relationships with their peers and subordinates. Southern women occupied a dependent status, subject to the authority of their fathers, husbands, and ministers. The activities of their daily lives reinforced the necessity of relying on male protection and patronage. However, in spite of the obstacles, women did begin to exercise greater autonomy in the years after the Civil War. They usually did so, though, while at the same time offering reassurances that they did not wish to change the fundamental contours of southern society.

II. True Womanhood

While the five Methodist women leaders shared a similar institutional heritage, they also lived with more informal guidelines of proper female behavior. In order to succeed, they had to conform to certain expectations regarding how women should act. Specifically, women's periodicals, gift books, and cookbooks, as well as religious tracts and sermons, often referred to an ideal woman. According to these sources, women's lives had to epitomize virtues that characterized an ideal of true womanhood. These virtues—domesticity, piety, purity, and submissiveness—normally found expression in the family and the home.

Although the missionary societies' leaders adhered in many ways to the model of female excellence prescribed by southern society, they deviated from this norm when they chose to devote their lives to public church work. Hence, in order to gain acceptance for their efforts, they couched descriptions of their missionary tasks in ways that exemplified the attributes used to describe "true womanhood." If one examines their life stories using the categories of domesticity, piety, purity, and submissiveness, it is possible to demonstrate how their experiences conformed to expectations about the ideal. When the Methodist women moved into leadership positions in their missionary societies, they integrated these qualities of true womanhood into their institutional work.

Each of the four categories entailed certain duties and expectations. A woman's domestic responsibilities embraced caring for her family, for example, preparing meals and making clothing, or, more likely for the women leaders, supervising the servants who performed these tasks, and making their homes comfortable, peaceful havens from the outside world. In addition, a woman was expected to be a loving, devoted wife, mother, daughter, and sister. Her other familial duties included superintending the education of her children so that they would become law-abiding, Christian citizens and, within her local community, offering assistance to the poor. For the missionary society leaders, these domestic tasks eventually translated into such activities as raising money to build and to improve parsonages, organizing settlement houses in urban areas, establishing orphanages, founding hospitals and clinics, and constructing schools.

Women's piety had both public and private dimensions. Publicly, society expected women to be active church members and proponents of virtuous living. Women participated in the life of the church by supporting ministerial candidates, raising funds for building improvements, singing in the choir, and teaching Sunday school. They also endeavored to exemplify such Christian virtues as honesty, kindness, and generosity. Privately, their religious lives included times of meditation, Bible study, and family devotions. As missionary society workers, the women construed their piety in terms of spreading Christianity, teaching the Bible, encouraging conversions, and recruiting church members.

The qualities that defined women's purity were modesty, chastity, innocence, indifference to financial gain, and ignorance of financial matters. One aspect of women's modesty regarded appearing in public, in which one could engage only in carefully controlled circumstances, or else risk accusations of unwomanly behavior. Regarding financial matters, women were not to concern themselves with these issues, since they might be contaminated by the male world of business.

The missionary leaders conformed to most of these specifications for female purity. They wholeheartedly endorsed the appropriateness of chastity and innocence. Moreover, their own reluctance, or in some cases refusal, to speak publicly indicated their adherence to the need for womanly modesty. In efforts of the societies as a whole to foster female purity, the agenda included programs to improve the lives of other women, for example, sponsoring homes for unwed mothers and founding cooperative living institutions for young working women. However, financial matters presented an interesting paradox. Although the women denied any interest in their private financial affairs and refused to accept salaries for their missionary work, they personally controlled most of the money of the societies.

The female virtue of submissiveness required that women be timid, passive, obedient, patient, and dependent upon men for physical protection and daily necessities. In addition, the true woman avoided controversy at all costs. Of all the ideal southern woman's characteristics, submissiveness proved the most problematic for the women missionary leaders. Although they were willing to be submissive in some aspects of their lives, in others they proved more stubborn. For instance, they willingly submitted to what they interpreted to be the will of God. However, in the societies, the women articulated decisive judgments about how the organizations should be administered, how money should be spent, and what programs should be undertaken. Sometimes their ideas differed from those of the men who controlled the church. Although the women tried to avoid open conflict, they persisted in initiating their own plans and learned to maneuver around denominational road blocks.

III. The Missionary Societies

As in the case of the women who directed them, both the Woman's Foreign Missionary Society and the Woman's Home Mission Society embodied the virtues associated with true womanhood. If one examines the programs developed and the projects supported, one finds ample evidence for the centrality of the ideals of female behavior that dominated southern society. In some cases, the manifestation of these qualities seemed most apparent in the way the societies interacted with the parent body, the MECS; however, more often the actual enterprises in which they engaged provide a basis for comparison. Though the incorporation of these feminine virtues into their institutional work was probably not a conscious ploy, the societies benefitted in two ways from having this happen: first, the women in the local churches identified with these characteristics and were willing, as a result, to join the societies, and, second, the missionary societies appeared less novel and, consequently, less threatening to a conservative culture because they supported qualities widely affirmed by southern society.

A. Domesticity

The women who developed projects for the missionary societies transformed their domestic obligations into programs that mirrored these tasks on a societal level. Thus, they sought to provide homes for those without and to improve the homes of those in need, for instance by donating sheets and blankets and by loaning money to repair residential buildings. Predictably, white, middle class, southern homes provided the standard for comparison and the norm the women tried to achieve.

In addition, the societies sponsored programs that had the long-term goal of strengthening family life. As an example, at their settlement home in Atlanta, the WHMS provided entertainment, such as medical lectures, musicales, and readings, for the entire family every Friday night. The workers in this and similar homes also organized homemakers' clubs where women learned the basics of cooking, sewing, and nursing and where those in charge sought to instill a sense of responsibility regarding the welfare of children.

Both societies concentrated their efforts on working with women and children, whom they considered their special responsibility. The members of the missionary societies reasoned that good homes and stable families would help alleviate the problems they observed in society as a whole. As one city missionary, Mabel K. Howell, stated, "As Christian workers I am convinced that we need more and more to look to the home for the causes of poverty, intemperance, and crime . . . . We should ever keep in mind the importance of the home, and again and again test our methods to see if they are contributing to its upbuilding."[1]

The societies founded various institutions that derived from women's traditional domestic responsibilities. For instance, through the schools that the societies started, the members expanded their task of instructing their own children to include anyone who lacked formal education. The societies also transformed a similar activity—providing medical care within their families—into medical missionary programs. Schools, hospitals, and clinics established by these women all reinforced the domestic ideal of true womanhood, but on a broader scale.

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[1]Mabel K. Howell, "The Deaconess and Home-Making," *Our Homes* 11 (August 1903): 3.

At the beginning, the WFMS focused its attention on the educational component of women's domestic role. Even before they were established officially by the MECS, the women who eventually formed the society contributed money to the support of the Clopton School in Shanghai, an institution begun by Mrs. Lambuth, wife of one of the church's missionaries. Later, after the society had been organized, its initial project involved providing funding for a woman, Lochie Rankin, to relieve Lambuth of some administrative work and to teach English at the school.

During the first annual meeting of the governing board of the WFMS, the women received pleas for assistance for the establishment of other educational institutions. The society considered such money an excellent investment in its efforts to spread Christianity. As its historian reported, "Christian teaching in the schools and the social amenities used by the representatives of the Woman's Board were . . . the most efficient means that could be used for quickening and maintaining influences that resulted in the conversion of pupils and native teachers—that opened homes, increased the membership of the Churches, and extended the knowledge of Christ in the community."[2]

The WFMS supported several types of educational activities: boarding schools and day schools, which focused on academic work; Sunday schools, which instructed pupils in the Bible and Christianity; and industrial training, which concentrated on such skills as embroidery, lace making, and knitting. Their clientele included adult women as well as boys and girls.

Medical care of foreign women and children was another domestic task traditionally performed by southern women for their families and slaves that the missionary society appropriated in its work overseas. Particularly in China, this type of work offered a unique opportunity for white women to interact with native women on an intimate basis, since only women doctors were allowed to treat physical ailments of women.

Like the WFMS, the WHMS also sponsored programs that highlighted their commitment to traditional domestic values. In fact, the original charge to the society by the General Conference limited its activities to the domestic sphere, i.e., providing parsonages for pastors serving in the western section of the United States. The Journal of the 1886 General Conference clearly stated that the purpose of the Woman's

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[2]Sarah F. Butler, *History of the Woman's Foreign Missionary Society, M. E. Church, South* (Nashville: Smith, 1912), p. 89.

Department of the Board of Church Extension, as it was then called, "shall be to collect funds by private efforts, personal solicitations, membership fees, donations, devises, and bequests, for purchasing or securing parsonages."[3] As a result, the WHMS confined its financial support during the first few years of its existence to building, repairing, and furnishing parsonages, although the members also considered sending boxes of clothing and household items to the western frontier to fall within the purview of the society.

Even after the WHMS assumed other responsibilities, their commitment to parsonage support continued as an important expression of their concern for domesticity. Their governing board always included a Superintendent of Supplies, and they received regular reports from the standing Committee on Parsonages.

A later example of the WHMS commitment to domesticity was its concern for the condition, both physical and spiritual, of immigrants to the United States, which motivated the society to act on their behalf. In 1896, the WHMS passed a resolution at its fourth annual convention that stated, "Whereas there is a foreign population in all our cities, and many of our towns . . . the majority of which foreign element is heathen and unpatriotic, and with a spirit of infidelity and anarchism endangering our institutions and civilization; and whereas recognizing the fact that we must Christianize them or they will corrupt our people and destroy our own beloved institutions and substitute for our religion that of heathenism; therefore be it resolved . . . That as home mission workers God has laid upon us the responsibility of Christianizing this dangerous and antagonistic element."[4]

Although immigrants represented potential converts, the Society first attended to their physical needs, so that the newcomers would be able to concentrate later on the spiritual message without the distractions of being hungry, homeless, or out of work. In the South, the women focused on the four Gulf Coast ports open to immigration: Galveston, New Orleans, Gulfport, and Biloxi. For instance, in Galveston, they established an Immigrant Home, furnished with baths, lavatories, rest rooms, and food.

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[3]Methodist Episcopal Church, South, *Journal of the General Conference of the Methodist Episcopal Church, South* (Nashville: Southern Methodist Publishing House, 1886), p. 127.

[4]"Minutes of the Fourth Annual Convention," *Our Homes* 6 (February 1897): 8.

The women responded to what they interpreted as a potential threat to their relatively insulated world by mobilizing to change the way of life of immigrants. They designed their programs to assimilate the newcomers into southern society, and they hoped to eliminate any vestiges of the foreigners' former lives, including language, religion, and social customs. The missionary workers failed to envision the destructive consequences of their goals which might eventuate in obliterating the cultural heritage of these immigrant peoples.

Beginning in the mid-1890s, the Society also concentrated on providing educational opportunities for the socially and economically disadvantaged by establishing schools in Florida, Georgia, Kentucky, North Carolina, Tennessee, and California. Initially, this effort was an extension of their work with immigrants, since they designed their first school, which opened in December, 1894, for the children of Cuban immigrants in Tampa.

However, the society sponsored schools for other educationally deprived children in the South as well. Brevard Institute, founded in western North Carolina in 1895, and Sue Bennett Memorial School, established in eastern Kentucky in 1897, both served the needs of indigent mountain children. Ruth Hargrove Institute, in Key West, Florida, opened in 1898 for Cuban children, but soon admitted English-speaking, Protestant children who did not want to attend the local Catholic schools. The Vashti Industrial School, located in south Georgia, provided homeless girls with an elementary education and industrial training. Beginning in 1902, Paine College Annex, associated with Paine College, a black institution in Augusta, Georgia, offered industrial training for black girls.

In fact, the condition of children, generally, was a primary subject of concern for the WHMS. It responded in several ways, in addition to creating schools: its members founded orphanages for the homeless; they opened nurseries and kindergartens in urban areas for the children of working mothers; and they supported child labor laws for those minors who had to work.

As early as 1893, the WHMS had established city missions, another manifestation of their concern with domestic matters. Through their city mission work, the WHMS members hoped to improve the family life of the poor, to offer assistance to women, to provide a healthy, safe environment for children, and to promote Christianity. One annual report of the Atlanta mission indicates the work of the missionaries assigned to these posts. "Three, and sometimes four, sewing schools have been maintained . . . Thirty-six Bibles and books and 1,534 religious papers have been distributed; 386 sick and strangers visited; 21 Bible readings and 28 cottage prayer meetings held; and 633 articles of clothing given away."[5]

The WHMS embarked in 1901 on a related, but more intensive, effort in urban areas—the establishment of settlement houses. Although the missionaries continued to perform many of the same tasks as had their earlier counterparts, the new aspect of the settlement houses was that the missionary, or deaconess, lived in the home, becoming part of the community. Their first such domicile, located in Nashville, was a building which had formerly been a pool room. Similar facilities soon opened in Atlanta, Dallas, and St. Louis. The society considered the homes a better way to teach the domestic arts, to direct the lives of children away from crime, and to Christianize the inner city than employing a missionary who left the neighborhood after the day's work.

Typically, the women assumed that they knew the proper way to raise children and the best methods of keeping house. They expected others to adhere to their middle- and upper-class standards when they offered the benefit of their experience and training. If their advice and instructions were resented or ignored, they either failed to report it or remained unaware of the fact.

As did the WFMS, the WHMS offered medical care as part of their programs whenever possible. Many of the deaconesses who staffed the settlement homes had studied nursing, so they undertook medical work as an expression of their mission. These women cared for the sick, showed mothers proper child-care methods, and taught principles of hygiene, nutrition, and diet. Nonetheless, their objectives, stated in an article in *Our Homes*, the periodical of the WHMS, remained two-fold: "the condition of illness . . . produces a sense of need and opens the way for instruction in better methods of living, at the same time giving opportunity to present the Great Physician and his 'double cure' for soul diseases."[6]

B. Piety

Religious conviction provided the fundamental motivation for the work of the WFMS and the WHMS. The members routinely grounded

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[5]"Woman's Board of Home Missions. Proceedings of the Annual Meeting, Dallas, Tex., April 19-27, 1899," *Our Homes* 8 (May 1899): 7.

[6]Charlotte A. Aikens, "The Nurse Deaconess and Her Work," *Our Homes* 11 (August 1902): 3.

their work on the missionary imperative in the Gospel of Mark (16:15), "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Their enthusiasm for the missionary task, exemplified by both financial support and commitment of time, made it possible to expand the programs and services offered by the organizations each year.

The WFMS employed several methods to spread their religious message, namely, "Bible women," Sunday schools, and religious instruction as an integral part of the academic curriculum of their schools. Missionaries trained native women, who had been converted to Christianity, to serve as Bible women. Sometimes they received salaries, but some volunteered their labor. The Bible women visited from house to house, read the Bible and prayed with the inhabitants, and attempted to convert them by gentle persuasion. The missionaries realized that these women often had access to homes and to non-Christian women that they themselves did not.

In each mission outpost, the WFMS supported Sunday schools. Sometimes they organized their own, and sometimes they simply assisted in a program already underway. In addition, they included courses on the history of Christianity and the Bible in the curriculum of their schools, exposing their pupils on a daily basis to the foundations of the Christian faith.

The conversion of the native populace always preoccupied the society and the missionaries employed by it. They agonized about how many people had not had the occasion to hear about Christ. Often missionaries described their joy and pride about the conversions that they had been instrumental in stimulating. In 1897, Lochie Rankin wrote excitedly from China, "This Conference year . . . has brought such precious harvests of souls that my heart was filled with joy unspeakable. No mother ever rejoiced more over the conversion of her own child than I have over the heathen children in my schools who have come out so bravely on the Lord's side."[7]

The missionaries did not question the legitimacy of their efforts to convert the native people with whom they came in contact in foreign countries. Moreover, their attitude conveyed a sense of condescension toward these potential church members, exemplified by the fact that they referred to them as "heathens." That attitude never disappeared completely even towards those who joined the church.

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[7]Butler, *History*, p. 142.

The WHMS also took its religious responsibilities very seriously. For instance, in working with immigrant groups, the members always sought to convert the newcomers to Protestant Christianity. They deplored the nominal Catholicism of their Cuban charges in the schools in Tampa and Key West, as well as the presence of that faith in later immigrant groups, e.g., the French in New Orleans and Mexicans in Texas.

The WHMS responded even more vigorously to the challenge posed by East Asian religions, which were introduced to the United States by Chinese and Japanese immigrants. An article in the *San Francisco Examiner*, quoted in *Our Homes*, alarmed southern women when it stated, "Buddhism's disciples have determined to evangelize the Occident by establishing a system of missions, and San Francisco has been selected for the first point of attack."[8] As a result, local staff of the west coast schools requested more money and more workers for their institutions from the society.

The women failed to appreciate the irony of having the missionary tables turned on them. Although they considered it their responsibility, and in many ways their right, to spread Christianity in foreign countries, they responded with indignation, fury, and fear when devotees of other religions, even Christian Catholics, sought to proselytize in America.

The society kept careful records of the number of people converted to Christianity. In some WHMS institutions, for instance at the Sue Bennett Memorial School in London, Kentucky, conversion seemed more a preoccupation than at others. In January, 1902, Mrs. J.C. Lewis, the wife of the principal, lamented, "We have not yet had any conversions, and this week a good many . . . are praying daily for the Holy Spirit's presence and power especially in the Wednesday prayer meeting." Apparently, their prayers were answered because, over the next year, religious enthusiasm flourished. By May, the principal could report, "Ours is a religious school, and we make regeneration the foundation of Christian character. Thirty-two students . . . were saved this term without the help of a protracted meeting or outside aid." Two months later, his wife wrote, "The Lord has been graciously blessing us for more than a month. There have been conversions every week, until now there have been twenty-two. Ten others have received the baptism

[8]Quoted in "A Survey of the Work," *Our Homes* 9 (March 1900): 5.

of the Holy Spirit . . . " By the end of the following May, they claimed the conversion of one hundred more students.[9]

C. Purity

Although both societies affirmed the need for women's purity, this section concerns only the work of the WHMS. The WHMS advocacy for the purity of women focused on the sexual virtue of unmarried women and girls, protecting those who were still virgins and reforming those who were not. Their programs included, first, support for rescue work; second, opposition to Chinese "slavery," i.e., sometimes bond servitude, but more often prostitution; and third, creation of cooperative homes for working girls.

The society used the euphemism, rescue work, to describe their efforts with unwed mothers and prostitutes, programs which they justified by comparison with Christ's compassionate forgiveness of fallen women. The society operated homes for unwed mothers in Dallas, San Antonio, Nashville, and Macon. Articles in *Our Homes* indicated that sometimes the institutions succeeded in their aim of rescuing women; however, they also experienced failures. The girls in such homes typically learned how to cook, do laundry, and perform other housekeeping skills, so that they would be able to earn a living when they left the security of their temporary domicile. Although the society often met with indifference to their efforts, even from other women, they persevered, convinced that they could contribute positively to the "growing sentiment for personal righteousness, the protection of girlhood, and the sacredness of the home"[10] that would alleviate the problem of unwed mothers in the future.

Reports of another threat to the purity of women came to the WHMS from the west coast and concerned the situation of female Chinese immigrants. In 1896, an article in *Our Homes* declared that of the 20,000 Chinese living in San Francisco, 3,000 were women, 1,500 married and 1,500 slaves. According to the report, some slaves served as domestic bond servants and, eventually, won their freedom. However, others, often kidnapped from their homes in China or deceived into leaving by promises of marriage, found themselves sold

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[9]Reports appeared in *Our Homes* 11 (January 1902): 3; (March 1902): 2; (May 1902): 5; (July 1902): 2; 12 (May 1903): 7.

[10]Mrs. W.H. Johnson, "Ann Browder Cunnyngham Mission Home and Training School," *Our Homes* 16 (June 1907): 11.

into prostitution. For the most part, the southern women found themselves ineffectual in dealing with this situation. Although they established missions in California designed to educate the Chinese, the rescue work that they accomplished usually occurred on an irregular basis when a Chinese woman appealed to them for assistance or when they observed a blatant example of slavery and intervened.

The WHMS also introduced preventive measures to protect young working women, particularly those who had recently relocated to urban areas from homes in the country. They observed that "the low wage and the cheap boarding house constituted the greatest menace to the life and character of the working woman."[11] Although they could not affect the wages the women earned, they could furnish inexpensive, clean, safe places for the workers to live. They established their first institution, called a cooperative home, in Waco, Texas, in 1902, which was followed by similar homes in Houston, Lexington, Corinth, Mississippi, Savannah, and San Francisco.

D. Submissiveness

The societies recognized the necessity of submitting to male authority in the form of church boards, individual ministers, bishops, and the General Conference, although they sometimes did so grudgingly. Conflicts existed between the Board of Missions and the women even before the General Conference approved the first society. The Board originally proposed a women's missionary organization that would contribute the money they collected directly to the Board, allowing the women no control over the disbursement of funds. According to this plan, the women's contributions would simply reduce the missions apportionment due from the churches that had women's societies. Fortunately for the society, the proposal eventually approved by the Conference did give them more control.

An examination of the Disciplines of the MECS, which dictated the organizational structure of ecclesiastical boards, committees, and societies, provides one important avenue to explore the official relationship between the women's associations and the church and offers documentation of the submissive status forced upon the women. Examination of the Disciplines shows that, at certain times, the women expanded their control over their activities in spite of the reluctance of their male colleagues. Nonetheless, they also demonstrate that the

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[11]Sara Estelle Haskin, *Women and Missions in the Methodist Episcopal Church, South* (Nashville: Publishing House of the Methodist Episcopal Church, South, 1925), p. 223.

church, more particularly, male-controlled judicatories, maintained ultimate authority over the societies in spite of the women's efforts.

For example, in 1886, the Discipline established a Woman's Department of the Board of Church Extension, a precursor of the WHMS, which had the express purpose of collecting money to purchase or secure parsonages. According to the document, "All funds so collected shall be subject to the direction of the General and Local Boards of Church Extension for the object specified."[12] Clearly, the Board intended to govern the new women's department by strictly limiting its activities and by controlling the administration of all monies raised.

