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SUMMARY OF PROC

Twenty-sixth Annual Conference

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

WATERLOO LUTHERAN UNIVERSITY

WATERLOO, ONTARIO, CANADA

JUNE 19-23, 1972

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PREFACE

This year's conference was the best attended ever, and judging from the accolades echoing even yet, was one of the best. The slate of prestigious speakers, the excellent accommodations, and the interesting sidelights added up to the aura of quality.

Your editor is pleased to get this interesting material into your hands in what he considers a reasonable time span for volunteer production. Several factors complicated production. Several speakers chose to speak from notes only. Their presentations had to be transcribed from tape recordings and subsequently edited. Mr. Kilgour's presentation has not only been edited for conformity to the written word, but it has also been somewhat condensed. Since there was not time to resubmit the text for his approval, the editor will have to be blamed for any omissions and lack of clarity. Mr. Becker's presentation became the victim of our technological age. The recording services provided by the university failed to record his speech, and when the tape of my back-up cassette was filled, I failed to notice it. As a result Mr. Becker has kindly provided a brief conclusion, but it is less complete than the original presentation.

The paper by David Faupel is presented in its entirety. This particular item was not read, but was provided to registrants in mimeographed form.

This year the entire typing task was accomplished by my wife, Joy. Let the praise be hers, and the failures to catch typographical errors be charged to me!

The frightful escalation of printing costs has caused us to raise the price of this year's Proceedings. We are planning to evaluate our product and welcome any suggestions for improving format, readability or usefulness, especially those which reduce or hold the line on costs. Please direct such communications to the Executive Secretary.

David J. Wartluft
Executive Secretary



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ATLA EXECUTIVE COMMITTEE FOR 1972-1973Officers

- President - Peter N. VandenBerge
Colgate Rochester/Bexley Hall/Crozer, 1100 South
Goodman Street, Rochester, New York 14620
- Vice-President - John David Batsel
Garrett Theological Seminary, 2121 Sheridan Road,
Evanston, Illinois 60201
- Executive Secretary - David J. Wartluft
Lutheran Theological Seminary, 7301 Germantown Avenue,
Philadelphia, Pennsylvania 19119
- Recording Secretary - Delena Goodman
School of Theology Library, Anderson College,
Anderson, Indiana 46011
- Treasurer - Warren R. Mehl
Eden Theological Seminary, 475 East Lockwood Avenue,
Webster Groves, Missouri 63119
- Editor of the Newsletter - Donn Michael Farris
Divinity School Library, Duke University, Durham,
North Carolina 27706

Members-at-Large

- 1971-73 - Dorothy Jane Gilliam, Union Theological Seminary,
3401 Brook Road, Richmond, Virginia 23227
David E. Green, Graduate Theological Union, 2465 La
Conte Avenue, Berkeley, California 94709
- 1972-74 - Ronald E. Diener, Boston Theological Union, 45 Francis
Avenue, Cambridge, Massachusetts 02138
John Boone Trotti, Union Theological Seminary, 3401
Brook Road, Richmond, Virginia 23227
- 1972-75 - Wilson N. Flemister, Interdenominational Theological
Center, 671 Beckwith Street S.W., Atlanta, Georgia 30314
Lucille Hager, Concordia Seminary, 801 De Mun Avenue,
St. Louis, Missouri 63105

Past President

- Genevieve Kelly, American Baptist Seminary of the West, Seminary
Knolls, Covina, California 91722

AATS Representative

- Marvin J. Taylor, American Association of Theological Schools,
534 Third National Bank Building, Dayton, Ohio 45402



BOARDS, COMMITTEES AND OTHER REPRESENTATIVES FOR 1972-73

(For addresses of committee chairmen see pages 165ff.)

ARCHIVES (Ad Hoc): Gerald Gillette, Chairman; Joel Lundeen;
Henry Williams

BUREAU OF PERSONNEL AND PLACEMENT: Elmer J. O'Brien, Head (1975)

CATALOGING AND CLASSIFICATION: Margaret Whitelock, Chairman
(1974); Roberta Hamburger (1973); William Hennessy (1975)

FINANCIAL ASSISTANCE FROM FOUNDATIONS: Raymond P. Morris, Chair-
man (1973); John B. Trotti (1974); George Bricker (1975)

LIBRARY DEVELOPMENT PROGRAM: Keith Wills, Director

MEMBERSHIP: Ronald Deering, Chairman (1973); Elinor Johnson
(1974); Robert Olsen (1975)

BOARD OF MICROTEXT: Charles Willard, Chairman (1973); Norman
Wente (1974); Maria Grossman (1975); Wilson Flemister
(Board appointee); Conrad Wright (AATS appointee); Raymond
P. Morris, Executive Secretary

NEWSLETTER: Donn Michael Farris, Editor (1973)

NOMINATING: Robert Drury, Chairman (1973); Ronald Deering (1974);
Frederick Chenery (1975)

PERIODICAL EXCHANGE: H. Eugene McLeod, Chairman (1973); Joyce
Ringerling (1974); Paul Debusman (1975)

BOARD OF PERIODICAL INDEXING: Calvin Schmitt, Chairman (1973);
Grant Bracewell (1974); Helen B. Uhrich (1975); Edgar
Krentz (AATS)

PUBLICATION POLICY: Kenneth Rowe, Chairman (1973); Paul Hamm
(1974); Channing Jeschke (1975)

READER SERVICES: Clifton Davis, Chairman (1973); Les Galbraith
(1974); Martha Aycock (1975)

STATISTICAL RECORDS: Ellis E. O'Neal, Jr., Chairman (1973);
A. Curtis Paul (1974); Mary Spore (1975)

STATISTICIAN: Peter Oliver (1974)

SYSTEMS AND STANDARDS: J. Stillson Judah, Chairman (1973);
Doralyn Hickey (1974); Robert Maloy (1975)

REPRESENTATIVE TO CNLA: Arthur E. Jones, Jr., (1975); Niels
Sonne (1975)

REPRESENTATIVE TO USBE: Donald Matthews (1975)

TASK FORCE ON STRATEGY FOR SEMINARY LIBRARIES AND LEARNING
MATERIALS CENTERS: (Joint Committee AATS-ATLA) Grant Bracewell
(ATLA); Doralyn Hickey (ATLA); Marvin Taylor (AATS); John
Dillinberger (AATS)

PROGRAM 26th ANNUAL CONFERENCE
 Waterloo, Ontario, Canada

Monday, June 19

Registration

2:00-5:00 p.m., 7:00-8:30 p.m. and 9:50-Midnight
 Executive Committee Meeting

8:30-10:00 p.m.
 Reception

Tuesday, June 20

7:30-8:30 a.m. Breakfast

8:45 a.m.

WORSHIP - Dr. Delton J. Glebe, Dean, Waterloo Lutheran Seminary

9:30 a.m.

CONFERENCE SESSION I

Dr. Genevieve Kelly, President ATLA; Librarian,
 American Baptist Seminary of the West, presiding

WELCOME - Dr. Frank C. Peters, President, Waterloo Lutheran University

- "Meet your Waterloo", Erich R. W. Schultz, Librarian,
 Waterloo Lutheran University

KEYNOTE ADDRESS - The Evolution of Academic Libraries, Dr.
 Frederick G. Kilgour, Director, Ohio College
 Library Centre

11:00 a.m. Coffee

11:40 a.m.

DISCUSSION OF KEYNOTE ADDRESS - Panel of respondents:

M. Edward Hunter, Librarian, Methodist Theological School
 in Ohio

Channing R. Jeschke, Librarian, Emory University School of
 Theology

H. Eugene McLeod, Librarian, Southeastern Baptist Theological
 Seminary

Helen B. Uhrich, Assistant Librarian, Yale Divinity School

12:30 p.m. Lunch

1:30 p.m. Group Photograph

2:00 p.m.
BUSINESS SESSION I

Peter N. VandenBerge, Vice-President ATLA; Director of
Library Services, Colgate Rochester/Bexley Hall/Crozer Seminaries
presiding

PRESIDENTIAL ADDRESS - The Eternal Quadrangle, Genevieve Kelly

REPORTS - Executive Committee, David J. Wartluft, Assistant
Librarian, Lutheran Theological Seminary, Philadelphia

Incorporation of ATLA, Warren R. Mehl, Librarian, Eden
Theological Seminary

Treasurer, Warren R. Mehl

Coordinator of Consultative Service, Keith C. Wills,
Director of Library, Southwestern Baptist Theological
Seminary

Representative to Council of National Library Associations,
Arthur E. Jones, Jr., Librarian, Drew University

U.S. Book Exchange, Roland E. Kircher, Librarian, Wesley
Theological Seminary

Appointment of Temporary Committees

3:00 p.m.

INFORMATION SERVICES FOR RELIGIOUS STUDIES: AN INTRODUCTION, John
A. Peltz, Assistant Editor, Index to Religious Periodical
Literature

COUNCIL ON THE STUDY OF RELIGION, George Macrae, Weston College

3:30 p.m. Coffee

4:00 p.m. Leave for Doon Pioneer Village

6:30 p.m. Dinner - Bingeman Park Lodge

8:15 p.m.

CONFERENCE SESSION II

Dorothy J. Gilliam, Head Cataloger,
Union Theological Seminary, Richmond, Va., presiding

REPORTS - Standards and Procedures for Accrediting, Marvin J.
Taylor, Associate Director, American Association of
Theological Schools

Faculty Status of Academic Librarians, John D. Batsel,
Librarian, Garrett Theological Seminary

9:30 p.m. Return to Campus

10:00 p.m. Coffee and Cookies

Wednesday, June 21

7:30-8:30 a.m. Breakfast

8:45 a.m.

WORSHIP - The Rev. Bernard J. Black, Librarian, St. Michael's
College, University of Toronto

9:30 a.m.

CONFERENCE SESSION III

David E. Green, Head of Access Services and Reference
Librarian, Graduate Theological Union, presiding

ADDRESS - Communicative Administration, Dr. John P. Wilkinson,
Professor, School of Library Science, University of
Toronto

10:30 a.m. Coffee

11:00 a.m.

BUSINESS SESSION II

Genevieve Kelly, presiding

COMMITTEE REPORTS - Membership Committee, William S. Sparks,
Librarian, Saint Paul School of Theology,
Methodist

Bureau of Personnel and Placement, Elmer J.
O'Brien, Librarian, United Theological Seminary

Periodical Exchange, Wilson N. Flemister,
Librarian, Interdenominational Theological
Center

Systems and Standards, J. Stillson Judah,
Librarian, Graduate Theological Union

Reader Services, Clifton G. Davis, Librarian,
Bangor Theological Seminary

Financial Assistance from Foundations, Raymond
P. Morris, Librarian, Yale Divinity School

Cataloging and Classification, Margaret White-
lock, Cataloger, Princeton Theological Seminary

Statistical Records, Arthur W. Kuschke, Librarian,
Westminster Theological Seminary

Tellers' Committee

12:30 p.m. Lunch

2:00 p.m.

CONFERENCE SESSION IV

Erich R. W. Schultz, presiding

ADDRESS - The Apocalypse of The Religious Book, Helmut T. Lehmann,
Recently Editor-in-chief of Fortress Press

3:00 p.m. Coffee

4:00 p.m.

DENOMINATIONAL MEETINGS AND CONVENERS -

Baptist	Keith Wills
Catholic	John Alhadeff
Disciples	David McWhirter
Episcopal	Lawrence Bothell
Lutheran	Henry Scherer
Methodist	William Sparks
Presbyterian-Reformed	Charles Willard
United Church of Christ	Joan Blocher

5:30 p.m. Dinner

6:30 p.m. Leave for Stratford

8:30 p.m. Stratford Festival Performance "King Lear"

Thursday, June 22

7:30-8:30 a.m. Breakfast

8:45 a.m.

WORSHIP - The Rev. R. Grant Bracewell, Librarian, Emmanuel College;
Library Coordinator, Toronto School of Theology

9:30 a.m.

CONFERENCE SESSION V

Oscar Burdick, Librarian, Pacific School of Religion;
Associate Librarian, Graduate Theological Union, presiding

ADDRESS - Review of Library Network Activity, Joseph Becker,
President, Becker and Hayes, Bethesda, Md.; Member,
National Commission on Libraries

10:30 a.m. Coffee

11:00 a.m.

SPECIAL INTEREST WORKSHOPS -

Book Selection and Collection Building, Peter L. Oliver,
Acquisitions Librarian, Harvard Divinity School
Cataloging Non-book Materials, Margaret Whitelock, Cataloger,
Princeton Theological Seminary
Organizing Archival Materials, Gerald W. Gillette, Research
Historian, Presbyterian Historical Society
Teaching Library Methods & Research, John Trotti, Librarian,
Union Theological Seminary, Richmond, Virginia
Religious Information Systems, John A. Peltz; Earle Hilgert,
Reference Librarian, McCormick Theological
Seminary

12:30 p.m. Lunch

2:00 p.m.

RESEARCH REPORT - The American Pentecostal Movement: A Bibliographical Essay, David W. Faupel, Reference Librarian, Asbury Theological Seminary

2:20 p.m.

BUSINESS SESSION III
Genevieve Kelly, presiding

BUDGET FOR 1972-73 - Warren R. Mehl

REPORTS - Periodical Indexing Board, Calvin H. Schmitt, Librarian, McCormick Theological Seminary

Board of Microtext, Raymond P. Morris

Committee on Publication Policy, Kenneth E. Rowe, Methodist Librarian, Drew University

AATS Task Force on Strategy for Seminary Libraries and Learning Material Centers for the 1970's, R. Grant Bracewell

ATLA Regional Chapters

1973 ATLA Conference

Miscellaneous Business

3:45 p.m. Coffee

4:15 p.m. Film Presentation: "Helicopter Canada"

6:00 p.m. Reception

6:30 p.m.

BANQUET

Peter N. VandenBerge, presiding

Invocation, Dinner, Presentations

RESOLUTIONS REPORT - Joseph Cantillon, Woodstock College

ADDRESS - The Opening of Theology to the Social Sciences, Gregory G. Baum, Professor of Theology and Religious Studies, St. Michael's College, University of Toronto

Friday, June 23

7:30-8:30 a.m. Breakfast

9:00 a.m.

Executive Committee Meeting

Post-conference tour of Toronto Theological Schools



PART I

MINUTES OF CONFERENCE SESSIONS

Genevieve Kelly, President



MINUTES OF THE BUSINESS SESSIONS

TWENTY-SIXTH ANNUAL CONFERENCE

Waterloo Lutheran University, Waterloo, Ontario, Canada
June 20-22, 1972

Session 1, Tuesday, June 20, 1972

Mr. Peter N. VandenBerge, Vice-President, Presiding

The meeting was called to order at 2:00 P.M.

The Presidential Address, "The Eternal Quadrangle" was presented by President Genevieve Kelly.

The Executive Committee Report of the year's actions was presented by David J. Wartluft, Executive Secretary. Mr. Warren Mehl presented a supplementary report on progress toward incorporation.

The Treasurer's Report was presented by Warren Mehl.

The Report of the ATLA Representative to the Council of National Library Associations was presented and received.

The Report of the ATLA Representative to the U.S. Book Exchange was presented and received.

The following temporary committees were appointed by the Chairman:

Resolutions Committee: Louis Voigt, Chairman
Joseph Cantillon
Elizabeth Ann Smith

Teller's Committee: David Englehardt, Chairman
Gilbert Englerth
Wilma Mosholder

The meeting was adjourned.

Session 2, Wednesday, June 21, 1972

Dr. Genevieve Kelly, President, Presiding

The meeting was called to order at 11:00 A.M.

The Report of the Membership Committee was presented and received.

The Report of the Bureau of Personnel and Placement was presented and received.

The Report of the Periodical Exchange Committee was presented and received.

The Report of the Committee on Systems and Standards was presented and received.

The Report of the Reader Services Committee was presented orally and received.

Dr. Raymond Morris did not report for the Committee on Financial Assistance, but indicated that he would report to the Executive Committee.

The Report of the Committee on Cataloging and Classification was presented and received.

The Report of the Statistical Records Committee was presented. Mr. Kuschke, Chairman, indicated a typographical error in the distributed report. [This has been corrected in the published report, Ed.] The report was received.

The Teller's Committee reported the results of the elections. Elected were:

Vice-President	John Batsel
Recording Secretary	Delena Goodman
Executive Committee (3 year term)	Lucille Hager
Executive Committee (3 year term)	Wilson Flemister
Executive Committee (2 year term)	Ronald Diener
Executive Committee (2 year term)	John Trotti

After several announcements, the meeting was adjourned.

Session 3, Thursday, June 22, 1972
Dr. Genevieve Kelly, President, Presiding

The meeting was called to order at 2:20 P.M.

The budget was presented by Mr. Mehl. It was moved and seconded that the budget be adopted.

It was moved by Mr. Diener and seconded that the budget be increased by the addition of a line to cover membership in the Council on the Study of Religion in the amount of \$405.00 (Equivalent to 75¢ per member). The motion carried. The budget was adopted as amended.

Mr. Mehl moved, in behalf of the Executive Committee, that the By-Laws be amended by the addition of a new Section 3 of Article 3 as follows:

Section 3

Mail ballot. Any action which may be taken by the Association acting at an annual conference may be taken through the use of a mail ballot, provided such mail ballot is authorized by the Executive Committee.

In determining the validity of a vote taken by mail ballot, the quorum required by Section II of Article III of these By-Laws shall apply, and the notice and

voting approval requirements relating to the action in question shall be governing.

The motion was seconded. After discussion Henry Scherer moved the previous question, which was seconded. The motion carried.

The motion to amend by addition carried unanimously.

The Report of the Board of Periodical Indexing was presented and received.

It was moved by Mr. Bracewell that the Secretary of ATLA write a letter to Mr. Donald S. Hasty, Business Manager of McCormick Seminary, expressing the gratitude of ATLA for the management of the personnel accounts of the staff of the Index to Religious Periodical Literature, since this service is being provided without charge. The motion was seconded and carried.

The report of the Board of Microtext was presented and received.

The report of the Committee on Publication Policy was presented and received.

A brief oral report concerning the activities of the Joint Task Force on Strategy for Seminary Libraries and Learning Materials Centers for the 1970's was presented by Grant Bracewell.

Mr. Earle Hilgert reported about the activities of the Chicago Area Theological Librarians, a consortium composed of 24 theological seminary libraries, including announcement of the production of a union list of serials which contains upwards of 5,000 entries for all major theological traditions as represented in the group.

Mr. VandenBerge indicated that the 1973 conference site was not as yet determined due to the postponement of a European meeting from 1973 to 1974.

Under other new business it was moved by Mr. Willard:

Resolved that the ATLA request and authorize the Executive Committee to appoint one of its members to be responsible for keeping member libraries and librarians informed through the Newsletter or direct mailing about the developments related to U.S. copyright. Specifically, we are interested, first, in having the Executive Committee file a supporting letter for the ALA brief through the ALA counsel William North, or an independent brief to the U.S. Court of Claim concerning the case of Williams and Wilkins Company v. the United States; and secondly, in having the appointee of the Executive Committee encourage concrete actions on the advice of the Copyright Committee of ALA, chaired by Edmond Low, in support of passage of an effective revision of present copyright legislation.

The motion was seconded and adopted.

It was reported that there were 207 members registered full-time, 32 part-time, and 30 visitors.

The meeting was adjourned at 4:00 p.m.

Session 4, Thursday, June 22, 1972

Banquet, 6:30 P.M.

Peter VandenBerge, Presiding

The meeting was called to order by Mr. VandenBerge.

Mr. Calvin Schmitt, reporting for the Committee of the Whole, presented to Dr. Raymond Morris and his wife Jean a bound volume of letters of greeting and congratulations from over 100 members of the association upon the occasion of Dr. Morris' retirement. Along with this was presented a positive microfilm of the same. Friends in attendance at the banquet autographed the volume in the specially reserved area of the volume.

The Executive Committee recommended to the Association for election as the third honorary member of ATLA Mr. Cosby Brinkley, Head of the Department of Photoduplication of the University of Chicago, who has been intimately involved in the production of the microfilm for the Board of Microtext throughout its existence. The motion was seconded and carried.

After the announcement of forthcoming retirements and mention of special occasions in the lives of several members present, the Report of the Resolutions Committee was presented by Father Joseph Cantillon.

Following the presentation of Dr. Gregory Baum's address, and subsequent announcements and thanks, the meeting was adjourned.

PART II

COMMITTEE, BOARD AND OTHER REPORTS

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COMMITTEE ON CATALOGING AND CLASSIFICATION

The Committee submits the following report of its activities during the past year:

Active Projects:

I. Cataloger's Report Form

The Committee has felt for a number of years that one of the great needs of catalogers was a channel of communication between them and personnel at the Library of Congress, and that a liaison person to whom they could pass on their problems and suggestions, and who would in turn pass them on to the proper people at LC would be a worthwhile contribution of the Committee. To this end, a Cataloger's Report Form was appended to the annual report at last year's conference and copies were mailed to the cataloger at all member institutions having no representative at that meeting. During the year there were nine responses. They dealt with: 1) Form of name errors on LC cards, 2) Form of entry of colloquia, congresses, or conferences, 3) classification for canon law, 4) Cataloging for foreign publications, and 5) Subject headings and classification in the B class failing to reflect current literature. It is the opinion of the Committee that this is a worthwhile service. We are in the process of revising the report form, and will circulate copies when this is completed.

II. Letters to Publishers

At the request of the Executive Committee, correspondence was carried on with American publishers asking them to include LC numbers in their book announcements and catalogs. A total of 80 publisher's catalogs, received by Committee member's institutions were examined. Forty-four were found to contain LC numbers. The remaining 36 were contacted, with specific catalogs cited, and told of our interest in having them begin to include LC numbers so that LC cards could be ordered at the same time that the books were ordered. Responses from 13 of the publishers were very cordial, stating that they were giving the matter serious thought--or that they had already decided to begin including LC numbers. A list of the publishers follows. Please contact any member of the Committee if there are additional publishers you would like to have contacted.

Publishers Who Do Include LC Numbers: Allenson; Books for Libraries; G. Braziller; Cambridge Univ Press; Dodd, Mead; Doubleday; Fortress; Greenwood Press; Greenwood Publishing Co.; Harvard Univ. Press; Holt, Rinehart & Winston; Indiana Univ. Press; International Universities Press; John Knox Press; Jonathan David; Jossey-Bass; Judson;

Kennikat; J.B. Jippincott; Louisiana State Univ. Press; McGraw-Hill; Memphis State Univ. Press; Negro Universities Press; Ohio State Univ. Press; Ohio Univ. Press; Prentice-Hall; Purdue; Quadrangle Books; Russell & Russell; Sherbourne Press; Third Press; Univ. & Coll. Press of Mississippi; Univ. of California Press; Univ. of Chicago Press; Univ. of Illinois Press; Univ. of Missouri Press; Univ. of Nebraska Press; Univ. of Notre Dame Press; Univ. of Texas Press; Univ. Press of Kansas; Univ. Press of New England; Viking Press; Westminster Press; J. Wiley & Sons.