In the Discipline of 1890, four years later, significant changes occurred regarding the Woman's Department, including a change in name to the Woman's Parsonage and Home Mission Society. Their new charge now encompassed "procuring homes for itinerant preachers and otherwise aiding the cause of Christ."[13] The latter responsibility offered infinite opportunities for service to the church. Interestingly, the Central Committee, which administered the WHMS and which was composed of women, now determined the distribution of funds collected, with the exception of the money appropriated for parsonages. The Board of Church Extension continued to disburse those resources. In other words, although the women had gained some autonomy, the Board still retained considerable voice in their affairs.

Significantly, by 1906, the Discipline included several articles restricting the role of women in the church generally. These articles, listed in the section called "Decisions Rendered by the College of Bishops," bore the headings "Women not Preachers, and not to be so Recognized" (#640-1896), "A Woman may be Superintendent of a Sunday School, but not a Member of a Quarterly Conference" (#653-1898), and "Women Ineligible to Office of Steward" (#675-1906).

Even more ominously, the College of Bishops and the General Board of Missions proposed at the 1906 General Conference the merger of the two women's missionary societies and their subjugation to the Board of Missions. They sought to combine the WFMS and the WHMS,

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[12]Methodist Episcopal Church, South, *The Doctrines and Discipline of the Methodist Episcopal Church, South* (Nashville: Southern Methodist Publishing House, 1886), p. 200.

[13]Methodist Episcopal Church, South, *The Doctrines and Discipline of the Methodist Episcopal Church, South.* (Nashville: Publishing House of the M. E. Church, South, 1892, c1890), p. 213.

without consulting the women of either organization. The General Conference as a whole decided to delay action on the proposal and appointed a committee composed of one-third ministers, one-third laymen, and one-third women to consider the question of a merger, though the women realized from the beginning that the chances were unlikely that their societies would survive in their original form.

The Discipline of 1910 recorded the demise of the women's societies as independent organizations. The changes, instituted after only minimal consultation with the women of the societies, signified both the lack of power of women in the church and the submissive position forced upon them by male denominational officials. One scholar has identified various reasons for the radical modifications imposed upon the women's societies: "It was frequently alleged that the women were competing as rivals with the official church organizations. Money was supposedly deflected from the denominational budget. Pastors and higher central officials disliked their inability to control such funds, and this second line of giving went against the trend toward centralization . . . . There was talk about confusion and duplication in administration, promotion, and finance . . . . The most unfair complaint was the charge that the women did not pay their share of basic mission work, which had to be done before there could be special activities for women and children."[14]

The programs devised by the WFMS and the WHMS reflected the ideals of true womanhood that were expressed in the lives of southern women. Their domestic activities included providing homes and household goods for pastors; establishing settlement houses in cities, where they taught homemaking skills, sewing, and cooking and where they provided care for young children; founding orphanages; offering assistance to foreign immigrants to the United States; supplying medical

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[14]R. Pierce Beaver, *American Protestant Women in World Mission: History of the First Feminist Movement in North America* (Grand Rapids: William B. Eerdmans, 1980), p. 180. Beaver's study concentrated on the foreign missionary societies of several denominations, including the MECS; however, similar explanations pertain also to home mission societies.

Rosemary Ruether and Eleanor McLaughlin argue in *Women of Spirit* that throughout history women have attained leadership positions in the founding or renewal movements of the church, the latter of which applies to the missionary activities of the late nineteenth century. Then "as renewal movements settle down and begin themselves to institutionalize there is a loss of this early freedom. Institutionalized leadership again reverts to the patriarchal pattern, and women are eliminated." Rosemary Ruether and Eleanor McLaughlin, eds., *Women of Spirit: Female Leadership in the Jewish and Christian Traditions* (New York: Simon & Schuster, 1979), p. 21-22.

care through hospitals and clinics, as well as teaching sanitary methods of food preparation and home care; and starting schools, overseas and at home, for women, children, immigrants, orphans, and blacks.

Their piety took the form of encouraging conversions and church membership wherever they had schools, hospitals, or missions of any kind. Advocacy for the purity of women manifested itself in their programs to redeem unwed mothers and to prepare them for respectable lives; their establishment of cooperative homes for young, urban working girls; and their efforts to end the slavery of Chinese girls and women in California.

The missionary societies did not promote programs that encouraged submissiveness. However, on an institutional level, they found themselves subject to bishops, to male ministers, to church boards, to ecclesiastical rules and regulations, to the General Conference, and to male church members. In other words, the societies existed within a structure that assumed and reinforced the submissiveness of women and their work.

IV. Conclusion

The Methodist missionary society leaders began the movement of southern women out of their homes and into the public arena, while, at the same time, preserving their identification as "true women." They remained faithful to their upbringing as well-bred southern ladies, but they also extended the boundaries of acceptable behavior for women. Even though they often received criticism for the activities in which they engaged, they demonstrated that women could participate in their communities and in the larger world without compromising their reputations or their respectability.

The women utilized the advantages of their backgrounds in order to further their own work and also to provide some protection from censure. For instance, they had access in social settings to men who held positions of power in southern society. As an example, Kelley's son served as a presiding elder. The fact that the women were well-educated enabled them to communicate effectively and made them more sensitive to the educational aspirations of others. They also benefitted from understanding the social system in which they lived. In other words, although they were excluded from positions of ultimate authority in the church, they knew who to contact and how to negotiate in order to make an impact on decisions that affected women's missionary work.

In many ways, the missionary leaders expanded the limits of what women were allowed to do publicly. They participated in activities that had previously been denied to southern Methodist women, such as speaking in worship services and lecturing at public meetings.

Furthermore, they proved that women possessed administrative skills and executive abilities when they succeeded in raising large amounts of money, planning complex projects, and purchasing property on an international scale. Their achievements proclaimed the fact that women's intelligence and aptitudes could be applied to something beyond household affairs.

However, the women realized that they might jeopardize their feminine identity because of their public involvement. Hence, they tried to minimize the danger. First, they worked within the ecclesiastical structure, since women had traditionally been involved in church work. Second, their programs supported the home and the well-being of women and children, an extension of their responsibilities for their own families. Third, they sought to promote the values of true womanhood.

Methodist women in the late nineteenth and early twentieth centuries made a major contribution to enhancing the status of southern women. They risked challenging the southern tradition which dictated that women must remain at home and confine their benevolent work to the local church and community. As a result of their success, they expanded the perceptions of women's capabilities. Furthermore, they enlarged the arena in which women could participate, both in spreading Christianity and in addressing social concerns. They managed to accomplish these goals while, at the same time, they maintained their reputations as respectable southern ladies. Thus, they helped create opportunities for women who followed them to join together in voluntary organizations for personal development or community improvement without severe societal censure.

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Some Values in Theological Librarianship[1]

by
James Dunkly

Last year's presidential address was, I think, the first one in ATLA history that had to be done over.

In our last episode, as you will no doubt recall, we left our hero, the theological librarian—*Bibliothecarius Theologicus*, or B.T. for short—we left B.T. with a high and holy calling. Well, he or she still has it. That noble vocation, plus $2.50, will get him or her a cup of coffee from room service in the Radisson Hotel Central here. What, then, is our hero to do? Herewith my second installment.

"The former treatise have I made, O Bibliophiloi, of all that the theological librarian had both to do and teach." This year's presidential address isn't a homily. There's no liturgical setting. Yet it is preachment, I readily admit, in the sense of personal conviction morally ordered and hortatorily conveyed.

Several years ago, at the beginning of a strategic planning process for my library, I drafted a list of the values that I thought we—I, and the rest of the staff, and our library as an institution—held, both individually and institutionally, values that affect how we do our work. Recently I had occasion to review that list, and I was comforted to find that I, and we, still hold these values. I am bold enough to suspect that you hold them too, and I rehearse them here for our mutual reminding.

The first of these values is (1) respect for every individual and accountability for the treatment of all. Sounds good. But there's a built-in tension, one which is expressed in another value on the list: (2) meeting the needs of individuals without doing so at the expense of other individuals and their needs. This kind of tension, or polarity, or whatever it is, shows up in the next two values on the list as well: (3) making materials available to users while also seeking to be responsible conservators of these materials and (4) cooperating with other institutions and their libraries to serve not only individual patrons but also theological scholarship and ministry more widely.

Respect for individuals and accountability for their treatment is built into the management of our libraries at every juncture. We seek (5)

[1]An address by the president of the American Theological Library Association, given at the opening session of the association's annual conference in Dallas, 18 June 1992.

to maintain and develop a collection-development policy that is not denominationally or ideologically controlled. (However much it may, quite properly, have denominational and even ideological emphasis, a theological library must testify to the broad range of theological opinion, as the ATS standards rightly insist.) And (7) our collections, like our services and staffs, must be kept abreast of current developments in theological scholarship and in ministry more widely, for we are part of the fabric of learning, not an isolated or idiosyncratic operation mounted for ourselves alone. Nor are we fixed in shape and kind, for another of our key values is (8) responsiveness to newly perceived needs, changes in curricula, and new programs, while continuing to respect earlier commitments. For, as Tennyson says, "Tho' much is taken, much abides."

This flexibility is characteristic of more than one value in our list. We (9) seek an appropriate flexibility in procedure, systems, and environment as well as in services and collections. We (10) hold up a collaborative style in management, not because it is politically correct but because it is most likely to give us the results we want and need. We need all our wisdom, the pooled sense of all of us, if we are to do our jobs aright.

All of us, not just library directors and not just "professionals"—a designation I often wish we would dispense with. If we are serious about our work, and if our libraries are run as they should be, then all of us—everyone on our staffs—will be so focused on our common purpose that the labelling of some as professional and some as non-professional will feel odd to us, and we will look for some less divisive way to describe what characterizes our differences in training and skill and responsibility. This is part of our regard, our respect, for individuals, as is (11) providing compensation adequate to attract and retain staff of appropriate competence, not just in highly technical bibliographic-systems positions, but in those jobs that insure that our books are shelved where they should be and our patrons served courteously and our building kept clean. We are accountable for the treatment of all, not least those who work with us. We are also accountable for (12) stewardship of our resources, and we have no resources more precious than our people—including ourselves, so that we must take care to give ourselves appropriate value and consideration, too.

So then, the fundamental moral of librarianship might be expressed in terms of this respect and accountability which mirrors, feeds, and flows out of both the theological tradition and the scholarly tradition, of both of which we are not only heirs but also participants, midwives, fosterers, exemplars, and bearers to the next generation.

If you cross the Charles River from the Boston side to the Cambridge side by the automobile bridge that leads to Harvard Square, you will (if you are walking) be able to read the inscription on it, taken from the Wisdom of Solomon: "The multitude of the wise is the welfare of the world." Multiplying the multitude of the wise is the librarian's task. Thus librarianship is no more reducible to "information management" or "information science" than libraries are reducible to book warehouses. Librarianship is an art as well as science. It is a profession, but it is also a discipline (*disciplina* in Latin, "learning" or even "learnedness"). Texas Christian University, just to the west of here, of which I am an alumnus, has as its motto ***Disciplina est facultas***, "Learning is power." Librarianship as a discipline is not just a handmaiden to teaching; it is part of teaching. This is not a matter, then, of insisting on certain degrees for librarians; that is credentialism, not professionalism. It is, rather, disciplined minds and hearts that are our greatest need for this work of ours.

A few of you know of my devotion to the life and work of Sir William Osler, the pioneering physician and medical educator and bibliophile who taught at McGill and Penn and Johns Hopkins and Oxford in the late nineteenth and early twentieth centuries. Osler was a graduate of Trinity College, Toronto, where I began this series of reflections last year. Osler had gone to Trinity to prepare for the ministry, but he stayed to become a doctor. As a doctor, he was also a superb preacher to the members of his profession. And I have been struck again and again over the years, under Osler's tutelage, by the parallels between medicine and theology, between medical education and theological education, and not least between medical and theological librarianship. I give you the following from an address by Osler at the opening of the new Boston Medical Library in 1901: "There should be in connection with every library a corps of instructors in the art of reading, who would, as a labour of love, teach the young . . . how to read."[2] And who are these instructors in the art of reading if not librarians? His words are as applicable to our students as to his, to theologians as well as to medics. And how can we teach others to read if we do not read ourselves?

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[2]Sir William Osler, ***Aequanimitas***, 3rd ed. (Philadelphia: Blakiston, 1932), p. 211.

That is who we are, then. These are our values. Nothing new here, but then, as Dr. Johnson once said, we need reminding much more than we need informing.

Theology and Willie Nelson

by
Robert M. Shelton
Austin Presbyterian Theological Seminary[1]

There are at least three presuppositions that lie behind my presentation to you on "Theology and Willie Nelson." Let me say a few words about each.

The first presupposition is that learning is a critical aspect of our human existence. That is to say, a part of being fully human is to learn. Learning brings excitement and zest to life. Conversely, if we cease learning a great deal of joy and meaning is removed from our lives. Consequently life becomes boring, and we become boring and dull.

Now one of the problems for so many of us in the academic world is that we are no longer interested in learning; we want to *teach*—to teach others. That is what we see ourselves being about as professors and librarians; we are teaching others. We do not see ourselves as learners, and so we become bored and we bore others; we are no longer excited, and therefore we no longer excite others, those we are supposedly "teaching." Of course, rightly understood, teaching is a means of ongoing learning for the teacher. Indeed, teaching is one of the richest and deepest forms of learning. But too often we forget that, and we do not see ourselves as faculty members who are teacher/learners, only "teachers" telling others what they need to learn.

A second presupposition is that one of the most important ways we learn is to listen people who see things from a different perspective from us, particularly people who are keen observers of life. Certainly it is important for each of us to establish an identity, to develop a worldview, to formulate a philosophy for life, to become clear about what we value. But there is also a signal feature of learning which involves listening to people who view things from a different perspective from ours. Through listening and dialoguing with such people we learn much, not only about what they think or believe, but also it helps us sharpen and deepen our own understanding about who we are and what we think and believe.

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[1]Robert M. Shelton is Academic Dean of Austin Presbyterian Theological Seminary. This abstract represents the introduction to a presentation he delivered extemporaneously at a plenary session on 19 June 1992.

Listening to keen observers of life who view life and experience life differently from the way we do should be a regular part of our learning. And, to be sure, you may find keen observers of life anywhere. A bartender, a taxi driver, a farmer, an aunt or an uncle, even a professor or a librarian. Or it may be a barber, as was the case when I was a boy growing up in East Tennessee. But most frequently, I think, you find keen observers of life among the poets, novelists, playwrights, songwriters, and other artists. They are people most often who are intensely interested in life. They deal with life in its great complexity and its depth, in its enigmatic expressions and its coarseness. Interestingly enough, one theory is that artists are compelled to express themselves in art forms because they are unable to work out satisfactorily any deep meaning in life through social interaction and relationships. Because of their frustrations and perplexities, they turn to art to work out meaning and purpose for themselves and to find a way to communicate to others in the world.

Clearly what keen observers of life do is to evoke that which is deep within us all. Keen observers of life, and artists in particular, are evocative. We listen to their messages and we say, "Aha! That is true. I have known that all along. What has been said is crucial for my life."

For example, we hear the words of the poet—

> Two roads diverged in a yellow wood . . . and I—
> I took the one less traveled by,
> And that has made all the difference.[2]

—and when we hear those words, we say, "That's on target. I remember how it was when I had choices of different options and my choice made all the difference."

Or again,

> The woods are lovely, dark and deep.
> But I have promises to keep,
> And miles to go before I sleep,
> And miles to go before I sleep.[3]

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[2]Robert Frost, "The Road Not Taken."

[3]Robert Frost, "Stopping By Woods on a Snowy Evening."

We hear those words and we hear them not only in our minds but in our hearts and in our guts. They get inside us and evoke what is deep within us. They stay with us and shape us. We do not have to work to remember them; they become unconsciously a part of our being. Moreover, when we hear those words at the age of twenty, they mean one thing to us, but when we rehearse them at ages forty, sixty, and eighty, they mean something quite different. At twenty, we are confident we can run all those miles before we "sleep"; at forty, we realize we did not get as many miles traversed as we had hoped; at sixty, we realize we will not walk all the roads that have beckoned us; and at eighty, perhaps we are preoccupied more and more with wondering if we will be able to walk some of those roads after we sleep.

Robert Frost is obviously one of my favorite poets. He, like other poets and playwrights and novelists, evoke that which is deep within us. Take another example from another keen observer of life, Tennessee Williams by name. What a tortured life he lived, but what insights come through his writing. I read once the report of an interview with Tennessee Williams in which the journalist asked him, "What is the secret of happiness?" Williams replied with one word—*insensitivity*. Now that is evocative. If you merely want to be happy, then pay no attention to the oppression in South Africa or the oppression in South Texas—just be happy. If you merely want to be happy, then pay no attention to the injustices in Central America or in central Los Angeles. If you only want to be happy, then ignore the violence in Central Europe and throughout our own country. Just be happy! But, on the other hand, if you are sensitive to all the injustices and pain and violence and suffering in the world today, how can you be happy? Maybe happiness is not a very justifiable goal after all.

A third presupposition for my presentation is that theology is the most exciting subject I know. You have to work very hard to make it dull. For theology is about life—abundant life. Gustavo Gutierrez, the liberation theologian, has said that all you need to know about Christianity is that it stands always on the side of life over against death. His point is well taken. Christianity and theology are concerned with life: the meaning of life, life here and now. To explore life at its depths is one of the primary tasks of theology. And that is exciting.

Yet, granted, in our seminaries and divinity schools we have developed special skills for making theology a dull subject. Even worse, we teach our students how to make theology dull! So they go to our churches and bore people to death with what is the most exciting subject I can imagine.

Today we are going to be "doing theology." We are going to do theology by being in conversation with a person who has taught me much through his music, a keen observer of life, Willie Nelson.

For over twenty years, I have been attending Willie Nelson concerts. At first I went just for fun, which is difficult for most professors and ministers (especially Presbyterian ones, as I am) to understand. Then, the more I participated in the concerts, the more I became aware that something profound was happening to me. I found myself in conversation with the words I was hearing sung (in those days Willie sang almost exclusively his own songs), and I sensed myself being shaped by the entire experience. I have said many times that there are only two places where I have ever experienced democracy: the communion table and Willie Nelson concerts. Everywhere else you have inequality, or at best equality in name only. But at the table we are all equal, and so it has also often seemed to me to be at Willie's concerts. There, old and young, conservative and liberal, kickers and hippies, rich and poor, sat side by side in the same-priced seats and participated in the music. There were no reserved seats and no different classes of guests.

Now while classical music was the style in my home as I was growing up, I came to love country music as a boy. So I got hooked on country music early, and when Willie and I arrived in Austin about the same year it was probably inevitable that we would get together.

Willie's music with which we are going to be in conversation today is an album he produced I believe in 1971. It is a life-cycle album. It begins with Willie being "sent" into the world as "the ideal *imperfect* man," and it ends with his own funeral song, "Going Home." So it moves, as all our lives do, from birth to death. The album is entitled "Yesterday's Wine." Only a couple of songs on the album ever enjoyed any popularity, but then popularity has never been a measure of profundity.

The focus for our doing theology today is Christian anthropology. Some of the questions we will deal with and put to these songs are: What does it mean to be a human being in this bizarre world in which we live? What does it mean to be in relationship with others? What can I expect of myself, and what do I have a right to expect from others? Why am I here?

We will also be addressing such topics as theodicy, living with mystery, revelation, the meaning of gifts, hospitality, and beginnings and endings. We begin with Willie's first song on the album, "Where's the Show." . . .

Toward 2000: Tensions, Perennial and New, Facing the Church[1]

by
Charles E. Curran
Southern Methodist University

Further reflection, with the help of the deadline for preparing and giving this address, has convinced me that the topic is both too pretentious and too broad. I will restrict the address to discuss one tension that is both perennial and new—unity and diversity in the church with regard to morality.

The question of unity and diversity within the church has been perennial. Perhaps church history records no greater problem or tension especially since church history in the past dealt primarily with institutions and their development and problems. A comparatively new aspect concerns the object of the tensions—moral issues.

In the past, the divisions and the tensions in the church did not usually deal with moral issues. Look at the creeds of the early church and the creeds that continue to be written in some traditions (e.g., the Reformed) down to the present. These creeds deal with the core faith of the church and often arose in response to disputes and discussions about particular issues. However, these creeds do not include specific moral issues.

A contemporary manifestation of the fact that moral issues were not looked upon as sources of division among the various churches comes from the ecumenical dialogue between Lutherans and Roman Catholics in the United States. This dialogue, which has published more than any other dialogue, has discussed almost all the outstanding issues dividing the churches but has never once discussed a moral issue.

Moral issues have occasionally been divisive in the past as illustrated by the split in many American churches over the Civil War.

[1]Charles E. Curran is Elizabeth Scurlock University Professor of Human Values at Southern Methodist University. This paper develops in a somewhat summary fashion the plenary address given to the 1992 Forty-Sixth Annual Conference of the American Theological Library Association. A fuller development of this thesis will be found in the author's forthcoming book from Fortress Press—*The Church and Morality: An Ecumenical and Catholic Approach*.

However, especially in the last few years, moral issues seem to have become sources of division within many churches. The social issues came to the fore in the 1960s and early '70s, and in the '80s and '90s the sexual issues have been debated and discussed sometimes with great acrimony in many mainstream churches in the United States. This address will deal with the question of the unity and diversity of the church with regard to morality.

Our concern has an ecumenical focus and will try to be applicable to mainstream Christian churches in the United States. By concentrating on what is common to many we can avoid thorny problems such as the locus of authority in determining moral teaching in the various churches. In my judgment what is common to mainstream churches in the United States involves the characteristic of catholicity (note with a small *c*).

This commonly accepted concept of catholicity has four significant characteristics related to our discussion. First, a church catholic is open to all and tries to embrace all. This understanding comes from the basic etymological meaning of catholic as universal.

Second, a church catholic sees its faith as embracing and somehow touching all reality. Such a universal vision in moral matters recognizes that moral wisdom is found not just in the Bible alone. Most mainstream churches can basically accept the so-called Wesleyan Quadrilateral of scripture, tradition, reason, and experience as being sources of moral wisdom. Of course the more difficult problem concerns how all these are put together.

Third, catholicity, especially since it embraces all reality, must have room for both unity and diversity. Not everything is of the same importance. Catholicity means there will be agreement on some points and disagreement on others. The basic Christian mysteries of the Trinity and Incarnation ground the need to recognize both unity and diversity within the church catholic.