Publishers Whose Catalogs Did Not Include LC Numbers: Alba House; Aldine-Atherton; American Elsevier; Baker Book House; C.G. Jung Found. for Anal. Psych.; Carnegie Press; W.B. Eerdmans; Family Service Assoc. of America; Fearon; Harcourt Brace Jovanovich; Herald Press; Herder and Herder; Humanities Press; Institute for Social Research; Lenox Hill (Burt Franklin); David Lewis; Moody; New American Library; New York Univ. Press; Oxford Univ. Press; Pathway Press; Paulist Press; Philosophical Library; Praeger; Ross & Haines; Routledge & Kegan Paul; St. Martin's Press; Porter Sargent; Schocken Books; Science & Behavior Books; Seabury Press; Univ. of Florida Press; Univ. of Iowa Press; Univ. of Pennsylvania Press; Univ. Press of Kentucky; Zondervan.

III. NUC and NST Reports

The major project of the Committee for the 1970-71 year was to encourage more theological libraries to report their holdings selectively to the National Union Catalog and to New Serial Titles. Since the Pasadena Conference 3 more institutions have agreed to report to NUC, bringing the total of institutions who are just beginning to report to 16. At this time, we would like to encourage any other institutions who do original cataloging in any language to consider seriously sharing their efforts through reporting their cataloging to the National Union Catalog. Please contact any member of the Committee if you want more information.

Additional Projects Under Consideration:

- IV. Involvement of more libraries in the Shared Cataloging Program of the Library of Congress.
- V. Establishing a cooperative project for revising the list of Julia Pettee's Corporate Church Names.
- VI. Compilation of a directory of specializations of ATLA member libraries.

Respectfully submitted,
 Lenore M. Dickinson
 Roberta Hamburger
 Margaret Whitelock, Chairman

REPORT OF THE EXECUTIVE COMMITTEE

The Executive Committee believes the membership of the Association would appreciate a report about its activities. This may help you appreciate more fully the reasons certain actions have been taken. Most decisions have been reported in the Newsletter throughout the year. But by review early in the conference, this material may serve as a springboard for fuller explication or action, as you the Association may express desire.

As a result of last year's problems sections and conference planning session, the Executive Committee has been asked to implement numerous actions. Our organizational structure has become more complex with the formation of two new committees, the change from Ad Hoc to Standing Committee status of the committee on Publication, and the appointment of a Director of our new consultation service.

The new committee on Reader's Services was created from last year's request to serve as a clearinghouse for questions pertaining to library services.

The committee on Systems & Standards has been charged "To examine bibliographical and distribution systems applicable to theological libraries, especially, as they affect cooperation and automation; to develop guidelines and standards for the implementation of such systems, and to submit recommendations to the Executive Committee for action."

The committee on Publication has had referred to them the various questions relating to publishing outstanding theses in theology, the publication of several indexes, and the adoption of a publication policy.

At Pasadena you approved a new program of consultation to libraries. Keith Wills had done the homework in drawing up the proposal, and the Executive Committee asked him to direct the program in this formative stage. In a few minutes he will report on this first year of operation.

Incorporation has been on the lips of various members for several years. When the Boards, too, felt a strong need for incorporation, the Executive Committee asked them to draw in reins for a bit. After considering the alternatives open for incorporation (boards incorporating separately, ATLA incorporating as an umbrella organization including the boards, boards & ATLA incorporating separately, etc.) the Executive Committee took action favoring incorporation of ATLA with the boards included under it. The firm of Silverstein and Mullens (legal counsel to AATS, and the firm engaged to look into incorporation for the Board of Microtext) was engaged to have ATLA incorporated. Warren Mehl will report on progress toward that end at the conclusion of this report.

This year's elections will mark the full implementation of the revisions to the Constitution and By-Laws enacted at Pasadena after several year's effort, first by the Committee on Appraisal, and in turn by the drafters of the revised constitution and the membership (particularly in New Orleans). Two very visible results are emerging. First, in the year's election ballots you noted more names on the slate. The Executive Committee will be enlarged by two additional persons as members-at-large. You also noted that nominees to the Executive Committee vacancies have been paired. The Executive Committee instructed the Nominating Committee to pair nominees so as to assure more representative coverage of the Association in terms of geographical placement, types of libraries, etc. In addition, there were nominees for the office of Recording Secretary, another new office in the constitutional revision. The Recording Secretary's role has been defined to include taking minutes of business sessions of the annual conference and all Executive Committee meetings, preparing this material for the Proceedings and to distribute the minutes to the Executive Committee. The Recording Secretary will also be a voting member of the Executive Committee.

The Executive Secretary will continue to maintain membership files, collect dues, edit and arrange for publication and distribution of the Proceedings, handle correspondence and assume the specific duties as assigned by the Executive Committee.

Another result of a request at Pasadena was the enlistment of Dr. Jannette Newhall to prepare a statement on the role of the library committee in an institution. The Executive Committee received the original draft in January. This statement is available, having been published in the Newsletter.

A vast amount of time at the January Executive Committee meeting was devoted to the preparation of suggestions to AATS regarding statements related to libraries in their newly adopted accreditation standards. President Kelly, who attended the AATS sessions last week, informs me that the adopted document reflects some victories and some losses for our efforts. Dr. Marvin Taylor, the representative from AATS, will update us on the matter this evening.

The remaining several hundred dollars of accrued interest in the Scholarship Fund was depleted by granting scholarship aid to four persons, namely Lowell Albee, Forrest S. Clark, Lawrence McIntosh, and Maria Lopez.

After a check on production and mailing costs, it was determined to raise the price of our publications to non-members to \$3.50 for the Newsletter and \$4.00 for the Proceedings. Now you see what a bargain membership is--you can be an associate member for \$6.00, if you are poor enough to qualify, and receive \$7.50 worth of publications.

At the initiative and invitation of the AATS, the Executive Committee of ATLA named two representatives from our association

to be part of a Joint Task Force on Strategy for the future of theological libraries. Doralyn Hickey and Grant Bracewell represent us on this committee which has had its initial meeting. And again a fuller report will be presented shortly by Mr. Bracewell.

Respectfully submitted,

David J. Wartluft
Executive Secretary

LIBRARY CONSULTATION SERVICE

During the June 1971 annual conference in Pasadena, California, the American Theological Library Association approved a program to provide consultation service for theological libraries. In this way ATLA sought to share the expertise and experience of its membership and other qualified librarians with institutions contemplating improvements in library resources and services. It was felt that ATLA's establishment of a listing of qualified consultants and offer to pay the honorariums for such consultants would encourage such improvements. ATLA appropriated \$2,500 to cover the expenses of this program for its first year.

Basically, this consultation program provides that ATLA will maintain a listing of available consultants with a record of their qualifications and interests, will pay an honorarium to the consultant of \$100 for a one-day visit or \$150 for a two-day visit, will see that a written report is sent to the institution after the visit, and will appoint a Coordinator to supervise this program with the counsel and advice of the ATLA Executive Committee. The institution is expected to submit an official request for ATLA Library Consultation Service, to engage in thorough study of its library resources and operations as preparation for the visit, to see that proper library personnel, faculty members, and administration officials are available to the consultant during the visit, and to pay all travel, room, and meal costs incurred in connection with the visit. All applications for consultation service or inquiries are to be directed to the ATLA Executive Secretary, who forwards this correspondence to the Coordinator for appropriate actions.

In August 1971 Keith C. Wills was asked to serve as Coordinator for the ATLA Library Consultation Service for its initial year of operation. Questionnaires were sent to 42 persons who had been suggested by ATLA members as qualified to serve as consultants to determine their availability, their specific qualifications, and their particular field of library interest. A total of 30 agreed to serve as consultants, 5 declined for a number of reasons, and the remainder failed to respond. Those who agreed to serve have had extensive experience as consultants or are very well qualified in particular fields of library operations.

Questionnaires are still being sent out to enlist other consultants.

In January 1500 leaflets were printed to explain the ATLA Library Consultation Service and copies were mailed with a covering letter to the presidents, deans, and librarians of 124 schools having ATLA institutional membership. A supply of these leaflets has been sent to Dr. Marvin J. Taylor for use in connection with American Association of Theological Schools contacts. Publicity was also provided through the ATLA Newsletter.

At the ATLA Executive Committee meeting in January it was determined that for the present time the agreement that ATLA would pay consultant honorariums should be limited to those having institutional membership or those who were seeking such membership. Consultation service could be provided to any other institution that agreed to pay the honorarium.

Following is a summary of consultation activities during the 1971-1972 year:

<u>Institution</u>	<u>Consultant</u>	<u>Date of Consultation</u>	<u>Current Status</u>
Austin Presbyterian Seminary Austin, Texas	Calvin H. Schmitt	May 12-13	In process
Concordia Theological Seminary Springfield, Ill.	John D. Batsel	April 5-6	Completed
Kenrick Seminary, St. Louis, Mo.	Requested service on Feb. 9, listing of three suggested consultants sent Feb. 28, but request officially withdrawn May 2 because of time limitations.		
Lutheran Theological Seminary Philadelphia, Pa.	George H. Bricker	March 9	In process
Philadelphia Divinity School Philadelphia, Pa.	Robert F. Beach	Oct. 3-4	Scheduled

Expenses that have been charged against the ATLA Library Consultation Service Budget during the current year are as follows:

Honorarium to John D. Batsel, Consultation at Concordia Seminary, Springfield, Ill.	\$150.00
Postage	28.80
Printing	<u>150.05</u>
	<u>\$328.85</u>

Commitments for consultations now in process or scheduled:

Honorariums for --		
Robert F. Beach, Consultation at Philadelphia Divinity School	\$150.00	
George H. Bricker, Consultation at Lutheran Theological Seminary, Philadelphia	150.00	
Calvin H. Schmitt, Consultation at Austin Presbyterian Seminary	150.00	
		<u>\$450.00</u>

During this first year it has taken some time to get the ATLA Consultation Service geared up for operation. Also, it takes time for an institution to determine it wants the services of a library consultant and to take the steps necessary to secure such a consultant. Developments since January have been encouraging, and it appears there should be a growing demand for such service during the coming months. It would seem that another appropriation of \$2,500 should cover the expenses of this program during the 1972-1973 ATLA year.

Respectfully submitted,

Keith C. Wills, Coordinator

REPORT OF THE MEMBERSHIP COMMITTEE

The Membership Committee met in Pasadena in June 1971 to formulate plans for 1971-72. The chairman has been in correspondence with the members of the committee and the Executive Secretary throughout the year.

The committee answered and processed ten requests for information or membership about ATLA. Personal letters were sent in answer to all inquiries. Letters of welcome were sent to all new members.

The year's membership figures are as follows (April 27, 1972):

<u>Category</u>	<u>May 29, 1971</u>	<u>New Members</u>	<u>Losses</u>	<u>April 27, 1972</u>	<u>Gains</u>	<u>Losses</u>
Full	203	56	42	217	14	-
Associate	188	19	77	130	-	58
		6	(superseded)	6	6	-
Institutional	123	10	10	123	-	-
Retired	24	5	1	28	5	1
Honorary	1	1	-	2	1	-
Student	-	5	-	5	5	-
	<u>539</u>	<u>102</u>	<u>130</u>	<u>511</u>	<u>31</u>	<u>59</u>

There are some items in the report to call to your attention. The new constitutional definition of membership eligibility allowed a number of persons to opt for full membership who were previously restricted to associate membership. With By-Laws changes in 1970 there was a change of dropping members for non-payment after six months rather than the two-year grace period. A number of persons were thus removed from the association who were being carried. The new dues schedule also brought some attrition.

The committee wishes to thank those who suggested names of prospective members throughout the year and for the cooperation and assistance of the Executive Secretary, David J. Wartluft.

Respectfully submitted,

Ronald F. Deering
Elinor C. Johnson
William S. Sparks, Chairman

BOARD OF MICROTEXT

The following summarizes the work of the ATLA Board of Microtext from May 1, 1971 through April 30, 1972.

In the course of the year the Board moved to incorporate through the American Theological Library Association.

At a meeting in New Haven, April 29, 1972, the Board took action to restructure the project. Heretofore the Board has operated as a policy-making agency and also as an administrative unit, with the Chairman and members implementing the program. Under the new organization the Board will continue policy making and assist in programming, but the project will be developed by an Executive Secretary working under the direction of the Board.

This new structure, together with incorporation, should provide for controls and planning which have become necessary because of the increasing complexity and scope of the project. The operation of the project requires a more elaborate and stable structuring. An enlarged staff to carry out the program services and work is essential.

Working with the Board is an Advisory Committee reflecting various areas of interest served by the project. The purpose of the Committee is to broaden the basis of advice and guidance, and to make the Board more sensitive to the needs of our libraries.

The operation of the Board of Microtext, as it has been carried out to date, has been directed primarily to suggestions or recommendations growing out of the day-by-day work of the libraries in the Association. A library will report a need for

microfilm copy of a certain file or title and will recommend that it be included in the project. The Board acts on this recommendation. It may not be generally understood how complicated the execution of these requests become. Some periodical files have been "in process" for five or six years. Not only must permission to film be secured, but, for purposes of quality filming, the files must be collated for completeness, missing volumes, issues and pages secured and a master file brought together for filming. Cataloguing (usually original) must be developed. The file must be transported to the laboratory. After filming has been completed, the file is returned to the owners and, whenever necessary, rebound or repaired. These operations involve many people. Our librarians are not always able to give high priority to these matters.

The project, by and large, has dealt with materials which are not commercially feasible to film, or would not otherwise be filmed. This implies low velocity of sales with resulting slow recovery of costs. Yet to continue the project must generate new funds. Most of the work done by the Board of Microtext could not be done apart from extensive subsidy, either in the form of capital outlay or volunteer services. In the latter respect the project represents a notable illustration of what an association can do. We have been commended for the spirit of cooperation we have enlisted, and for the amount and quality of work that has been accomplished.

The following types of material have been given high priority: (1) bulky and space-consuming files, usually popular church newsprint or news organs; (2) serials that are incomplete in any one location and the scattered portions need to be brought together to make the file complete; (3) materials printed on paper that is deteriorating and has become too brittle to bind or rebind; (4) rare or scarce items such as manuscripts not available otherwise. These types of material reflect the most immediate needs of our libraries. They do not, by any means, exhaust the potential of useful microfilm services the Board could provide.

The Board is considering the feasibility of planned acquisition programs to provide services for resources that otherwise are scarce, or scattered and difficult for the researcher to use, or which may not lend themselves to interlibrary loans or borrowing, or which may be too expensive to procure in original formats. Suggestions for such programs are welcome.

Work Accomplished this Year. The following is a resumé of the filming for 1971-1972: Four manuscripts or collections of manuscripts were filmed or the filming was completed. Eighty-one monographs, fifty-four theses, thirty-seven periodical files, and nine periodical "continuations" were filmed. A list of material filmed is found in the Appendix.

Summary of Accounts

	Last Report	New	Total
State or City Colleges or Universities	55	9	64
All other colleges or universities	108	4	112
Seminaries	104	5	109
Other Institutions (Historical Associations, other groups)	34	1	35
Public Libraries	4	3	7
Foreign Purchasers	33	4	37
Individuals	<u>26</u>	<u>6</u>	<u>32</u>
	364	32	396

List of New Accounts: California Institute of Technology (Pasadena); Church of God, Anderson, Indiana, Executive Council; Covenant Theological Seminary; Hope College; Henrick Theological Seminary; Morton Grove Public Library; National Library of Australia; Northern Michigan University; Ohio State University; Payne Theological Seminary; Providence College; St. Mary's Seminary (Houston); San Francisco Public Library; Sierra Madre Public Library; Tennessee Temple College; University of Hawaii; University of Hong Kong; University of Lancaster (England); University of Mississippi; University of Nevada; University of North Carolina; University of Santa Clara; Valpariso University; Vancouver School of Theology; Western State College of Colorado; York University (England).

Acknowledgements. The Board of Microtext expresses its gratitude to the following for special contributions to the project:

The Sealantic Fund, Inc., for the initial grant that made the project possible.

The American Association of Theological Schools whose office handles its capital funds.

The University of Chicago, Joseph Regenstein Library through the Photoduplication Department for its service in manufacturing and storing the films.

Mr. Yorke Allen, Jr., whose counsel and advice have been helpful.

Mr. Harvey Arnold, for his readiness to answer our calls in emergencies.

Mr. Cosby Brinkley, for his deep, continuing interest in our work, his insistence on high standards, and his willingness to "go beyond the call of duty" to help us.

Mr. Donn Michael Farris, for giving us ample space in the ATLA Newsletter.

Mr. Warren R. Mehl, for handling our working account and answering our calls for funds promptly.

Mr. David J. Wartluft, whose office as Executive Secretary occasionally relays orders for films to us, and who has also helped in selecting materials for filming.

Dr. Jesse Ziegler, Executive Director of the American Association of Theological Schools for his counsel.

We are grateful to individuals with whom we have had correspondence about filming, who have suggested titles, or who

have given time to the carrying forward of this project. There may be some whose names have been inadvertently omitted. We apologize for our error, and we ask you to call this to our attention. Our thanks to:

Albee, Mr. Lowell (Lutheran School of Theology at Chicago)
 Aldrich, Mrs. Willie (Hood Theological Seminary - Walls Center - Heritage Hall)
 Alston, Miss Annie May (Harding Graduate School of Religion)
 Balge, Mr. Richard (Wisconsin Lutheran Seminary)
 Ballou, The Reverend Earl (Chester, Vermont)
 Batsel, Mr. John D. (Garrett Theological Seminary)
 Bear, Dr. James E. (Richmond, Virginia)
 Beach, Mr. Robert F. (Union Theological Seminary)
 Bellamy, Dr. V. Nelle (Church Historical Society)
 Bertels, The Reverend Henry J. (Woodstock College)
 Bourque, Mr. William A. (Andover-Harvard Theological Library)
 Boyd, Miss Mildred G. (Christian Government Movement)
 Boyle, Mr. Samuel E. (Christian Government Movement)
 Brinkley, Mrs. Miriam (Chesterton, Indiana)
 Brinkley, Mr. Robert (Chesterton, Indiana)
 Brockway, Mr. Duncan (Hartford Seminary Foundation)
 Brooks, Mr. R. J. (Society for the Propagation of Christian Knowledge)
 Cammack, Miss Eleanor (DePauw University)
 Coates, Mr. Fletcher (Editor of Tempo)
 Collier, Mr. R. Gordon (Center for Research Libraries)
 Conway, Mr. Martin (Publication Office, World Council of Churches)
 Dack, Mr. E. Bruce (Catholic University of America)
 Davies, Mrs. K. (Society of St. John the Evangelist)
 Edson, The Reverend Miss Cynthia (Unitarian Universalist World)
 Exum, Dr. John M. (Christian Methodist Episcopal Church)
 Foreman, Dr. Kenneth (Presbyterian Historical Foundation)
 Fraser, Miss Jean (International Review of Missions)
 Gaines, Mr. James E. (Birmingham-Southern University)
 Gilliam, Miss Dorothy (Union Theological Seminary in Virginia)
 Goodman, Miss Delena (Anderson College School of Theology)
 Goodsell, The Reverend Fred Field (United Church Board for World Ministries)
 Green, Professor Clifford (Wellesley College)
 Green, The Reverend David (San Francisco Theological Seminary)
 Grossmann, Dr. Maria (Andover-Harvard Theological Library)
 Hamilton, Miss Ann (Birmingham-Southern University)
 Harrer, The Reverend John A. (Congregational Library)
 Hartmann, Mrs. Gertrud (Photoduplication Department, University of Chicago)
 Henige, Mr. David (University of Wisconsin)
 Hollenbeck, Mrs. Demaris (Union Theological Seminary)
 Hoover, Miss Theresa (United Methodist Church Board of Missions)
 Hurd, Mr. Albert (Chicago Theological Seminary)
 Johnson, Dr. Emory (Minnesota Synod, Lutheran Church in America)
 Johnson, Mr. Ronald D. (Dana College)
 Jones, Dr. Arthur E. (Drew University)
 Jones, Dr. Tracy (United Methodist Church Board of Missions)
 Jones, Mr. William D. (Stanford University)
 Jordahl, Mr. Niel (Meadville Theological School)

King, Miss Dorothy (Eastern Nazarene College)
 Kitagawa, Dean Joseph (University of Chicago Divinity School)
 Kolbet, Mr. Richard (State University of Iowa)
 Kuschke, Mr. Arthur, Jr. (Westminster Theological Seminary)
 Küry, Professor Dr. Urs (Editor in charge Internationale Kirchliche Zeitschrift)
 Le Fevre, Dean Perry (Chicago Theological Seminary)
 Lütz, Mr. Martin W. (Wisconsin Lutheran Seminary)
 Lundeen, The Reverend Joel (Lutheran School of Theology at Chicago)
 McKiernan, Mrs. Dorothy (Yale Divinity School)
 Matthews, Mr. Donald (Lutheran Theological Seminary at Gettysburg)
 Melton, Mr. Gordon (Garrett Theological Seminary)
 Mori, Mrs. Kiyō (Bethany Theological Seminary)
 Miller, Mr. William B. (Presbyterian Historical Society)
 Ness, The Reverend John (United Methodist Church Commission on History and Archives)
 Neth, Mr. John (Emmanuel School of Theology)
 Oliver, Mr. Peter (Andover-Harvard Theological Seminary)
 Olson, Mr. David (DePauw University)
 Owen, The Reverend William Warner (New Haven, Connecticut)
 Palmer, Mr. B.H.M. (Editor Church Times)
 Paul, Miss Arlene (Hoover Institution on War, Revolution and Peace)
 Phelps, Mr. Douglas (Joint University Libraries)
 Picirilli, Mr. Robert (Free Will Baptist Bible College)
 Pierson, Mr. Roscoe (Lexington Theological Seminary)
 Pike, Mr. Kermit J. (Western Reserve Historical Society)
 Richardson, Mr. Harold W. (American Baptist Board of Education and Publication)
 Rogers, The Rev. Albert N. (Seventh Day Baptist Historical Society)
 Rountree, Miss Louise M. (Livingstone College - Carnegie Library)
 Rowan, Mr. Thomas (Managing Editor Catholic Standard)
 Rowe, Dr. Kenneth (Drew University)
 Rumics, Miss Elizabeth (Oberlin College)
 Saltzer, Mrs. Florence (Lutheran Theological Seminary at Gettysburg)
 Schlitzer, The Reverend Albert (University of Notre Dame)
 Schmidt, Mr. Thomas V. (Catholic University of America)
 Schultz, Miss Susan (Asbury Theological Seminary)
 Smartt, The Reverend Hinckley (Memphis Theological Seminary)
 Snowden, Mr. Roscoe (Church of God, Executive Council, Anderson, Indiana)
 Sonne, Dr. Niels (General Theological Seminary)
 Spofford, Mr. W.B. (Managing Editor The Witness. Tunkhannock, Penna.)
 Stange, Mr. Douglas C. (Andover-Harvard Theological Library)
 Stevens, Mr. J. Stanley (United Church of Christ Council for Church and Ministry)
 Stouffer, Miss Isabelle (Princeton Theological Seminary)
 Thompson, Miss Betty (United Methodist Church Education and Cultivation)
 Tompkins, The Reverend Floyd
 Townsend, The Reverend John (St. Vladimir's Orthodox Theological Seminary)
 Trotti, Dr. John B. (Union Theological Seminary in Virginia)
 Uhrich, Miss Helen B. (Yale Divinity School)
 VandenBerge, Mr. Peter N. (Colgate Rochester/Bexley Hall/Crozer Theological Seminary)

Vos, The Rev. J. G. (Editor & Manager Blue Banner Faith and Life)
 Walls, Bishop W. J. (African Methodist Episcopal Zion Church)
 Wiederaenders, Robert C. (Archivist, American Lutheran Church)
 Wilke, Dr. N. Harold (Council for Church Ministry, United Churches
 of Christ)
 Young, Mr. Ted Martin (Garrett Theological Seminary)

As the need arises we call upon the members of our Advisory Committee. They have helped us each year and have been ready to answer questions and give us advice. The members of this Committee are:

The Reverend George Bricker, Evangelical & Reformed Historical Society.
 The Reverend John Burritt, Lutheran Historical Conference.
 The Reverend Lowrie J. Daly, S.J., St. Louis University.
 Mr. Gerald W. Gillette, Presbyterian Historical Society.
 Mr. Neil R. Jordahl, Unitarian-Universalist Association.
 Dr. James Nelson, American Society of Church History.
 The Reverend John Ness, Commission on History and Archives, United Methodist Church.
 The Reverend Edward Starr, American Baptist Historical Society.
 Dr. August Suelflow, Concordia Historical Institute.
 Mr. Ans J. van der Bent, World Council of Churches.

The members of the Board of Microtext have been actively engaged in selecting titles for microfilming and in urging denominational support of the project. The members are:

Mr. Wilson N. Flemister, Interdenominational Theological Center.
 Mr. Norman G. Wentz, Luther Theological Seminary.
 Dr. Charles Willard, Princeton Theological Seminary.
 Dr. Conrad Wright, Harvard Divinity School.

The capital funds of the project are invested by The Winters National Bank and Trust Company of Dayton, Ohio. These funds are subject to audit of the American Association of Theological Schools on a fiscal year ending June 30. Information concerning these funds or their audit can be secured from the Executive Director of AATS.

The Treasurer of ATLA holds the working account for the project. This account is subject to the audit of the ATLA Auditing Committee. Information concerning this account is published in the ATLA Summary Proceedings, or is available through the Treasurer of ATLA. The project continues its service arrangement with the Photoduplication Department of the University of Chicago, The Joseph Regenstein Library. Negative films are deposited with that Department. The Board receives detailed accounting of the work of the Department. The accounts of the Department are subject to audit by the University of Chicago.

Positive films and office equipment which are the property of the ATLA Board of Microtext are at 409 Prospect Street, New Haven, Conn. 06510. No funds are held in New Haven.

Expiration of the terms of Board members are as follows:
 Dr. Conrad Wright (AATS appointee) 1972; Dr. Charles Willard, 1973;
 Mr. Wilson N. Flemister, 1973; Mr. Norman G. Wente, 1974; and
 Mr. Raymond P. Morris, 1972.

Respectfully submitted,

Raymond P. Morris, Chairman

PERIODICAL EXCHANGE COMMITTEE

The Periodical Exchange Program experienced a sharp decline in the number of lists distributed by its participants for the 1971-72 academic year. Last year some 85 libraries offered 118 lists for exchange over against this year's activity of 41 libraries making available some 48 lists for exchange. Since there are 93 libraries presently participating in the exchange program, some are in danger of being removed from the mailing list unless they distribute exchange lists in the near future. As we all know, in order to participate in the program, we must make available duplicate periodical lists on a consistent and systematic basis.

Although the level of distribution decreased, there was a slight increase in the number of violations of the guidelines. The most common were the refusal of some libraries to return postage which exceeded 25 cents and the tendency of some to send requests without including return labels. While these violations appear as minor, they can, on occasion, accumulate into large sums of expenditure, both in staff time and finance.

It was requested that the chairman submit a budget for the forthcoming year. However, the amount of expense to operate as a committee is small, and can be easily absorbed in one's library budget. In light of this observation I do not deem it necessary to appropriate funds, at least, not at the present time for this committee to maintain operation.

Chairmanship of this committee has been a pleasant experience in that it has enabled me to meet, through correspondence, many colleagues in the profession and to share with them mutual problems and concerns.

On behalf of William R. Denton and H. Eugene McLeod, I submit these remarks for your approval.

Respectfully submitted,

Wilson N. Flemister, Chairman

BOARD OF PERIODICAL INDEXING

Publication. The significant data with respect to the work of the Periodical Index Board is already in your hands, namely, two semi-annual issues for 1971. In response to subscriber interest and as a result of staff research on production problems, the Index Board has moved to change the publication schedule for the 1971-72 biennium. In place of one annual followed by a two year cumulation, the new pattern will be three semi-annuals followed by a cumulative volume. The third semi-annual for January-June 1972 will be published in August. The 1971-72 cumulative volume (volume 10) will be published in March of 1973. It is intended that this pattern will continue for 1973-74. We expect to include 150 journals in volume 10.

In order to evaluate our present effort, a questionnaire is in preparation which is designed to solicit subscriber and user (student and scholar) response to the new publishing schedule as well as to the current coverage of various areas of religious subject matter as represented in the list of journals now indexed. We shall also solicit recommendations for deletions from and additions to the current list.

Among some of our current concerns is the necessity of selecting a new printer. Our current printer has gone out of business and we are in the process of obtaining competitive bids for future work. The inventory level of several of our cumulative volumes will probably require reprinting during the current year.

Subscriptions and sales. Our subscription list has increased by a net growth of 27. We observe a small decrease among theological school subscriptions apparently due to the phenomenon of "clustering". The sale of complete or nearly complete runs of cumulative volumes has been better than our estimates. This fact has provided sufficient additional income to obviate for the present an increase in the annual subscription rate, to provide funds for the cost of reprinting several cumulative volumes on which our inventory is very low, to replace worn out office equipment and possibly to share a portion of the expense for the incorporation of the ATLA. We have appended to this report a list of the types of libraries subscribing to the Index as of April 1972 and the world geographical distribution of our subscribers.

Index Staff. The Index Staff consists of five persons, three of whom are full time and two are part time: Miss G. Fay Dickerson, Editor; Mr. John A. Peltz, Assistant Editor; Sister Nicole Goetz, Book Review Editor; Mrs. Mary Hertz, Secretary; and Ms. Cynthia Guthrie, Typist. Additional volunteer services are rendered by Mr. Lowell Albee, Lawrence Hill, O.S.B., Peter VandenBerge, and members of the Index Board.

The editor and assistant editor, with Board support have developed and maintained a continuing dialogue with professional

societies, professors and librarians. These involvements provide important contacts which stimulate and challenge the sense of quality and standards of work in the exercise of their responsibilities on the Index Staff. Miss Dickerson has been influential in establishing a Chicago Chapter of the American Society of Indexers. Mr. Peltz serves as coordinator of the academic bibliography sector of the Association for the Development of Religious Information Systems (ADRS). He is joint author with Professor Robert Kleinhaus of the article "Information Services for Research in Religion" published in the Bulletin of the Council on the Study of Religion April, 1972. Both editors have participated in work of the Chicago Area Theological Library Association and conducted a panel on "Religious Periodical Indexing" for students in a Seminar on Theological Librarianship.

The Index Board supports the work of Mr. Peltz as a member of the Task Force on Publications and Resources of the Council on the Study of Religion. Association with this group is important for the Index Staff, for members of the Index Board, and also for members of the ATLA because it provides an arena for the continuing discussion of issues relating to the needs of students and scholars for bibliographic access to periodical literature through indexing and abstracting. The final report of the CSR Task Force will be published and distributed at the International Congress of Learned Societies in the Field of Religion in Los Angeles, Labor Day weekend in 1972. Certain recommendations of that report will concern the needs for indexing and abstracting and may have an influence on the development of the IRPL and religious indexing in general. The Index Board considers this Congress of sufficient importance to send the editor and assistant editor to the Congress as participants in the discussion and as representatives of the ATLA Index Board.

Types of Libraries subscribing to the Index to Religious Periodical Literature as of April 1972.

<u>Type of Library</u>	<u>No. Subscribing to the IRPL</u>	<u>Approximate Percentage of Total Subscriptions</u>
College and University (Church related: Catholic 57, Protestant 153; State and non-denominational or private 233)	443	60%
Seminaries (ATLA subscribers now represent approximately 17 per cent of the subscribers to the Index. Protestant-125 [6 are double orders], Catholic 44, Orthodox 2, Jewish 6.)	177	24%
Public (National, State, City & County)	44	6%
European Bookstores, Jobbers (Customers not identified)	35	4.5%
Bible Institutes	20	2.5%
Church Boards and Offices	14	2.0%
Bibliographic services & Encyclopedias	7	1.0%
Total	740	100 %

Subscriptions by Geographical Area. USA 608; Canada 53; Asia, Oceania, Australia 24; Europe 50; Africa 5; South America 1.

Respectfully submitted,

R. Grant Bracewell
Edgar M. Krentz
Helen B. Uhrich
Calvin Schmitt, Chairman

BUREAU OF PERSONNEL AND PLACEMENT

Statistics, June 1, 1971-May 31, 1972

Number of positions open in member libraries	- 12
Total number of positions currently open	- 5
Number of positions filled through the Bureau	- 2
Total number registered with the Bureau	- 85
Number currently active	- 51
Number of new applicants since June 1, 1971	- 39
Number of correspondents not registered with the Bureau	- 12

Of the 51 persons currently registered with the Bureau, 1 has only a graduate theological degree, 21 have only a graduate library school degree, and 29 have both theological and library school degrees.

In contrast to the two previous years the Bureau has had some success this year in placing persons in member libraries. While this report shows that only two persons were definitely placed it should be said that several libraries are negotiating with prospective employees furnished through the Bureau. There is a good possibility that by the time this conference is over these negotiations will result in several more persons being placed in member libraries.

The number of persons registered with the Bureau during the year took a dramatic rise over the preceding year. The number of persons with both a theological degree and a library school degree remains about the same as last year. However, there was a large increase in the number of persons having only a library school degree who are seeking placement. This is undoubtedly a reflection of the general employment situation at present with fewer jobs available in the library field.

It had been hoped that the Bureau could be more aggressive in locating vacancies occurring in theological libraries by informing school administrations of the Bureau's services. However, the large number of inquiries and registrations took so much of my time that it became impossible to undertake such a task. This is still an idea that would be worth trying. I recommend that a task force be appointed or formed to assemble the information for so informing our administrators. The American Association of

Theological Schools has indicated a willingness to include any materials we produce in one of their regular mailings to the Deans and Presidents of our institutions.

Several developments appear to be occurring in the placement field which reflect the changing employment situation in libraries. For one thing many more persons are now willing to consider cataloging as a possibility. Placement services connected with library schools have become more aggressive in identifying vacancies in all kinds of libraries. A number of these placement services have contacted the Bureau during the year requesting job listings. They have been informed that the Bureau operates on the principle of institutions filing their job requirements with the Bureau to which the Bureau then responds with appropriate dossiers. Another development is the appearance of career consultant services geared to the library profession. These professional employment services seek to match employer needs against prospective employees. Their services are more extensive than those which a Bureau such as ATLA can offer. It will be interesting to see if these services will meet with enough success to insure their survival.

After serving three years in this position I have corresponded with and met many persons seeking employment in our institutions. A good percentage of these persons come with excellent credentials. Many have valuable experience. A few are persons who think they might like the environment of a seminary but others are genuinely concerned to use their talents for a purpose and to the benefit of a seminary. So I urge you to contact the Bureau when a vacancy occurs on your staff. Our job is to serve you and respond to your needs.

Respectfully submitted,

Elmer J. O'Brien, Bureau Head

COMMITTEE ON PUBLICATION

The Committee on Publication focused its attention on two important areas during its work this year. First, we have sought to prepare a publication policy which would establish goals and guidelines for the work of our committee. Second, we have endeavored to launch a modest publication program as soon as practicable. Substantial progress has been made in both areas.

A. Publication Policy Statement. Throughout the year there has been considerable debate about how we should proceed into the publishing business. Through the help of Mr. Ronald Diener, the Committee was apprised of the work of the Task Force on Scholarly Publication of the Council on the Study of Religion and the publication plans of several of its constituent societies, notably the American Academy of Religion and the Society of Biblical Literature.

We found that there are at least two ways of going about publishing the selected scholarship which we have in mind. One way would be for our committee to seek out seed money and printers and do all the rest of the publishing job ourselves--editing, publicity, storing, distribution, sales, bookkeeping, etc. Another way would be for our committee to seek out publishers who would agree to publish without subsidy limited editions in serviceable format at a cost considerably lower than that of general trade books in religion by major publishers. The publisher, not the committee, would assume responsibility for all aspects of actual publication and distribution.

The former is the route being taken by several of our sister professional associations. However, the AAR and SBL plans for publication are dependent upon two important resources which our committee does not now have--national offices with full-time staff and large subsidies to launch the projects which may or may not be self-supporting later on.

Since our committee has neither funds nor staff nor a national office to sustain all that would be involved if we were to become a publisher, we have chosen the latter route--to seek out appropriate publishers rather than printers. We will ask for a modest amount of money to help support compilation, editorial and clerical tasks on projects which we may sponsor, but we are not asking for funds for publication or distribution.

The following proposed Publication Policy for the Committee was approved by the January, 1972 meeting of the Executive Committee of ATLA "pending discussion of its legal aspects with counsel."

Publication Policy of the ATLA Committee on Publication

Preamble:

The function of the Committee on Publication is threefold: (1) to stimulate and encourage projects in theological bibliography and librarianship. (2) to sponsor publication of selected current scholarship in religion and theology such as doctoral dissertations, research monographs, Festschriften, bibliographies, indexes, and the like. (3) to sponsor reprinting standard works in religion and theology which are not currently available in any form.

I. Publisher/s

The Committee shall seek out appropriate publishers rather than printers. The publisher/s shall be responsible for the preparation of the final copy, design, format, production and sales of all publishing projects.

II. Format

The Committee shall publish only in hard copy (i.e., non-microform).

III. Imprint

The imprint on the title page of each project sponsored by the Committee shall read: "Published by _____ Press for the American Theological Library Association" or its equivalent.

IV. Selection

Selection of all titles or projects to be published or reprinted shall be the responsibility of the Committee, in consultation with the publisher/s.

V. Subsidy

The Committee shall make grants to appropriate publishing projects only for compilation, editorial and clerical tasks, but not for publication or distribution.

VI. Copyright

The Committee and/or Publisher shall arrange to secure copyright for individual author/s or editor/s of all publishing projects where appropriate.

VII. Royalties

Royalties shall normally be distributed directly by the publisher to the author/s or editor/s of the various publishing projects. However, in the case of projects receiving subsidy from ATLA funds, royalties shall be divided equally between the author/s or editor/s and the Association until the amount of subsidy is returned. (The word equally and the final phrase are suggested amendments designed to avoid jeopardizing ATLA's not-for-profit stance.)

B. Publication Plans. From the beginning of our work together we have had in mind at least two ATLA series--a dissertation series and a bibliography series.

Although most American and Canadian doctoral dissertations in religion are available to scholars on microfilm, distribution and scholarly use is limited. A number of studies are submitted each year which may not be attractive enough to the large commercial religious publishers but which, in our judgment, deserve a better fate than to remain in the drawers of library microfilm cabinets. Accordingly the Committee has undertaken responsibility for a modest dissertation publishing program. Our aim in this ATLA Monograph Series is to publish two dissertations of quality in the field of religious studies each year. Titles will be selected by the Committee from titles nominated by Graduate School Deans.

In September of 1971 the Committee invited the Deans and Directors of Graduate Studies of 59 U.S. and Canadian schools offering the doctorate in religious studies to nominate a few of their very best recent dissertations for our consideration. Responses from 40 schools were received and evaluated by the Committee.

Our Bibliographic Series is designed to stimulate and encourage the preparation and publication of reliable guides to the literature of religious studies in all of its scope and variety. Each compiler will be free to define his field, make his own selections, and work out internal organization as the unique demands of his subject indicate.

We are pleased to announce the publication by Scarecrow Press of Metuchen, New Jersey of three titles in two ATLA series beginning in late 1972 or early 1973:

ATLA Monograph Series No. 1 and 2: Ronald L. Grimes, THE DYNAMICS OF VISION IN WILLIAM BLAKE (Columbia); George D. Kelsey, SOCIAL ETHICS AMONG SOUTHERN BAPTISTS, 1917-1969 (Yale).

ATLA Bibliographic Series No. 1: Charles E. Jones, A GUIDE TO THE LITERATURE OF THE HOLINESS MOVEMENT (Wisconsin).

Three titles are in preparation for the Monograph series: Dean Hoge, COLLEGE STUDENTS' RELIGION: A STUDY OF TRENDS IN ATTITUDE & BEHAVIOR (Harvard); Glenn T. Miller, THE RISE OF EVANGELICAL CALVINISM: A STUDY IN JONATHAN EDWARDS AND THE PURITAN TRADITION (Union, New York); and J. Steven O'Malley, PILGRIMAGE OF FAITH: THE LEGACY OF THE OTTERBEINS (Drew).

Two titles are in preparation for the Bibliographic Series: Charles E. Jones, A GUIDE TO THE LITERATURE OF THE PENTECOSTAL MOVEMENT; and Betty and Elmer O'Brien, INDEX TO FESTSCHRIFTEN IN RELIGION, 1960-1969.

The Committee wishes to enlist the aid of all members of the Association in suggesting potential titles or projects for our two newly-launched series.

Respectfully submitted,

G. Paul Hamm
Calvin C. Klemt
Kenneth E. Rowe, Chairman

READER SERVICES COMMITTEE

There is no mimeographed or printed report from the Reader Services Committee because the first meeting of the Committee was held Monday evening of this week. The Reader Services Committee is a newly formed committee which came out of a need expressed at the seminar on reference work at the ATLA meeting in Pasadena.

This is an unusual committee because it does not have a clear directive for action from the Executive Committee. So that if we do nothing, we will be doing no less than what is expected of us. We are having to write an agenda for ourselves and to discover procedures for our operation. One possibility that was suggested to us was that we become a clearinghouse for projects that deal with reference work and reader services. At the discussion which three of us attended on Monday evening a few areas of concern were discussed, among them: evaluation of existing reference tools (and evaluation aimed at making them more effective for the use of librarians), discovering the needs which exist

where no reference tools are currently available and discovering procedures for the creation of new reference tools to meet the existing needs, dealing with the question of contemporary theological biography, or becoming a clearinghouse for esoteric theological bibliography.

We are open to suggestions, or concerns, which any of you are invited to make known either to me or to any member of our committee.

Respectfully submitted,

Martha Aycock
 Les Galbraith
 Lucille Hager
 Glenn Wittig
 Clifton G. Davis, Chairman

REPORT OF ATLA REPRESENTATIVE TO THE
 COUNCIL OF NATIONAL LIBRARY ASSOCIATIONS

Your representative attended the two meetings of the National Council of Library Associations in New York City on December 3, 1971 and on May 5, 1972, and, in addition, has accepted election for a two-year term as a member of its Board of Directors. For the benefit of ATLA members not familiar with NCLA, I would very briefly call attention to its organization and purposes. In the Council, ATLA shares full membership with the Special Library Association, the American Library Association, the Catholic Library Association, the Music Library Association, the American Association of Law Libraries, the Association of Jewish Libraries, the Medical Library Association, and several other national library associations. Normally two representatives of each association meet twice a year in order to pursue the objectives of the Council which are formally listed as "to promote a closer relationship among the national library associations of the United States and Canada by providing a central agency to foster cooperation in matters of mutual interest, by gathering and exchanging information among its member associations and by cooperating with learned, professional, and scientific societies in forwarding matters of common interest." The Council is an operating body with a long history of important cooperative ventures successfully promoted, but "no member association is bound to any statement of policy, course of action or financial commitment except by affirmative vote of its own governing body." Thus, ATLA participates in the Council's planning through its representatives, and through its membership dues of \$50 but recommendations of the Council for actions require the affirmation of the ATLA Executive Board or Membership.

In the past the National Council of Library Associations has initiated or contributed importantly to: (1) the overseeing of library standards from which developed the most important Z-39 Committee, which still continues as a standing committee sponsored by NCLA; (2) the revival of the Library Annual, which had died in 1918 and which continues as the Bowker Annual of Library and Book Trade Information and on which Bowker reports regularly to the Council; (3) the creation of the U.S. Book Exchange, now, of course an autonomous corporation; (4) the 1959 Joint Committee on Library Education proposal which produced eight years later the project funded by the federal government; (5) the continuation of Who's Who in Librarianship, the 4th edition of which in 1965 was supervised and published by NCLA and has since reverted to the American Library Association; (6) the publication of the "Guide to Library Personnel Services" in 1969, which is still being sold. Other cooperative ventures have had the support and encouragement of the NCLA to the benefit of ATLA and its membership. Presumably this pattern will continue and I would urge the continuation of ATLA's participation and support of the NCLA, with the footnote that such participation may be particularly important in the few years ahead when the effect of the action of The American Library Association's Council in eliminating from the ALA's governing Council any representatives of affiliated organizations may somewhat limit ATLA's voice in matters of general concern to our association.

Among the items which occupied the Council at the December meeting were the following: (1) how to improve the effectiveness of the Joint Committee on Library Education, particularly with respect to the Council's concern that the first year out of library school be a "continuing education experience" for which the Association of American Library Schools might continue to bear some responsibility even after the awarding of the M.L.S.; (2) the endorsement of a study sponsored by the American Association of Law Libraries to collect information for the evaluation of prison library collections and services; and (3) the question of the desirability of a secretariat for CNLA itself, a question which has still not been resolved.