Fourth, catholicity has important ramifications for our understanding of moral reality itself. Moral reality cannot be reduced to only one aspect such as the specific question about whether a particular action is right or wrong. Not all who recognize the importance and role of catholicity will agree on how precisely to develop the different moral aspects, but all recognize some different levels and aspects of morality. I prefer to speak of the subject pole and the object pole of morality, for morality involves a subject who acts and the world of reality which exists in addition to the subject. Both the subject pole and the object pole comprise different aspects moving from the more general to the more specific.

The most basic and general aspect of the subject pole concerns the fundamental orientation of the person (love, conversion, fundamental option) which influences and directs all that the person thinks or does. In addition, specific virtues, attitudes, and dispositions characterize the Christian person (hopeful, thankful, concerned for the neighbor in need). Intentionality and motivation refer to the subject of morality, and the Christian motivation of loving as Jesus loved or imitating Jesus becomes very important.

The object pole of morality also moves from the more general to the more specific. The values that should be present in society constitute the most general level. Society should be free, just, participative, and sustainable. Principles constitute somewhat broad articulations of the direction in which one's life should go (the Golden Rule or the recognition that the goods of creation exist to serve the needs of all). Norms are more specific guides of human action, but formal norms (do good, do not commit murder) are more general than material norms (do not commit adultery, do not lie). The most concrete and specific level of morality involves human decision-making, which is generally discussed in terms of conscience. Whereas all will not agree with the categories and levels developed here, those who accept a catholic approach must recognize different levels of morality going from the more general to the more specific.

In the light of these implications of catholicity, we can now address the thorny issue of the criteria for determining where the church finds its unity and where it recognizes legitimate diversity in moral matters. As mentioned above, the bad news recalls that the problem of unity and diversity constitutes a perennial and heretofore unsolvable problem for Christianity in general and for individual churches. The good news comes from the fact that moral issues have generally not been seen as a problem in this matter of ecclesial unity and diversity. Why not? Perhaps the Christian church in general and Christian churches in particular emphasized only orthodoxy and did not give enough importance in the past to orthopraxis. Perhaps the churches, especially in the West, lived in a rather homogeneous culture in which moral diversity and differences did not easily arise. There is some truth in these reasons, but still some criteria are implicit in moral considerations that help to solve the problem of unity and diversity.

Since catholic faith embraces all reality, the fundamental criterion for determining unity and diversity within the church concerns the distinction between what is core to faith and what is more remote or peripheral. An old Scholastic axiom called for unity in necessary matters, freedom in doubtful matters, and charity in all things.

Two criteria involved in moral reasoning help to flesh out the basic criterion of unity and diversity. The first moral criterion recognizes that greater certitude and agreement exist on the more general levels, but as the moral matter becomes more specific and complex one cannot claim to have such certitude and agreement. Consequently agreement can and does exist on more general levels, but diversity comes in on the more specific and complex matters. For example, all Christians can agree that murder is wrong (murder is really a general and formal concept meaning unjustified killing), but Christians disagree at times about whether killing (the very concrete act involving many circumstances) can be accepted as in such issues as war and capital punishment.

The second moral criterion concerns the difference between positive and negative obligations. One can find certitude and agreement more readily and easily with regard to the negative. In the United States today, for example, general agreement exists about the problems involved in our health care delivery system, but people cannot agree on how the system should be structured. A few years ago some South African churches maintained that one could not support apartheid and still be a member of the Christian church. Apartheid goes against core Christian teachings. I agree with that understanding, but all who can agree that apartheid is unchristian cannot agree on the best ways to change that system. These two moral criteria help to flesh out the basic criterion of determining what is core and what is more peripheral in Christian faith and help to explain why morality has not been a source of division within the churches in the past.

The general criteria are clear, but gray areas will always exist. Casuistry helps to clarify and apply these criteria. Christians can and should find general agreement on the basic orientation of the person; the more general virtues, attitudes, and dispositions of the moral life (love, fidelity, truthfulness, justice, concern for the neighbor in need); and the Christian motivation and intentionality. On the object pole, Christians can agree about the basic value of respect for persons and life, human rights, and justice for all. More general principles such as the fact that the goods of creation exist to serve the needs of all God's people command agreement. All Christians should accept the more general norms such as the prohibitions of murder and torture. However, more specific norms (promises may never be broken) cannot claim such general agreement or certitude. Particular judgments or the application of principles to particular cases by their very nature are open to disagreement.

Casuistry can also help to understand the diversity that exists in the church and the churches today. I will briefly propose my conclusions from such casuistry. Abortion positions depend heavily on one's judgment of when truly human life begins, but Christians cannot agree on that judgment. Homosexuality raises aspects today that were not known and understood in biblical times. However, Christians generally agree that adultery is ordinarily wrong because scripture, tradition, reason, and experience support this norm with many converging arguments.

In conclusion, Christians today often forget about the many areas of moral agreement they share. Most of these are taken for granted, but they serve the very important function of giving direction and guidance to the moral life.

Contemporary experience shows the differences and diversity within the churches on some specific moral issues. Such diversity is nothing new in the Christian community. Even the early Christian community as described in the Christian scriptures experienced such diversity and tensions. Such diversity should not be allowed to fracture the unity of the church. In the midst of such disagreements charity and respect for all others who disagree needs to be omnipresent. On the other hand, the church should be a place where people who agree on core matters can struggle with one another in their search for what God calls us to do in these difficult and complex realities.

Walter Brueggemann: Exegesis a la

by
Christine Wenderoth
Columbia Theological Seminary

When I told Walter Brueggemann that I was listed in the ATLA program as delivering a paper on "Walter Brueggemann," he laughed. That, I think, was his comment on my expertise. It *had* to be a joke. When I insisted, "No, no, that's what it says in the brochure," he turned four shades of green. "You're not serious, are you?" Well, yes, Walter wherever you are, I am serious, that's what it says in the program. There's a story behind that, not entirely honorable, but there you have it. So I'd best live up to what's advertised and talk a little while on Walter Brueggemann.

I don't normally make it a practice to talk about my Columbia Seminary colleagues, even our "superstar." But I spent some time this spring trying to understand our current environmental crisis in terms of biblical norms of justice. And I found the hermeneutical strategies and the exegetical research of Brueggemann very helpful on that score. I want to use my work on this environmental issue as an indication of how Brueggemann's work has immediate, helpful implications in practical theology and the life of our faith.

Before I get into those specifics, some preliminary remarks on Brueggemann might be helpful, however. Brueggemann is professor of OT at Columbia Theological Seminary in Decatur, Georgia, having spent many years before that at Eden Seminary in St. Louis. He's a hyperactive author, having produced something like 40 books, 263 articles, 25 editorial works, 165 book reviews, and contributions to several reference works (plus video and audio tapes . . .). Besides being prolific, he's an enormously popular author, particularly among clergy and layfolk, and I would say, particularly at free-standing, denominationally backed seminaries. (He's had a somewhat torturous relationship with the academic guild. Though he was president of SBL a few years back, for example, I understand it was a stormy tenure.) He understands himself to be a scholar at the service of the church. As such, he expends his energy trying to think through two contemporary crises—the cultural crisis in the church and the interpretive crisis about the Bible—and think them through in very concrete, text-specific ways. Of this enterprise he says:

> I think there are people, more able than I, who are addressing the crisis theoretically. But for pastors the rubber hits the road with the text, not with all kinds of hermeneutical theories. Not that those aren't important. But I think that I am situated in something of a mediating position between the great theories of hermeneutics and the concrete practice of the church on a daily and weekly basis.

This crisis he is referring to is shaped by three interrelated dimensions. The first of these is pluralism. On the one hand, this means that the white male hegemony no longer holds sway; on the other hand, it means that the pastor no longer has the authority to announce the truth to people who disagree with the pastor. So the Bible has to be communicated differently today. The second facet is that "the old high claims for objective truth—either as scientific truth or as theological orthodoxy—are very difficult to bring off." This is the epistemological face of pluralism. The third piece is that, in biblical studies, we are in an era that might be labeled "beyond historical-criticalism." We are in the process of finding new approaches to the text, and, like our society, these approaches are pluralistic. The components of Brueggemann's approach include the following:

(1) He is serious about the Bible as canon, in the sense of a baseline beyond which we cannot go. When we are baptized, we in effect vote for this canon. And we're not going to negotiate this canon again. "I know all the critical stuff against canon," he says, "but I don't think the church has any maneuverability, if it wants to be the church." However, inside the canon there remains room for adjudication of the enormous interpretive potential in all kinds of directions.

(2) All readings of the text are partisan readings. There are no disinterested texts or readings because we all come to language with our vested interests, expressions of our fears. That means that everyone's readings of the text—including the heretofore unnamed but actual, politically correct one of the white male hegemony—must be submitted to the critical scrutiny of other readings. We must then engage in endless adjudications, exegetical battles among people who are united by commitment to the life of faith.

(3) The Bible does not agree with itself; it is a collection of fragments. There are parts of it we don't like, parts of it that massage our vested interests. We must resist the temptation to harmonize the

Bible, and we must resist the temptation simply to pick those texts we like—even and perhaps especially those texts hallowed by the lectionary. For a man enamoured of the canon, Brueggemann is suspicious of the lectionary, which he characterizes as centrist readings of the established church. He recommends, instead, going to a wide variety of texts, and looking at the passages, hearing them and negotiating them text by text by text.

(4) But, however, Brueggemann will admit that there are Old Testament themes or categories which characterize much, though not all, of the Hebrew Bible. Old Testament faith, he says, is abrasive and subversive of cultural and political arrangements. It is essentially an exile document and brings the exile's perspective to issues of injustice and irresponsibility—most of the time.

(5) As people of faith reading the biblical text, we have the responsibility to counter the dominant infrastructure of society (an infrastructure based on consumerism and death) with what Brueggemann calls the counter-world of evangelical imagination. That is to say, we must reclaim the imaginative world of scripture and intentionally place that world upon contemporary life. We must reframe human reality away from an absolutizing of the present to an appreciation of the past and a claim on a hopeful future. (For a beautiful statement of this task, see his article in the last, and final, issue of *Books & Religion*.)

Finally, to conclude these introductory remarks, Brueggemann brings to the exegetical task an understanding of the performative nature of speech. He means several things by this. He means, on the one hand, that speech and not history is the counterpart to faith. Israel, in other words, is a way of speaking, not something retrievable from archaeological digs. Similarly, the church is a way of speaking, not something fundamentally aided by historical-critical approaches to texts of faith. On the other hand, he is referring to the grammar of God: God, Brueggemann claims, cannot be reduced to adverbs, adjectives, or nouns—which are derivative forms of speech, particularly in the Hebrew—about God. The sentence is the unit of God's [textual] existence, and verbs are the most important part of those sentences. YHWH is the god who does things. And the verbs that tell us about YHWH are overwhelmingly verbs of transformation and inversion. Destabilizing dialectic and contradiction are at the heart of the biblical text and this God. We never shall recover our faith in this transformative God unless we recover our verb-centered speech about God. (Don't go to creeds—fossilized nouns and adjectives.) Thus exegesis and preaching are fundamental constructive evangelical tasks.

Well, I could go on more about the general thrust of Brueggemann's methodology and theology, but I'm sure some enterprising Ph.D. candidate will do the job nicely in the near future. What I would rather do instead is to proceed through a particular exegetical problem using Brueggemann's approach. I won't claim this exercise has the imprimatur of the master, so to speak, though it was done under Brueggemann's influence and with his feedback. But I do think you may see more about his theology and method this way, through an instance, than in more talk about him. So let's try, at any rate.

The question I bring to the biblical text is this: Is there such a thing as a biblical response to issues of the environment that understands these issues in justice terms? In an age when so many other issues press for our attention—poverty, war, homelessness, human suffering of myriad kinds—should we care exceedingly about disappearing species, demolished rain forests, and depleted ozone? Environmental issues often seem to be mere backdrop to the more pressing concerns of human injustice. I think appeals to a theology of creation can, unwittingly, contribute to such a suspicion, because creation appears prehistorical or transcendental in many such theologies (and I'm including some biblical texts among these theologies). Perhaps a more proximate approach to ferreting out an appropriate response within history may lie in the Book of Jeremiah's treatment of land.

Early in the text (4:23-28), we find a portrait of environmental devastation:

> I looked on the earth, and lo, it was waste and void;
> and to the heavens, and they had no light.
> I looked on the mountains, and lo, they were quaking,
> and all the hills moved to and fro.
> I looked, and lo, there was no one at all,
> and all the birds of the air had fled.
> I looked, and lo, the fruitful land was a desert,
> and all its cities were laid in ruins before the Lord,
> before God's fierce anger.
> For thus says the Lord: The whole land shall be a desolation;
> yet I will not make a full end.
> Because of this the earth shall mourn,
> and the heavens above grow black;

for I have spoken, I have purposed;
I have not relented nor will I turn back.
(NRSV, here and following)

The use of the words *tohu* (formlessness, confusion, waste, unreality) and *bohu* (empty, void) in v. 23 refer back to Genesis 1:2, to the waste and void of primeval earth, pre-creation. Thus, this passage is one of devastation, of the "uncreation" of the heavens, earth, animals (birds), and humans. Signifiers of human place and identity—cities, cultivated land—are nullified (v. 26) as land returns to ruin and wilderness (what land is without human touch, the site of the wandering in Exodus when land was yet to be possessed). In a few short strokes, the world as known in the prehistoric creation story *and* in the history with Israel is destroyed.

Yet this is not a portrait of nature run amok. The vocabularly of 23-26 provides contrary hints: *tohu* (waste) alludes to moral falsehood; *ro 'ashim* (void) is a figure of judgment in Isaiah 29:6, portending the trampling of earth by warriors as much as earthquake. This is earth under judgment. And judgment means that YHWH is behind the devastation. "For thus says the Lord: . . . yet I will not make a full end" (27). Whatever this enigmatic (or amended?) statement means (will YHWH not end creation, or not end the destruction of creation?), it is clear that God is the actor, the earth the responder: "Because of this the earth shall mourn, the heavens above grow black; for I have spoken . . . . " (28). We are witness here to a cosmic funeral, the earth dressed in mourning black.

Perhaps the most striking feature of this passage is the play off the semantic range of the word *'erets*, earth/land. "I looked on the earth," "the earth shall mourn" seem to refer to the whole of creation. "The fruitful land was a desert" implies reference to the particular place called Israel. "The whole land" in its sentence context (v. 27) is more ambiguous. Is it Israel or the wider environment? At any rate, we have in this passage a dialectic. Earth belongs to YHWH, not to people. It is God's creation, God's foundational gift. To quote Brueggemann, " *'erets* as 'earth' offers a paradigm of an untroubled place for life which is not historically located or socially differentiated . . . [a] theologically pure space for living without any human concreteness" (1986: 28). But *'erets* as land "as contrasted with earth is always assigned, owned, and occupied" (29) by humans. It is the arena of history, the promise of YHWH that has been compromised and contaminated by social and political reality. The fact that the two renderings coexist in this (and other) passages points to the theological/sociological tension between creation ideology (which, by the way, happens to be the theology of the enfranchised royal and priestly classes) and the prophetic tradition (1980: 168). More importantly for our purposes, the dialectic suggests that human actions produce environmental (creation) reactions. Environmental distress signals human unrighteousness. There is, in other words, a moral ecology that encompasses both earth and land, creation and society, exhibited in this short passage.

What exactly is the nature of this moral ecology? There are many passages to help us here, but 32:17-23 is among the most succinct and powerful (despite its probable status as interpolation).

> Ah Lord God! It is you who made the heavens and the earth by your great power and by your outstretched arm! Nothing is too hard for you. You show steadfast love [*hesed*] to the thousandth generation, but repay the guilt of parents into the laps of their children after them, O great and mighty God whose name is the Lord of hosts, great in counsel and mighty in deed; whose eyes are open to all the ways of mortals, rewarding all according to their ways and according to the fruits of their doings. You showed signs and wonders in the land of Egypt, and to this day in Israel and among all humankind, and have made yourself a name that continues to this very day. You brought your people Israel out of the land of Egypt with signs and wonders, with a strong hand and outstretched arm, and with great terror; and you gave them this land, which you swore to their ancestors to give them, a land flowing with milk and honey; and they entered and took possession of it. But they did not obey your voice or follow your law; of all you commanded them to do, they did nothing. Therefore you have made all these disasters come upon them.

The passage as a whole is a prayer of praise, prayed in the absurd context of Jeremiah's having bought land during the siege of Jerusalem (32:9-15). Jeremiah begins with an assertion of God's authorship: "It is you who made the heavens and the earth . . . "(17). *'asah*, do, make, exercise sovereignty and power—this is a verb which claims that YHWH acts, and all creation begins with YHWH's action. Moreover, this God does the impossible. "Nothing is too hard for you" is a clear reference to Genesis 18, a clear reference to creation. Thus, the prayer begins with creation faith, but by the very next verse, the tension between this faith and Jeremiah's prophetic sensibility sets in. The God of *hesed* to the thousandth generation for whom nothing is too hard (even forgiveness!), this God nonetheless punishes, punishes even the guilty ones' children. (This is a prophetic threat, but it is also a simple statement of fact: e.g., today's demolition of rain forests will affect the planet a hundred years from now.) The dialectic is elaborated in the following verses. The God of *hesed* has his eyes open, sees all human deeds, the good and the bad, "rewarding [or as the NRSV starkly renders it "giving back in kind"] all according to their ways." And yet this omniscient God poured undeserved gifts upon Israel, as the recital of the Exodus history demonstrates. The Exodus history is itself dialectical. For at the center of its graciousness is the gift of the land, the same land which no longer flows with milk and honey and which no longer is the possession of the Israelites. (The word *vayyirshu* (possessed) is itself problematic, for it means both taking possession by force and, thus, losing innocence, as well as "inheriting" as children of God, heirs of promise.) Yet (v. 20) YHWH's power/graciousness continues "to this day," a phrase that refers to the Exodus when land was still promise and gift but brings Exodus into present time. Does this not mean that God's power to perform impossibilities still pertains? Why, yes, because the God who made the heavens and the earth (v. 17) is the same God who made "all these disasters come upon them" (v. 23), including the "impossibility" of taking the promised land back (in direct contradiction to 31:35-37, a wonderfully reassuring statement of creation faith). YHWH makes these disasters. YHWH makes these disasters because YHWH's *hesed* is both "to the thousandth generation" and compromised by human failure to obey God's voice and follow God's law (23).

This passage is characterized by absurdity and tension. In five short verses it encapsulates biblical history from "the beginning" into Jeremiah's present time. Thus, it moves from the earth to the land. It moves from *'erets* as createdness (and all the power therein implied) to *'erets* as the arena of YHWH's history with Israel. It moves, as the recital of the Exodus story, from land as the promise of place—and therefore identity, livelihood, and the resource of the generations—to land as possession, taken in guilt by force and exploited in guilt as the context for apostasy and lawlessness. The passage invites us to take nothing for granted (least of all the "fixed order" of the "foundations of the earth" [31:36,37]), and yet rely utterly on God's power ("your outstretched arm!" [17]) and graciousness.

Jeremiah's recital of the Exodus story also points us to a troubling paradox that has tremendous implications for today. The land as promise seems to occur only within the context of landlessness, during Exodus wanderings or (Jeremiah implies) during the terror of exile. It is wilderness—and not the sylvan, romantic, wildness of John Muir, but the harsh, hostile, inhuman desert of the Mideast—that re-presents the land as gift [a worry here: is this "foxhole" theology?] and possibility. But once the land is taken, it becomes possession. It becomes a problem, in part because it itself as exploitable commodity (the source, e.g., of cedar paneling [22:14]) gets in the way. But more importantly, land as possession becomes the context within which Torah must be lived. Land as possession carries with it the responsibility for keeping Torah. Jeremiah is clear: YHWH made "all these disasters" (which included not only political landlessness but the environmental mess of 4:23-28) because "they did not obey your voice or follow your law" [32:23]. Destruction of the land is a signal that the covenant has been broken. This raises the question then, what would need to be done to restore the land? What, in other words, does keeping Torah look like?

Let us take a look at a piece of Jeremiah's temple sermon, 7:5-7.

> For if you truly amend your ways and your doings, if you truly act justly one with another, if you do not oppress the alien, the orphan, and the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, then I will dwell with you in this place, in the land that I gave of old to your ancestors forever and ever.

The introductory *ki*, "for," suggests litigation before court (the court of YHWH); or at the very least, the "if . . . then" format points to the conditionality of Judah's well-being (again, contra 31:35-37). If you *teyitivu* (amend) and ethically rectify the way you've been acting by truly practicing *mashpat* (justice), then "I will dwell with you in this place, in the land I gave of old to your ancestors for ever and ever" (7:7). "In this place" refers to the temple, but appositionally to the land. This is an ironic pairing. For the place/temple is normally a place of sanctuary, yet clearly at this time in history, not a sanctuary. It in and of itself cannot guarantee protection by (or, as it turns out, from!) God.

Similarly, the land which was given forever from antiquity to futurity, cannot be guaranteed "forever" unconditionally. So what does dwelling with YHWH in this place/land require? It requires *not* oppressing the alien, the orphan, and the widow; *not* shedding innocent blood in this place (land?); *not* going after false gods (6) (in other words, a fair summary of most of the ten commandments). Dwelling with God means acting justly towards those who are helpless, exposed to injury and oppression. The land and justice (widows, orphans, aliens) have something to do with each other: again the moral ecology.

So rephrased upside down, the deal is this: If you want to continue dwelling with God in this place/land, act justly toward the powerless. (Conversely, if you want to get booted out, continue as before.) While the passage continues the dialectic of land as promise and land as possession, of unconditional and conditional assurance from God in its juxtaposition of place/temple with place/land and in its ironic, even cruel insertion of "forever and ever," Jeremiah clearly comes down heavily on the side that says that land is conditional upon covenantal practices. Those who do not obey Torah will find the land taken from them.