Among the items to which the Council addressed itself at the recent May meeting were these: (1) the matter of timing of the Bowker Annual so as to incorporate the latest information about the officers of the various library associations; (2) the expected functions of the National Commission on Libraries and Information Science, the newly established independent agency of the National Advisory Commission, which will be responsible to the President and Congress on matters of national concern; (3) an extensive review of the Williams and Wilkins copyright ruling, the so-called Davis decision of the Court of Claims, which affects the matter of photocopying practice and procedures by libraries. In this the Council generally supported the ALA objective to get the concept of "fair use" into the law governing copyright and its interpretation, both in the appeals of the case which are pending and in the ultimate copyright law revision, which might

possibly come in our lifetime; and (4) a proposal for a Congress of Library Associations to meet about five years from now in which it would be hoped that a large number of separate associations might hold their annual meetings concurrently in order to take advantage of the facilities, particularly exhibits, which such a meeting would make possible.

From these considerations, no specific recommendations need be brought at this time to the ATLA membership. In other words, while the Executive Board and the ATLA membership needs to be informed of the continuing function of the National Council of Library Associations and its activity, there are no specific proposals currently requiring action of ATLA unless it is the desire of the membership to instruct its representatives in these or other matters.

Respectfully submitted,

Arthur E. Jones, Jr.
ATLA Representative to NCLA

COMMITTEE ON RESOLUTIONS

Whereas we have the highest warranty for holding that, "Blessed on the hills are the feet of those who bring good tidings",
Be It Resolved that the American Theological Library Association heartily thanks The Rev. Dr. Delton Glebe, The Rev. Bernard Black and The Rev. R. Grant Bracewell for the God-spell they have brought to us at our morning worship.

Whereas we have been touched with nostalgia, interest and appreciation by the historical pictorial exhibit of the past conferences of the American Theological Library Association,
Be It Resolved that we give heartfelt thanks to Dr. Niels Sonne for this chance to look into our past with pleasure.

Whereas Lehmann Bookbinding, Ltd. has cheerfully donated the portfolios we have been carrying for these four days,
Be It Resolved that the American Theological Library Association says thank you to one and all at Lehmann Bookbinding.

Whereas we have been stimulated by a program of the highest quality due to the splendid work of our program committee, The Rev. Erich Schultz, Father John Shellem and Peter VandenBerge,
Be It Resolved that we commend this program committee for its work and issue a special word of thanks to our major speakers Dr. Frederick G. Kilgour, Dr. John P. Wilkinson, Dr. Helmut T. Lehmann, Mr. Joseph Becker, and Dr. Gregory Baum for their inspiring talks.

Whereas the activities of the Association, 1971-1972, have progressed in an orderly and beneficial way and Whereas we have been drawn to greater and more responsible cooperation under her collegial leadership,

Be It Resolved that we rise to a standing vote of thanks and best wishes to our retiring president, Dr. Genevieve Kelly.

Whereas we have enjoyed the most gracious hospitality and Whereas both Dr. Peters and The Rev. Erich Schultz have been the master guiding hands inspiring this open-handed friendship and Whereas they have been seconded by their tireless co-workers John Arndt, Irene Doehn, Irene Forler, and Joan Mitchell plus seventeen faceless, anonymous assistants,

Be It Resolved that the American Theological Library Association, in banquet assembled, extend a vote of thanks and applause to our never-to-be-forgotten hosts of June 1972.

Respectfully submitted,

Father Joseph Cantillon
Betty Ann Smith
Louis Voigt, Chairman

COMMITTEE ON STATISTICAL RECORDS

The former chairman of the committee, Mr. Peter Oliver, who prepared the statistical report in previous years, has done so again this year in his new capacity as Statistician. This office was set up by the Executive Committee at the Pasadena Conference in 1971. Mr. Oliver has done the heavy work of gathering, tabulating and analyzing the statistics, and his report, which follows, provides one of the most important instruments for self-evaluation available to the libraries of the ATLA.

The committee on statistical records has been continued, to serve in an advisory capacity to the Statistician and to help in settling on the most useful form of the categories in the annual questionnaire. The committee has received suggestions and has passed them on with comment to Mr. Oliver.

For most libraries, a careful study of the statistical report can be of very great practical benefit in analyzing the extent to which a library is qualified to support and to promote the curriculum and academic program of the institution to which it belongs. The report is recommended reading for academic administrative officers and other faculty members as well as for librarians.

Respectfully submitted,

Ellis E. O'Neal, Jr.
A. Curtis Paul
Arthur W. Kuschke, Jr., Chairman

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
STATISTICAL RECORDS REPORT 1970/71

The 1970/71 statistical report is being sent to you later than promised - the result of a decision to pressure for a complete report rather than issue a partial report of ATLA members. The delinquent reports are now at what appears to be an irreducible minimum. I hope that the report is not too late to be of use.

This report contains replies from all but three institutional members of ATLA. Berkeley Divinity School, which became the Berkeley Center at Yale on 1 July 1971, declined to report figures for its final year; the report would have shown the sale of the library to Bryn Mawr. Only the Facultad Evangelica de Teologia - Buenos Aires and Moravian Theological Seminary did not respond at all. No reply was really expected from the former; and though a response was hoped for from the latter, Moravian's last report in these statistics was for 1967/68.

One hundred eighty-one questionnaires were sent to 124 ATLA libraries, 54 libraries which are not in ATLA but whose parent institution is a member of AATS, and 3 other libraries which are connected neither with ATLA nor AATS but whose head librarian is a full individual member of ATLA. Replies were received from 121 of the 124 ATLA libraries (98% response) and from 41 of the 57 other libraries (72% response). The overall response of 163 or 90% was phenomenal, though it did take some tooth-pulling.

The statistical tables are as accurate as your reports; I have done little interpolation, correcting only the obvious. Italics are used wherever a library which reports itself as a general academic library containing a theological collection as a part has reported figures for the entire library rather than the theological collection. Affiliation numbers are the same as the numbers on the questionnaire (reproduced at the end of this report); roughly, they indicate: (1) solitary theological library, (2) theological library sharing secular collecting responsibilities, (3) theological library sharing theological collecting responsibilities, (4) historical society or denominational archive, (5) general academic library with a theological collection.

Where a school reported only gross volumes added, it has been assumed that no volumes were discarded and, therefore, gross volumes and net increase in size are the same.

The reporting of microforms was certainly not according to any standard, but this is true across all libraries and is not peculiar to theological libraries.

Many are still confused about reporting staff in "full time equivalents". One FTE is between 1600 and 1850 hours per year, depending on whether you have a 35 or 40 hour week. The confusion usually appears in reporting student assistants. (Ten persons each working 15 hours per week should be reported as slightly under 4 FTE's not as "10".)

Most libraries with personnel working on a contributed services basis reported the equivalent under salaries with a note; a few did not, and their reports are askew by that much.

The practices followed in expressing the libraries' budgets as a percent of the schools' budgets differed so widely as to give results of only limited meaning. As more or less of the schools' auxiliary services costs were included, and other variations came in, the percentage fluctuated from 2.6% to 28.4%.

The raw statistics with their footnotes are followed, as last year, by four rank order tables in which the libraries are listed by size of 1) total collection, 2) volumes added, 3) acquisitions budget (including binding), and 4) total library budget. These tables are for your own use. Although there is no standard ratio of size to growth or to budget, working with the reports does show that there are typical curves; the acquisitions and budget figures are fairly closely a function of size. The libraries which are greatly at variance are - in every case of which I have outside knowledge - those which are actively building, are sleeping or cutting back, or have a specific reason for their difference.

There is no more a "normal library" than there is a "normal individual"; nevertheless the table below might be useful in your self-evaluation. It is a rough attempt to give figures for average libraries of a few select sizes.

Vols. in library	Vols. added	Acquisitions exp.	Total oper.exp.
175,000	6,500	\$43,500	\$150,000
100,000	3,650	24,000	79,500
75,000	3,000	19,500	57,300
50,000	2,000	12,900	38,500
35,000	1,550	10,500	28,500
25,000	1,150	8,500	22,000

Finally, the more I am involved with the statistics of the ATLA libraries, and the more I see of other educational and research libraries, the more it becomes apparent that a raw volume count is no longer - if it ever was - the single criterion to best judge the adequacy of a library. Today one can easily get microfilm copy of anything or everything in Evans for a user or for the collection; one can buy already assembled for him on ultramicrofiche an entire basic research collection of Millerite materials and not have it add one jot to his library's size in volumes; students find 99,000 titles listed in Paperbound BIP for their own library; and on the other hand professors still encourage the purchase of seven copies of a single title to be placed on reserve for their one-time course offering. Perhaps title count or some bibliographical unit count would have more meaning for judging a particular library's resources; but for most, it is far too late to change over to some new counting method. But of more import still to a library's quality are the services it gives which cannot be quantified in a statistical report: the availability of bibliographic aids and helps for the patron; the availability and use of resources to acquire or borrow needed materials; the help of trained personnel as comfortable in their subject area as they tend to be enamoured of their technical skills; and the presence of that classical mark of the professions which places service to the patron first.

-- Peter L. Oliver

AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION

THEOLOGICAL
LIBRARY
STATISTICS
1970/71

COLLECTIONS

PERSONNEL

EXPENDITURES

LIBRARY	Affiliation	Volumes in Library	COLLECTIONS				PERSONNEL					EXPENDITURES					Percent of School
			Volumes Added (Gross)	Volumes Added (Net)	Microform Units in Library	Professional Staff (FTE)	Non-Pro. Professional Staff (FTE)	Total Staff (FTE) (1)	Student Assistants (FTE)	Books, Periodicals, etc.	Binding	Total Books & Binding	Total Salaries & Wages (2)	Other Operating Expenditures	Total Library Operating Expend.		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
ACADIA *	5	20,289	737	667	27					\$ 5,579	\$ 153	\$ 5,732	\$ 1,000	\$	\$	5	
AM. BAPT. WEST COVINA*	1	65,929	3,088	3,053	527	1	2.5	3.5	1	17,989		17,989	32,420	4,355	54,764	8	
ANDERSON	1.4	36,950	2,050	2,050	133	1	2.75	3.75	3	6,900	400	7,300	24,900	1,300	33,500	13.9	
ANDOVER NEWTON *	1.3	176,237	2,333	2,312	175	3	4	7	2.2	21,275	1,913	23,188	45,800	5,623	74,611	6.2	
ANGLICAN BRIT. COL. *	2.3	20,697	1,132	1,132	11	.5	1	1.5	.75	5,483	304	5,787	8,618	383	14,788	7.5	
AQUINAS *	3	51,511	4,735	4,735	1,098	1	3	4		16,497	2,603	19,100	17,472	2,004	38,576	5	
ASBURY	1.3	81,129	5,549	5,277	621	4	7	11	2.9	33,600	1,288	34,888	75,045	3,351	113,284	8.7	
ASHLAND	2	35,169	2,355	2,355	178	2	1.5	3.5	.5	10,176	1,683	11,859	22,000	1,486	35,345	22	
ASSOCIATED MENNONITE*	2	52,800	2,972	2,972	210	1.5	1	2.5	1	9,798	689	10,487	13,998	952	25,436	14.3	
AUSTIN PRESBYTERIAN	2.3	92,013	1,912	1,912	1,904	1.5	2	3.5	1.5	22,703	1,913	24,616	28,752	1,283	54,657	10.5	
BANGOR *	2	55,055	2,254	2,163	54	1	1	2	1	9,641	1,419	11,060	7,517	1,226	19,803	7	
BELLARMINÉ *	3	102,838	1,681	1,681	223	2	3	5	1	12,498	1,694	14,192	7,924	315	22,430	19	
BERKELEY (N. HAVEN) *																	
BETHANY	1.3	65,022	1,829	1,800	179	1.25	1.5	2.75	.75	9,438	1,126	10,564	25,640	1,288	37,492	10.4	
BETHEL	2.3	49,639	3,138	3,118	241	3	1	4	2.75	15,787	1,904	17,691	52,232	2,264	72,187	13	
BOSTON	2.3	100,931	3,047	3,171	2,834	3.5	5	8.5	5	17,400	1,420	18,820	70,074	5,586	94,480	7	
BRITE *	5	132,112	5,394	5,132	15,805	3.6	6.6	10.2	3.9	38,446	3,838	42,284	76,743	8,804	127,831	5.7	
CALVIN	5	43,861	2,464	2,464	14,600	1.5	1	2.5	2	17,028	3,000	20,028	24,644	7,000	51,672		
CANDLER, EMORY U. *	2.3	89,972	2,789	2,735	4,244	3	5	8	1.25			22,000	51,862	3,000	76,862		
CATHOLIC SEM. FOUND.	3	22,000	3,000	3,000	10	1	1.5	2.5	2	15,000	1,000	16,000	8,500	2,500	27,000	22	
CATHOLIC UNION (CHI.)*	3	52,600	1,743	-9,000		2	2	4	1.25	13,000	1,000	14,000	28,138	32,040	74,178	20	
CENTRAL BAPTIST	1	57,516	1,219	1,173	166	1	2	3	3	8,915	748	9,663	21,370	1,038	32,071	9	
CHICAGO SEMINARY	2.3	76,512	2,326	336	335	1	2.5	3.5	3.5	13,900	840	14,740	36,174	13,400	64,314	6.6	
CHRISTIAN	1	81,250	2,324	2,324	536	3.5	2.5	6	.5	13,023	1,296	14,319	46,553	1,916	62,788	5.2	
CLAREMONT	1.4	125,818	12,007	12,007	552	2	7	9	15	35,318	12,788	48,106	65,932	5,096	119,134	8.9	

* see footnotes

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION		COLLECTIONS				PERSONNEL					EXPENDITURES					
		Affiliation	Volumes in Library	Volumes Added (Gross)	Volumes Added (Net)	Microform Units in Library	Professional Staff (FTE)	Non-Professional Staff (FTE)	Total Staff (FTE) (1)	Student Assistants (FTE)	Books, Periodicals, etc.	Binding	Total Books & Binding	Total Salaries & Wages (2)	Other Operating Expenditures	Total Library Operating Expend.
LIBRARY		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
COLG. R/BEXLEY/CROZER*	2,3	171,076	32,183	26,474	374	5	5.5	10.5	2.5	35,085	3,860	38,945	80,284	9,252	128,481	7.8
COLUMBIA	2	82,709	2,162	2,157	496	1	2	3	1.5	13,638	1,150	14,789	25,565	2,713	44,068	5
CONCORDIA (ST. LOUIS)	1	130,252	4,851	4,851	1,727	3	7.1	10.1	4.9	40,908	10,771	51,679	77,834	7,139	136,652	5.5
CONCORDIA (SPGFLD.)	1	65,979	2,770	2,770	779	2	4	6	2	26,281	568	26,849	43,894	1,112	72,798	8.7
CONSERV. BAPTIST	2	34,941	1,995	1,995	109	1	1.5	2.5	1	9,278	1,612	10,890	16,240	2,013	29,143	7.5
DREW	5	327,074	13,031	9,686	8,784	12.5	16.6	29	8.8	36,373	5,099	41,472	281,845	17,932	406,719	9
DUBUQUE	* 2,3	52,746	2,163	2,127	2,173	1.17	3.46	4.63	1	16,387	2,085	18,472	33,461	3,418	55,351	9.1
DUKE	* 2	155,190	6,006	5,950	0	2	2	4	2.5	41,439	2,250	43,689	94,526		138,216	16.4
EARLHAM	3,5	22,845	781	781	115		.75	.75		4,818	408	5,226	2,595	3,000	10,821	
EASTERN BAPTIST	1	77,183	2,480	2,480	976	4	1	5	3	19,698	1,458	21,156	30,068	3,394	54,618	9
EDEN/WEBSTER	* 2	56,120	1,556	1,372	103	8	6	13.5	3	11,582	2,620	14,202	133,878	3,135		
EMMANUEL, VICTORIA U.*	3,5	37,762	1,874	1,772		.5	2	2.5	.45	13,236	1,027	14,263	17,561	49,232	81,056	15.5
EMMANUEL SCH. REL.	2	10,907	1,978	1,978		1	1	2	3	6,263	23	6,286	8,929	2,409	17,624	8.4
EPISCOPAL (CAMBRIDGE)	3	69,930	1,438	1,029	15	2.6	1	3.6	3.1	11,897	724	12,621	42,160	3,231	58,012	7.3
EPISCOPAL (PHILAD.)	1	86,844	3,172	3,172	163	2	2	4	1.3	13,505	2,329	15,834	32,290	5,027	53,151	9.3
EPISCOPAL SOUTHWEST	2,3	51,299	1,583	1,575	767	1.56	2	3.56	.9	10,818	1,683	12,501	23,733	1,241	37,475	14.2
EPISCOPAL/VIRGINIA	3	90,000	2,482	2,477	636	2	3	5	1	20,000	5,500	25,500	38,982	31,196	95,678	9
ERSKINE	2	24,575	1,509	1,509	24	1	1	2	6	7,704	227	7,931	8,115	3,956	20,002	15.9
EVANGELICAL	5	38,702	1,602	1,592	2,365	1.5	1	2.5	1.5	9,500	750	10,250	18,722	6,800	35,772	12
EVANGELICAL LUTHERAN	2	54,184	2,734	2,734	385	2	2	4	1.3	21,765	2,873	24,638	31,216	4,058	59,912	14.2
FAC. EVANG. DE THEOLOG.																
FULLER	1	80,500	3,500	1,500	800	2.5	3	5.5	1.5	29,900	3,958	33,858	45,115	3,987	82,960	6.7
GARRETT	3	138,341	7,365	7,334	1,500	3.5	6	9.5	2	30,659	11,455	42,114	106,795	10,040	158,949	11
GENERAL	* 1	171,267	3,908	3,679	235	4	6	10	2.5	30,018	14,838	44,852	82,827	11,700	139,379	
GOLDEN GATE BAPTIST	1	77,445	3,536	3,361	929	2.75	6	8.75	.5	18,250	2,507	20,757	46,101	4,969	71,827	11.3

AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION

THEOLOGICAL
LIBRARY
STATISTICS
1970/71

COLLECTIONS

PERSONNEL

EXPENDITURES

LIBRARY	Affiliation	Volumes in Library	COLLECTIONS				PERSONNEL					EXPENDITURES				
			Volumes Added (Gross)	Volumes Added (Net)	Microform Units In Library	Professional Staff (FTE)	Non-Professional Staff (FTE)	Total Staff (FTE) (1)	Student Assistants (FTE)	Books, Periodicals, etc.	Binding	Total Books & Binding	Total Salaries & Wages (2)	Other Operating Expenditures	Total Library Operating Expend.	Percent of School
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
GORDON-CONWELL	2,3	50,518	3,792	3,790	510	3	1.5	4.5	1.5	18,266	1,109	19,375	35,972	2,700	58,047	8.3
GRAD. THEOL. UNION *	2,3	320,477	5,236	4,402	568	4	9.8	13.8	3	74,160	8,000	84,160	150,741	35,621	270,522	5.6
HAMMA *	2,4	52,147	3,100	3,100	728	1	1	2	1	16,371	1,608	17,978	14,060	6,930	38,968	10.5
HARTFORD *	1	238,145	5,758	5,092	774	5.75	6.5	12.25	4	33,485	2,630	36,115	92,701	14,179	142,995	9.6
HARVARD	2,3	313,471	8,239	2,365	1,610	8.5	7	15.5	2	51,980	12,341	64,321	135,852	17,987	218,160	13.2
HEBREW UNION (CINC.)	2	236,000	8,000	8,000	14,000	8	14.5	22.5	2	37,350	6,138	43,488	179,934	18,736	242,158	11.4
HOLY CROSS, HELLENIC	2	15,708	902	243	117	1	1.67	2.67	1	1,209	493	1,702	21,111	448	23,261	2.6
HOOD	2	12,799	323	323	4	1	1	2	.5	2,702	457	3,159	16,424	25	19,609	17
HOWARD *	2	66,199	1,543	1,543	423	1	1	2	7	9,728	1,003	10,731	12,460	0	33,191	30
HURON	5	84,000	8,121	5,700	300	1.3	2	3.3	25	7,000	1,000	8,000				
ILIFF	2	85,657	2,792	2,735	302	3	6	9	2.5	14,685	1,635	16,320	36,383	5,865	56,568	11.5
IMMAC. CONCEPT (MO.) *	5	89,513	4,247	4,247	107	2	1	3	.5	12,188	1,775	13,963	17,268	2,455	33,685	9.3
INTERDENOM. CENTER	3	59,160	1,982	1,982	555	3	2	5	2	16,552	1,986	17,537	37,144	5,335	60,016	
KENRICK	2,3	40,363	3,655	2,685	186	1.5	1.75	3.25	7	26,867	3,680	30,547	34,062	2,280	66,888	16
KNOX	2,3	64,008	1,693	1,658	240	2	3	5	.8	9,125	1,867	10,992	33,904	2,989	47,885	28.4
LANCASTER	1	96,580	5,178	5,178	716	2	2	4	.8	17,506	506	18,012	30,509	11,269	59,790	11
LEXINGTON *	2,3	63,357	2,155	2,155	4,000	2.5	1.5	4	2.5	14,125	4,000	18,125	25,457		43,582	9.2
LINCOLN CHRISTIAN	5	42,005	4,879	4,879	15,883	2	1	3	3	30,824	779	31,603	22,806	2,199	56,608	4.6
LOUISVILLE PRESBYT.	3	62,703	4,341	4,341	86	3	3	6	1.5	29,868	3,447	33,315	61,461	6,080	100,856	13
LUTHER (ST. PAUL)	1,4	100,718	3,659	3,415	140	3	3	6	2	21,351	2,247	23,598	49,500	4,440	77,538	9.5
LUTHERAN (CHICAGO)	3,4	103,306	3,604	2,988	7,000	3	3	6	2.5	18,604	2,115	20,719	77,307	2,653	100,679	7.2
LUTHERAN (GETTYSB'G)	3	98,164	3,162	1,226	1,179	2	6	8	1	16,821	3,515	20,336	58,797	3,375	82,508	12.9
LUTHERAN (PHILAD.)	3,4	103,595	3,614	3,533	420	3	3.8	6.8	.5	19,750	4,081	23,831	55,529	2,417	81,777	13.1
LUTHERAN (SASKATOON)	2,3,4	24,881	431	431			1	1		5,000	285	5,285	3,700	260	9,245	
LUTHERAN SOUTHERN	2	46,000	1,655	1,500	2,868	1	1.5	2.5	1	13,653	957	14,610	17,213	2,933	34,756	

* see footnotes

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION		COLLECTIONS				PERSONNEL						EXPENDITURES				
		Affiliation	Volumes in Library	Volumes Added (Gross)	Volumes Added (Net)	Microform Units in Library	Professional Staff (FTE)	Non-Professional Staff (FTE)	Total Staff (FTE) (1)	Student Assistants (FTE)	Books, Periodicals, etc.	Binding	Total Books & Binding	Total Salaries & Wages (2)	Other Operating Expenditures	Total Library Operating Expend.
LIBRARY		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
McCORMICK	* 1	158,944	2,235	2,235	62,174	5	5.5	10.5	3.5	23,522	2,000	25,522	79,333	42,946	147,801	9.6
McGILL	2	46,371	497	345	5,983	2.3	2.5	4.8	1	11,105	1,050	12,155	83,874	2,860	48,888	15
McMASTER	* 5	561,263	101,593	100,286	495,156	32.5	146.5	179	20	735,800	39,300	775,100	1,244,100	154,700	2,173,900	
MARY IMMACULATE	1	41,000	1,750	1,680	100	1.8	1	2.8	1	11,764	879	12,643	29,000	180	41,823	12
MARYKNOLL	* 1	54,213	2,925	2,780	50	1	4	5	2	19,710	3,000	22,710	8,500	4,460	35,670	
MEADVILLE	1	82,950	947	940	27	1	1	2	.25	4,900	380	5,280	21,120	900	27,300	8
MEMPHIS	3.4	28,304	2,366	2,366	159	1.5	3	4.5	.5	8,719	337	9,056	13,045	875	23,301	17
METHODIST - OHIO	1	45,764	3,062	3,062	415	2	3	5	2	24,754	1,244	25,998	40,897	1,011	67,906	11.2
MIDWESTERN BAPTIST	* 2.3	56,325	2,000	2,000	164	2	2	4	4	19,458	870	20,328	31,317	7,670	59,315	10
MISSOURI SCH. OF R.	* 2	5,000	880	880	1		.5	.5		1,252	0	1,252	3,000	510	4,762	3
MORAVIAN																
MT. ST. ALPHONSUS	* 1	52,327	1,618	1,618	127	3	2	5	1.6	11,130	789	11,919	38,360	1,381	51,660	4.9
MT. ST. MARY'S	2.3	62,346	3,596	3,506	300	1	1	2	2	13,785	4,039	17,824	17,214	5,176	40,214	9.5
NASHOTAH HOUSE	1	46,570	1,622	1,345	116	1	1	2	.2	9,367	120	9,487	14,490	13,479	37,456	9.8
NAZARENE	* 3	41,202	1,802	1,802	46	2	3	5	2	8,750	5,791	14,541	32,520	1,182	42,590	13.9
NEW BRUNSWICK	1	122,861	1,658	1,658	160	2	1.5	3.5	2	11,000	1,313	12,313	25,143	987	38,443	12
NEW ORLEANS BAPTIST	* 1.4	129,607	6,711	6,711		2.5	6.5	9	7	18,257	4,341	21,718	54,446		83,481	7.7
NEW YORK	1	56,386	82	82	1,534	1	1.5	2.5		1,074	0	1,074	3,000	283	4,357	
NORTH AMER. BAPTIST	2	38,000	2,170	2,163	250	1	2	3	1	8,783	1,111	9,895	6,265	6,227	22,387	10
NORTH PARK	2	41,876	2,176	1,978	243	2	1	3	1	9,752	625	10,377	27,572	1,965	39,914	20
NORTHERN BAPTIST	3	58,404	3,083	3,083	15	.5	2	2.5	.25	7,729	787	8,516	22,995	774	32,285	7.7
NORTHWESTERN LUTH.	3	72,278	1,055	1,055	432	1	1	2	3	8,712	501	9,213	20,748	37,277	67,238	24
OUR LADY OF ANGELS	* 2	22,926	2,494	2,494	352	1	.5	1.5	.5	27,585	1,967	29,552	14,173	661	44,384	11
PACIFIC SCH. REL.	* 2.3.4	90,392	3,092	3,057	48,011	1	1	2	2	21,142	2,810	23,952	26,441	13,146	63,539	8
PAYNE	3	11,300	800	800		.25	.5	.75		12,195	0	12,195	10,285	530	23,010	18

* see footnotes

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION		COLLECTIONS				PERSONNEL				EXPENDITURES						
		Affiliation	Volumes in Library	Volumes Added (Gross)	Volumes Added (Net)	Microform Units in Library	Professional Staff (FTE)	Non-Professional Staff (FTE)	Total Staff (FTE) (1)	Student Assistants (FTE)	Books, Periodicals, etc.	Binding	Total Books & Binding	Total Salaries & Wages (2)	Other Operating Expenditures	Total Library Operating Expend.
LIBRARY		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
PERKINS	2	132,786	5,656	5,656	4,335	3	4	7	2	114,954	4,363	119,317	60,921	3,986	184,224	
PHILLIPS	2	61,004	2,019	1,563	4,389	2	2.38	4.38	2	14,444	1,733	16,177	37,225	3,737	57,139	18.3
PINE HILL	3	32,000	1,000	1,000	0	1	1	2	5	4,500	300	4,800	11,545	3,500	19,955	8
PITTSBURGH	1	157,562	5,853	5,853	475	4	3	7		36,000	7,500	43,500	70,528	4,200	118,228	8.5
POPE JOHN XXIII	2	17,510	2,260	2,220	0	2	0	2	17	8,600	700	9,300	10,700	4,560	24,560	14
PONTIF. JOSEPHINUM *	5	57,317	3,566	3,566	461	2.5	1	3.5	2	19,274	435	19,709	22,660	2,597	44,966	9
PRINCETON	2	304,398	4,834	4,662	1,477	7	5.7	12.7	1.7	35,870	4,295	40,165	115,444	5,465	161,074	4.4
REFORMED	1	24,000	2,814	2,769	99	1	5	6	5	10,050	2,000	12,050	17,900	0	39,950	10
REGIS COLLEGE *	3	80,000	3,758	3,758	45	1	2	3	2	1,136	800	12,160	31,840	0	44,000	
ST. AUGUSTINE'S *	3	21,794	484	484	50	1	1	2	1	6,682	1,126	7,808		2,628	10,437	
ST. BERNARD'S	3	72,096	1,076	945	53	2	1	3	3	11,000	1,300	12,300	22,100	975	45,375	6
ST. CHARLES BORROMEO*	5	173,506	8,497	7,472	1,196	4.6	6	10.6	5.5	25,587	4,860	30,447	57,792	14,897	103,136	10
ST. FRANCIS (LORETTO)*	2	22,958	3,605	0	41	1	1	2	2	9,042	1,012	10,053	17,117		27,170	10
ST. FRANCIS (MILWAUK)*	1	45,186	1,565	-1,889	412	2	1	3	.5	9,535	808	10,343	24,974	803	36,120	10.3
ST. JOHN'S (BRIGHTON)	3.5	105,000	2,642	1,519		1	3.3	4.3	.8	16,862	2,224	19,086	12,418	2,074	33,578	
ST. JOHN'S U. (MINN.)	5	217,803	17,002	16,706	14,516	3	7	10		78,933	10,914	89,847	99,078	8,391	197,316	6.6
ST. JOHN'S (PLYMOUTH)	1	22,370	1,436	1,436	430	2	1.55	3.55	.75	10,528	1,577	12,105	15,046	1,051	28,202	
ST. JOHN'S C. (WINNEP)	5	12,000	250	250		1	2	3	5	2,000	400	2,400	20,440		22,840	
ST. JOSEPH'S (DUNW'DIE)	1	75,448	3,031	3,031	1,197	2	0	2	2	12,370	2,062	14,432	25,000	5,000	44,432	
ST. LEONARD *	3.4	34,070	1,300	500	0	1.5	2	3.5	1	7,050	1,200	8,250	28,060	1,150	37,460	10
ST. LOUIS	2.3	92,526	5,789	5,763	403	2	.5	2.5	2	26,967	3,993	30,960	28,771	4,912	64,644	7.2
ST. MARY OF THE LAKE	1	18,083	2,331	-768	1,003	1	2.25	3.25	1	12,490	2,981	15,471	32,749	2,533	50,753	
ST. MARY'S (BALTIMORE)	2	103,000	2,500	0	360	2.5	2	4.5		14,400	1,500	15,900	28,457	2,685	47,041	
ST. MARY'S (CLEVELAND)*	3	33,986	1,369	1,369	180	1	.2	1.2	1	10,817	1,580	12,397	14,448	2,843	29,688	7.5
ST. MARY'S, ST. THOMAS U.	2	23,301	1,467	1,467	842	1	0	1		10,735	1,243	11,978	7,610	5,412	25,000	

* see footnotes

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION		COLLECTIONS				PERSONNEL						EXPENDITURES				
		Affiliation	Volumes in Library	Volumes Added (Gross)	Volumes Added (Net)	Microform Units in Library	Professional Staff (FTE)	Non-Professional Staff (FTE)	Total Staff (FTE) (1)	Student Assistants (FTE)	Books, Periodicals, etc.	Binding	Total Books & Binding	Total Salaries & Wages (2)	Other Operating Expenditures	Total Library Operating Expend.
LIBRARY		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
ST. MEINRAD *	5	69,591	3,837	3,837	3,760	3	2	5	8	27,313	1,379	28,692	28,082	5,861	62,635	
ST. PATRICK'S	2	48,000	991	991		1	2	3	1	13,117	627	13,743	21,680	486	35,909	7.9
ST. PAUL	2.3	61,820	1,500	700	201	2.2	1.6	3.8	2	9,733	2,007	11,740	27,259	2,467	41,466	8
ST. PAUL-METHODIST	1	52,807	2,874	2,874	75	2	3	5	2	11,631	2,000	13,631	29,920	2,047	45,598	6
ST. STEPHEN'S	2.4	14,362	77	-3		1		1		2,009	0	2,009	3,448	7	5,464	4.5
ST. THOMAS	5	48,408	5,435	5,430	1,757	2	1	3	3	12,000	200	12,200	11,000	700	23,900	10
ST. VINCENT (LATROBE)	5	174,393	4,925	819	65,871	4	5	9	9	65,543	8,387	73,930	69,558	5,840	149,328	9.3
ST. VINCENT DE PAUL *	1	23,875	2,500	2,500		2	0	2	4				17,300			
ST. VLADIMIR'S	2	33,500	500	500	50	2	.5	2.5	.67	5,495	495	5,990	15,520	992	22,402	
SCHWENKFELDER	4	22,000	0	0	0	2	1	3		0	600	600	20,000	14,400	35,000	
SEABURY WESTERN	3	69,007	1,783	1,783	184	1	1	2	1.3	15,766	2,001	17,767	18,050	2,989	38,806	10.9
SEMINARIO EVANG. P.R.*	2	18,745	1,050	1,037	463	1	1.3	2.3	.6	5,172	405	5,577	11,328	793	17,698	11.8
SEV. DAY ADV. ANDREWS	5	74,470	4,654	4,654	821	2	3	5	2	31,061	1,538	32,598	36,500	50,672	119,770	11.6
SOUTHEASTERN BAPT.	1	97,596	4,273	3,993	56,392	4	5	9	3	28,244	2,800	31,044	68,000	5,357	104,401	12.4
SOUTHERN BAPTIST	2.34	198,803	8,249	6,961	4,996	5	12	17	9	40,257	6,291	46,548	129,517	12,823	188,888	10
SOUTHWESTERN BAPT.	2	345,100	10,929	10,467	4,901	9	12	21	19	43,831	5,603	49,434	133,815	37,324	220,573	9
SWEDENBORG	2.4	30,000	300			1		1	0	1,200	200	1,400	5,200	700	7,300	
TALBOT, BIOLA *	5	40,871	1,098	1,098		2.5	6.5	9	4.25	9,707	486	10,293	70,867	38,260	148,244	7
TRINITY COLLEGE	3.5	26,898	662	532	40	1	1	2	.5	3,245	376	3,621	15,000	505	19,126	8.8
TRINITY EVANGELICAL *	1.4	47,000	26,000	26,000	300	3	3	6	6	37,000	1,209	38,200	68,000	8,000	114,200	10
UNION (NEW YORK) *	2	519,678	6,768	6,052	2,360	8	15	23	8	45,724	13,129	58,853	202,237	12,682	273,772	7.5
UNION (RICHMOND)	3	151,717	6,875	6,854		5	8	13	6	27,500	2,509	30,000	74,491	5,258	109,749	
UNION COLLEGE B.C. *	2.3	26,802	1,693	1,693	137	.5	2	2.5	.5	3,220	259	3,479	12,789	721	16,989	8.1
UNITED (DAYTON)	3	74,273	2,437	2,049	489	2	2.5	4.5	1	15,019	1,528	16,547	40,431	2,415	59,393	7.4
UNITED TWIN CITIES	3	38,769	3,934	3,866	300	1	2.5	3.5	0	16,923	1,329	17,977	20,347	2,279	40,603	10.4

* see footnotes

FOOTNOTES TO PRECEDING STATISTICAL TABLES

Acadia	(5-8) Theological collection maintained and serviced by university library staff
Amer. Baptist West-Cov. Andover Newton	(10) Binding expense included in (13) (1) Includes 70,000 volumes not in previous reports; (12) Does not include \$3,340 fringe benefits
Anglican B.C.	Merged 1 July 1971 with Union College B.C. to form Vancouver School of Theology
Aquinas	Library is physically merged with Dubuque Seminary library; separate records are kept
Associated Mennonite Bangor	Eleven month report (9) Does not include \$2,158 from non-seminary funds; (12) Does not include librarian's salary
Bellarmino	(12) Does not include \$24,000 contributed services
Berkeley (New Haven)	Closed 1 July 1971; declined to report for final year
Brite	All figures except (9) are based on 1/5 of total university library figures
Candler, Emory U.	(12) Does not include fringe benefits or wages of student assistants
Catholic Union (Chicago)	(3) Decrease results from weeding program of two merged collections
Colgate R./Bexley/Crozer	(2,3) Includes 25,000 volumes added through affiliation of Crozer Seminary; (5-8) Does not include reclassification staff of 6.5; (12) Does not include reclassification staff salaries
Dubuque	Library is physically merged with Aquinas Library; separate statistics are kept
Duke	(12) Includes estimate for technical processing performed by central library
Eden/Webster Emmanuel, Victoria U.	Joint library for Eden Seminary and Webster C. (13) Pro-rated estimate from total university expense
General Graduate Theol. Union	(12) Does not include librarian's housing (1) Does not include 18,998 vols. unbound periodicals
Hamma Hartford	(13) Includes purchased cataloging services (1) Includes 18,490 pamphlets not included in previous reports
Howard	(12) Does not include students on work/study programs
Immac. Concept. (Mo.)	(12) Does not include student assistants; includes \$14,125 contributed services
Lexington	(1) Does not include 10,000 items cataloged but not formally accessioned
McCormick	(13) Includes charges for heat, light, and insurance
Maryknoll	(12) Does not (presumably) include contributed services

Midwestern Baptist	(1) Does not include periodicals
Missouri School of Rel.	(1) Does not include periodicals
Mt. St. Alphonsus	(12) Includes \$8,200 contributed services
Nazarene	(10) Includes salaries of bindery staff
New Orleans Baptist	(4) Microfilms reported: 2 million feet
Our Lady of Angels	(12) Includes \$12,500 contributed services
Pacific School of Rel.	(1) New inventory of collection
Pontifical Josephinum	(12) Includes \$11,000 contributed services
Regis College	(12) Includes \$2,400 contributed services
St. Augustine's	(12) Salaries largely contributed services - not reported
St. Charles Borromeo	(12) Does not include \$20,000 contributed services
St. Francis (Loretto)	(13) Paid by school
St. Francis (Milwaukee)	(12) Includes \$4,900 contributed services; does not include fringe benefits for health insurance
St. Leonard	(12) Includes \$14,400 contributed services
St. Mary's (Cleveland)	(12) Includes \$11,058 contributed services
St. Meinrad	(12) Includes \$27,400 contributed services
St. Vincent de Paul	(12) Includes unspecified amount for contributed services
Seminario Ev. de P.R.	(12) Does not include librarian's housing
Talbot, Biola	(1) New Inventory of collection
Trinity Evangelical Union (New York)	(2,3) 26,000 volumes [sic] (1) Includes approx. 100,000 volumes in the Missionary Research Library collection
Union College B.C.	Merged with Anglican B.C. on 1 July 1971 to form Vancouver School of Theology
Univ. Chicago	(3) Includes 30,412 volumes in philosophy removed to central library
Woodstock	(13) Includes charges for space rental, heat, etc.
Yale	(9) Does not include \$10,500 for special China Records Project

RANK ORDER: VOLUMES IN LIBRARY

1. Union (New York)	519,678	15. Duke	155,190
2. Southwestern Baptist	345,100	16. Union (Richmond)	151,717
3. Graduate Theol. Union	320,477	17. Woodstock	142,342
4. Harvard	313,471	18. Garrett	138,341
5. Princeton	304,398	19. Univ. Chicago	138,045
6. Yale	281,216	20. Perkins	132,786
7. Hartford	238,145	21. Brite	132,112
8. Hebrew Union (Cinc.)	236,000	22. Concordia(St. Louis)	130,252
9. Southern Baptist	198,803	23. New Orleans Baptist	129,607
10. Andover Newton	176,237	24. Wash. Coalition	126,567
11. General	171,267	25. Claremont	125,818
12. Colg.R./Bexley/Crozer	171,076	26. New Brunswick	122,861
13. McCormick	158,944	27. Weston	121,072
14. Pittsburgh	157,562	28. Vanderbilt(Jt.U.Lib)	105,296

29. Lutheran(Phila)	103,595	83. Evangelical Lutheran	54,184
30. Lutheran (Chicago)	103,306	84. St. Paul-Methodist	52,807
31. St. Mary's (Balt.)	103,000	85. Associated Mennonite	52,800
32. Bellarmine	102,838	86. Dubuque	52,746
33. Boston	100,931	87. Catholic Union(Chicago)	52,600
34. Luther (St.Paul)	100,718	88. Mt. St. Alphonsus	52,327
35. Lutheran(Gettysburg)	98,164	89. Hamma	52,147
36. Southeastern Baptist	97,596	90. Aquinas	51,511
37. Lancaster	96,580	91. Episcopal-Southwest	51,299
38. St. Louis	92,526	92. Gordon-Conwell	50,518
39. Austin Presbyterian	92,013	93. Bethel	49,639
40. Pacific Sch. of Rel.	90,392	94. Univ. South	48,397
41. Episcopal/Vir.	90,000	95. St. Patrick's	48,000
42. Candler, Emory U.	89,972	96. Trinity Evangelical	47,000
43. Episcopal(Phila)	86,844	97. Nashotah House	46,570
44. Iliff	85,657	98. McGill	46,371
45. Meadville	82,950	99. Lutheran Southern	46,000
46. Columbia	82,709	100. Methodist-Ohio	45,764
47. Christian	81,250	101. St. Francis(Milwaukee)	45,186
48. Asbury	81,129	102. Calvin	43,861
49. Fuller	80,500	103. North Park	41,876
50. Regis College	80,000	104. Nazarene	41,202
51. Golden Gate Baptist	77,445	105. Mary Immaculate	41,000
52. Eastern Baptist	77,183	106. Talbot, Biola C.	40,871
53. Chicago Seminary	76,512	107. Kenrick	40,363
54. St. Joseph's(Dunwoodie)	75,448	108. United/Twin Cities	38,769
55. Wartburg	75,350	109. Evangelical	38,702
56. Seventh Day Adv.(Andrews)	74,470	110. North American Baptist	38,000
57. United (Dayton)	74,273	111. Emmanuel, Victoria U.	37,762
58. Wesley	73,526	112. Anderson	36,950
59. Northwestern Lutheran	72,278	113. Ashland	35,169
60. St. Bernard's	72,096	114. Conservative Baptist	34,941
61. Episcopal(Cambridge)	69,930	115. St. Leonard	34,070
62. Seabury Western	69,007	116. St. Mary's(Cleveland)	33,986
63. Howard	66,199	117. St. Vladimir's	33,500
64. Concordia(Springfield)	65,979	118. Wycliffe College	32,525
65. Amer.Baptist West-Covina	65,929	119. Pine Hill	32,000
66. Bethany	65,022	120. Swedenborg	30,000
67. Knox	64,008	121. Memphis	28,304
68. Lexington	63,357	122. Trinity College	26,898
69. Louisville Presbyterian	62,703	123. Union College B.C.	26,802
70. Mt. St. Mary's	62,346	124. Lutheran (Saskatoon)	24,881
71. St. Paul Seminary	61,820	125. Waterloo Lutheran	24,765
72. Phillips	61,004	126. Erskine	24,575
73. Interdenom.Theol. Center	59,160	127. Reformed	24,000
74. Northern Baptist	58,404	128. St. Vincent de Paul	23,875
75. Westminster	57,732	129. St. Mary's,St. Thomas U.	23,301
76. Central Baptist	57,516	130. St. Francis (Loretto)	22,958
77. New York	56,386	131. Our Lady of Angels	22,926
78. Midwestern Baptist	56,325	132. Earlham	22,845
79. Eden/Webster	56,120	133. St. John's (Plymouth)	22,370
80. Bangor	55,055	134. Catholic Sem. Found.	22,000
81. Western (Holland)	54,561	135. Schwenkfelder	22,000
82. Maryknoll	54,213	136. St. Augustine's	21,794

137. Western Evangelical	21,309	<u>General Academic Library Reports</u>	
138. Anglican, Brit. Columb.	20,697		
139. Acadia	20,289	1. McMaster	501,263
140. Seminario Evang.de PR.	18,745	2. Drew	327,074
141. St. Mary of the Lake	18,083	3. St. John's U.(Minn.)	217,803
142. Pope John XXIII	17,510	4. St. Vincent(Latrobe)	174,393
143. Holy Cross, Hellenic C.	15,708	5. St. Charles Borromeo	173,506
144. St. Stephen's	14,362	6. St. John's(Brighton)	105,000
145. Hood	12,799	7. Huron	84,000
146. St. John's(Winnipeg)	12,000	8. St. Meinrad	69,591
147. Payne	11,300	9. Immaculate Concept.(Mo)	69,513
148. Winebrenner	11,101	10. Pontifical Josephinum	57,317
149. Emmanuel Sch.of Rel.	10,907	11. St. Thomas	48,408
150. Missouri Sch. of Rel.	5,000	12. Lincoln Christian C.	42,005