Three comments concerning this possible equation. First, Brueggemann has written

> it is probable that the royal traditions tend to think of land/earth (*'eres/ 'adamah*) as "earth" in an universal sense. They think systemically about the guaranteed orderliness and well-being that the creator God has ordained for the earth. Obviously there are important resources here for ecological matters. (1980: 167)

It is true that creation faith is at the heart of Christian efforts in ecological matters. Ask most church people to talk about environmental issues, and the words "creation" and "stewardship" (meaning something like "taking care of business for the Boss") will emerge. This approach certainly has merit, particularly as it implies that earth/land does not ultimately belong to us. But if Brueggemann is right, we must also be suspicious of such talk, because it is the language of the empire. We should wonder, for example, why don't we, the empowered Americans, have "Land Day" instead of "Earth Day"? We would probably answer it's because "land" is a more parochial term, evoking "dirt" instead of all of creation, or worse, evoking "land reform" instead of air quality. And yet that very dismissal of land reform sounds mighty like the response of the enfranchised, a signal of injustice in which we are implicated. Jeremiah might just give us a handle on the relationship between earth and land that we need in order to be sensitive to our vested interests. Jeremiah indeed might provide "important resources here for ecological matters" that understand issues like land reform as an ecological matter. His text, at any rate, does not allow creation theology the last word, and clues us in to a relationship between "universal" and "parochial" issues.

Secondly, the argument as I have pursued it thus far is this—that environmental devastation as described in Jeremiah is a signal of something amiss in the historical/political/economic arena; that the ecological disaster is a symptom of the guilt engendered by the breaking of God's covenant; and that the breaking of this covenant is characterized chiefly by apostasy and injustice; that apostasy and injustice, therefore, have ecological consequences; and that, full circle, ecological disaster points back to human injustice. In short, environmental issues are justice issues. If this be the case, we are left with two related problems, however. The first concerns our present location within the narrative of events within the book of Jeremiah. Are we still in Jerusalem enjoying our cedar paneling (or teak, as the case may be), yet dimly aware of the devastation about to besiege us? Are we, in other words, the proper audience for Jeremiah's prophetic complaints, in a position to respond to, to *do* something? Can we, in effect, heal the land by practicing justice? Or are we already in exile, looking for restoration, beyond the point when our actions can effect any repairs (a recent PBS program on rain forests might lead one to that conclusion)? Our perceived location will determine whether the land/earth is for us a promise or a problem. My own sense is that it is too early and too easy to claim exile. We Americans are landed and powerful. We cannot be excused from responsibility: Jeremiah 7:5-7 is addressed precisely to us. We must not assume God will bail us out of this humanly created mess. We must act swiftly and justly or lose the land/earth we now possess, and we must be prepared to examine the hard issues involved in the claim that land is promise only to the dispossessed.

And yet, must we arrogantly assume that the restoration of the land/earth is dependent upon our own actions? How to walk the fine line between responsible action and hubris? Again, a text: 32:36-41.

> Now therefore thus says the Lord, the God of Israel, concerning this city of which you say, "It is being

> given into the hand of the king of Babylon by the sword, by famine, and by pestilence": See, I am going to gather them from all the lands to which I drove them in my anger and my wrath and in great indignation; I will bring them back to this place, and I will settle them in safety. They shall be my people, and I will be their God. I will give them one heart and one way, that they may fear me for all time, for their own good and the good of their children after them. I will make an everlasting covenant with them, never to draw back from doing good to them; and I will put the fear of me in their hearts, so that they may not turn from me. I will rejoice in doing good to them, and I will plant them in this land in faithfulness, with all my heart and all my soul.

The passage begins with a curious *lakek*. This is normally translated "therefore," though 36-41 hardly seems to follow logically from the anger and wrath of the preceding lines. Perhaps it means "honest!" as YHWH anticipates the incredulity of Jeremiah's readers/listeners. In either event, 36ff. is to be understood as linked to the judgment of 27-35. Nothing is too hard for YHWH (26)—not bringing Israel out of the wilderness into this good land, not driving Judah out of the land of promise. YHWH can create the heavens and the earth; YHWH can destroy creation (earth and land) in response to our injustice and apostasy. The remainder of verse 36 demonstrates this control: "It is being given" (by YHWH). Political and natural forces both serve YHWH's will. But YHWH will not let human injustice have the last word, have the power to enrage YHWH and force the breaking of the covenant—or have the power to end God's relationship with land/earth. The graciousness of God is not over. YHWH promises to do a *third* impossible thing: God will bring the children back to this place where they belong. And once here, YHWH will give a new covenant, a new way of relating to God. This everlasting covenant will be unbreakable since it will reside in the people's hearts.

This is not an argument from creation. The solidarity and assurance of creation has been ripped assunder. Even creation does YHWH's bidding (famine, pestilence) against human enterprises. This is an argument from exile; this is an argument from beyond death, from beyond the cross. The absolute worst has happened. The people have been judged for their sins, and have had their prosperity, their security, their inheritence, their place taken from them. And from beyond this judgment, comes promise and hope—a hope which includes earth/land.

If we today are to be guided by this text in matters ecological, we must accept two difficult things: (1) our hope for the healing of the earth must not lie in ourselves or even in the earth itself. Earth/land is destroyable, and indeed, we are acting as God's own agents of judgment and destruction. Hope for earth/land must rest in YHWH who performs impossible restorations. Secondly, Exilic faith declares that there is hope after judgment, but only within judgment. There is no easy way out. We must lose the land as possession (commodity/resource) to regain the land as promise. That hard claim tells us specifically what we must do. "Truly act justly with one another [so that] I will dwell with you in the land that I gave of old to your ancesters, forever and ever."

So what's peculiarly Brueggemannesque (Brueggemanninian?) about this approach to a text? I think there are at least four features worth noting about the way I proceeded. They are:

(1) I must admit that Jeremiah is a partisan text and I have rendered a partisan reading of that text. I clearly have a vested interest in pursuing the matter of ecology and justice. But I hope I am honest about that interest, and critical about the selection of the texts to which I have turned.

(2) I know too that Jeremiah does not "wipe out," say, the Genesis passages on creation. Nor does it agree with other texts, particularly those of priestly origin. Nor do the specific passages I have selected agree with everything in Jeremiah (see, for example, 31:35-37). But once having selected my specific texts, I hope I have attended to them faithfully, so that we can look at the whole matter of justice text by text by text.

(3) Nonetheless, I have not become buried in the text, or buried in word studies or in historical-critical methodologies. I have been concerned to tease out a theme from Jeremiah, which has relevance to today. The task here is to strike a balance between text-specific work and the larger insights which are grounded in that text-specific work. I may not have found that balance, but the desire for it is there.

Finally (4), I assume that the text does not support our consumer culture. I read it as providing an imaginative counter-world to that life-style, and a critique upon it. Thus, I see Jeremiah's insight as folly if read by the light of the wisdom of the empire. This is its gift to us. (Though I realize that statement gets me back to vested interests!)

Brueggemann was brought up in the historical-critical method. He was a student of Von Rad's. But he is also a student of Freud, Marx, Ricoeur, Winnicott, feminism, and post-modernism. He's an empassioned evangelical Christian. Put all those together, and we see a scholar who wants the Bible to speak meaningfully to and against us. A paradoxical enterprise; a necessarly enterprise, I think. I hope I have invited you to pursue it.

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ATLA Member Interlibrary Loan Survey Results

compiled by
Bonnie VanDelinder

Total Respondents: 128[1]

1. Does your institution lend materials to other libraries?
    - yes - 121
    - no - 3
    - other - 4 (yes, but very limited)

2. Do you provide photocopies of materials you do *not* loan?
    - yes - 119
    - no - 2
    - sometimes - 1
    - NA - 3
    - with restrictions or exceptions - 13

3. Which of the following formats *do* you loan?

Books - 122	Microfilm - 46
Microfiche - 41	Audiocassettes - 37
Videocassettes - 26	Records - 11
CDs - 6	Software - 1 (?)

    Periodicals - 17 (8 said copies only)
    Others - 8 (theses, dissertations, 16mm films, etc.)

4. Does your library charge for photocopies?
    - yes - 104
    - no - 21
    - unless reciprocal agreement is in effect - 3

    How much?

less than 10¢/page - 6	10¢/page - 59
11-15¢/page - 30	20¢ or more/page - 15

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[1]Note: Many figures do not "add up" because of differences in the way the data was reported.

$1 - 2.99 - 30 $3 - 5 - 20
more than $5 - 4
Free up to limit - 12
Free to consortia/within state/to academic libraries - 7
Reciprocal for ATLA - 4

5. Does your library charge for lending books?
   yes - 40
   no - 80

   How much?
   Under $5 - 14
   $5 - $10 - 9
   Over $10 - 5
   Free to consortia/academic libraries/geographical area - 9
   Free to ATLA - 8
   Reciprocal - 7

6. Does your library charge for lending any other formats?
   yes - 22
   no - 70
   NA - 30

   Which formats?
   all, same as books - 15
   reciprocal - 1
   specific (cassettes, videos, etc.) - 7

   How much?
   Same as books - 15
   $1-5 - 5 (includes those who specified "postage" or "insured shipping")
   more than $5 - 2
   other - $45-60+ for reproduction of microfilm

7. Are charges waived for ATLA members?
   yes - 40
   no - 52
   NA - 28
   other (1) - sometimes

Comments on "yes":
- with reciprocal agreement - 8
- in part - 1
- said no, but did waive - 3
- they will be - 1
- could be - 3
- yes for books, no for photocopies - 6
- for consortium - 5
- for sister seminaries (same tradition) - 1

8. If charges are not waived, are they reduced?
   - yes - 8
   - no - 49
   - NA - 68

Comments on "yes":
- except for photocopy charge and postage - 2
- would drop copy charge if all agreed
- case by case basis
- only in Canada
- photo copies free, up to limit (25 or 50 pages) - 2

Other comment:
- no, unless reciprocal

9. Who pays for postage?
   - we do - 99
   - receiving library - 30
     - if non-ATLA - 2
     - if non-academic - 1
     - if insured - 1
   - other - 2 (half and half; varies)

10. Do you favor the 2-tiered approach?
    - yes - 61
    - no - 49
    - NA - 9
    - Not sure - 7
    - if necessary - 2

Prefer reciprocal system - 6
Would still charge for photocopies - 2
Would want to charge Tier 2 Libraries - 1
Dislike "red tape" or bookkeeping necessary - 3
No strong feelings - 1
Will suspend photocopy charge if others do! - 1

If this proposal is adopted, would your institution want to be a Tier 1 Library, a Tier 2 Library, or a non-lending Library?

Tier 1 - 62
Tier 2 - 30
Non-lender - 3
Other - 2
Wish to continue charges for 16 mm film & video - 1

Comments:

1. Perhaps Tier 2 libraries should lend free to each other, and pay Tier 1 libraries (and vice versa).
2. Canadian library cited problems with cross-border mail service; would prefer not to send materials to U.S.
3. Assumption - borrowing library should contact lender closest to it first, then a wider circle.
4. Consider inverting tiers: if anyone should charge, it should be those willing to do the most, not the least!
5. Favor a system allowing us to serve as Tier 1 in region and Tier 2 to rest of nation (Pitts).
6. Would like discussion of a voucher or ticket/script system that reimburses net lenders (Pat Graham - Pitts).

FAX information

1 - no charge; do only at request
1 - $1 plus 25¢/page
1 - same as photocopy

ILL Policies

Full attached: 29
OCLC: 11
2 said see OCLC.

Conclusions and Possible Bases for Agreement

1. The two-tier concept is not viable. The vote in favor of it was a majority, but not a convincing one.

2. It may be possible to arrange agreements within geographic areas or consortia already extant: Some consortia already have such agreements. There is support for the concept of reciprocal agreements. There is additional support for reciprocal arrangements "in state" or among academic libraries. Approximately half of libraries surveyed said they'd be willing to be Tier 1 (i.e. lenders of first resort at no charge or at cost). At least one library expressed support for this particular idea (i.e. "Tier 1 within the region and Tier 2 to the rest of the nation").

   Advantages: A regional agreement might reduce the felt risk of "open season" on net lenders engendered by a national reciprocal agreement; existing agreements can serve as building blocks.

   Disadvantage: "Regions" would need to be defined where no consortium exists.

3. It may be necessary to permit libraries to retain a per page fee for photocopies. A vast majority of libraries surveyed make such a charge (104 yes; 21 no). In contrast, most libraries surveyed do *not* charge for lending books (40 yes; 80 no). Most charges for photocopies are low: 65 libraries charge 10¢ or less per page; 50 charge $5 or less per transaction. (Note: These figures may overlap.)

   Additional possible strategies: Reduce charges for participating libraries (e.g. 5¢ per page); limit the number of free copies (e.g. 20, 25, or 50 pages).

4. Some libraries may still not wish to participate. If so, they need to be easily identifiable within a region, so that mechanics (i.e. "checking") are minimized.

Creation of Name Authority Records and Cooperative Authority Projects: A Workshop

by
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Philadelphia Area Consortium of Special Collections Libraries (PACSCL)[1]

PART I—LC COOPERATIVE PROJECTS AND BASIC NAME AUTHORITY RECORD FORMATION

Description of the Library of Congress (LC) Cooperative Name Authority and Subject Authority Projects

NACO

The NACO program was begun at LC in the late 1970s as a way to expand its participation in cooperative cataloging. "NACO" originally stood for "Name Authority Cooperative," but after expansion the name was changed to "National Coordinated Cataloging Operations." LC has now combined its cooperative name authority and subject authority divisions into the "Regional and Cooperative Cataloging Division." To avoid confusion, I will refer to name authority operations as "NACO," since that is the name that most librarians know. NACO originally included only a few libraries (mostly large research libraries), but now includes consortia, such as the Philadelphia Area Consortium of Special Collections Libraries (PACSCL), as well as smaller institutions. Its main function is to administer name authority contribution to the LC online authority database (NAF) by non-LC libraries. It began as a manual operation, with catalogers filling in worksheets and sending them to LC for machine input—a rather time-consuming process with a long turn-around time. Later, a computer link called "LSP" (Linked Systems Project) allowed records that were input into RLIN and OCLC at libraries all over the country to be "harvested" and added to LC's database electronically. This means that name authority contribution is

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much faster and more efficient for both catalogers and NACO staff. The NACO Division has in the last few years begun to include cooperative bibliographic cataloging in its program. Normally, libraries which participate have a particular expertise in a subject or language area.

CSCP (Cooperative Subject Cataloging Projects)

LC also allows some NACO libraries to participate in the CSCP program, which allows catalogers to submit new subject headings on manual work forms to LC for review. This process takes much longer, because LC has a six-week review period for new subject headings. Several committees meet to discuss proposals for new headings, and memos are circulated to various departments of LC for comments. This is an area which LC wishes to expand—PACSCL was recently trained in subject heading contribution by a member of LC's CSCP staff, and so far, we have sent in four new subject headings with more on the way.

Basic Rules to Follow when Establishing Name Authority Headings

Searching

Before formulating the heading, search the online authority and bibliographic files. First, search the NAF to see if the name is already there. Search carefully under each possible form of name. (This is especially important when searching on RLIN.) Keep in mind that to establish a NACO record, the name *must* be present as a main or added entry on an RLIN, OCLC, or WLN bibliographic record. You cannot contribute records which appear *only* on typed catalog cards, printed indexes, or other manual files.

It is also necessary to search the bibliographic files when doing NACO work. NACO participants must cite (in their own new authority records) any pre-AACR2 LC bibliographic records which contain the name heading they are establishing. Keep in mind that these LC records should all be *pre*-AACR2, since in theory all post-AACR2 headings should already be established in the NAF. Check each format (books, serials, recordings, AMC, visual materials, etc.) where you think the name could appear. If you find an LC record (or records) with the heading you want to establish, you should note the form of the name in both the heading fields and in the statement of responsibility in the 245. Both are important.

I also suggest that catalogers check other non-LC bibliographic records for other forms of the name, especially in statements of responsibility, which is the way the name appears on title pages, usually the preferred source of information for forms of name. We may cite non-LC forms of name in our authority records, so if you find something that will help you to formulate the name or cross references (including birth and death dates and fuller forms of name), note these also.

If you did not find the name in the online NAF, you may begin to form your new heading. Use a worksheet, or enter the data directly into OCLC or RLIN.

Selecting Form of Name for Heading and Choosing Cross References

The form of name should be established as it most commonly appears (cf. AACR2 22.1A). Normally, this means the form of name on the title page, but when cataloging unpublished materials, or works of a person who is not primarily an author, the rules are a bit more relaxed. Because it may be difficult to determine preferred usage of names for unpublished persons, it may be better to use the fuller form of name. We often base the form of name for unpublished persons on reference sources, such as the *Dictionary of American Biography* (DAB) or *Who Was Who* (WWasW), since most of our names are 18th- and 19th-century.

The chief source of information for names of *published* authors is the title page. Note the form of name in the work you are cataloging, and if you have other sources (other books, LC or non-LC records, or reference sources), determine what the most commonly-used form of name is. Read the rules carefully to determine the best heading.

Remember that "usage" always refers to the literal transcription of the name as it appears in a publication. Normally, it is found in a bibliographic record in the statement of responsibility of the 245 field.

Examples of formation of headings and cross references follow. In order to keep the examples simple, I will show only *personal* names of *published* authors.

Examples (spacing shown is for OCLC input; delimiters are shown as dollar signs)

1. Name on title page appears as: J.D. Sullivan

In your own in-house files, you have the name as James David Sullivan, and find that his birth and death dates are 1885-1957. You would form the heading this way:

100 10 Sullivan, J. D. $q (James David), $d 1885-1957

And you would do a cross reference for:

400 10 Sullivan, James David, $d 1885-1957

The rule for fuller forms of name (adding "James David" in parentheses) is found in the rule interpretation for 22.18A. LC applies the option to add fuller forms of name if known, even when there is no conflict with the heading.

The rules for cross references are found in chapter 26 of AACR2—be sure to check also the LC Rule Interpretations, as these contain more detailed information. When the "primary elements" are different in your sources, you should make cross references to trace different forms. Primary elements are defined as all elements to the left of the comma, and the first element to the right of the comma—most often, first and last names. This rule is found in RI 26.2, and there are also many helpful examples given here. In the above example, the initials "J.D." represent the author's forenames on the title page, but in your own files, you know these initials stand for "James David." You should trace the spelled-out form in your authority record.

2. Name on title page appears as: Mrs. Mallory
You find an OCLC record that has the usage (in 245): Mrs. Mallory, but has the heading (100) of: Mallory, Edith Ann, $d 1828-1907
Form the heading this way:

100 10 Mallory, $c Mrs. $q (Edith Ann), $d 1828-1907

With cross reference:

400 10 Mallory, Edith Ann, $d 1828-1907

Note that when you know what the fuller form of name is, and there is a "title" given (in this case, "Mrs."), you should supply it after a subfield *q* in parentheses. The rule for this is found in RI 22.5D. (See the examples under #3.)

Since you know that there is a fuller form which has primary elements that differ from your heading form, you need to make a cross reference from that form. Notice that the dates are always added to the cross reference as well as the heading (cf. RI 26.1).

3. Name on title page appears as: Louise Jones Henderson
You later find elsewhere in the book that her maiden name was Louise Jones.
Form the heading this way:

100 10 Henderson, Louise Jones

Make a cross reference for:

400 10 Jones, Louise

It's important to document variant spellings of names, also.

4. It gets trickier when you find pre-AACR2 LC bibliographic records which contain a different form of name in their heading than yours:
Name on your title page appears as: Susan D. Hopewell
You find an LC bibliographic record that has the heading: "Hopewell, Susan Delores, $d 1925- " and also has in the statement of responsibility (245) "by Susan D. Hopewell."
You would form the heading this way:

100 10 Hopewell, Susan D. $q (Susan Delores), $d 1925-

And do a cross reference for:

400 10 $w nna $a Hopewell, Susan Delores, $d 1925-

You would also have to notify your Name Authority Coordinator that LC will have to do bibliographic maintenance on records in their files, since the heading in LC's bibliographic record is not formed according to AACR2 practice. Often, catalogers are tempted to use the fuller form of name as it appears in LC's record, but since the actual usage given is "Susan D. Hopewell," we must establish the heading this way, and make what is called a "linking reference" from the old LC heading. Linking references can be identified by the control subfield which is added before the text of the reference (subfield *w*). See the *USMARC Authority Format Manual* for more information about control subfields.

Notice also that even though the primary elements are exactly the same for the heading and cross reference, we still need to make the linking reference from the old LC heading. This is a requirement which is spelled out in RI 26, under the heading for "Linking References."

Another thing to watch out for is adding dates to headings. If you read RI 22.17 carefully, you will see that there are restrictions on adding birth and/or death dates and fuller forms of name to headings when an old LC bibliographic record heading did *not* add them. Here is an example:

5. Name appears on title page as: Harrison L. Butler
You find the name in the *Dictionary of American Biography* as Harrison Leonard Butler, and see that his dates were 1796-1854. You find an old LC bib record which has the heading (100): "Butler, Harrison L.," and the usage (in 245) given as "Harrison L. Butler."
You *must* establish the heading this way:

100 10 Butler, Harrison L.

with *no* fuller form given, and *no* dates. You will not be able to add a cross reference to this record. You *may* add the additional information (fuller form of name and dates) in a 670 field (see next section on 670s).

The rule states that any record *being coded* for AACR2 (which is what is shown in the above example) should not have dates or other qualifiers added if the old LC heading did not include them. If the form of name is correct (which in this case, it is), you should simply use the old LC form of names with *no* qualifiers. Note also in the same rule that if the LC record gives dates in the incorrect form (a date like 1861- is incorrect—see the same RI, first page), you may then correct it, and therefore, add dates.

This RI also has rules about adding dates to AACR2 authority headings already in the NAF. Essentially, the cataloger cannot add dates or other qualifiers to previously established headings, unless the information supplied (i.e., dates or form of name) is incorrect.

This rule can be especially frustrating when you have done extra research to find the additional information, and then cannot use it in the heading. The basic reason for the limitations of the rule is economy—LC has an in-house system which cannot do global changes, and therefore, all changes to bibliographic headings must be done one by one. The rule was written to cut down on LC's bibliographic maintenance.

6. Another example, this time a compound name:
Name on the title page appears as: Juan Francisco de Valdez Arispo
Heading would be:

100 20 Valdez Arispo, Juan Francisco de

Cross references would be:

400 20 De Valdez Arispo, Juan Francisco
400 10 Arispo, Juan Francisco de Valdez

Rule 26.2A3 of AACR2 has many examples of entering cross references for different "entry elements." Note the indicators for heading and cross references—be sure to check values in the MARC codes when entering a compound name.

7. Another example of a compound name, this one hyphenated:
Name on the title page appears as: Judith A. Vaughan-Sterling
Heading would be:

100 20 Vaughan-Sterling, Judith A.

Cross reference would be:

400 10 Sterling, Judith A. Vaughan-

Note that the hyphen remains after "Vaughan" in the cross reference.

Documenting Your Sources of Information—The 670 Field

670 For the Work Cataloged

The 670 field is repeatable—there is no limit to how many 670s you can have in one record—but you will be required to have at least one 670 for the work you cataloged which contained the name. The basic format for this information is as follows:

Main entry of the work cataloged. Title proper, imprint or other date: $b first location of data cited (data) other location of data cited (data)

Note that there are no indicators for the 670 field. A "real" example might look like this:

100 10	Stewart, Marsha, $d 1952-
670	Jones, H. My fantastic life in the circus, 1983: $b t.p. (Marsha Stewart; photographer) p. 4 of cover (b. 1952)

Remember that the 100 shown here is the 100 of the authority record, not the bibliographic record.

Elements of the 670

1. Main entry

LC asks catalogers to abbreviate the main entry in the 670. Main entry, if a personal name, should be last name, comma, and then initials, not spelled-out forenames. No birth and death dates, descriptive phrases, or titles are necessary.

If the main entry "matches" the 1xx of your authority record, you formulate the 670 like this:

100 10	Jones, Herbert, $d 1924-
670	*His* My fantastic life in the circus, 1983: $b t.p. (Herbert Jones) p. 4 of cover (b. 1924)

If the author were female, you would use *Hers*. If the gender is unknown, use *Author's*. If the main entry is a corporate body, use *Its*.

2. Title

If your work cataloged has a title main entry, begin the 670 with the title. If the title is especially long, you may abbreviate words within it or use an ellipsis to skip parts of the title. Keep in mind, however, that LC requires the first five words of a title to be given before an ellipsis is used. You want to get across the main idea of the subject of the book, so don't abbreviate a title as "Studies in the development of . . . "

100 10 Fuller, R.
670 List of res. works in the agri. sci., 1972: $b t.p. (R. Fuller)

100 10 Gilbertson, Ellen
670 Farquaron, S. Life in Guatemala in the early twentieth century ... 1975: $b t.p. (Ellen Gilbertson; Canadian photojournalist)

3. General Material Designations (GMDs)

Include GMDs, using LC-approved abbreviations in brackets after the title:

100 10 Pendleton, James D.
670 His Black personalities of the Revolutionary War period *[SR]* c1976: $b label (James D. Pendelton)

"SR" here stands for "sound recording."

4. Imprint or Other Date

The format for citing the date in the 670 field is governed by the way it appears in the bibliographic record for the work cataloged—normally, they will be the same. *Do not* include brackets which appear around dates in the bib record, but *do* include question marks, date ranges, and the copyright "c," if they appear in the bib record:

Bib record has 260 of: Roma : $b Rizzoli, $c [1974-1975]

670 Bilingualism among Italian-Americans, *1974-1975*: $b t.p. (Francesca Lucci)

5. Volume Designations

When citing a volume of a serial or periodical, use the following format:

670 JAMA, 1980: $b *v. 193, p. 219* (Dr. Donald R. Hunt; b. 1929)

6. Location of Data Found

When citing the location of data found, abbreviate according to AACR2 practice:

670 Conflict and cooperation, c1980: $b *t.p.* (Richard L. Jackson) *p. 4 of cover* (Rick Jackson)

7. Citing Data

When citing the actual data found, *always* include the heading as it appeared in that source, regardless of how redundant that may seem. However, do not repeat information such as birth date or place of resident in more than one 670 field. When giving birth and death dates and other biographical information, abbreviate as much as possible. Separate "logical" groups of information with semicolons within the parentheses. Be sure to record all forms of name as found in the chief source:

670 Her A portrait of Philadelphia, 1983: $b t.p. *(Kimberly R. Butterworth)* p. 4 of cover *(Kim Butterworth; b. 7/26/53; writer in Philadelphia)*

Other Types of 670 Fields

"LC in OCLC" (or "LC in RLIN") Citation

The format for citing LC bibliographic records found in OCLC or RLIN is:

670 LC in OCLC, [date of search] $b (hdg.: [data]; usage: [data])

or

670 LC in RLIN, [date of search] $b (hdg.: [data]; usage: [data])

Some "real" examples might look like this:

100 10 Knowles, Alexander, $d 1839-1920
670 His Travels through France, 1880: $b t.p. (Alexander Knowles) p. 2 (British traveller)
670 LC in OCLC, 5-27-89 $b (hdg.: Knowles, Alexander, 1839-1920)

Note that there is no colon before the *$b* in the "LC in OCLC" 670.

100 10 Hampshire, S. E. $q (Sarah Ellen)
400 10 Hampshire, Sarah Ellen
670 Her Geography of Scotland, 1982: $b t.p. (S.E. Hampshire) verso t.p. (Sarah Ellen Hampshire)
670 LC in OCLC, 4-24-92 $b (hdg.: Hampshire, Sarah Ellen; usage: S.E. Hampshire)

Citing Reference Sources

Further research on names is often needed to resolve conflicts, and sometimes the cataloger will want to look further for dates and fuller forms of name even if there is not a conflict. You will need to cite reference sources where you find additional information in a 670 field. Use abbreviations when citing standard reference sources, including year of publication or edition. Include page numbers *only* if the source is *not* an alphabetized directory. Use a colon and subfield *b* before the citation of a specific volume or page number. Omit the colon if you are not citing a volume or page number:

670 Nat. faculty dir., 1987 $b (Medici, Geraldine A.; Dept. of Nursing, Northeastern Univ.)

670 Brockhaus, 1974: $b v. 19, p. 823 (Ulrike von Guretzsky)

670 DAB $b (Beaver, James Addams, 1837-1914; gov. of Pa.; brevet brigadier-general)

Citing Non-LC Bibliographic Records

You may cite other libraries' bibliographic records which you find in OCLC or RLIN; however, please be selective when citing data from these records. Only cite records which add information to your record. LC has supplied us with a pattern to follow when citing these records:

670 OCLC database, [date of search] $b (hdg.: [data]; usage: [data])

or

670 RLIN database, [date of search] $b (hdg.: [data]; usage: [data])

A "real" example:

670 OCLC database, 5-30-92 $b (hdg.: Johnson, William Francis, 1857-1929; usage: William F. Johnson)

Citing Your Own In-House Files

It is possible to cite your in-house files, which usually consist of card catalogs of other manual files, but you may only use this information to resolve conflicts with other headings or to give additional information not found elsewhere. Use your NUC symbol, followed by the word "files," subfield *b*, and the data:

670 PU-Ar files $b (George Herbert Meeker; b. 1871)

Citing Telephone Calls

Sometimes you may need to call an author or, more commonly, a publisher, in order to get more information about a name or to resolve conflicts. There is no set format for these citations, but a suggested 670 might look like this:

670 Phone call to H. Jones, 3/28/92 $b (Harry Jones is the real name of Lionel James)

PART II—AN EXAMPLE OF A COOPERATIVE AUTHORITY PROJECT—PACSCL AND PAFC

PACSCL (Philadelphia Area Consortium of Special Collections Libraries)

The Philadelphia Area Consortium of Special Collections Libraries, known as PACSCL, was formed in 1985, and includes such well-known institutions as the American Philosophical Society, the Library Company of Philadelphia, the Academy of Natural Sciences of Philadelphia, and others. Some of these institutions are relatively small and independent (St. Charles Borromeo Seminary, the Athenaeum of Philadelphia), and some are special collections departments of large university libraries (Rare Book Depts. of Bryn Mawr College and the University of Pennsylvania). The Pew Charitable Trusts awarded a grant to the Consortium in 1989, which covers the grant period January 1990-December 1993. The main goal of this project, called the "Initiative for the 1990s," is to catalog into the two national bibliographic databases (OCLC and RLIN) the selected holdings of PACSCL institutions. It was decided by the Executive Committee of PACSCL to include an authority component in the project.

PAFC (Philadelphia Authority File Cooperative)

PAFC began in 1987 as an informal group of archivists and librarians who were interested in bibliographic authority control, particularly of Philadelphia-area names. These participants realized that they were often duplicating each other's efforts in trying to establish name authority headings, and they wished to organize a system which would make authority work more efficient. Archivists, manuscripts catalogers, and rare book catalogers often run across names which have not yet been established by the Library of Congress, so the need for better control was great.

After much discussion and planning, it was decided that names would be entered alphabetically using the MARC format into a WordPerfect file. Catalogers tried to become familiar with AACR2 practice for name authority work, although not all documentation was available to them (LC's *Descriptive Cataloging Manual*, for instance). The list was compiled from 1987 through 1990, and it was distributed nationally in printout and disk format for a small fee.

In 1990, discussions began with the PACSCL Executive Committee and the Library of Congress to determine whether the group could evolve into a consortia of full-fledged NACO participants. Members of PAFC and PACSCL looked closely at the Music NACO Project, and considered the steps which would be necessary to set up a similar project. A grant proposal was submitted to the NHPRC (National Historical Publications and Records Commission) for funding which would complement the cataloging project's funding for the period 1990-1993. Negotiations also began with RLG (the Research Libraries Group) and OCLC, since some libraries in the consortium use RLIN, and some use OCLC. The NHPRC grant was awarded, and the search began for a NACO Coordinator to head the project. I was hired in May of 1991, and I began the NACO training process shortly thereafter.

NACO Training

My training began with a two-week trip to the Library of Congress, where I met our NACO reviewer and trainer. We spent most of our time going over AACR2 rules and their interpretations in detail, and I was able to practice keying in records using RLIN. I also received both RLIN and OCLC training for NACO input.

When my training was completed, I began to compile a manual for NACO participants in the consortium, based largely on Columbia University's NACO manual, and adapted for our own use. I wrote two different versions, one for OCLC users and one for RLIN users. I then began to train each individual library separately, and contribution of records began almost immediately.

Work Flow for Cooperative NACO Work

Each cataloger formulates authority records, following AACR2, the RIs, and LC's *Descriptive Cataloging Manual* closely. After a "batch" of records has been input, the cataloger sends me E-mail (both RLIN and OCLC have their own E-mail systems) reporting ID numbers of newly created records. I have access to their save files, and can check each record for errors of format and punctuation. If I find errors, I send an E-mail message back to the individual cataloger detailing what needs to be changed. The cataloger notifies me when these changes have been made, and when the records are corrected, I then put them into "production." This means that the records are put into a queue on the

LSP (Linked Systems Project) system, and are added to LC's online name authority file (NAF).

During the initial stages of NACO participation, libraries undergo LC review of every record before it is put into production. While under review, the coordinator must send E-mail with record IDs to the LC NACO reviewer, who then sends corrections back to the coordinator (*not* to individual catalogers). Normally, this review process continues for one year, but in our case, we were permitted to undergo our "quality review" (an intensive review done of a sampling of 80 records) after six months. This has made our NACO procedures simpler and quicker. NACO participants are able to update existing records (most often, this means adding 400s and 670s), but changes must be submitted all of these to LC even after passing quality review.

Work Flow for Individual Libraries

The amount of time spent on authority work varies considerably in each of our institutions. Since many of our catalogers were accustomed to doing fairly extensive research on names before we began NACO participation, they have not had to change their cataloging routines significantly. On the other hand, some of our catalogers are relatively inexperienced, and we've had to spend some time on basic AACR2 training.

Often, catalogers will perform name research and bibliographic searching in the course of cataloging the item and then fill in a worksheet with relevant authority information. The worksheets are then given to a paraprofessional who inputs them in batches. Some catalogers prefer to do their own inputting, without the use of a worksheet. We did a survey fairly early on in our NACO participation in order to determine how catalogers felt about NACO, what amount of time they spent on different cataloging tasks, and reasons for not participating. The responses were varied, but one interesting point was that most catalogers felt that NACO did not add considerably to the amount of time spent on normal authority work. NHPRC, the funding agency for the NACO project, has asked that a NACO evaluation be done at the end of the grant period in order to understand better the impact of NACO participation on regular workflow and cataloging costs. We hope the results will prove that not much more time and effort needs to be spent on NACO-quality work.

Problems and Benefits of NACO Participation

Problems

Some catalogers were not used to doing AACR2-quality authority work, especially with regard to the RIs, and some did not even have the proper documentation. One of my first tasks was to make sure NACO participants had all of the right tools.

Training in AACR2 and the RIs was necessary in some cases, although most catalogers make a point to read over the pertinent rules and interpretations. When doing name authority work, and especially NACO work, it is essential to read the rules and interpretations which pertain to the case in hand. Many catalogers are not aware of the detailed instructions given in the RIs for chapters 22-26.

Since most of our NACO participants are involved in the three-year cataloging project as well as NACO, there is a lot of pressure to keep cataloging statistics high—not an uncommon situation even in "normal" cataloging conditions! Some libraries have had problems keeping these statistics up, due mainly to new staff, staff changes, or lack of terminal time. We have developed a way for project catalogers to give us information about name headings without doing the actual inputting online, in order for more libraries to participate. I receive batches of work forms, and do the searching and inputting in my office. One library has started to do this, and it has worked very well.

In some of our institutions, the majority of materials are unpublished—this can cause problems, as well. The rules in AACR2 and the RIs for authority work were written largely for published books only. In most cases, we have been able to "adapt" the rules to fit our needs, but in some cases, we have had to turn to LC for assistance. For example, one cataloger is cataloging individual letters of prominent figures in literature and American history, and she often only has the form of name found in an abbreviated signature. This may be something like "Geo. Washington," or even "Aunt Jenny." The rules do allow us to form the *heading* based on reference sources if the person is not a published author, but do state that a cross reference should be made from the form on the piece in hand. We decided that this served no good purpose for these particular items, and would only serve to clutter up the database for other users. LC granted permission to omit these cross references in this particular circumstance. In this instance, a problem turned out to be a benefit.

Benefits

The obvious benefit is getting your name headings into the national database. As NACO participants, you can also change incorrect headings and dates that have been nagging at you for years (with some limitations)! There is also the benefit of free searches or credit on RLIN and OCLC for each new heading contributed.

All NACO Coordinators are sent new LC drafts of rules and interpretations and are asked for comments, just like other LC catalogers. It's gratifying to be able to influence decisions that affect librarians nationally.

Once the coordinator gets to know the staff at LC, it is possible to receive special consideration on issues which directly affect practices at your institution(s). One of our catalogers has in the last year been corresponding with LC about changing the entire structure of Quaker meeting headings. A draft of this revision was recently issued, to her great satisfaction.

It also helps to have assistance from the various departments at LC for questions or problems that come up in the process of doing authority work. One of our catalogers is working with 18th- and 19th-century Mexican books, and the names he's dealing with are not always easy to formulate based on the reference sources he has. If we are unsure of a form of name, we can send the saved record to LC and have them comment on the heading, or ask them to do additional research in their vast reference collection.

In addition to the training I received while at LC, we have had two of LC's experts come to Philadelphia to conduct one-day workshops for our catalogers. One concentrated on corporate name heading formation, and the other was on subject cataloging and submission of new subject headings. It would not have been as easy for us to persuade LC to send some of their staff up to Philadelphia if we had not been NACO participants.

While preparation for participation in NACO is time-consuming, once the training has taken place and catalogers feel comfortable with the procedures, the benefits seem to outweigh the problems. We have been very successful in getting cooperation from catalogers, simply because they can appreciate the end results of their efforts. NACO participation benefits not only the contributing institutions, but other institutions which use LC's online authority file.

Managing CD-ROM Installations in Small Libraries[1]

by
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This workshop was originally designed to give perhaps a dozen people who were not already familiar with CD-ROM databases an opportunity to use the nine CD-ROM products installed in Turpin Library. On June 9th, we were notified that 62 people had pre-registered for the workshop. A two-hour, hands-on format did not seem practical for a group so large. And introductory show-and-tell content did not seem appropriate for a sophisticated group consisting of many very experienced CD-ROM users. So we scrapped all plans and began anew on June 10th, just 10 days ago. Our revised program now includes an introductory talk about the strengths and weaknesses of CD-ROM products relative to alternatives, guided group discussion on practical issues related to management of CD-ROM installations, and, for those who wish, hands-on use of CD-ROM products installed in Turpin Library. [Results of a survey distributed through the mail are also appended in *Proceedings* text.]

Strengths and Weaknesses of CD-ROM Databases in Broader Context

Public access CD-ROM databases began to appear in libraries around 1985. They were instantly and spectacularly successful. However, as early as 1989 some large academic libraries were cautiously retreating from CD-ROM in favor of loading the same databases on their local mainframes as supplements to the library catalog. That trend continues.

CD-ROM is no longer seen as a panacea. We have finally reached the point at which it is possible to assess objectively the merits of CD-ROM delivery systems in the context of other options. Let's take a few minutes to look at those options.

There are basically four delivery formats for public access bibliographic data: print; dial-access to a vendor like Dialog; CD-ROM; and locally loading data. The great divide, of course, is between

[1]An approximate transcipt of an oral address delivered 20 June 1992.

computer databases in general and print. So we will first contrast databases with print. Then we will look at distinctives of dial-access, CD-ROM, and locally mounted databases. This will lead to some recommendations about the place of CD-ROM databases in broader context.

Databases vs print indexes

Computer databases are superior to print indexes in a number of ways.

Patrons using databases find more useful citations than patrons using print counterparts. There are exceptions, but this is the general rule, and it is a decisive advantage.

Superior retrieval is to be expected. Databases offer more access points than print indexes. Software offers flexibility and overall enhanced search power through use of boolean and proximity operators, automatic cross references, and statistical ranking or clustering algorithms. Both precision and recall are enhanced.

Computer databases offer conveniences such as downloading, printing, and sorting. Finally, computers save time—something precious to students and librarians alike.

I even speculate—and this is speculation—that students *learn* more when databases are available. How so? Databases attract new patrons to the library. Databases also stimulate long-time library patrons to search more topics more frequently than they did when only print tools were available. Hence, some libraries have reported attendance increases after OPACs or CD-ROM databases were installed. Libraries have also reported increases in circulation when OPACs were installed, and increases in periodical use when CD-ROM databases were installed.

As librarians, we can only assume that increased circulation of library materials translates into increased reading and increased learning. So students may actually learn more when databases are available. What could be more important? What could be more deserving of institutional funding?

Computer databases are indeed superior to print indexes. I will not belabor a point most of us accept (albeit with certain qualifications). Instead let's turn to a less discussed issue: the *disadvantages* of databases.

The one disadvantage universally recognized is that databases cost more than their print counterparts. Data itself costs. Computer hardware costs. Staff expertise costs.

One database cost which has received inadequate attention is the problem of duplicate or redundant subscriptions. Have you canceled subscriptions to the print counterparts of your CD-ROM tools? Once you have completed the survey, we will all know. I will wager many institutions have redundant subscriptions to print and CD-ROM. Turpin Library does.

There are good reasons for duplication. Many vendors do not offer outright sale of the database. Rather, data is leased. Cancel the subscription and you must return the data. You are left with nothing. Print tools, on the other hand, are sold outright. Investment is not lost if a subscription lapses. Possible obsolescence of database recording formats, especially CD-ROM, is another reason libraries retain duplicate paper subscriptions. We will discuss obsolescence later.

Just as we would all agree about the relative expense of databases, so I think we would all agree that database users tend to neglect print tools. They are addicted to the computer. It is fast. It is fun. It is convenient. Haven't you heard a student sheepishly admit "If I can't get it from the computer, I don't want it."?

Neglect of print means neglect of information, for databases in the field of religion are still small. Rarely do database users know what they are missing. Databases are viewed as exhaustive wells of information. Students who used comprehensive databases in college like *Chemical Abstracts* or ERIC almost always fall into this category. There is a subtle variation on the coverage problem which trips up the more knowledgeable users. When both print and database formats of the same tool are available, users naturally assume the coverage is identical. But we are in a transition period during which this is often not so. Students at Dallas Seminary are always surprised to discover the ATLA printed volumes contain citations not in the ATLA database, for example.

Some contend that databases are harder to use than print indexes and therefore require more training. There is some truth to this criticism. Part of the problem is purely mechanical: databases require typing skills and spelling skills, for example. Part of the problem is conceptual: database software is complex in the sense that it offers many options.

But many librarians feel the chief culprit is the multiplicity of interfaces rather than the complexity of any single interface. Vendors have not standardized interfaces and the variations between different products confuse patrons and librarians alike. The problem is so acute that librarians must even *re*-train former users who have been confused by conflicting products.

For the sake of illustration let's consider just the matter of truncation (wild card) symbols in four interfaces.

Software	symbol
SilverPlatter SPIRS	*
Bowker (BIP)	$
UMI ProQuest	?
WilsonDisc	:

Wilson especially presents an interesting case. The company received so many complaints about the original symbol (:) that additional symbols compatible with competitor's conventions were added in recent versions of the software. Again, this is just an illustration of a general point: a multiplicity of disparate database interfaces puts pressure on libraries to train and retain patrons.

All of this brings us to a related problem. Even after extensive training, most library patrons execute very simple searches. They do not use proximity operators, for example. Should we conclude that the database promise is unfulfilled, the potential unrealized?

Patrons do indeed execute many simple searches. They do not often explicitly use advanced features. But patrons using simple database searches still outperform patrons using print indexes. That is the bottom line. Further, future software will utilize artificial intelligence, natural language input and other wonders to assist searchers. Searchers will not be required to formulate explicit boolean or proximity commands, for example.

Indeed, many of today's systems translate simple search statements into sophisticated commands. This is not a "cutting edge" feature the way it was a few years ago. For example, UMI's ProQuest CD-ROM software interprets "word1 word2" as a proximity search: word1 adjacent to word2 in that order. Contrast this with WilsonDisc which translates "word1 word2" into a simple boolean "and." The difference between the two systems makes sense. ProQuest was designed to search full text documents and records with long abstracts where a simple boolean "and" would generate many, many false drops. WilsonDisc works with shorter records which do not generate so many false drops with boolean "and's." The point is that even today's software can convert simple requests into sophisticated search mechanisms tailored to the nature of the database. Patrons can derive some benefit from sophisticated search engines without using or even being aware of complex options.

In recent years, we have seen many studies of zero-hit searches in library OPACs (i.e., studies of searches which retrieved nothing at all). There is plenty of evidence that patrons walk away from the online catalog thinking the library has nothing on the desired topic when the real problem is poor spelling, improper command syntax, or faulty logic and search strategy. The proliferation of such studies has given some librarians the false impression that database searchers fail more often than print index/catalog searchers. Is this so?