ATLA Members not reporting

1. Berkeley (New Haven)
2. Fac. Evang. de Theol. (Buenos Aires)
3. Moravian

RANK ORDER: VOLUMES ADDED (GROSS)

1. Colg.R./Bexley/Crozer	32,183	29. Washington Coalition	4,185
2. Trinity Evangelical	26,000	30. United/Twin Cities	3,934
3. Claremont	12,007	31. General	3,908
4. Southwestern Baptist	10,929	32. Gordon-Conwell	3,792
5. Southern Baptist	8,249	33. Regis College	3,758
6. Harvard	8,239	34. Luther (St. Paul)	3,659
7. Hebrew Union(Cinc.)	8,000	35. Kenrick	3,655
8. Yale	7,755	36. Lutheran (Phila.)	3,614
9. Garrett	7,365	37. St. Francis(Loretto)	3,605
10. Union(Richmond)	6,875	38. Lutheran(Chicago)	3,604
11. Union (New York)	6,768	39. Mt. St. Mary's	3,596
12. New Orleans Baptist	6,711	40. Golden Gate Baptist	3,536
13. Duke	6,006	41. Fuller	3,500
14. Pittsburgh	5,853	42. Episcopal (Phila.)	3,172
15. St. Louis	5,789	43. Lutheran(Gettysburg)	3,162
16. Hartford	5,758	44. Bethel	3,138
17. Perkins	5,656	45. Hamma	3,100
18. Asbury	5,549	46. Pacific Sch. of Rel.	3,092
19. Brite	5,394	47. Amer. Bapt. West-Cov.	3,088
20. Graduate Theo.Union	5,236	48. Northern Baptist	3,083
21. Lancaster	5,178	49. Methodist-Ohio	3,062
22. Vanderbilt(Jt.U.Lib)	4,968	50. Boston	3,047
23. Concordia(St. Louis)	4,851	51. St. Joseph's(Dunwoodie)	3,031
24. Princeton	4,834	52. Catholic Sem. Found.	3,000
25. Aquinas	4,735	53. Associated Mennonite	2,972
26. Seventh Day Adv., Andrews	4,654	54. Weston	2,972
27. Louisville Presbyterian	4,341	55. Univ. Chicago	2,927
28. Southeastern Baptist	4,273	56. Maryknoll	2,925

57. St. Paul, Methodist	2,874	111. Episcopal Southwest	1,583
58. Reformed	2,814	112. St. Francis(Milwaukee)	1,565
59. Iliff	2,792	113. Eden/Webster	1,556
60. Candler, Emory U.	2,789	114. Howard	1,543
61. Concordia(Springfield)	2,770	115. Erskine	1,509
62. Evangelical Lutheran	2,734	116. St. Paul Seminary	1,500
63. Wesley	2,726	117. St.Mary's,St.Thomas U.	1,467
64. Westminster	2,675	118. Episcopal(Cambridge)	1,438
65. Woodstock	2,608	119. St. John's(Plymouth)	1,436
66. Univ. South	2,530	120. Western (Holland)	1,375
67. St. Mary's(Baltimore)	2,500	121. St. Mary's(Cleveland)	1,369
68. St. Vincent de Paul	2,500	122. St. Leonard	1,300
69. Our Lady of Angels	2,494	123. Winebrenner	1,286
70. Episcopal/Virginia	2,482	124. Central Baptist	1,219
71. Eastern Baptist	2,480	125. Anglican,B.C.	1,132
72. Calvin	2,464	126. Talbot, Biola C.	1,098
73. United (Dayton)	2,437	127. St. Bernard's	1,076
74. Memphis	2,366	128. Northwestern Lutheran	1,055
75. Ashland	2,355	129. Sem. Evang. de P.R.	1,050
76. Wartburg	2,350	130. Pine Hill	1,000
77. Andover Newton	2,333	131. St. Partick's	991
78. St. Mary of the Lake	2,331	132. Waterloo Lutheran	986
79. Chicago Seminary	2,326	133. Meadville	947
80. Christian	2,324	134. Holy Cross,Hellenic C.	902
81. Pope John XXIII	2,260	135. Missouri Sch. of Rel.	880
82. Bangor	2,254	136. Payne	800
83. McCormick	2,235	137. Earlham	781
84. North Park	2,176	138. Acadia	737
85. North American Baptist	2,170	139. Trinity College	662
86. Dubuque	2,163	140. St. Vladimir's	500
87. Columbia	2,162	141. McGill	497
88. Lexington	2,155	142. St. Augustine's	484
89. Anderson	2,050	143. Lutheran(Saskatoon)	431
90. Phillips	2,019	144. Hood	323
91. Midwestern Baptist	2,000	145. Swedenborg	300
92. Conservative Baptist	1,995	146. St.John's C.(Winnipeg)	250
93. Interdenom.Theo.Center	1,982	147. Wycliffe College	166
94. Emmanuel Sch. of Rel.	1,978	148. New York	82
95. Austin Presbyterian	1,912	149. St. Stephen's	77
96. Emmanuel, Victoria U.	1,874	150. Schwenkfelder	0
97. Bethany	1,829	<u>General Academic Library Reports</u>	
98. Nazarene	1,802	1. McMaster	101,593
99. Seabury Western	1,783	2. St.John's U.(Minn.)	17,002
100. Mary Immaculate	1,750	3. Drew	13,031
101. Catholic Union(Chicago)	1,743	4. St. Charles Borromeo	8,497
102. Western Evangelical	1,729	5. Huron	6,121
103. Knox	1,693	6. St. Thomas	5,435
104. Union College B.C.	1,693	7. St. Vincent(Latrobe)	4,925
105. Bellarmine	1,681	8. Lincoln Christian C.	4,679
106. New Brunswick	1,658	9. Immaculate Concept.(Mo)	4,247
107. Lutheran Southern	1,655	10. Pontifical Josephinum	3,566
108. Nashotah House	1,622	11. St. John's (Brighton)	2,642
109. Mt. St. Alphonsus	1,618	<u>ATLA Members not reporting</u>	
110. Evangelical	1,602	1. Berkeley (New Haven)	
		2. Fac.Evang. de Theol.(Buenos Aires)	
		3. Moravian	

RANK ORDER: TOTAL EXPENDITURES FOR ACQUISITIONS AND BINDING

1. Perkins	\$119,317	54. Gordon-Conwell	19,375
2. G.T.U.	84,160	55. Wesley	19,157
3. Harvard	64,321	56. Aquinas	19,100
4. Union (New York)	58,853	57. Boston	18,820
5. Yale	53,300	58. Westminster	18,549
6. Concordia(St.Louis)	51,679	59. Dubuque	18,472
7. Southwestern Baptist	49,434	60. Lexington	18,125
8. Claremont	48,106	61. Lancaster	18,012
9. Southern Baptist	46,548	62. Amer.Baptist W-Covina	17,989
10. General	44,852	63. Hamma	17,978
11. Duke	43,689	64. United/Twin Cities	17,977
12. Pittsburgh	43,500	65. Mt. St. Mary's	17,824
13. Hebrew Union(Cinc.)	43,488	66. Seabury Western	17,767
14. Brite	42,284	67. Bethel	17,691
15. Garrett	42,114	68. Weston	17,654
16. Drew	41,472	69. Interdenom.Theo.Center	17,537
17. Princeton	40,165	70. Univ. Chicago	17,500
18. Colg.R/Bexley/Crozer	38,945	71. United (Dayton)	16,547
19. Trinity Evangelical	38,200	72. Iliff	16,320
20. Hartford	36,115	73. Phillips	16,177
21. Asbury	34,888	74. Catholic Sem.Found.	16,000
22. Vanderbilt(Jt.U.Lib)	33,999	75. St. Mary's(Balt)	15,900
23. Fuller	33,858	76. Episcopal (Phila)	15,834
24. Louisville Presby.	33,315	77. St. Mary of the Lake	15,471
25. Seventh Day Adv(Andrews)	32,598	78. Columbia	14,789
26. Southeastern Baptist	31,044	79. Chicago Seminary	14,740
27. St. Louis	30,960	80. Lutheran Southern	14,610
28. Kenrick	30,547	81. Nazarene	14,541
29. Union (Richmond)	30,000	82. St. Joseph's(Dunwoodie)	14,432
30. Our Lady of Angels	29,552	83. Christian	14,319
31. Woodstock	28,500	84. Emmanuel, Victoria U.	14,263
32. Concordia(Springfield)	26,849	85. Eden/Webster	14,202
33. Washington Coalition	26,798	86. Bellarmine	14,192
34. Methodist - Ohio	25,998	87. Catholic Union(Chicago)	14,000
35. McCormick	25,522	88. Immac.Conception(Mo.)	13,963
36. Episcopal/Virginia	25,500	89. St. Patrick's	13,743
37. Evang. Lutheran	24,638	90. St. Paul-Methodist	13,631
38. Austin Presbyterian	24,616	91. Mary Immaculate	12,643
39. Pacific Sch. of Rel.	23,952	92. Episcopal(Cambridge)	12,621
40. Lutheran (Phila)	23,831	93. Episcopal Southwest	12,501
41. Luther (St. Paul)	23,598	94. St. Mary's(Cleveland)	12,397
42. Andover Newton	23,188	95. Western (Holland)	12,350
43. Maryknoll	22,710	96. New Brunswick	12,313
44. Univ. South	22,495	97. St. Bernard's	12,300
45. Candler, Emory U.	22,000	98. Payne	12,195
46. New Orleans Baptist	21,718	99. Regis College	12,160
47. Eastern Baptist	21,156	100. McGill	12,155
48. Wartburg	21,000	101. St.John's(Plymouth)	12,105
49. Golden Gate Baptist	20,757	102. Reformed	12,050
50. Lutheran (Chicago)	20,719	103. St.Mary's,St.ThomasU.	11,978
51. Lutheran(Gettysburg)	20,336	104. Mt.St. Alphonsus	11,919
52. Midwestern Baptist	20,328	105. Ashland	11,859
53. Calvin	20,028	106. St. Paul Seminary	11,740

107. Bangor	11,060	130. Waterloo Lutheran	7,073
108. Knox	10,992	131. Emmanuel Sch. of Rel.	6,286
109. Conservative Baptist	10,890	132. St. Vladimir's	5,990
110. Howard	10,731	133. Anglican B.C.	5,787
111. Bethany	10,564	134. Acadia	5,732
112. Associated Mennonite	10,487	135. Sem. Evang. P.R.	5,577
113. North Park	10,377	136. Lutheran(Saskatoon)	5,285
114. St. Francis(Milwaukee)	10,343	137. Meadville	5,280
115. Talbot, Biola C.	10,293	138. Earlham	5,226
116. Evangelical	10,250	139. Pine Hill	4,800
117. St. Francis(Loretto)	10,053	140. Western Evang.	3,624
118. North Amer.Baptist	9,895	141. Trinity College	3,621
119. Central Baptist	9,663	142. Union College B.C.	3,479
120. Nashotah House	9,487	143. Hood	3,159
121. Pope John XXIII	9,300	144. St.John's(Winnipeg)	2,400
122. Northwestern Luth.	9,213	145. St. Stephen's	2,009
123. Memphis	9,056	146. Wycliffe College	2,000
124. Northern Baptist	8,516	147. Winebrenner	1,800
125. St. Leonard	8,250	148. Holy Cross,HellenicC.	1,702
126. Huron	8,000	149. Swedenborg	1,400
127. Erskine	7,931	150. Missouri Sch. of Rel.	1,252
128. St. Augustine's	7,808	151. New York	1,074
129. Anderson	7,300	152. Schwenkfelder	600

General Academic Library Reports ATLA Members not reporting

1. McMaster	\$775,100	1. Berkeley (New Haven)	
2. St. John's U.(Minn)	89,847	2. Fac.Evang.de Theologia(Buenos Aires)	
3. St. Vincent(Latrobe)	73,930	3. Moravian	
4. Lincoln Christian C.	31,603	4. St. Vincent de Paul	
5. St. Charles Borromeo	30,447		
6. St. Meinrad	28,692		
7. Pontifical Josephinum	19,709		
8. St. John's (Brighton)	19,086		
9. St. Thomas	12,200		

RANK ORDER: TOTAL LIBRARY OPERATING EXPENDITURES

1. Union (New York)	\$273,772	16. Colg.R./Bexley/Crozer	\$128,481
2. G.T.U.	270,522	17. Brite	127,831
3. Hebrew Union(Cinc)	242,158	18. Seventh Day Adv(Andrews)	119,770
4. Southwestern Bapt.	220,573	19. Claremont	119,134
5. Harvard	218,160	20. Pittsburgh	118,228
6. Yale	211,490	21. Trinity Evangelical	114,200
7. Southern Baptist	188,888	22. Asbury	113,284
8. Perkins	184,224	23. Vanderbilt(Jt.U.Lib)	112,536
9. Princeton	161,074	24. Union (Richmond)	109,749
10. Garrett	158,949	25. Southeastern Baptist	104,401
11. McCormick	147,801	26. Woodstock	101,935
12. Hartford	142,995	27. Louisville Presby.	100,856
13. General	139,379	28. Lutheran (Chicago)	100,679
14. Duke	138,216	29. Episcopal/Virginia	95,678
15. Concordia(St.Louis)	136,652	30. Boston	94,480

31. New Orleans Baptist	\$83,481	85. St. Paul Seminary	41,466
32. Fuller	82,960	86. United/Twin Cities	40,603
33. Lutheran(Gettysburg)	82,508	87. Mt. St. Mary's	40,214
34. Lutheran(Philadelphia)	81,777	88. Reformed	39,950
35. Emmanuel, Victoria U.	81,056	89. North Park	39,914
36. Wesley	79,541	90. Hamma	38,968
37. Luther (St. Paul)	77,538	91. Seabury Western	38,806
38. Candler, Emory U.	76,862	92. Aquinas	38,576
39. Andover Newton	74,611	93. New Brunswick	38,443
40. Catholic Union(Chicago)	74,178	94. Bethany	37,492
41. Concordia(Springfield)	72,798	95. Episcopal/Southwest	37,475
42. Univ. Chicago	72,500	96. St. Leonard	37,460
43. Bethel	72,187	97. Nashotah House	37,456
44. Golden Gate Baptist	71,827	98. Weston	36,730
45. Methodist-Ohio	67,906	99. St. Francis(Milwaukee)	36,120
46. Northwestern Lutheran	67,238	100. St. Patrick's	35,909
47. Kenrick	66,888	101. Evangelical	35,772
48. St. Louis	64,644	102. Maryknoll	35,670
49. Chicago Seminary	64,314	103. Ashland	35,345
50. Pacific Sch. of Rel.	63,539	104. Schwenkfelder	35,000
51. Christian	62,788	105. Lutheran Southern	34,756
52. Interdenom.Theo.Center	60,016	106. Immac.Concept.(Mo)	33,685
53. Evangelical Lutheran	59,912	107. Anderson	33,500
54. Lancaster	59,790	108. Western (Holland)	33,438
55. United (Dayton)	59,393	109. Howard	33,191
56. Midwestern Baptist	59,315	110. Northern Baptist	32,285
57. Gordon-Conwell	58,047	111. Central Baptist	32,071
58. Episcopal(Cambridge)	58,012	112. St.Mary's(Cleveland)	29,688
59. Phillips	57,139	113. Conservative Baptist	29,143
60. Iliff	56,568	114. St.John's(Plymouth)	28,202
61. Dubuque	55,351	115. Meadville	27,300
62. Amer.Baptist W-Covina	54,764	116. St.Francis(Loretto)	27,170
63. Univ. South	54,675	117. Catholic Sem.Found.	27,000
64. Austin Presbyterian	54,657	118. Assoc. Mennonite	25,436
65. Eastern Baptist	54,618	119. St.Mary's,St.ThomasU.	25,000
66. Washington Coalition	53,774	120. Pope John XXIII	24,560
67. Episcopal(Philadelphia)	53,151	121. Memphis	23,301
68. Westminster	52,417	122. Holy Cross,HellenicC.	23,261
69. Calvin	51,672	123. Payne	23,010
70. Mt. St. Alphonsus	51,660	124. St. John's(Winnipeg)	22,840
71. St. Mary of the Lake	50,753	125. Bellarmine	22,430
72. McGill	48,888	126. St. Vladimir's	22,402
73. Knox	47,885	127. North Amer.Baptist	22,387
74. St. Mary's (Baltimore)	47,041	128. Erskine	20,002
75. St. Paul - Methodist	45,598	129. Pine Hill	19,955
76. St. Bernard's	45,475	130. Bangor	19,803
77. Wartburg	44,550	131. Hood	19,609
78. St.Joseph's(Dunwoodie)	44,432	132. Trinity College	19,126
79. Our Lady of Angels	44,384	133. Sem. Evang. de P.R.	17,698
80. Columbia	44,068	134. Emmanuel Sch.of Rel.	17,624
81. Regis College	44,000	135. Union College B.C.	16,989
82. Lexington	43,582	136. Anglican B.C.	14,788
83. Nazarene	42,590	137. Waterloo Lutheran	14,306
84. Mary Immaculate	41,823	138. Earlham	10,821

139. St. Augustine's	10,437	<u>General Academic Library Reports</u>	
140. Lutheran(Saskatoon)	9,245	1. McMaster	\$2,173,900
141. Western Evangelical	9,205	2. Drew	406,719
142. Swedenborg	7,300	3. St. John's U.(Minn)	197,316
143. Wycliffe College	6,986	4. St. Vincent(Latrobe)	149,328
144. St. Stephen's	5,464	5. Talbot, Biola C.	148,244
145. Missouri Sch. of Rel.	4,762	6. St. Charles Borromeo	103,136
146. New York	4,357	7. St. Meinrad	62,635
		8. Lincoln Christian C.	56,608
		9. Pontifical Josephinum	44,966
		10. St. John's (Brighton)	33,578
		11. St. Thomas	23,900

ATLA Members not reporting

1. Acadia	5. Huron
2. Berkeley (New Haven)	6. Moravian
3. Eden/Webster	7. St. Vincent de Paul
4. Fac. Evang. de Theol.(Buenos Aires)	8. Winebrenner

APPENDIX: SAMPLE QUESTIONNAIRE TO INSTITUTIONS
(For year July 1, 1970-June 30, 1971)

Dear Colleague:

On the reverse side is your ATLA Statistical Records Report for your most recent year. We apologize for its coming later than planned, but the scope of some items had to be clarified for your Executive Committee and for this committee which, by correspondence, can take time. The result of these clarifications is the page of instructions and definitions which accompanies your report form this year.

Please complete the form and return it to me as soon as possible in the enclosed envelope. Because the form is being sent later than hoped and because I would still like to get the completed statistical report in your hands by the first of 1972, I will probably not send the usual follow-up letter this year. Instead I will most likely telephone those member libraries which have not returned their report in about a month's time. So please return your report to save our phone bill.

Again, thank you for your help and your time.

Sincerely,

Peter L. Oliver
for the Statistical Records Committee

P.S. The Executive Secretary would like to obtain the correct name and mailing address for each library in ATLA and the name of the librarian or contact person in each library. Would you please provide this in the box below - along with the names and positions

held of the other members of your professional staff (whether ATLA members or not). This information will be forwarded to David Wartluft as it is received.

Affiliation: (Please check the statement(s) that most nearly fit(s) your situation.)

1. Theological library which - being independent - also collects extensively in supporting fields, such as history, psychology or literature. 1. _____
2. Theological library which is affiliated with or otherwise able to rely on a general academic library and therefore does not acquire more than basic instructional material in supporting disciplines. 2. _____
3. Theological library which is a member of a consortium or cluster and shares the responsibilities of collection building in theological areas. 3. _____
4. Historical Society or denominational archive collection. 4. _____
5. General academic library with a theological collection supporting religious or theological education or research - including libraries supporting both a theological seminary and four-year liberal arts college program (PLEASE, if at all possible, report the statistics for the theological collection only. If you are unable to do this, so indicate below.) 5. _____
6. Other. Specify _____ 6. _____

Collections:

1. Total volumes in library at end of report period. } exclude microforms _____
 2. Number of volumes added during report period _____
 3. Net change in size during report period (i.e. volumes added minus volumes withdrawn or discarded) _____
 4. Total microform units (reels and cards or bibliographic units rather than feet, please) in library at end of report period _____
- Report other non-book materials at bottom of report.

Personnel:

1. Number of professional staff (in Full Time Equivalents) _____
2. Number of non-professional staff excluding student assts. (in FTE's) _____
3. Total staff excluding student assistants (in FTE's) _____
4. Number of student assistants (in FTE's) _____

Expenditures:

1. Acquisitions (books, periodicals, microforms, etc.) \$ _____
2. Binding \$ _____
3. Total acquisitions and binding (1+2) \$ _____
4. Total salaries and wages (including fringe benefits and wages of student assistants) \$ _____
5. Other operating expenditures \$ _____
6. Total library operating expenditures (3+4+5) \$ _____
7. Total library operating expenditures expressed as percent of total school operating expenditures \$ _____

Please note below or on reverse any special features of your library which modify or qualify this report.

REPORT OF THE COMMITTEE ON SYSTEMS AND STANDARDS

The ATLA Executive Committee formally constituted the Committee at the annual conference, 1971, "to examine bibliographical and distribution systems applicable to theological libraries, especially as they affect cooperation and automation, to develop guidelines and standards for the implementation of such systems, and to submit recommendations to the Executive Committee for action."

The Committee on Systems and Standards met in Boston and made the following recommendations in more narrowly defining its goals:

1. The Committee should seek to identify the need for cooperative projects and the relevance of mechanistic systems, and recommend those worthy for implementation.
2. It should use the ATLA Newsletter, a) to identify existing projects and inform the ATLA membership; b) to publish brief informative articles on the application of computers to library science as part of a program of continuing education for librarians.
3. It should act as liaison with outside groups or associations, whose work is related to ours.
4. It should organize workshop and educational programs. It considered the possibility of organizing such this next year.

During this year the Committee responded to a request from a Committee of the Council on the Study of Religion for a "procedure for the compilation and maintenance of a list of dissertations in the field of religion presented to American and perhaps other universities."

During its one meeting it discussed a suggestion made by David Green concerning the preparation and publication of a name authority file. It narrowed the proposal to the recognition of the need to have an up-to-date authority file of religious corporate entries, especially those of religious denominations throughout the world. No further suggestion concerning implementation by ATLA would be made unless funds could be secured for the editorial work.

The Committee noted the cooperative effort of the theological libraries in the Southeastern states: 1) to examine and to make known their research strengths through a possible directory, and 2) to give information concerning the possibilities of inter-library loan, etc.