The problem of failed searches requires both a general and a specific response. In general, database searchers are more successful than card catalog users. This is the conclusion of nearly every comparative study. But studies of database failure outnumber studies of card catalog or print index failure. This is so because unsuccessful database searches are easier to document. Many local libraries now have computer search logs which automatically provide the data. Failure rate has not gone up with the advent of OPACs, but staff awareness of patron failures has gone up. That is progress in my view, and not a database disadvantage *per se*. It allows libraries to assess local user problems and tailor training to address those local problems.

A more specific response to the question about user failure is possible. While most patrons do well with a database, comparison of card catalog and online catalog studies seems to show that there is more variation among patrons in database search skill than in print index search skill. Is the computer revolution leaving some small fraction of the library population helplessly behind? Could this even be true of graduate schools? I just don't know. Would anyone here care to study the problem?

Finally, I would like to address the matter of free text searching. Free text searching of titles, abstracts etc. allows patrons to use uncontrolled terminology to retrieve citations. This is usually viewed as a blessing, especially if the database consists of short records with few searchable words—like MARC records. Patrons are no longer limited by LC subject headings or thesaurus-controlled descriptors. "Free texting" results in fewer zero hit searches.

However, free-text retrieval also misleads users into thinking that the few items retrieved by the free text search represent "everything" in the database on the topic. We all know a second search using the correct subject headings might retrieve many additional citations. Hence some librarians point to this free-text partial retrieval as a "database deception."

So is free text searching blessing or curse? At Turpin Library, we have intentionally mixed controlled vocabulary LC subject headings with free text title words in the so-called "topical" search category of our PAC. We are inviting the "problem" of partial retrieval because we feel that retrieving something is superior to retrieving nothing. At present, we have just over 100,000 titles in our database, and the "nothing" problem concerns us. On the other hand, we frequently advise students to limit searches to descriptor fields in the 800,000 record ERIC CD-ROM database because free text searching often creates many false drops in that database (depending on the specific terms involved).

Incidentally, if you have Wilson's version of the ATLA CD-ROM database, then you, too, are mixing free-text and controlled vocabulary entries. The subject category in the WilsonDisc interface mixes uncontrolled words from titles with controlled vocabulary words from subjects. The student who searches for "Matt 6" or "Mt 6" retrieves hits because of free text matches, for "Matt 6" is not an ATLA subject heading. Don't you think this is better than retrieving nothing?

To sum up: databases are generally superior to print indexes. They provide superior retrieval for most users most of the time. They may even result in more reading and more learning. On the other hand, databases cost more than print. Patrons tend to over-estimate database coverage and to neglect print when they should not. Databases require more training. Even with all this training, patrons do not generally exploit advanced database features. Further, they continue to make elementary errors and they often do not recognize their search errors. The database potential is not being fully realized. Software (and training) must improve considerably before the average patron derives the full benefit available through databases. Nevertheless, present database software is a substantial advancement over traditional print tools.

While databases are generally superior to print tools, each database delivery system has distinctive strengths and weaknesses. We are now going to look at three delivery systems: dial access, CD-ROM, and locally loading files.

Dial-access databases (mediated and end-user searching)

Libraries first discovered database searching in the form of dial-access bibliographic utilities like Dialog, BRS and STN. Technological and economic forces have eroded the historical dominance of dial access but it still offers many important advantages including the following:

1. Scope and coverage. Thousands of files are available via dial access. No small library could every hope to have such a selection in print or database format. Indeed, for many of these files there is no alternative format or means of access.
2. Currency. Files are updated regularly. Dial access almost always offers substantially better currency than any alternative.
3. Specialized software. The vendors support very sophisticated search engines. Sometimes unique commands are implemented to take advantage of distinctive files characteristics (like exploding Medline tree entries or displaying Beilstein ring structures). Special functions like this are rarely available from CD-ROM software or on local library systems.
4. Document delivery. Document delivery services and full text downloading are available and easy to use. (On the other hand, full text is also available in CD-ROM and tape load formats.)

Some disadvantages of dial access are as follows:
1. Expense. Dial access is perceived as expensive, and in reality it sometimes is. Cost varies tremendously from database to database. Unlike CD-ROM or print subscriptions, dial access cost can be difficult to predict or budget. Mistakes can cost hundreds of dollars. Neither users nor libraries are willing to pay for large numbers of searches.
2. The rushed search. Even when patrons are willing to pay, they feel uncomfortable "searching while the meter is running." Inexperienced end-users tend to rush to complete searches and minimize costs. This is contrary to the online philosophy of interactive, successively refined and improved searches.
3. User-hostile interfaces. Most interfaces were originally based on arcane command languages, and they still reflect that heritage to some degree. Local systems and CD-ROM products tend to be easier to use.
4. Diversity/nonstandardization. Diverse databases use diverse record structures, diverse field abbreviations, diverse cataloging and indexing rules, etc. Proficient searchers must read piles of documentation.
5. Mediated vs end-user searching. Small wonder most academic librarians feel that dial access searching is not practical for students. Trained intermediaries must do the searching. This raises additional problems. Patrons may not appreciate the delay of waiting for someone else to do the search. Patrons may not trust the intermediary to do the job well. Sometimes this suspicion is well founded. Patrons may not want to "impose" on staff. Finally, a high volume of mediated searching requires additional staffing.

Dial access searching has been successful in business, science, and law. These industries are willing to pay for current information. They actually view mediated, rather than end-user, searching as desirable because it saves time for highly paid end-users (executives, engineers, etc.) End-users are shielded from interface complexities. Academic libraries sometimes apply the same logic to mediated search services for faculty and administrators, but not to students.

Recently vendors have taken a number of steps to attract end-users. They now offer special user-cordial menu systems tailored to specific fields like business. Record structures are being standardized across files. Third parties offer front-end software to simplify searching. Gateway services like EasyNet help users select from databases offered by many vendors, translate commands from a uniform interface into the vendor's native system language, and control costs by downloading a limited number of citations. Special discounts are available for frequent searchers. Services like OCLC's FirstSearch give libraries a way to budget and control end-user searching.

In short, dial access is still evolving. It is a volatile area and predictions are risky. I believe dial access will continue to offer unparalleled currency of data and a distinctively wide array of databases. I believe recent interface and billing changes will attract more end-users. But I also believe dial access will probably continue to be expensive, and, for that reason, it will not be popular with the typical student. Cost controlled services like FirstSearch hold the most hope for academic libraries, and I would like to see such services revitalize dial access.

CD-ROM databases

Historically speaking, dial access services were responsible for the success of CD-ROM databases. Dial access generated interest in end-user searching but failed to deliver an economical, user-friendly product. CD-ROM overcame those hurdles and libraries immediately embraced CD-ROM as a practical medium for end-user searching.

CD-ROM products are available at a predictable price. Libraries can easily control budgets. Libraries are willing to provide CD-ROM tools at no cost to users. This is an extremely important factor in the popularity of CD-ROM among library users. I do not mean CD-ROM is cheap. CD-ROM costs more than print but less than tape loading or dial access searching. (Of course, cost relative to dial access searching depends on the amount of searching done.) Further, since CD-ROM costs less to produce than print, we can hope prices will decline as the market grows and vendors are less defensive of print sales.

Patrons love CD-ROM products. They describe searching as fun and easy. CD-ROM products are not only generally easier to use than dial access software; in some ways they are even superior to most local systems. For example, few local systems support self-service downloading, but nearly all CD-ROM products do.

Since libraries rarely charge for CD-ROM searches, users are comfortable searching. Users need not worry about searching, finding nothing, and then getting stuck with a bill. They may successively and repeatedly refine searches without concern for cost. Better searches result.

The twin virtues of user-cordial interfaces and predictable, affordable expense have made CD-ROM popular with both librarians and patrons. But the silver discs do have a darker side.

Training for multiple CD-ROM interfaces is probably the most widely publicized problem. Interfaces are proliferating very rapidly in the CD-ROM world. A small library typically uses only one or two dial access interfaces, and one local system interface. But it could use five or ten CD-ROM interfaces. Hence the interface problem is more acute for CD-ROMs than for any alternative database delivery system. On the other hand, training may be a non-issue for a small library with only one or two CD-ROM interfaces. The ATLA CD-ROM survey will give us some idea of how common and how acute this problem is among us. I may be overly sensitive to the issue because of the large number of interfaces at Turpin Library and because of the extensive attention university libraries have given to the problem in the literature.

Obsolescence is another problem of particular importance for CD-ROM technology. CD-ROM drives and discs were designed for continuous serial (audio) access; they are not well suited to fast random access database operation. Computers require a superior random access technology. CD-ROM will be superseded by that technology. This should come as no surprise. Recording technologies frequently grow obsolete. Remember "old fashioned" LP records? Beta-max videotape? CD-ROM may be superseded in less than a decade. CD-ROM discs may become unreadable. CD-ROM investments may be lost.

There is a move to standardize database file, record, and index header coding on CD-ROM databases. Record structure, etc., would be explained on the disc, and the user interface could be separated from both the search engine and the data structure. NISO is presently examining four proposed standards in this area. All four would have two important effects.

First, the move to standardize file specifications might legitimatize CD-ROM as a data distribution medium, thus postponing CD-ROM obsolescence. In other words, CD-ROM would function like tape does today as a distribution medium: CD-ROM data would be copied to a hard disk, or to some mass storage device not yet invented. The overall unsuitability of CD-ROM for random access database use would be irrelevant.

Second, standardization would certainly enable (nearly) any vendor's software to search (nearly) any other vendor's data. Software would be purchased separately from data. I see this as an extremely desirable trend. There are problems. Unique software features might be lost. For example, the BIP software will transmit orders electronically. Many cataloging products will export full MARC records. Generic software might not do such things. But special functions like this are usually for staff or business purposes. Generic software could accommodate public access databases quite well.

The long term outlook for CD-ROM is unclear. Market forces rather than technology may determine its life span. Libraries would do well to be cautious. It may be risky to buy very expensive "static" full text databases which the library wants to use for many years. Databases which are constantly being updated, on the other hand, stand the best chance of migrating to a new technology and being offered to libraries as inexpensive upgrades for obsolete CD-ROM discs. Uncertainties should not deter a library from deriving immediate and substantial benefits from CD-ROM databases.

CD-ROM products often lack currency. *Religious and Theological Abstracts* is updated only once each year, for example. Even when the disc is brand new it is four months behind the print counterpart. Note the problem here is industry practice, not technology. CD-ROM can be distributed frequently. BIP is a notable example. Wilson offers discount dial access to supplement CD-ROM subscriptions so patrons have complete currency. This is a good model, but more frequent discs would probably meet most users needs.

Complaints about lack of CD-ROM currency may be aimed at the wrong target. CD-ROM is not the real culprit. For many products the real delay is in indexing, abstracting, and editing, not in mastering, copying, or distributing discs. That is why so many print tools lack currency also. Our own paper ATLA indexes are not above criticism in this area if compared to, say, *Reader's Guide* or ISI's weekly table of contents services.

In years past librarians wrote about hardware installation problems and software compatibility problems. This is still true of LAN configurations, but stand alone CD-ROM hardware and software no longer present any real problems. Further, libraries don't install new products very frequently. Once a product is working correctly, clerical staff can service printers, etc., as easily as they handle photocopiers.

A CD-ROM workstation can be used by only one person at a time. This is an old criticism, which we must still respect. Indeed, if multiple products are installed on one machine, a single user can render multiple tools inaccessible to others. On the other hand, I believe small libraries rarely need to provide multiple simultaneous users access to a given database. How many tools are used by more than one person at a time? The answer to this question is completely dependent on the situation in a specific library.

Many CD-ROM programs support multi-user local area network configurations. Some products will not work on a network. Also, products from different vendors may not work well together. Special hardware is required for speedy CD-ROM network performance. Support requires staff with fairly sophisticated expertise. Very small institutions may not have even one network guru on campus. Finally, vendors charge more for network licenses. I suggest small libraries be cautious about committing to a network. If one copy of a product is not sufficient, compare the cost and complexity of purchasing an additional stand-alone workstation to the cost of installing a LAN. On the other hand, if your institution has already networked the campus, already invested in the human and hardware infrastructure for the broader campus, then you should network as many library tools as possible. The intent is not just to support multiple simultaneous users, but also to provide convenient remote access to library resources.

Let's review what we have said about CD-ROM. CD-ROM products make end-user searching viable even in small libraries. CD-ROM products boast user-friendly interfaces and predictable expenses. On the other hand, CD-ROM costs more than print. Multiple interfaces sharply increase demand for training. CD-ROM is only a stage in technology and will become obsolete. Most CD-ROM databases lack of currency. Busy installations require moderate amounts of staff time to service equipment. Overcoming single-user limitations with networking increases support complexity exponentially. CD-ROM is wonderful, but CD-ROM is not the last word.

Locally loading files

Large university libraries have been locally mounting files like *Psychology Abstracts* for several years. Libraries of all kinds are now clamoring for the ability. Many local systems vendors are busy integrating multiple file access into the public catalog modules of their products.

The move toward locally loading files was initially driven by two CD-ROM limitations we have already discussed: the multi-user problem and the multi-interface problem. (Note: A very few libraries were experimenting even before the CD-ROM revolution.)

Large libraries wanted every terminal to have access to periodical index and reference files. This meant not just simultaneous multiple users, but transparent access to the data from any terminal, even remote access terminals.

At the same time, large libraries were working with dozens of interfaces and they wanted to simplify. Since every student must learn to search the library PAC, why not use that same interface to search locally loaded periodical files and eliminate some of the other interfaces? Both students and librarians would benefit.

Note the concept here is not just local loading of data but local loading and integrating of data with the library PAC. The library PAC is the one tool most likely to be used by everyone who enters the library. It is indispensable. Even lazy students who intend to use nothing else will use the PAC. Hence making additional files available via the library PAC is the best way to encourage use of indexed materials.

Also note the concept is not limited to bibliographic data. Full text references works are gradually appearing at library catalogs. The catalog is truly becoming a entry tool into the broader collection.

While local loading is theoretically sound, it is fraught with practical difficulties. Let's quickly run through the most frequently mentioned problems:

1. Local system limitations. Your library may not have installed a local OPAC (yet). The local system may not support additional files. The local system may not support the specific additional files you want.
2. Expense. Tape loading is expensive. Some data vendors are charging outrageously high prices. Institutions are paying ten times what they used to pay for print equivalents from the same vendors. Additional disk drives must be purchased. Additional staff work must be funded. On the other hand, tape loading charges are dropping rapidly. Further, most notorious quotations from the early (circa 1988) tape loading

period included a per capita charge. In some cases, a small seminary campus of 500 can tape load at a very reasonable price.

3. Site license restrictions. If your PAC supports dial access, you may be in violation of a site license agreement. Fortunately, software vendors are rapidly enabling local systems to block remote users from selected files.

4. Major staff problems with loading and indexing. This is the most important problem. Pioneering institutions encountered great difficulties. Vendors did not supply data in MARC format. Coding was inconsistent. Misunderstanding abounded. Many of these problems persist. Some local systems still do not handle updates well. Edited records create problems. A complete reload may be necessary. The more currency you want, the more staff time you must expend nursing the system. Loading and reindexing can stress hardware and conflict with regular processes and reports. I emphasize these problems are dependent on which local system you have, which vendor supplies the data, and how much computer expertise is available on campus. Every local system vendor is busy forging relations with major data vendors. Within five years, tape loading will be routine and simple for any system. The golden rule is this: Don't be a pioneer; let some other library be first to load a particular file on a particular kind of local system. Be second.

5. Vulnerability to changes. Changes by the data vendor (e.g. changes in record format) may require programming changes by your local vendor. Considerable delay in loading new tapes may result.

6. Coordination of vendors and staff. Library staff may be contending with three different parties: data vendor, local system vendor, and campus computing staff. Problem solving can be complex. Expect finger pointing in every direction if something goes wrong.

7. Patron confusion about what items the library owns. Some patrons still expect the library catalog to match Cutter's definition of a catalog: a list of what the library owns. Patrons can be confused if the PAC includes citations to items not owned by the library. This problem is easily handled by timely publicity and instruction.

8. Lack of linkage between catalog and leased files. This important problem will probably be with us for several years. Suppose you load *Religion Index Two*. A student searches and finds an essay citation. Now he must do a second search in a second catalog to get the call number of the book or to discover the library does not even own the book. The same kind of problem arises with periodical holdings information. Some local systems are smart enough to match local holdings with index citations at the periodical title level, but as far as I know no system

matches holdings at the volume specific level. (Some CD-ROM packages also match at the title level if the library enters a list of serial titles owned.) Local system vendors can solve this linkage problem only with cooperation from a broad range of data vendors. This will take time.

Local loading is a very attractive option. It is really the best alternative from the user's point of view. It allows access from any terminal by simultaneous multiple users. It reduces the multi-interface problem. It saves time and maximizes convenience. But local loading suffers substantial economic and practical problems from the librarian's point of view.

Recommendations

Although I am here today as an advocate of CD-ROM technology for small libraries, I frankly confess that CDROM databases are not always best. Decisions must be made on a title by title basis. At the present time (i.e., in light of present economics and technology) I suggest the following general guidelines.

When to load locally

Very, very few databases are in sufficient demand in a small library to justify tape loading or LAN configurations. In a very small institution, *nothing* may really qualify as "high" use. Nevertheless, plan to eventually load highest use data into your local catalog. Consider level of use, cost, and alternative delivery systems as major criteria for title selection.

Some local systems vendors are currently offering access to CD-ROM products from library local system terminals and claiming it is "just as good" as local loading. It is not. CD-ROM drives cannot provide adequate performance in a simultaneous multi-user environment. Further, some vendors are simply offering a communications link from local system to CD-ROM product. One must search using the CD-ROM software interface, the screens are those of the CD-ROM interface, etc. This is a species of remote control. This is not integrating data in one local system.

When to buy CD-ROM

Use CD-ROM for high use materials if you cannot mount them on your local system. Any kind of access from local system to

CD-ROM is also nice. Consider networking with your eyes open. Keep your long range goals in view and invest with them in mind. Is a LAN a long range solution or an interim step?

Use CD-ROM for moderate demand data as budget and staffing allow.

Minimize your CD-ROM vendors if possible. (SilverPlatter has the best combination of non-theological data and software.) But good staff can overcome the problem of multiple interfaces from multiple vendors. Risk support complexity and increased instructional workload for the sake of your students. It is possible for a small library to support many distinct interfaces.

Incidentally, I cannot imagine a seminary which doesn't need both the ATLA database and the *Religious and Theological Abstracts* database. Perhaps we ATLA member libraries have neglected RTA because we are so proud of the association's index. While RTA indexes much less material than the combined ATLA databases, it has almost as many searchable words at the ATLA database. Also it offers chapter and verse specific indexing for biblical passages. (ATLA, of course, started to do that only quite recently.) It is available at a reasonable price.

When to use dial access

Use dial access for low-use data, out-of-scope data, and absolutely current data. (In my opinion, masters students rarely really need absolutely current data. What they need is knowledge and critical thinking.) Dialog has the best database selection in general if you intend to use only one dial access database broker. (Apparently many seminaries are still wedded to BRS because it loaded ATLA data before Dialog. Wake up; that is no longer a credible argument.) Consider friendly gateways like Easynet if you *must* use a wide variety of brokers on an infrequent basis. (This is extremely unlikely for a seminary.) If you are university related, rely on university expertise; there is no shame in getting help from specialists on an infrequent basis.

Turpin Library made the mistake of purchasing *Dissertation Abstracts* on CD-ROM. We expected to save online costs, and we have saved hundreds of dollars in just two years. However, the retrospective discs cost thousands, so the pay-back time for online savings is many years. Further, the current DAI disc subscription is so expensive we canceled it. For our level of use, searching online for works published during the past 5 years is a little cheaper than paying the current CD-ROM disc subscription, and it is also more current.

When to buy print

Buy print/paper bibliographies/indexes when you must (which, of course, will be most of the time).

Buy print for all low-use tools.

For years Turpin Library subscribed to CIJE in print. It was a relatively low-use item. Students opted for Wilson's *Education Index* because it is easier to use, because it included a few religious titles not in CIJE, and because Turpin owned so few of the titles in CIJE. Nevertheless we canceled our CIJE print subscription and replaced it with an ERIC CD-ROM subscription. Why did we do this? We wanted to stimulate additional use of educational literature and the ERIC subscription has definitely succeeded. Further, the ERIC database was available at a very low price (relative to most CD-ROM databases) and constituted a low risk. I think this case study illustrates the principle that decisions must be made on a title by title basis even though general guidelines can be enunciated.

The universal rule

Libraries are data driven. We have no allegiance to any particular medium or technology. We must adapt staff and facilities and budgets to follow the data. We exist for the sake of patrons, not data, but our every opportunity to serve patrons depends on data access. I believe this is very nearly an absolute rule.

Demonstrations

Workshop participants were offered elective demonstrations of nine CD-ROM products. Most participants were interested in full text and non-bibliographic databases (TLG, CD-Word, etc.) Several participants also expressed interest in non-CD-ROM products like GRAMCORD, L-Base and GlobalLink's German to English translation software. A future ATLA workshop on biblical studies software (similar to recent SBL CARG programs) would probably be well attended; anyone care to organize such?

Survey

A survey on the use and management of CD-ROM databases was mailed to all ATLA member institutions on June 11, 1992. Sixty-four institutions replied before July 1, including several institutions which owned no CD-ROM products and therefore answered only part of the questionnaire. Results are as follows. Wording of questions has been retained verbatim from the survey but in some cases question format/layout has been expanded to accommodate tabulation and brief remarks.

1. My library is university related.
   13 yes 51 no

2. Approximate FTE enrollment of seminary/school of religion is
   36 1-200 4 401-600 2 not applicable
   11 201-400 7 601+

3. List CD-ROM databases your library provides for use of patrons. (Write "NONE" if you have none.) Also indicate whether you currently subscribe to the print counterpart (if such exists) and whether you have canceled a former print subscription.

   [Tabulation Key: first column = name of database; second = number of libraries which reported owning the database. The files are divided into three groups: bibliographic databases, full text databases, and software databases.]

Bibliographic CD-ROM database	Number owned
Wilson's (ATLA's) Religion Indexes	39
Religious & Theo Abstracts (or old REX)	18
ERIC (any software vendor)	6
Dissertation Abstracts International	5
Own PAC on CD-ROM	4
Other PAC on CD-ROM	4
BIP	2
Bibliofile Intell Cat (for cataloging? PAC?)	2
Baker and Taylor database	2
Readers Guide	2
Humanities Index	2
Psych Lit/Abstracts	2
MLA	1
EBSCO Academic Abstracts	1
Philosopher's Index	1
Infotrack	1

Full Text CD-ROM database	Number owned
TLG	8
PHI 5	5
CD-Word	4
PHI 6 (Papyri)	4
FABS Electronic Bible	3
Grollier or Academic Amer Ency	3
FABS/FindIT Reference Bible	2
Ellis Bible Library	2
ABS Reference Bible	1
Multi-Bible	1
InfoWorld	1
SIRS full text	1

Software CD-ROM database	Number owned
PC-SIG	1

"Other PAC on CD-ROM" refers to the catalog other than the respondent's, generally the catalog of a large regional academic library.

I am not familiar with the FABS Reference Bible (as opposed to the Electronic Bible). However, the American Bible Society Reference Bible uses Reteaco's FindIT software, just as all FABS products do, so the two products called Reference Bible may be the same product.

One library mentioned "various government document databases."

Total files (unique titles) reported	29
Total files (copies) reported	132

Of the 14 bibliographic titles for which print (or microform) counterparts are published, respondents subscribed to 88 copies of the CD-ROM version, and 71 duplicate copies of the corresponding print edition. Thus the duplication rate was 71/88 = 81%, and the cancellation rate was 17/88 = 19%. This high duplication rate is quite noteworthy.

Frequency distribution tables for number of files owned and number of interfaces used are as follows.

# CD-ROM files reported owned	Number of institutions
0	17
1	12
2	12
3	11
4	6
5 +	6

# INTERFACES reported in use	Number of institutions
0	17
1	14
2	16
3	10
4	4
5 +	3

4. What kind of instruction does your library provide for CD-ROM database users? (Check all that apply.)
   26 Locally developed summaries (1 or 2 page)
   30 Vendor supplied or other commercial summaries
   13 Locally developed manuals
   31 Class demonstrations
   43 Point of use (one-on-one) instruction
   0 Locally developed videos
   0 Vendor supplied or other commercial videos
   0 Locally developed computer based training
   3 Vendor supplied or other commercial computer based training/tutorials (*not* including help screens)
   2 Other (please explain)

5. How does your library pay for CD-ROM files (both one time expenditures and subscriptions)? (Check all that apply.)
   22 Book budget
   21 Serials budget
   3 A/VMedia budget
   3 Online searching budget
   6 CD-ROM and MRDF (machine readable data files) budget
   7 Other (explain)

6. Would you like to see ATLA statistics track MRDF expenditures as a separate line item?
31 yes 16 no

7. Does your library charge patrons for printing?
10 yes 37 no

8. How many public CD-ROM *workstations* are available? 83

9. How may CD-ROM drives are available? 115

10. How many printers are available? 69

11. Are the workstations networked?
4 yes 43 no

12. Are students permitted to insert/remove discs from drives?
15 yes 32 no

13. Are the discs kept at a service desk when not in drives? (Answer "not applicable" if all discs are always in drives.)
14 yes 15 no 18 not applicable

14. Have any discs "disappeared"?
0 yes no

15. Who installs hardware/software and troubleshoots problems? (Check all that apply)
42 Library professional staff
11 Other library personnel
11 Campus computing personnel
7 Other (explain)

16. Does the library/campus have service contracts for hardware?
20 yes 27 no

17. Has your library already implemented a computer OPAC (online public access catalog)?
20 yes 27 no

18. If so, does your OPAC include commercial bibliographic databases in addition to your local book holdings? (e.g., tape loading the ATLA periodical index)
2 yes 45 no

Institutions were asked to rate the following on a one to five scale where one = strongly agree, five = strongly disagree, and NO/A = no opinion or not applicable.

19. Patrons are generally enthusiastic about the CD-ROM tools.

Strongly Agree	35	NO/A 1
Agree	8	
Neutral	1	
Disagree	2	
Strongly Disagree	0	

20. Patrons are confused by the variety of search interfaces used by different vendors.

Strongly Agree	3	NO/A 10
Agree	15	
Neutral	11	
Disagree	4	
Strongly Disagree	4	

The large number of NO/A's is probably due to libraries with only one interface in use. Note only 7 libraries reported using more than 3 interfaces. Nevertheless 18 libraries are already experiencing a problem in this area.

21. CD-ROM workstations are so busy patrons must often wait to use them.

Strongly Agree	2	NO/A 2
Agree	12	
Neutral	6	
Disagree	13	
Strongly Disagree	12	

Note the bimodal distribution. Still, the small number of "strongly agree" shows how little demand small libraries experience for simultaneous multi-user databases. This suggests LANs may not be needed (though valued!).

22. CD-ROM databases have increased ILL requests.

Strongly Agree	17	NO/A 5
Agree	16	
Neutral	4	
Disagree	1	
Strongly Disagree	4	

Interesting. Anyone care to study this issue and identify patterns for requested items? It appears even the ATLA databases have surpassed some local collections.

23. Annual CD-ROM database updates would be sufficiently current to satisfy most patrons most of the time.

Strongly Agree	6	NO/A 2
Agree	12	
Neutral	11	
Disagree	12	
Strongly Disagree	4	

Of course all want current information. Of course faculty and doctoral students demand and deserve it. But do masters students really *need* completely current data? Respondents would appear to be divided on this issue. Anyone care to study the practical educational results of masters students working with one-year-old data?

Selecting an Automated Library System

Overview by Ferne Weimer
Billy Graham Center Library

Panel coordinated by Christopher Brennan
Ambrose Swasey Library

Opening Remarks

Last year I presented a workshop on this topic at the annual conference of the Association of Christian Librarians. I titled the workshop, "Know Thyself," and that is my primary message in this introduction to the subject of selecting an automated system. All projects related to automating catalogs require a thorough knowledge of local library practices.

During this presentation, I will refer often to Joseph Matthews. His book, *Choosing an Automated Library System*, is a basic text. I will also use ideas and information from two of his workshops: "Management of the Online Catalog" (Des Moines, Iowa, Fall 1986) and "Online Public Access Catalogs: A Viable Option?" (American Theological Library Association conference, June 1987).

I have spent my professional career in automated libraries. In my first position as a public library cataloger, I used IBM punched cards to create a book catalog. In 1975 Indiana's OCLC network InCoLSA chose the library as one of the first twenty to learn MARC and join OCLC.

In 1977 when I joined the Billy Graham Center Library as a cataloger, we used a pseudo-MARC format adapted by the first cataloger, Nancy Schelkopf. This format was programmed by a programmer from a local IBM computer service bureau. By conforming to MARC and maintaining a record of necessary variations, we were able to upgrade these early catalog records to MARC II format through Library Technologies, Inc. The local service bureau was chosen after investigating large, mainframe-based alternatives such as NOTIS, Ballots, and WLN (Washington Library Network).

Over the years, the Graham Center Library regularly monitored new developments in mini-computer-based library systems. After joining OCLC in 1980, the library tapeloaded records into the local database and created a microfiche catalog. These projects provided additional experience with processing OCLC archival tape data.

An early experience with a "product-oriented" consultant suggested to me that both libraries on campus needed to assess our requirements and look for a local, combined system. The consultant recommended LCS which had fewer capabilities than the existing local system for our library. At the time, LCS was a circulation system with only author and title access. Limited subject access was available by browsing the call number indexes. Our local IBM system could be searched by Library of Congress subject headings.

Shortly after this consultation, the Wheaton College libraries formed a joint library automation committee to write requirements for a system. Guidelines developed in 1982 formed the basis for three separate selection processes in 1984, 1987, and 1989.

The 1984 selection process culminated in a recommendation to purchase LS/2000. The document stated a rationale for selecting the product/vendor and listed the evaluation procedures and criteria, including a point system and risk analysis. Four customers were interviewed. Although the college administration did not fund the project at that time, the librarians established a sound selection process and gained confidence in presenting a recommendation to the college administration.

A second round in 1987 recommended another vendor and emphasized the need for retrospective conversion of all holdings as the first phase of any project. As a result of this proposal, the administration designated an $87,000 budget for retrospective conversion projects. The main college library completed converting their shelflist file through OCLC. The Graham Center Library chose Library Technologies, Inc. to upgrade the local system records and de-dupe holdings from OCLC archival tapes.

In October 1989 the administration allocated $250,000 for the selection and implementation of an integrated library system. The library automation committee selected Dynix over one other vendor. In February 1990 the library Executive Management Team met with the college president and vice presidents to describe the final package and discuss how ongoing costs would be budgeted. The result was a specific budget set aside for hardware and software maintenance, supplies, and training.

My approach is "process-oriented" rather than "product-oriented." Each of us works in a unique environment, which combines factors from the library itself, the governing institution, and cooperative relationships with other organizations. If the library needs outside help in planning and selecting, choose a consultant who will help you select the best system, not one who promotes a preferred product.

The outline which follows begins with some the key elements of a successful library automation project.

Essential Elements of a Successful Library Automation Project

A. Sufficient planning to select the right system for your library.

For more details on the importance of planning, you may want to read the articles by Jon Drabenstott and James C. Thompson which are listed under "Planning and Evaluation" in the bibliography. Please add *Library Hi Tech* to the bibliography under "Periodicals."

B. Competent staff to maintain the selected system.

C. A reliable database of bibliographic records, or a retrospective conversion plan.

D. A thorough knowledge of your collections and their cataloging.

E. Sufficient planning to complete all necessary projects related to system success.

Assess Your Existing Resources

A. Library Staff: Strengths and Weaknesses

B. Departments Outside the Library: Helpers or Potential Obstacles?

C. Decision-Makers: Financial Commitment to the Project

D. Fund-raising

E. Feasibility in the Current Environment

The Planning Process

A. Statement of Strategic Goal

B. Library Automation Committee

C. Prerequisites for Project Completion

1. Retrospective conversion project

2. Capital costs of system
   - Central site software and hardware (size based on number of titles and volumes plus number of simultaneous users)
   - Peripheral hardware (number and locations of terminals and printers)
   - Site preparation (new electrical circuits and datalines, furniture, etc.)
   - Database preparation and barcoding (identify alternative methods and select best method and vendor for your library)
   - Training and support
   - Authority control project (optional, but highly recommended)

3. Annual operational costs
   - System Manager salary
   - Hardware maintenance
   - Software maintenance
   - Training
   - Supplies
   - Contingency

4. Equipment replacement fund (an idealistic goal)

D. System Requirements for Your Library

1. Turnkey or software only bids

2. Preferred type of equipment

3. USMARC standard?

4. Source/method of importing current cataloging records: OCLC microenhancer, RLIN, Marcive, Bibliofile, etc.

5. Source/method for barcoding all holdings for the circulation module: "smart" versus "dumb" barcoding

6. Source/method for importing patron records: existing student and faculty/staff record systems

7. Output in USMARC format, for backup catalog or later authority work

8. Special module requirements

   Public access catalogs. Menu-driven versus command-driven PACs; "third generation catalogs" which allow extended searching capabilities

   Authority control in cataloging. Special concerns: uniform headings for the Bible, liturgical works, and music

   Reserve book room in circulation.

   Acquisitions. Option: transferring information through electronic ordering systems with book jobbers such as Baker and Taylor or Emery Pratt

   Serials. Option: loading OCLC local data records from a union list of serials as summary holdings until complete subscription records can be entered

   Media Booking. For libraries handling audiovisual equipment and materials

E. Highly Desirable Features and Dreams

1. Use of archival/manuscript program (MicroMARC) to import records (for Billy Graham Center Archives' collections)

2. Connectivity between library computers and all other campus computers through an Ethernet network

   Personal computer users access the network using Kermit, an inexpensive, widely available communication program. OCLC workstations transfer data to Dynix using PK Harmony, another communication program.

3. Linking of local library computer with statewide union list or other computer systems

4. Access to CD-ROM databases through the library computer network

F. Administrative Briefing

Communicate your goals to institutional administrators in terms they will understand, not in technical library language.

G. Plan of Action/Schedule (Wheaton College project)

November-December, 1989	Final demonstrations
January-February, 1990	Final selection
March-April, 1990	Contract negotiation
April, 1990	Define system parameters
April-June, 1990	Barcode label production
June-August, 1990	Dynix software loaded
August, 1990	Barcoding all items
August-October, 1990	Dataload and indexing
October-December, 1990	Cataloging (data cleanup)
January, 1991	PAC and Circulation
July, 1991	Acquisitions
Spring, 1992	Serials

1992- CD-ROM networking with library system, etc.

The Selection Process

A. Information gathering

1. Colleagues and consultants

2. Books, articles, etc.

3. Conference exhibits, especially ALA

4. Directories and catalogs

5. Advertisements

6. Continuing education workshops

7. Sample RFPs

B. Letters of inquiry to potential vendors: RFIs (Requests for Information)

C. First screening of vendors

D. Interviews with current clients
(Libraries may request a copy of Wheaton College interview questions.)

E. Dial into PACs to observe live databases

F. Site visits of current clients

G. Second screening of vendors

H. On-site product demonstrations

J. Request for Proposals: RFPs
(Libraries may request a copy of the Wheaton College RFP.)

K. Final evaluation and negotiation

1. The system. Staff need to understand and evaluate functionality of specific modules. Demonstrations may include users to compare PACs.

2. The company. Assess financial viability and ability to provide customers with timely maintenance services.

3. Hardware and software integration. Is the hardware standard equipment? Will the library be able to upgrade hardware without major data conversion problems?

4. Supplemental services. Will the vendor assist you with smart barcode production, data conversion of student records for the patron file, etc.? Will they provide these services at a competitive price?

5. Costs. In comparing cost proposals, project costs over at least a five-year period.

6. Risk analysis.
(Libraries may request a copy of a sample risk analysis.)
Will your vendor be able to maintain a long-term commitment to your library? How well will they serve you? In the event of bankruptcy, would you be able to find another vendor or maintain the software system yourself?

L. Selection of Vendor

M. Contract

Implementing the System

A. Retrospective conversion

B. Site preparation

C. Pre-installation orientation with vendor

D. Database preparation and loading

E. Indexing bibliographic records

F. Custom (smart) barcode production

G. Barcoding of materials in library

H. Cleanup of barcoding problems

I. Ongoing input of MARC records

J. Authority work

K. Going public with PAC, circulation, reserve book room

L. Adding other modules

Managing the System

A. Executive Management Team: system decision makers (Library directors, Director of Computing Services, and System Manager)

   1. Policies

   2. Budget

B. Operations Team: library operations decision makers (Librarians coordinating activities between two libraries)

   1. Procedures: scheduling activities, sharing problems, and developing new procedures

   2. Communication among module working groups

   3. Training

C. Library System Manager: computer operations supervisor

   1. Liaison with vendor

   2. Procedures: incremental back-up and system maintenance

   3. Needs assessment: designing custom reports

Remarks by Panelists

Christopher Brennan, Ambrose Swasey Library, spoke about the older GEAC 9000 system which his library shares with the University of Rochester. Given the size discrepancy of the two institutions, Chris emphasized the challenges and problems associated with sharing a large system. Given the problems the Swasey staff encountered, the library will consider selecting its own system in the future.

Steven Perry, Dallas Theological Seminary, emphasized the excellent integration of modules in the Unicorn system (Sirsi Corporation, Huntsville, Alabama). As part of the Dallas barcoding project, staff changed two-thirds of their book collection from the Union classification scheme to Library of Congress. Volunteers were used to relabel and reshelve books. Marvin Hunn, Associate Director, serves as systems librarian.

Ruthann Huff, Columbia Theological Seminary, Decatur, Georgia, described Bib-Base (Library Technologies, Inc.) as an online public access catalog. LTI transfers records from an OCLC archival tape to diskettes for loading on the library local area network. Ruthann emphasized the need to follow USMARC standards closely; data conversion to any software program will be easier. Library staff continue to work steadily on a retrospective conversion project, which began ten years ago.

David W. Faupel, Asbury Theological Seminary, discussed the selection of the Virginia Tech Library System (VTLS) in 1984. Among four viable vendors, VTLS provided the only software which ran on the preferred hardware, Hewlett Packard. Grants funded the system. VTLS has served the library well, but staff face a new decision. They must decide between a major VTLS upgrade or conversion to NOTIS, the system now used by most academic libraries in Kentucky.

William Hook, Vanderbilt Divinity Library, emphasized the benefits of a well-planned selection process. In 1984 he participated in the selection process when the university library chose NOTIS. Fifty librarians worked together to come to a consensus decision.

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Utilizing Human Resources in Times of Budget Stress

summarized by
Roger L. Loyd
Duke University

The scheduled leader for the workshop, Dr. Herman Totten, was unable to be present.

The session was moderated initially by Valerie Hotchkiss and then by Roger Loyd, with about forty persons in attendance. After each participant discussed his/her library's situation with regard to budget stress and issues raised by it, the workship turned to an extended discussion of topics such as the following:

- selection, training, compensation, supervision, and job expectations for student staff members

- the role of mission statements and published library service plans, especially those prepared by staff groups in libraries experiencing budget stress

- sources of income other than institutional or endowment, including fees for outside users, fines for overdue or lost materials, charges for database searching, and gifts

- possible negative and positive responses to stress in the work environment, especially stress caused by limited financial resources

- service-oriented (or, in management terminology, customer-driven) librarianship, and by extension, the values and limitations in continuing to employ the distinction between professional and non-professional library staff

- implementing technological innovation in times of budget stress

The workshop proved valuable as an exchange of information and startegies, not only for dealing with budget stress, but more generally for considering issues of mangement of theological libraries today. The discussion ranged across issues faced not only by directors of libraries, but by library staff in the various areas of library service.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION BYLAWS

Delaware corporation, amended 20 June 1992

ARTICLE 1. MEMBERSHIP

1.1 *Classes of Membership.* The association shall have four (4) classes of membership: institutional, individual, student, and honorary.

1.2 *Institutional Members.* Libraries of institutions holding membership in the Association of Theological Schools in the United States and Canada, libraries of accredited institutions engaged primarily at the post-college level in theological education or religious studies, and libraries of organizations maintaining collections primarily of theological, religious, or ecclesiastical research material shall be eligible to apply for institutional membership in the association. Institutional members are entitled to attend meetings of the association, to vote in association voting matters, to participate in association programs, and to receive those publications of the association that are distributed to the membership. An institutional member may send one (1) official delegate to meetings of the association to represent its interests in the affairs of the association and to cast its vote in association voting matters, and may send other representatives as desired. An institutional member shall designate its official delegate in writing to the association as needed.

1.3 *Individual Members.* Any person who is engaged in professional library or bibliographic work in theological or religious fields, or who has an interest in the literature of religion, theological librarianship, and the purposes and work of the association shall be eligible to apply for individual membership in the association. Individual members are entitled to attend meetings of the association, to vote in association voting matters, to serve as directors or as members or chairpersons of the association's committees or interest groups, and to receive those publications of the association that are distributed to the membership.

1.4 *Student Members.* Any student enrolled in a graduate library school program or a graduate theological or religious studies program who is carrying a half-time class load or greater shall be eligible to apply for student membership in the association. A person engaged in full-time employment in a library or elsewhere shall not be eligible to apply for student membership in the association. Student members are entitled to attend meetings of the association, to be members of interest groups, and to receive those publications of the association that are distributed to the membership, but are not entitled to vote.

1.5 *Honorary Members.* Any person who has made an outstanding contribution to the advancement of the work of the association may be nominated by the board of directors and be elected an honorary member of the association by a two-thirds (2/3) vote of the membership at any annual meeting of the association. Honorary membership shall be for life. Honorary members are entitled to attend meetings of the association and to receive those publications of the association that are distributed to the membership, but are not entitled to vote. Honorary members shall be exempt from payment of dues.

1.6 *Approval.* The board of directors shall establish how applications for membership are approved and how institutions and individuals are received into membership in the association.

1.7 *Dues.* The board of directors shall establish the annual dues for institutional, individual, and student members of the association, subject to the ratification of the membership at the next following annual or special meeting of the association. Individual members with at least ten (10) years of continuous membership in the association who maintain membership in the association until retirement and who retire from employment shall be exempt from payment of dues.

1.8 *Suspension.* Members failing to pay their annual dues within ninety (90) calendar days of the beginning of the association's fiscal year shall be automatically suspended and shall lose all rights, including voting rights. A member thus suspended may be reinstated by payment of that member's unpaid dues before the end of the fiscal year in which the suspension occurred, which reinstatement shall be effective when payment is received by the association. Members may be suspended for other causes by a two-thirds (2/3) vote of the board of directors and may be reinstated by a two-thirds (2/3) vote of the board.

ARTICLE 2. MEMBERSHIP MEETINGS

2.1 *Annual Meeting*. The association shall hold an annual meeting of the membership in April, May, June, July, or August of each year for the purpose of transacting business coming before the association. The board of directors shall set the place, time, and date, which shall, normally, be in June, of each annual meeting. If the date of the annual meeting is set prior to or after the month of June, the timetable for the nomination and election of directors, as set forth in these bylaws, shall be adjusted accordingly.

2.2 *Special Meetings*. Special meetings of the association may be called at the discretion of the board of directors. All members of the association shall receive notification of a special meeting at least fifteen (15) calendar days before the date of such meeting.

2.3 *Quorum*. Twenty-five (25) official delegates of institutional members of the association and seventy-five (75) individual members of the association shall constitute a quorum at annual and special meetings of the association.

2.4 *Admission to Meetings*. Membership meetings shall be open to all members of the association and to those interested in the work of the association.

ARTICLE 3. OFFICERS

3.1 *President, Vice President, and Secretary*. The board of directors shall, prior to the close of the annual meeting of the association, elect from its own number a president, a vice president, and a secretary of the association. Each person so elected shall serve for one (1) year or until his or her successor is elected and qualifies, and may serve successive terms not to exceed his or her elective term as director. The president, vice president, and secretary of the association shall serve, respectively, as the president, vice president, and secretary of the board of directors.

3.2 *Duties*. The officers of the association shall perform the duties prescribed in these bylaws and by the parliamentary authority specified in these bylaws. The president of the association shall preside at all meetings of the association and of the board of directors, and shall lead the board of directors in discharging its duties and responsibilities. The vice president of the association shall, in the absence or disability of the president, perform the duties and exercise the powers of the president. The secretary of the association shall be the custodian of the association's records, except those specifically assigned or delegated to others, shall have the duty to cause the proceedings of the meetings of the members and of the directors to be recorded, and shall carry out such other duties as are specified in these bylaws or required by the board of directors.