The Chicago organizations, the South Side Consortium and the Chicago Theological Library Association are also actively engaged in several cooperative ventures.

The work of the Council on the Study of Religion was cited as containing many projects of interest to theological librarians, e.g., bibliographical control, publishing and para-publication of worthy but specialized theological contributions, lists of dissertations in process, and the possibilities of package or blanket orders of all their publications for libraries or for individuals at a reduced rate. The Council is representative of the American Society of Christian Ethics, American Academy of Religion, Catholic Biblical Association of America, Catholic Theological Society, College Theology Society, Society of Biblical Literature, Society for the Scientific Study of Religion, and American Society of Church History.

In view of their important projects which are of such interest to theological librarians, in order to avoid possibilities of duplication of efforts and to have a closer working and cooperative relationship with these associations through the Council for the Study of Religion, the Committee recommends that ATLA should seek membership and thus appoint two members to represent it on the Council. These would act as a liaison between the two organizations and would report the activities of the Council for the Study of Religion to ATLA.

The work of the Subcommittee on Computer Oriented Research of the Committee on Research and Publication of the Society of Biblical Literature was cited as of interest. It is making an inventory of linguistics, philological and phonetic requirements for representing in digital form the components of Semitic and Hellenic texts. At the last meeting of the SBL three tasks were outlined: 1) to find a suitable format for presentation of ancient texts; 2) to develop a suitable thesaurus for religion; and 3) to form a working committee for the project.

Respectfully submitted,

Ronald H. Diener
Doralyn Hickey
Stillson Judah, Chairman

REPORT OF THE TELLERS' COMMITTEE

The following persons have been elected to the offices of the American Theological Library Association as indicated:

Vice President	John Batsel
Executive Committee (Group I, 3 year term)	Lucille Hager
Executive Committee (Group II, 3 year term)	Wilson Flemister
Executive Committee (Group III, 2 year term)	Ronald Diener

Executive Committee
 (Group IV, 2 year term)
 Recording Secretary

John Trotti
 Delena Goodman

Respectfully submitted,

D. L. Engelhardt
 Wilma Mosholder
 Gilbert R. Englerth, Chairman

TREASURER'S REPORT

June 7, 1972

American Theological Library Association,
 Saint Louis, Missouri.

We have examined the accompanying statement of assets and fund equities resulting from cash transactions reflected on the Treasurer's records of the American Theological Library Association as of April 30, 1972, and the related statement of cash receipts and disbursements and changes in fund equities for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances. Records relating to the source of cash receipts, other than interest, are not in the custody of the Treasurer of the Association and our examination of such receipts was confined to tests of the deposit of recorded receipts.

In our opinion, the statements referred to above present fairly the assets and fund equities arising from cash transactions reflected on the Treasurer's records of the American Theological Library Association at April 30, 1972, and the cash receipts recorded by the Treasurer and the cash disbursements made by the Treasurer for the year then ended.

Benson, La Mear, Nolte & McCormack
 Certified Public Accountants.

STATEMENT OF ASSETS AND FUND EQUITIES RESULTING FROM CASH TRANSACTIONS

April 30, 1972

<u>Assets</u>	
Cash	\$ 1,327
Time Savings Certificates	<u>80,848</u>
	<u>\$82,175</u>

Fund Equities

General	\$17,732
Index	66,284
Lilly	67
Microtext	(1,908)
	<u>\$82,175</u>

(-) Denote red figure

See note on accounting principles.

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
AND CHANGES IN FUND EQUITIES
YEAR ENDED APRIL 30, 1972

	<u>Total</u>	<u>Fund</u>			
		<u>General</u>	<u>Index</u>	<u>Lilly</u>	<u>Microtext</u>
Receipts Identified by					
Board Members As:					
Sales	\$84,728	\$ 187	\$67,886	\$ -	\$16,655
Dues	9,638	9,638	-	-	-
Book Exhibit	250	250	-	-	-
Interest	<u>3,945</u>	<u>789</u>	<u>2,367</u>	<u>-</u>	<u>789</u>
	<u>\$98,561</u>	<u>\$10,864</u>	<u>\$70,253</u>	<u>\$ -</u>	<u>\$17,444</u>
Disbursements:					
Microfilming	\$27,744	\$ -	\$ -	\$ -	\$27,744
McCormick Theological					
Seminary	41,000	-	41,000	-	-
Printing	11,536	1,763	9,773	-	-
Travel	3,200	-	2,006	-	1,194
Consultant Program	150	150	-	-	-
Honoraria	2,400	1,400	-	-	1,000
Scholarships	600	-	-	600	-
Officers and Committees	2,819	2,819	-	-	-
Professional Services	3,266	1,952	-	-	1,314
Other	<u>5,170</u>	<u>875</u>	<u>2,286</u>	<u>-</u>	<u>2,009</u>
	<u>\$97,885</u>	<u>\$ 8,959</u>	<u>\$55,065</u>	<u>\$600</u>	<u>\$33,261</u>
Excess or (Deficiency)					
of Receipts over					
Disbursements	\$ 676	\$ 1,905	\$15,188	(\$600)	(\$15,817)
Transfers, Net	-	400	(200)	-	(200)
Equities at Beginning					
of Year	<u>81,499</u>	<u>15,427</u>	<u>51,296</u>	<u>667</u>	<u>14,109</u>
Equities at End					
of Year	<u>\$82,175</u>	<u>\$17,732</u>	<u>\$66,284</u>	<u>\$ 67</u>	<u>(\$ 1,908)</u>

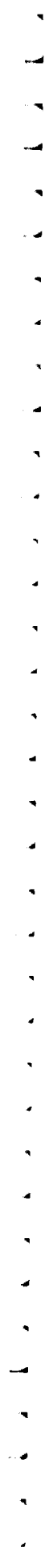
(-) Denote red figure

See note on accounting principles.

NOTE ON ACCOUNTING PRINCIPLES
YEAR ENDED APRIL 30, 1972

The Treasurer's records are maintained on the cash basis and reflect assets and equities resulting from investment interest received directly by the Treasurer, cash disbursed by the Treasurer and cash receipts from other activities of the Association as reported to the Treasurer by Association members.

The Association does not capitalize amounts expended for equipment or for preparation of indexes and microfilm negatives.



PART III

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THE ETERNAL QUADRANGLE

by Genevieve Kelly

At the midpoint in ATLA's first quarter of a century, Robert Beach took time from a West Coast sabbatical to address a meeting of the Western Theological Library Association on "Some Unfinished Business in American Theological Librarianship." The survey was published in the February 1959 issue of our Newsletter. I hope you will pay it a nostalgic visit on your return home because I regard it as a milestone in Theological librarianship and still so pertinent that I want to use it as a home base for a quick tour over our next twenty-five years.

I

The first section of the Beach review dealt with bibliography, publication, and research and considered then-existing accomplishments as well as suggestions for future concentration and study.

He could already produce a solid list of accomplishments, among them the scholarly bibliographic papers contributed by ATLA members to successive conferences and to major religious journals. Since then ATLA can point to an entire issue in Library Trends, and other contributions have continued to mount in cumulative value as well as in number at successive conferences.

Indeed, reprinting a selection of these bibliographies, either denominationally or subject-oriented, perhaps with updating supplements, might very well form a suitable as well as useful memorial of our first twenty-five years.

In large-scale denominational bibliography Starr's Baptist Bibliography was even then proceeding on its leisurely yet relentless pace. The then projected bibliography of the Presbyterian Church, US., seems to have been a casualty of church union. And perhaps the ecumenical (as well as the economical) spirit of our times may explain why more exhaustive denominational bibliographies have not been undertaken. Nevertheless, whenever I get more than usually impatient with my fellow Baptists and begin to look longingly across at the green and peaceful pastures of, say, Lutheranism, I imagine what it must be like to work without a Baptist Bibliography; I could wish that more librarians had access to the comfort of an extensive denominational bibliography.

Continuation of our more selective denominational bibliographic articles was a Beach desideratum which we have fulfilled. Would there also, he asked, be justification for a similar series on the major world religions. Adams as a selective guide and the International Bibliography of the History of Religions as an ongoing aid have done much to fill this need, but the vistas here are still alluring.

A basic list of Judaica may have been supplied by KTAU's recently-announced collection of bibliographic essays. It would seem that one of the very practical values of our expanding membership in both AATS and ATLA would be a continuing fraternal bibliographic assistance, with our different faiths preparing basic lists for mutual understanding (though I'm willing to admit that we may first need a series of bibliographic essays to help us understand ourselves).

And here there was an ambitious Beach suggestion--preparation of a series of composite denominational summary-directory sort of guides which would include not only leading publications and standard histories but repositories, research resources, seminaries, and special collections. This series would begin by skeletonizing the articles of the conference Proceedings and include directory information of both a personal and subject specialization character. And is it possible that this project would now be a preferable undertaking for a twenty-fifth anniversary--still valuable, surely, even if it did not appear until our fiftieth anniversary?

A concern with denominational bibliography suggested broadening these projects to a series of bibliographic manuals for church history and other topics. We are all aware that the new edition of the AHA bibliography shrank nearly a thousand items of Dutcher's section on church history to just over seven hundred items of world religions. And except for the biblical field such research manuals are still remarkably scarce.

Publication of an annotated, exhaustive list of serials in the field of religion still remains desirable. Ulrich's improves by the year in current periodical information; so would NST if we all did our duty by it. But we can all cite elusive, short-lived or long-dead titles on our shelves that no union list has bothered with. Our attempts at regional and national cooperation will be very much hampered until we know just what it is we've got to cooperate about.

The IRPL, already an indispensable tool in the fifties, has made welcome advances in coverage and frequency. Further, it appears to be displaying a tenacity not as yet achieved by more ambitious projects. Valuable supplements to the permanent indexing of the IRPL have appeared in the monthly subject listings from Dallas and the extensive book review indexing from Fort Worth. And we can welcome IRPL's continued self-study on questions of frequency, extension out or back, and production technology.

The publication of an international bibliographic journal listing or abstracting religions articles has now been adumbrated in the "Sciences religieuses" section of the Bulletin signalétique, though there still seem to be some great gulfs fixed between the highly abbreviated annotations of this project, the equally highly selective nature of the RTA, and the extreme subject spottiness of the other kinds of specialized subject abstracting services--dense in the biblical fields, rather less than dense in most of the important areas of social Christianity.

Enlargement of festschrift indexing is at last being brought under control by the Sayre-Hamburger-O'Briens complex. But here too we need plans for the future.

At least partial indexing of articles and book reviews in ephemeral and elusive institutional publications still remains to be thought out and conquered.

The microtext program, already on a firm basis in Beach's survey, has continued to prosper to the advantage of us all.

A master index to religious materials in microtext is as urgently needed now as it was in 1958, indeed more so. The growth of theological resources in University Microfilm's op catalogs, the widely spread resources available from England and the Continent, and the very success of our own Board of Microtext only intensifies the need for a closer author-subject control of these valuable, elusive materials. Would a classified microtext checklist be a worthwhile or even possible project for our future?

The expansion of Niels Sonne's 1951 Bibliography of Post-Graduate Master's Theses in Religion into concerted listings of academic writings in religion was recently called for again by Gene McLeod and poses a continuing need.

The desired preparation of cataloging and classification aids and manuals directed specifically toward theological library work has been happily assisted by Jannette Newhall's Theological Library Manual, which although intended primarily for overseas libraries, seems to have a wealth of advice for us all. We could all, of course, still do with a lot of cooperative help on original cataloging. Undoubtedly we need to increase our contributions to the NUC and perhaps to lobby with the NUC for improved regional or seminary coverage. Hopefully, our own regional and national networks would provide cataloging as well as location information. But do we perhaps need an additional or interim catalog advisor working either as a part of the Committee on Cataloging and Classification or as a feed assistant?

These then were the bibliographic and technical undertakings achieved and projected in the 'fifties, with added comment for the 'seventies. The next large concern of the 'fifties was regional cooperation.

II

It was only two decades ago that an ATLA voice was raised urging libraries to participate in regional programs for the controlled acquisition of expensive scholarly materials. And by 1958 Beach was able to indicate only two such ventures that attempted any thing more formal than the gentleman's agreements common among li-

brarians about areas of specialization. Now of course cooperation is very much in the air; administrators and financial pressures sometimes forcing even the most individualistic of us to curb our competitive spirits.

The needs enunciated in 1958 continue to mount annually with our costs. Consequently, as we saw this morning, greater inter-institutional cooperation in building up periodical holdings continues to be vital. The denominational and regional union lists now available or burgeoning require our every encouragement. We urgently need to extend this form of cooperation to the acquisition of expensive nonbook resources as well. The opportunities for cooperation are legion, and we can hardly be blamed if many of us are at a loss to establish our priorities. But our confusion will not excuse inertia. Here is where we must offer both support and feedback to our Committee on Systems and Standards and to every creative idea from whatever source. We can be grateful for the extent to which the Committee will guide us here in questions of automation and grateful too that the Committee will also raise our sights to our larger task of achieving regional and nationwide control of theological resources. Another important aspect of our cooperation is the formation of chapters newly made available by our constitutional revision--a major step forward in the local cooperation without which national cooperation will be unbearably cumbersome. For we must not only cooperate but know how and in what order to cooperate. If we can establish these priorities, we can then hope to develop some firm proposals for funding on both regional and national bases.

III

A third major concern of the 'fifties was extension services, an issue even more confused now than then. The lending libraries and reading guides formerly cultivated by some denominational agencies as a form of continuing education have been means which enabled ministers to increase their own libraries. The church library movement may also have been seen as a means of furnishing pastors and other professionals with the tools of their trade. Possibly even more influential has been a growing feeling that the tools of the leader's trade have changed from print to nonprint--from books and journals to encounter and cassettes. And, if this is so, we'd better provide encounter and cassettes. Whatever we do, it must be based upon active thinking about this aspect of our services so that we can be sure we know just what we want to do and why.

IV

Hitherto our associated discussions of priorities have concentrated largely on acquiring and deploying our resources. They have often and understandably been accompanied by a certain sense of urgency and crisis. Only a fraction of our membership had

libraries really adequate to the population they were serving; others were recently formed and still struggling to achieve even the skeleton of a working collection; still another fraction had been making do for decades on a subsistence budget. It took the work of Raymond Morris and the Library Development Program to get many of us over the hump, to enable us to lift our eyes from our catalogs and ledgers to attempt a larger view.

To this farther librarian's-eye view the groves of theological academe always bound a quadrangle composed of library, administration, faculty, and students. Very frequently to the distressed librarian's-eye view the diagonals of this quad appear to be little traveled. Even the corners may be getting a trifle overgrown. It must be all too easy for administrators to think of librarians as eternal sources of budget requests rather than as partners in an educational task for which both exist. It may even be that administrators overlook librarians because librarians allow themselves to get engrossed in their cost accounting and budget requests at the expense of their educational vision. Certainly librarians tend to regard the plight of today's administrators with sympathetic tongue and outstretched hand, palm up.

The development of the most recent revision of the AATS standards on such a schedule that it was impossible for ATLA as a body to give them concerted attention and the benefit of a considered response as an organization is merely one symptom of a broader alienation. Nor is this rift to be blamed solely upon our administrators. If as an organization we had been actively reviewing the existing, outdated standards for their continuing improvement, we'd have had some concerted responses available to a revisions committee even before it asked. And now more than ever we need a means of watching and evaluating the results of the new standards, preparing comment on their workings, and offering recommendations for the upcoming evaluations we've been promised.

Speaking even more broadly and at the same time confessing my own guilt, I'd want to ask how many of us can think beyond what new patterns of administration and new forms of ministry would mean to our libraries (admittedly one of the duties we're paid for) to what these new forms mean to the church and the future. How many of us really are capable of being educational futurists? Our newly-formed Joint Task Force on Strategy can stimulate us, but our visions will have to be mutual.

In some respects of course the faculty have learned to speak our language all too well. One of the welcome advances of the new standards is their demand that librarians be intimately familiar with the course content and methods of the entire curriculum in force in their respective schools, a demand which equally stresses the responsibility of faculties for keeping their librarians informed. But in this new faculty-library dialogue how many years will it take, do you think, before the first faculty sentence doesn't contain the phrase "reserve shelves"? I even suspect that in some seminaries there still exists the occasional

professor for whom the librarian is invisible. There are certainly numerous seminary personnel who still believe professors deal with people and librarians deal with books. The process of converting these skeptics to the premise that librarians deal with books and nonbooks and people must inevitably be a long one. It is not really surprising that the question of faculty status for the professional library staff is still on our agenda for the next quarter-century. Nor can we clear ourselves of blame here either. We have a very hard time articulating our very real faith in how technical processes, for example, not only further our educational purposes but are directed by them and in turn exert a massive influence on our total educational result. We tend to demand less of ourselves educationally (and to allow our administrations to do so) just because theological library service is such a learn-by-doing activity. And how many of us really know more about learning theory and educational psychology than any biblical theologian?

And this failure on our part, if it continues during the next twenty-five years, may well be the crucial one. For already our students are on the most distant edge of our quadrangle. We can of course justify our slumps in per capita circulation by pointing to those studies showing that the majority of our students make only as much use of the library as the faculty requires. We also have to reckon with a long-standing failure of college and university librarians to take their overwhelming problems of orientation seriously. Each year for some time now I've queried our incoming classes on their college library experience. Each year about one-third of the class has had some introduction to library use in connection with a basic English course or similar program. One-third has had only an initial library tour. A tiny fraction has had some other form of experience, and one-fourth cannot remember any sort of library instruction at all. And perhaps at ALA you heard the rather gloomy assessments of undergraduate library experiments by Billy Wilkinson. He commented that undergraduate libraries are undoubtedly successful as study halls, social centers, and reserve book rooms. In introducing students to book and AV resources, however, and from observed declines in reference questions and services (not to mention the absence of any means for evaluating the teaching function of the undergraduate library), Wilkinson could only award the undergraduate library a resounding "F." Is it any wonder that students entering seminary have either grown painfully aware of their inadequacies and stay far from a possible center of humiliation or else have developed a blithe confidence in their utter control of the situation if they know how to find an author in an author-title catalog?

It is significant, I think, that Raymond Morris in an address almost at the beginning of ATLA's career could then emphasize the counseling function of the theological librarian and that despite this pointer so much still remains for us to do here.

And now one of the best and most challenging of the new standards is forcing us to produce systematic instruction in the use of the library. At last such a systematic approach is thought

of as a minimum level of quality; and--I trust--the mere orientation tour and publication of a handbook, no matter how regular, will not qualify. I do hope however that in an era of innovative and flexible teaching we won't all unthinkingly start offering courses in library use without regard to the individual situation faced by each of us. What could be more artificial? For what do we really know about how people learn to retrieve information? As we cruise our reading areas looking for bewilderment, as we ask departing patrons how they did, how can we bring our experiences to bear on an overall theory of learning to find? Can we discover which theories of learning have the greatest validity for our purposes and what teaching methods and schedules will best help us in our informal aims? Indeed, how do we formulate the objectives we have in mind to help our graduates become independent, continuing thinkers and searchers in the fulfilment of their vocation?

Hopefully under the guidance of our new Committee on Reader Services we will initiate a quarter century of lively study and experimentation with faculty-student consultations; bibliographic guides; cassette tours and followups; programmed research aids; a variety of means no one has thought of yet; and above all some methods of evaluating these programs based upon a developed theory of learning for information searching.

Is it possible that here as well we can project studies sufficiently rigorous and significant to deserve foundation support?

But no amount of study will take the place of re-establishing contact with our students. Could we, for example, so simplify our circulation procedures that even a professional librarian can understand them and actually put a librarian where our students think they're seeing one--at the circulation desk?

Even beyond this we must move outside our library buildings to meet our students and faculty where they are, to share our bewilderment and let them help us where we are. Conceivably for this purpose each seminary in a cluster would appoint a learning-resource expert with computer just off each seminary's coffeeshop to advise and direct students long before they start for the cluster's library. (This is the interim model of course, before the coffeeshop computer itself begins coughing out the texts required.)

We could of course assume that the present generation of relative non-readers is part of the cycle of our cultural life which will in due course be replaced by a new generation in its customary revolt. But why should we wait? Let's start encouraging the revolts we find.

So during our next twenty-five years we must enliven and rewarm our relationships with administrators and with our fellow faculty. Above all we must rediscover our students. Nor can we do all this at the price of neglecting those very areas of sys-

tematic cooperation and bibliographic control and technical advances which we have so fruitfully begun and without which we'll be helpless to produce the very service we seek to offer.

For of all Jesus' hard words the hardest is that addressed to librarians, "These things you ought to have done and not left the others undone."

THE EVOLUTION OF ACADEMIC LIBRARIES

by

Frederick Kilgour

I have the feeling that I have been asked to give two talks this morning. I have settled upon the evolution of academic libraries, a topic that intrigues me. But increasingly I get requests to hear about the Ohio College Library Center which also happens to be one of my favorite topics. Essentially what I am going to do is talk about the development of academic libraries over five periods.

The first one is up until the 1820's, when the first major revolution in educational institutions in the United States occurred. This reminds me, I should warn you that I am going to be excessively provincial and talk only about libraries in the United States, and I shall undoubtedly err by calling them America. I presume that the history of academic libraries in English Canada is parallel, or at least similar, to that in the United States since the Canadian academic institutions were modeled from English academic institutions as were those in the United States. In French-speaking Canada, of course, it is an entirely different tradition.

Then I'll talk about a period from the 1820's to the 1880's when another significant development occurred, a dual one, namely the elective principle in the undergraduate schools and the German-type of disciplined research into colleges which converted many of them into universities. Then, the third period would be from the 1880's to 1945, which was a consolidation of the developments which occurred in the 1880's. Then 1945 to the present which is characterized not so much by change in academic institutions as with disenchantment with academic libraries. And fifth, the future. And in talking about the future I'll not be talking to you in terms of the crystal ball, but I'll talk in terms of the extension of developments that are going on today.

As you know, the first institution to get under way in the United States was Harvard. The first class entered in 1638. It was a direct copy of Cambridge, Immanuel College. There was no research done in Harvard or other institutions up until the 1820's. Literally for the first two hundred years there was a prescribed program of instruction; the basis of that program was Latin and Greek, the language of the new humanism, with some mathematics thrown in. The instructors were tutors, and each class had a tutor when it entered college, a man who had been out of college for a year or two. He did all the instruction of the class through the college years. In addition, there were some professors, such as the Hollis professor of Divinity at Harvard, who gave special lectures that students could attend. But for the first two hundred years of the educational process it was a classroom

with one teacher and a recitation prepared from a specific book, with no reference whatsoever to libraries.