3.3 *Vacancies*. In the event of a vacancy in the office of vice president or secretary of the association, the board of directors shall appoint from its own number a replacement to fill the vacancy.

3.4 *Executive Director*. There shall be an executive director of the association appointed by the board of directors to serve at the pleasure of the board of directors; if terminated as such, such termination shall be without prejudice to the contract rights of such person. The executive director shall be chief executive officer of the association. The executive director shall meet regularly with the board of directors, with voice but without vote. The executive director shall, ex officio, be an assistant secretary of the association, empowered to certify to corporate actions in the absence of the secretary. The executive director, in addition to appointing and overseeing staff, shall be responsible to the board of directors for the administration of programs, services, and other activities of the association; shall see that all orders and resolutions of the board are carried into effect; shall appoint members of special and joint committees other than board committees, representatives to other organizations, and other officials and agents of the association, and oversee their work.

ARTICLE 4. BOARD OF DIRECTORS

4.1 *General*. The affairs of the association shall be managed under the direction of the board of directors.

4.2 *Number and Qualification*. The board of directors shall consist of twelve (12) directors, organized in three (3) classes of four (4) directors each. Four (4) directors shall be elected by the membership of the association each year. A director shall be an individual member of the association at the time of election and shall cease to be a director when and if he or she ceases to be a member. No director shall serve as an employee of the association or, with the exception of committees of the board and the nominating committee, as a chairperson of any of the association's committees or interest groups.

4.3 *Nominating Committee*. The nominating committee shall report to the secretary of the association by October 1 of each year a slate of at least six (6) nominations for the four (4) places to be filled on the board of directors. These nominations shall be reported in writing by the secretary of the association to the membership, postmarked no later than the next following October 15. Nominations other than those submitted by the nominating committee may be made by petition signed by no fewer than ten (10) individual members of the association, and shall be filed with the secretary of the association, postmarked no later than the next following January 1. These nominations shall be included on the ballot with the nominees presented by the nominating committee. No nomination shall be presented to the membership of the association without the express consent of the nominee. Ballots, including biographical data on the nominees, shall be mailed by the secretary of the association to all institutional and individual members of the association, postmarked no later than the next following February 15. Ballots shall be returned to the secretary of the association, postmarked no later than the next following April 1.

4.4 *Teller's Committee and Election*. A teller's committee, appointed by the secretary of the association, shall meet during April to count the ballots and report the result to the secretary of the association by the next following May 1. The secretary of the association shall immediately inform the president of the association of the result of the balloting. Each institutional member of the association shall be entitled to one (1) vote, and each individual member of the association shall be entitled to one (1) vote. The method of preferential voting and ballot counting specified in the latest edition of *Robert's Rules of Order* shall be employed in this election. The acceptance by the membership of the secretary of the association's report to the next annual meeting of the association of the result of the balloting shall constitute the election of the new directors.

4.5 *Term of Office*. Each director shall serve for a term of three (3) years or until his or her successor is elected and qualifies. The term of each director shall commence with the adjournment of the annual meeting of the association at which the director was elected. No director shall serve more than two (2) consecutive terms, except that a director appointed to fill an unexpired term of eighteen (18) months or less may then be elected to two (2) consecutive three (3)-year terms.

4.6 *Vacancies.* The board of directors shall appoint a qualified individual member of the association to fill the unexpired term of a director who vacates his or her position on the board.

4.7 *Meetings.* Regular meetings of the board of directors shall be held at least once each year. Special meetings of the board of directors may be called by the president 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) calendar days in advance or electronically or personally delivered at least three (3) calendar days in advance. Meetings of the board of directors may be held by conference telephone or other communications equipment by means of which all persons participating in the meeting can communicate with each other. Participation in such meeting shall constitute attendance and presence in person at the meeting of the person or persons so participating.

4.8 *Committees of the Board.* The president of the board of directors may appoint committees of the board as needed. These committees may consist of both directors and non-directors, but a majority of the membership of each shall be directors, and a director shall serve as chairperson.

4.9 *Compensation.* A director shall receive no fee or other emolument for serving as director except for actual expenses incurred in connection with the affairs of the association.

4.10 *Removal.* Any director or the entire board of directors may be removed with cause by the affirmative vote of two thirds (2/3) of the votes present and voted by official delegates of institutional members and individual members at annual or special meetings of the association, provided that written notice of such meeting has been delivered to all members entitled to vote and that the notice states that a purpose of the meeting is to vote upon the removal of one or more directors named in the notice. Only the named director or directors may be removed at such meeting.

4.11 *Admission to Meetings and Availability of Minutes.* All meetings of the board of directors shall be open to all members of the association, except that the directors may meet in executive session when personnel matters are considered. Actions taken during executive session shall become part of the minutes of the board. All minutes of the board shall be available to all members of the association, except for deliberations about personnel matters when the board is in executive session.

ARTICLE 5. EMPLOYED PERSONNEL

The executive director shall appoint and oversee staff. No employee of the association shall serve as a director or as a chairperson of any of the association's committees.

ARTICLE 6. FISCAL AUDIT

The accounts of the association shall be audited annually in accordance with generally accepted accounting standards and principles by an independent certified public accountant. Copies of the reports of such audits shall be furnished to any institutional or individual member of the association upon written request; and the books of the association shall be open for review by any such member upon written request.

ARTICLE 7. COMMITTEES

7.1 *General.* The association may have three kinds of committees: standing, special, and joint.

7.2 *Standing Committees.* There shall be a nominating committee consisting of three (3) individual members of the association appointed by the board of directors, one (1) of whom shall be a member of the board of directors. Each nominating committee member shall serve for a non-renewable term of three (3) years or until his or her successor is appointed and qualifies. One (1) member of this committee shall be appointed each year. The senior member of the committee shall serve as the chairperson. The duty of this committee shall be to nominate candidates for election to the board of directors. The board of directors may establish other standing committees as needed.

7.3 *Special Committees.* The board of directors may authorize the establishment of special committees to advance the work of the association as needed. The board shall be responsible for developing mandates or guidelines for such committees, and the executive director shall be responsible for appointing persons to serve on the committees and overseeing their work. Special committees may consist of both individual members of the association and non-members, but a majority of each such committee shall be individual members, and an individual member shall serve as chairperson.

7.4 *Joint Committees*. The board of directors may authorize the establishment of joint committees of the association with other associations as needed. The board shall be responsible for developing mandates or guidelines for the association's participation in such committees, and the executive director shall be responsible for appointing persons to serve on such committees and overseeing their work. Persons appointed to serve on joint committees shall be individual members of the association.

ARTICLE 8. INTEREST GROUPS

8.1 *General*. Groups that further the professional interests of members of the association may be formed by members of the association at any time. Membership in interest groups shall be open to all individual members of the association.

8.2 *Organization and Program*. Each interest group shall attract its own members, develop its own agenda, and establish a suitable organizational structure, including a steering committee having an elected chairperson. The steering committee shall oversee the work of the group; and the chairperson of the steering committee shall serve as the liaison between the interest group and the association's board of directors.

8.3 *Recognition*. Provided it has established a steering committee and elected a chairperson, an interest group may petition the board of directors for formal recognition.

8.4 *Support*. The board of directors shall establish the means by which interest groups are encouraged and sustained. Recognized interest groups may request financial and administrative support for their work, may request inclusion in conference programs, and may sponsor special activities.

ARTICLE 9. PUBLICATIONS

The association's publications of record shall be the *Newsletter* and the *Proceedings*. Other publications may bear the association's name only with the express permission of the board of directors.

ARTICLE 10. QUORUM AND VOTING

Unless otherwise permitted or required by the certificate of incorporation or by these bylaws, (a) a majority of members entitled to vote shall constitute a quorum for the transaction of business by the association, its board of directors, and its committees; (b) an affirmative vote of a majority of the votes present and voted by members entitled to vote shall be the act of the members; and (c) voting by proxy shall not be permitted. In matters to be voted upon by the membership, each institutional member shall be entitled to one (1) vote to be cast by its official delegate, and each individual member shall be entitled to one (1) vote. Individual members who are also official delegates of institutional members are entitled to two (2) votes; this being the case, the presiding officer, when putting matters to a vote at annual or special meetings of the association, shall require that official delegates of institutional members and individual members vote or ballot separately, to ensure that those who are entitled to do so have the opportunity to cast both votes.

ARTICLE 11. PARLIAMENTARY AUTHORITY

The rules contained in the latest edition of *Robert's Rules of Order* shall govern the association in all cases to which they are applicable and in which they are not inconsistent with the certificate of incorporation or these bylaws.

ARTICLE 12. AMENDMENTS

12.1 *General.* These bylaws may be altered, amended, or repealed and new bylaws may be adopted by members entitled to vote at any annual or special meeting of the association, provided the required notice has been given.

12.2 *Notice*. Amendments must be presented in writing to the voting members present at annual or special meetings of the association no later than the day before the business session at which the vote is to be taken.

Illinois corporation, effective 1 September 1992

ARTICLE 1. MEMBERSHIP

1.1 *Classes of Membership*. The association shall have four (4) classes of membership: institutional, individual, student, and honorary.

1.2 *Institutional Members*. Libraries of institutions holding membership in the Association of Theological Schools in the United States and Canada, libraries of accredited institutions engaged primarily at the post-college level in theological education or religious studies, and libraries of organizations maintaining collections primarily of theological, religious, or ecclesiastical research material shall be eligible to apply for institutional membership in the association. Institutional members are entitled to attend meetings of the association, to vote in association voting matters, to participate in association programs, and to receive those publications of the association that are distributed to the membership. An institutional member may send one (1) official delegate to meetings of the association to represent its interests in the affairs of the association and to cast its vote in association voting matters, and may send other representatives as desired. An institutional member shall designate its official delegate in writing to the association as needed.

1.3 *Individual Members*. Any person who is engaged in professional library or bibliographic work in theological or religious fields, or who has an interest in the literature of religion, theological librarianship, and the purposes and work of the association shall be eligible to apply for individual membership in the association. Individual members are entitled to attend meetings of the association, to vote in association voting matters, to serve as directors or as members or chairpersons of the association's committees or interest groups, and to receive those publications of the association that are distributed to the membership.

1.4 *Student Members*. Any student enrolled in a graduate library school program or a graduate theological or religious studies program who is carrying a half-time class load or greater shall be eligible to apply for student membership in the association. A person engaged in full-time employment in a library or elsewhere shall not be eligible to apply for student membership in the association. Student members are entitled to attend meetings of the association, to be members of interest groups, and to receive those publications of the association that are distributed to the membership, but are not entitled to vote.

1.5 *Honorary Members*. Any person who has made an outstanding contribution to the advancement of the work of the association may be nominated by the board of directors and be elected an honorary member of the association by a two-thirds (2/3) vote of the membership at any annual meeting of the association. Honorary membership shall be for life. Honorary members are entitled to attend meetings of the association and to receive those publications of the association that are distributed to the membership, but are not entitled to vote. Honorary Members shall be exempt from payment of dues.

1.6 *Approval*. The board of directors shall establish how applications for membership are approved and how institutions and individuals are received into membership in the association.

1.7 *Dues*. The board of directors shall establish the annual dues for institutional, individual, and student members of the association. Individual members with at least ten (10) years of continuous membership in the association who maintain membership in the association until retirement and who retire from employment shall be exempt from payment of dues.

1.8 *Suspension*. Members failing to pay their annual dues within ninety (90) calendar days of the beginning of the association's fiscal year shall be automatically suspended and shall lose all rights, including voting rights. A member thus suspended may be reinstated by payment of that member's unpaid dues before the end of the fiscal year in which the suspension occurred, which reinstatement shall be effective when payment is received by the association. Members may be suspended for other causes by a two-thirds (2/3) vote of the board of directors and may be reinstated by a two-thirds (2/3) vote of the board.

ARTICLE 2. MEMBERSHIP MEETINGS

2.1 *Annual Meeting*. The association shall hold an annual meeting of the membership in April, May, June, July, or August of each year for the purpose of transacting business coming before the association. The board of directors shall set the place, time, and date, which shall, normally, be in June, of each annual meeting. If the date of the annual meeting is set prior to or after the month of June, the timetable for the nomination and election of directors, as set forth in these bylaws, shall be adjusted accordingly.

2.2 *Special Meetings*. Special meetings of the association may be called at the discretion of the board of directors. All members of the association shall receive notification of a special meeting at least fifteen (15) calendar days before the date of such meeting.

2.3 *Quorum*. Twenty-five (25) official delegates of institutional members of the association and seventy-five (75) individual members of the association shall constitute a quorum at annual and special meetings of the association.

2.4 *Admission to Meetings*. Membership meetings shall be open to all members of the association and to those interested in the work of the association.

ARTICLE 3. OFFICERS

3.1 *President, Vice President, and Secretary*. The board of directors shall, prior to the close of the annual meeting of the association, elect from its own number a president, a vice president, and a secretary of the association. Each person so elected shall serve for one (1) year or until his or her successor is elected and qualifies, and may serve successive terms not to exceed his or her elective term as director. The president, vice president, and secretary of the association shall serve, respectively, as the president, vice president, and secretary of the board of directors.

3.2 *Duties*. The officers of the association shall perform the duties prescribed in these bylaws and by the parliamentary authority specified in these bylaws. The president of the association shall preside at all meetings of the association and of the board of directors, and shall lead the board of directors in discharging its duties and responsibilities. The vice president of the association shall, in the absence or disability of the president, perform the duties and exercise the powers of the president. The secretary of the association shall be the custodian of the association's records, except those specifically assigned or delegated to others, shall have the duty to cause the proceedings of the meetings of the members and of the directors to be recorded, and shall carry out such other duties as are specified in these bylaws or required by the board of directors.

3.3 *Vacancies.* In the event of a vacancy in the office of vice president or secretary of the association, the board of directors shall appoint from its own number a replacement to fill the vacancy.

3.4 *Executive Director.* There shall be an executive director of the association appointed by the board of directors to serve at the pleasure of the board of directors; if terminated as such, such termination shall be without prejudice to the contract rights of such person. The executive director shall be chief executive officer of the association. The executive director shall meet regularly with the board of directors, with voice but without vote. The executive director shall, ex officio, be an assistant secretary of the association, empowered to certify to corporate actions in the absence of the secretary. The executive director, in addition to appointing and overseeing staff, shall be responsible to the board of directors for the administration of programs, services, and other activities of the association; shall see that all orders and resolutions of the board are carried into effect; shall appoint members of special and joint committees other than board committees, representatives to other organizations, and other officials and agents of the association, and oversee their work.

ARTICLE 4. BOARD OF DIRECTORS

4.1 *General.* The affairs of the association shall be managed under the direction of the board of directors.

4.2 *Number and Qualification.* The board of directors shall consist of twelve (12) directors, organized in three (3) classes of four (4) directors each. Four (4) directors shall be elected by the membership of the association each year. A director shall be an individual member of the association at the time of election and shall cease to be a director when and if he or she ceases to be a member. No director shall serve as an employee of the association or, with the exception of committees of the board and the nominating committee, as a chairperson of any of the association's committees or interest groups.

4.3 *Nomination and Balloting*. The nominating committee shall report to the secretary of the association by October 1 of each year a slate of at least six (6) nominations for the four (4) places to be filled on the board of directors. These nominations shall be reported in writing by the secretary of the association to the membership, postmarked no later than the next following October 15. Nominations other than those submitted by the nominating committee may be made by petition signed by no fewer than ten (10) individual members of the association, and shall be filed with the secretary of the association, postmarked no later than the next following January 1. These nominations shall be included on the ballot with the nominees presented by the nominating committee. No nomination shall be presented to the membership of the association without the express consent of the nominee. Ballots, including biographical data on the nominees, shall be mailed by the secretary of the association to all institutional and individual members of the association, postmarked no later than the next following February 15. Ballots shall be returned to the secretary of the association, postmarked no later than the next following April 1.

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4.10 *Removal.* Any director or the entire board of directors may be removed with or without cause by the affirmative vote of two thirds (2/3) of the votes present and voted by official delegates of institutional members and individual members at annual or special meetings of the association, provided that written notice of such meeting has been delivered to all members entitled to vote and that the notice states that a purpose of the meeting is to vote upon the removal of one or more directors named in the notice. Only the named director or directors may be removed at such meeting.

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7.1 *General*. The association may have three kinds of committees: standing, special, and joint.

7.2 *Standing Committees*. There shall be a nominating committee consisting of three (3) individual members of the association appointed by the board of directors, one (1) of whom shall be a member of the board of directors. Each nominating committee member shall serve for a non-renewable term of three (3) years or until his or her successor is appointed and qualifies. One (1) member of this committee shall be appointed each year. The senior member of the committee shall serve as the chairperson. The duty of this committee shall be to nominate candidates for election to the board of directors. The board of directors may establish other standing committees as needed.

7.3 *Special Committees*. The board of directors may authorize the establishment of special committees to advance the work of the association as needed. The board shall be responsible for developing mandates or guidelines for such committees, and the executive director shall be responsible for appointing persons to serve on the committees and overseeing their work. Special committees may consist of both individual members of the association and non-members, but a majority of each such committee shall be individual members, and an individual member shall serve as chairperson.

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12.1 *General.* These bylaws may be altered, amended, or repealed and new bylaws may be adopted by members entitled to vote at any annual or special meeting of the association, provided the required notice has been given.

12.2 *Notice*. Amendments must be presented in writing to the voting members present at annual or special meetings of the association no later than the day before the business session at which the vote is to be taken.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION FINANCIAL SUMMARY SEPTEMBER 1, 1991-APRIL 30, 1992

During the eight month period ending April 30, 1992, the ATLA fund balance declined by $93,066.84.

General

Personal dues and institutional dues at the end of April are 108.8% and 108.1% of budget. The General Fund has experienced an improvement in this year's results compared to last year by a little more than $10,500. Most of the improvement was due to the increased dues income of $6,675. The Board of Directors has incurred a much lower expense thus far, since we are allocating Board expense this year equally between Preservation, Index, and General. By the end of our fiscal year, we can expect the General Fund to break even.

Index

The Index has incurred a loss thus far in the amount of $98,532.36. This year for the Index has been a year in which time and money have been spent investing in our future. Almost $50,000 has been spent on research and development for the CD-ROM. It is also the first year ATLA has employed a full-time development officer, an investment in our future stability, by developing the gift and endowment funds and working with foundations on numerous proposals.

Production labor and benefits have increased 6.8% over last year and are within budget guidelines.

Computer costs have decreased from $27,217 last year to only $4,362 in the current year. This decrease in costs is due to prior years' investment in software development and equipment.

Photocomposition, printing, and shipping costs have occurred as expected.

Retrospective projects: The expenses for the *RIO* retrospective project have occurred as planned and on schedule. The *IBRR* retrospective project is taking longer than expected and is requiring more resources than expected. There will be a loss incurred on this project.

Preservation

In the current year the Preservation Program has incurred a loss of $28,701.

This loss had been anticipated. It is the result of subscriptions decreasing by 35% for Phases 5 and 6 as compared to Phases 1–4. We can expect the losses to continue throughout the rest of this fiscal year. Although subscriptions have declined, PREFIR memberships have increased to a little more than $25,000, representing more than 100 institutions.

Costs have remained stable. Production labor has increased less than 3% compared to last year. Filming costs have remained stable. Those are our two major production expenses.

Administrative costs increased 23% over last year, but these increases were planned and spending is within budget.

The cash balance of the Preservation Program at the end of April was at ($40,724). Through the completion of Phase 6, the deficit will be close to $230,000. This anticipated deficit has decreased since my report a year ago, which estimated the deficit to be close to $300,000. The improvement in large part is because NEH has approved a revised budget covering the entire cost of filming microfiche masters and because we received some unexpected subscriptions from prior phases. The revision from NEH allows us to continue on to Phase 7 without increasing the deficit, assuming subscriptions do not continue to decline.

Patti Adamek, Director of Finances

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
UNIFIED BUDGET
1992 / 1993

	GENERAL	INDEX	PRESERVATION	TOTAL
REVENUES:				
SALES	4,400	1,325,700	519,500	1,849,600
DUES	69,600			69,600
ANNUAL CONFERENCE	26,200			26,200
CONTINUING EDUCATION	4,200			4,200
GRANTS			313,750	313,750
INTEREST	2,750	12,000		14,750
	107,150	1,337,700	833,250	2,278,100
DISBURSEMENTS:				
PRODUCTION COSTS		874,383	617,790	1,492,173
RENT & ELECTRIC	2,400	87,610	29,260	119,270
INSURANCE	6,000	3,000	4,000	13,000
ADMIN. PAYROLL & BENEFITS	29,350	301,178	125,230	455,758
EXECUTIVE TRAVEL	1,000	4,000	4,000	9,000
BOARD EXPENSE	7,500	6,500	9,600	23,600
ADVERTISING & MARKETING		10,000	6,000	16,000
TELEPHONE	900	5,400	3,330	9,630
OFFICE SUPPLIES & EXPENSE	2,000	10,000	10,700	22,700
POSTAGE	1,600	3,400	5,800	10,800
MISCELLANEOUS		1,000	1,000	2,000
CONF. & CONTINUING ED.		9,350	4,500	13,850
LEGAL, PAYROLL, SERVICES	3,500	10,000	3,500	17,000
DEVELOPMENT OFFICE		2,540	2,540	5,080
CONTRACTED SERVICES	6,050			6,050
INTEREST GROUPS/COMMITTEES	11,350			11,350
MEMBERSHIPS	1,400			1,400
CONFERENCE EXPENSE	21,700			21,700
PUBLICATIONS	10,900			10,900
CONSULTATION PROGRAM	1,500			1,500
CONTINGENCY		9,339		9,339
INTEREST EXPENSE			6,000	6,000
	107,150	1,337,700	833,250	2,278,100
SURPLUS/(DEFICIT)	0	0	0	0

ATLA MEMBERSHIP DIRECTORY
as of September 1, 1992

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

Ashcraft, Mrs. Anna Bernice, 433 Woodland Avenue, Wake Forest, NC 27587.

Balz, Ms. Elizabeth L., 5800 Forest Hills Blvd., Apt. E123, Columbus, OH 43231-2957.

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.

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