The libraries did exist. Their objectives, however, were to collect, and catalog and conserve books. They collected them by accepting gifts. Until the nineteenth century there were very few libraries that had as much as \$1000 per year for the purchase of books. In the middle of the eighteenth century Thomas Clap, the President of Yale, said they had a very good library, but they "had no books wrote in the last thirty years." This characterized the collections. Until somebody else gave something else (and most of the something was you-know-what weeded off the shelves and not wanted anymore) there was no growth, and these were very out-of date, unused and not very useful.

The size of the library was quite small. At Yale there is a reconstruction of the 1742 library, and it has about the same number of books that are in my personal library. The Harvard library, when it burned in the 1760's by far the largest academic library in the colonies, had about twice the books in my library. They were not huge affairs; they were small libraries with part-time librarians, the tutor who was stuck with being librarian. All the books had to be there when he left, and this discouraged use. But there was no need for use; the institutions were not operated in terms of library usage--book usage, yes, but purely as textbooks.

By the 1820's, after the fire in the 1760's, the Harvard library had grown to about 30,000 volumes and was by far the largest in the United States. The characteristics of the institutions by this time were beginning to change. The medieval instruction begins to be battled out of the institution. There is the famous Yale report in 1828 in which the Faculty convinced everybody that there should be no change whatsoever. Other institutions, those in the Far West such as Ohio, did institute changes. In Miami University, under pressure to do something more meaningful and useful to contemporary life, a course with modern languages, applied mathematics and political economy was instituted. And this is the beginning of the shift away from medieval instruction. Also, there were faculty members who began to do research, develop new knowledge and publish. Most were like the dilettantes of the English tradition, not in the German tradition. But there were some men such as George Ticknor, the first who went to Germany to be introduced to the new disciplined type of scholarship with which we are so familiar today.

The teaching was still done by tutors and continued to be done by tutors in many institutions until the end of this period. Harvard, however, in 1767 had discontinued tutors taking one class all the way through their academic careers and assigned tutors to specific subjects, in other words, they became instructors coming into the well-known hierarchy whereby someday they might become a professor. Yale discontinued the tutorial system and began using instructors in the 1830's; it was the second. There was very slow changeover in this period of the 1820's to 1880's to our modern type of faculties although the method of instruction remained much

the same. Even with these relevant courses there was recitation.

The real excitement arose in academic institutions outside the faculties. It was in the literary societies of the colleges where the real intellectual fun was. These societies were formed by students to whom the instruction was irrelevant. The societies established libraries and also established informal instruction--current literature, current politics, debates and discussions. Although the academic libraries' collections depended largely on gifts, the literary societies purchased their books so that they weren't thirty years out-of-date, and these libraries were quite heavily used. Here I speak in relative terms. At Yale a hundred years ago the college library was not open to Freshmen and Sophomores; they couldn't get in under any circumstances, and I doubt they wanted to. The Juniors and Seniors by paying five dollars a year could have library privileges. The library was open one hour per week. The literary libraries, in contradistinction to the college libraries were open one hour three days a week. This still, although it is six times as much as the college library is available, is hardly library service in the way in which we think of it today. Much of the activity of these literary societies influenced the colleges and led to the revolution in the 1880's.

The libraries, both literary society and college, produced the major developments which occurred in nineteenth century librarianship; and there have been no major developments since, with the exception of the user-operated photocopy machine in the 1950's.

In 1843 Charles Coffin Jewett, who was librarian at Brown, published a catalog that had a structured subject-heading index. It was a book-form catalog, as were all catalogs in the 1840's. This is the first instance of a librarian trying to help others get information rather than a specific book out of the library. Until this time the catalog had been prepared entirely for the librarian's use; it, fundamentally, was his tool. It is still fundamentally his tool. You let the users use it, but you have designed it for your purposes, not for the users purposes. The main purpose was to make sure that you didn't get duplicates. It adequately described the book so that you could tell by looking in the catalog whether or not it was the same book as the one in hand. But Jewett began to be sensitive to this other approach of getting information out of a library rather than just knowing that there was a specific book in the library.

Five years later the same kind of development occurred at Yale when William Frederick Poole, who was the librarian of one of the literary society libraries, realized that students were spending an awful lot of time going through the same journals over and over to find essentially the same data to support the debates they were having. So Poole did an index to articles in journals, and it became, as you know, Poole's index. This was the first attempt to get at the subject information in journals by the concoction of an index to the articles within the journals. At this time the classification schemes were very broad, sometimes fewer

than ten. Indeed, up until the 1950's the National Library of Medicine was arranged under eight subjects, contrived by John Shaw Billings in the 1870's. Subsequently he became director of the New York Public Library, which now comprises the Research Department, and he did the same thing there. To this day there is row after row of stacks on the same subject.

Melvil Dewey in 1873 (published 1876) instituted the narrow classification scheme, which is a major departure from the old arrangement for it enabled users in these growing libraries to go to the catalog. (And he designed the classed catalog not for the shelving of books but to get at the subject. Very rapidly, however, it was adopted as a technique for classifying books on shelves; and, as you know today in academic and public libraries the classified shelf is the route by which users find information more often than in any other way in a library.) The development of the narrow classification cannot be too heavily overemphasized.

Finally, Dewey, realizing that libraries were becoming dehumanized, instituted the profession of the fulltime reference librarian. He employed the Baker brothers as reference librarians at the Columbia College Library. They were getting too large; they had just one monolithic arrangement of cards and one single arrangement of cards with no attention being paid to individual users. There is no way in classical librarianship to organize a library so that it pays attention to the fact that it is Fred Kilgour who is coming in the front door. I'm a user, or I'm a patron, or I'm a member of the community--you know the words that we always use. These words don't pay attention to people as individuals. It is true that reference librarians treat people as people, but they don't do it very often. It appears that in about 3 per cent of library use the user becomes associated with the reference librarian. We will have to do it 100 per cent of the time in the future if libraries are going to become repersonalized institutions.

At the end of the period in the 1870's the situation was changing quite rapidly in academic libraries. They were opened much more often in 1880 than they were in 1870. The Oberlin College library one hundred years ago was open for one hour, from one to two each Wednesday afternoon, and for a half hour before prayers on Saturdays. This is representative. Some were open the equivalent of a day a week, but such a long period would be extraordinary. But things changed rapidly under the influence of the public library movement with its emphasis on use. Also, public libraries had full-time librarians rather than part-time fellows. So academic libraries began to acquire full-time people, rather than a part-time faculty person. Some academic libraries were going so far as to give instruction in the use of the library by the end of the decade.

However, thirty years before, in 1854, at Harvard, the books suitable for undergraduate use were segregated in the librarian's office, which gives some insight into the magnitude of that collection, the Lamont of 1854. At Yale, the library was described as being for the faculties and for the students in science, medicine

and theology; but not for undergraduates. But the divinity schools which were associated with universities began to appear in the 1830's. They at least were being serviced by the central library at Yale.

At the end of the period a new development, cooperation among libraries, occurs. At least there was a desire to cooperate. It was not easy to do, but there was such an intense desire that it really was the motivating force that led to the establishment of the American Library Association in 1876. In that year Professor Otis H. Robinson, librarian at Rochester University, gave a talk in Albany to a meeting of academic librarians in which he reported that he had taken a tour around New England libraries. In each library he found catalogers cataloging exactly the same books as those being cataloged in other libraries and in his library. The reason was that the card catalog had come into being due to the difficulty and expense of keeping up book catalogs. With the previous book-form catalogs you could take the cataloging out of the Princeton Library, and you did not have to do it yourself. But since there is but one card catalog, cataloging had to be done in each institution.

So Robinson proposed some cooperation. His major premise was that the big libraries would be doing the best cataloging (I know from experience that this is not a necessary correlation). So he proposed that the large libraries print catalog cards and make them available to other libraries. Robinson proposed to do it for New York State. When he went to the ALA meeting in Philadelphia, he found out everybody wanted this sort of thing; there was no point in New York State doing it. Let ALA do it. It didn't happen. The main problem was that for communication it had to be a relatively small group. The next year the suggestion was made that the Library of Congress print cards. And Mr. Spofford, who was librarian, came back with the reply that will not surprise you. He said there was not enough money in the budget. It took another quarter century until there was enough money in the budget to do it.

So by the 1880's we have a real revolution, or evolution, that has occurred in libraries. We have narrow classification; we have reference people; we have subject indexing of journals; and we have the subject indexing of books. Except for the photocopy, very little has occurred since.

The next period from the 1880's to 1945 is largely one of consolidation. At the beginning Harvard Library had 250,000 volumes, and was still the largest. The characteristics of the institutions were changing rapidly, however. I mentioned the introduction of graduate schools, graduate education and teaching whose main purpose is to teach a student how to do investigation and how to design a program of investigation; in other words, how to cut out an area of the unknown, go through that area and have the fun of making a discovery and publishing about it. This required two changes in institutions. One was an increase in libraries and their use for students in the humanities and social sciences and an increase in laboratories for the scientific students.

At the same time the battle over the elective principle was going on, first at Harvard and soon after at other schools. When Elliott became President of Harvard in 1869 he immediately instituted it. The real battle did not occur until the mid-1880's. After a major struggle between the larger group of thirty or so Overseers and the half dozen men comprising the Corporation in Harvard's bicameral government, Elliott with the Corporation won, and this despite the fact that eight presidents of New England colleges besought the Overseers not to let Elliott ruin collegiate education. They knew, as did Elliott, that once students were given opportunity to choose, the classical prescribed program of instruction would be ruined. Elliott precipitated the major struggle by removing Greek as one of Harvard's entrance requirements.

Harvard and other schools very rapidly became vastly different institutions. The elective principle required more faculty, more laboratories, and it required larger libraries. The expense was the major obstacle. Libraries began to expand at a very high rate of speed. It is almost impossible to realize that the four million volume library at the University of Illinois today was 20,000 volumes in 1900. The influence on the library at this time was great. The full time librarian became a standard arrangement, accreditation of institutions, including their libraries, developed so that standards were imposed. The centralization/decentralization hassle begins during this period. Being theological librarians, I am sure this is not something new to you. Having been a medical librarian, and having paid attention to the literature, and having discovered that every study of costs shows that the larger the library the larger the costs, I can affirm that cost studies do not support centralization. And from the viewpoint of substantive use of the collection, I don't see how it is at all possible. My own feeling is that librarians and the collection have to be just as close to the user as possible. This hassle will probably only be settled in the age of computerization, which is a happy period in which you can have your cake and eat it, too.

However, there is one additional objective which has never played as much of a role as one would hope, that is the role of stimulating general reading among students. Adult reading, non-course-related reading--this does go on in many academic libraries--is deemphasized. The Yale Medical Library, where I was once librarian, had a collection of books for reading which we didn't even catalog. There was no point to it! One of my staff found one of Martial's epigrams that we put on the bookplate: "Those books they praise, but these they read." We need more of this in academic libraries.

The collections began to get duplicates for student use, also about 1900. Previously, libraries had been collections of unique copies. When I was in Harvard in the 1930's, one could not buy a duplicate book from an endowed book fund. In the theory in which you are making a unique collection, you do not want to do this kind of thing. In the 1950's at Yale the policy in the university library was no duplicates from library funds. If there

were duplicates, they had to be purchased from History Department funds.

There has not been universal and rapid change. There has been, however, rapid and huge growth. The techniques designed in the nineteenth century did not envision such huge collections. It is amazing that they have worked so well for so long. In this period the major depersonalization occurred in libraries. This is strictly an aspect of growth.

Microfilm came into being as an economical technique for producing a one copy edition and also for saving space. In the 1930's microfilm was introduced into academic libraries. They did not develop it alone, but academic libraries played a major role. Catalog cards grew at great pace; codes grew. Cutter published his first code in 1876 at the time of the ALA conference. He published four subsequent editions which were for a complete catalog, including subjects. Then librarians lost interest in subjects. In 1938 the Vatican Library published a code in English that had to do with subject cataloging, and in 1959 Metka from Australia had an appendix dealing with subject cataloging in a book of his. But aside from that, librarians ceased to be interested in the subject approach. The ALA code of 1908 and subsequent developments right up to the Anglo-American code disregard subject cataloging, which seems to me to be really unfortunate.

By the 1940's the codes and catalogs had become so large that the publication by Andy Osborn of his paper "The Crisis in Cataloging" attracted a huge amount of attention. Osborn made two points: the codes were too legalistic and the cost was frightful. But there was little that could be done.

In 1930 there was some development in circulation systems, trying to introduce economics enforced by the Depression. Circulation systems which had come into being around 1900 had a borrower's record, a date record and a book record. Ralph Parker at the University of Texas introduced the IBM punch card system, and influenced by his paper, I introduced at Harvard an edge-notched punch card for circulation control that reduced the records to one rather than three.

Interlibrary loan was codified. It had been proposed in 1877, but it wasn't until 1917 that ALA was able to get agreement. At the present time in Ohio we are trying to get this institution out from between the user and his book by extending library services so that students can go to any library and at their own recognizance have the privileges of the library including taking out books.

From 1945 to the present, while Harvard went from four to eight million books, we have the beginning and failure of academic librarians. The classical techniques of librarianship that originated in the nineteenth century simply would not enable one to solve the problems people were having in their efforts to use libraries. With the advent of information processing machines light has emerged on the horizon. Schools have changed little

except that they have become big. We have found ourselves in a financial crisis having an economic basis that can be changed only by using continuously-productive technology, such as the computer.

As you know there is no increase in productivity of staff members of libraries, but there is in the United States the official policy that there be a $3\frac{1}{2}$ per cent annual increase in productivity, which added to a $2\frac{1}{2}$ per cent in cost yields a salary increase of $5\frac{1}{2}$ per cent. As salaries increase in libraries they move further away from the cost increases of the economy, and we have come so far away that the situation has become desperate. Some libraries are bankrupt and some are on the verge of bankruptcy, such as the New York Public Library. The only way we can get out of this at the present time is not by the end of the war in Southeast Asia, not by business recovery (in fact, if the business recovery is greater than 3 per cent, we are in worse trouble because salaries will increase further), but by increased productivity. The economic bind has been an unfortunate development in the last part of this period.

Service is still paramount. We are seldom treating individuals as individuals. Personalized treatment is only made possible by computer. The great advantage of the computer is that it enables a librarian to treat a person as a particular person and a book as a book, not as an item in bulk.

Catalogs in this period began to become computerized, in card form, in book form, and on-line cataloging. In Columbus the OSU Library has its shelf list and entire catalog accessible on-line in a computer from terminals. The users do not manipulate the terminals. You call a group of people at the terminals and say you want a certain item or is it in the library and within thirty seconds they tell you "yes" or "no" and whether or not it's available. If you want to borrow it, they take your ID number. In my case, although I am nearly $2\frac{1}{2}$ miles from the library, it is on my desk almost without exception the following day. The result of this service is that I now use three or four times as many books as previously. I was not about to go $2\frac{1}{2}$ miles, or even twenty-five feet, to find out that the desired item is in the Commerce Department, or in the Divinity School Library, and I go there to find out that it is charged out, or they cannot find it, or whatever. You stop using libraries when 50 per cent of the time you can't get what you want. But with this system you do not make the same effort to get what you want.

Now, the Ohio College Library Center, which is the second part of my talk, is an example of cooperation, but it is computerized cooperation. This is the major difference from previous cooperative activities. The importance of a computerized cooperative activity such as the OCLC in which you have a central catalog for fifty institutions stored in a computer with everybody using the same catalog, is that it makes it possible for academic libraries to have objectives that are impossible for individual libraries to have. One of our major objectives is to make the holdings of the region available to individuals in each local institution. You

cannot possibly do this as an individual library. Another objective is to reduce the rate of per student cost rise so that it is at the rate of rise of the economy as a whole. At the present time it is twice that of the economy as a whole in libraries. I see no way in which an individual library can have this objective. The technology that is involved is too expensive, too sophisticated and too complex for even the largest libraries to have, and small libraries whose institutions cannot even afford to have a computer cannot possibly do this. The economic situation has become so desperate that a technique that will enable us to solve that economic situation has to be of major importance today. I also have a personal objective which is to destroy the uniformity that has been imposed on libraries and librarianship by manual techniques. This is not a new idea. When James Duff Brown, an English librarian, wrote his textbook in the first decade of this century, he criticized American librarianship for its invocation of uniformity because it restricted intellectual activity and generally reduced librarianship to some kind of clerical activity. For us there is only one way to do it; there is no opportunity to get out of that way of doing it. I'll give you an example. I was producing catalog cards by computer for six months in 1964 before it occurred to me that not every card had to have tracings on it. It is this sort of situation that even at the card level they all have to be the same, in unit cards. There is never any discussion of doing it otherwise. This sort of uniformity imposed on librarianship is very unattractive. At the Ohio College Library Center we do not impose uniformity. We format each individual card as an individual card. We do it at a trivial level, but you have to start at a trivial level when you start something relatively new. We format cards for individual institutions in the way in which they want them formatted. We produce cards in packs in final form ready to file in individual catalogs in individual institutions; we do not produce cards in sets. But if we did produce sets, the options of the system are such that we could produce over 6,000 different sets for one title. This will give you the idea of destroying the tyranny of uniformity.

The Ohio College Library Center has six sub-systems it hopes to activate. It has only one going, an on-line cataloging activity that involves the construction of a union catalog making available the resources throughout the state. When the record comes up on the screen, it also has symbols at the bottom showing which institutions in the system have the book. Elmer O'Brien one day had a faculty member request he buy some expensive book, and when he checked it on the system, he discovered that it was at Wright State. Elmer's people asked the faculty member, "Do you really need it here?" It was decided that Wright State was close enough. That sort of information is used for book selection.

The accesses are most important to the system. We have to develop accesses to catalogs and to bibliographic information. At the present time our accesses are four. There are two complete accesses, one by author and title and one by title. The access by author and title is the first three characters in the author's

name and the first three characters of the first non-article English word of the title. The access by title is the first three characters of the first title word and the first character of the next three words. Very simple! Not even cluttered! You do not need to know very much about the reference in order to retrieve it.

At the present time there are 335,000 records on-line, which is equivalent to a half million volume library. The median response time is $2\frac{1}{2}$ seconds. At OSU, which is a 2.6 million volume library, they use a 4-5 research key. Ninety per cent of the time there are ten or fewer relpies on the screen using that key, which means that 90 per cent of the time the user is confronted not with those box-cars full of cards but with a catalog of those ten items. In a 3-3 key that we use in the OCLC system, ten or fewer items appear 75 per cent of the time. We will have to increase the key in due time, but for the present we will remain where we are. The fewer characters one uses, the greater the elimination of error.

The file at the central catalog of OCLC is growing by about 1,200 additions daily. Four hundred come from the Library of Congress Marc II and eight hundred are input cataloging by OCLC members. The elimination of duplication is 75 per cent. In other words, 75 per cent of the cataloging done on the system by the 49 institutions is done using cataloging information already in the system; the other 25 per cent is input cataloging. From January to April we produced over a million catalog cards, and there were over 150,000 titles cataloged out of the system. Very rarely are there fewer than 2,000 titles cataloged each day. This is two to three times the amount done by the Library of Congress in a day. We, of course, use a lot of Library of Congress information in doing it. And we produce from 14,000 to 17,000 cards each night.

The system is also used for book selection, for interlibrary loan, for bibliographic information, for ordering, for checking, and so forth. We know this because we know it is impossible that the average use of our indexes can exceed 2.25 for cataloging, but the actual use is 5.6. The difference between 2.25 and 5.6 is the difference in the extent of the use of the system. I am quite sure that the Ohio College Library system has turned a corner; we are going down the avenue of a new kind of librarianship. But we have taken only a step or two down that avenue. We are not the answer; we are just the beginning. It is a reliable system. The software is reliable; the hardware is reliable. The terminals are not as reliable as one would wish. The response time is $2\frac{1}{2}$ seconds (which compares favorably with the time it takes to go to the catalog and see if it's there). It works for making resources available throughout the state, and it is cost-beneficial. I say it is cost-beneficial because we determined that there would be real savings if six titles were cataloged per hour per terminal. Records from libraries indicate 5.9, several at 10, 13.5, 17, and one at 20 titles per hour. There is no reason why many cannot be operated at twenty. When you compare twenty titles being done, mostly by clerical people, with your library's operation you will see that staff productivity is considerably increased.

What about the future? Let me say a few words about it. At the present time academic librarians are certainly taking the lead into the future. They are developing new objectives of participation in education and research, not just in service. They are making resources available within regions. And they have an attack on the economic problem that is actually working. This technology, incidentally, not only increases the productivity of staff, but it also increases the productivity of users, which is of utmost importance. We need to look upon the user as part of the library system. We will see fewer staff and perhaps fewer users in the library, but certainly a larger use of information.

Regarding collections, I will speculate a bit. We have had a fantastic growth of collections, an incredible pile of useless and unused stuff. We may be in for a considerable jolt. I will use an analogy from biology. In the nineteenth century biology was a qualitative science just as the historical sciences today are qualitative sciences. It is the historical sciences that lead to the enormous collections of books. In the nineteenth century there were huge natural history museums which were the equivalent of the modern library or laboratory for the nineteenth century biologist. In the early twentieth century biology began to become quantitative and now very few faculty members and research people use natural history museums. As you know, they are surrounded by yellow buses most of the time, and in some places they have been dismantled.

The same kind of thing can happen to libraries with the introduction, as we are seeing it today, of quantitative history. We need to be very wary as to what our future holds because I am reasonably sure that as far as collections are concerned the future of the library is going to be different from the past and present. In cataloging it is easy to see, in fact, the OCLC is going in the direction of computerized descriptive cataloging. People will not be doing descriptive cataloging; there will not be codes. Remember, I told you that in OSU, which is one of the largest libraries in the United States, that the catalog presented to the user is ten items or fewer 90 per cent of the time. This means you do not have to know what the middle name is, or the birth date. You do not have to know anything more than what is on the title page, and this can be computerized. It may not be mechanized transcription; it may have to be done by people.

I would expect that by 1980 we would be doing a large amount of automatic classification and automatic subject headings, in addition. This will considerably increase the productivity of library staff.

The main thing we will have to do is personalize libraries, to treat individuals as individuals. The computer will enable us to do this. We will have to be able to organize the information in the library for the user on his terms. Some time ago I was working on the history of punchcards--it's an ancient and honorable history; they were first used to program machines in 1740. But I had to use all parts of the library, and no librarian in his

right mind would classify things for my purposes. But in the future this will have to be done by machine so that the user has this small section of the library segregated for himself, subject classified and indexed for his purposes, so that he can extract anything he wants, yet it really remains in the library--a really divine library, if you will excuse that characterization! We are on the road to doing this; I am not talking blue sky here.

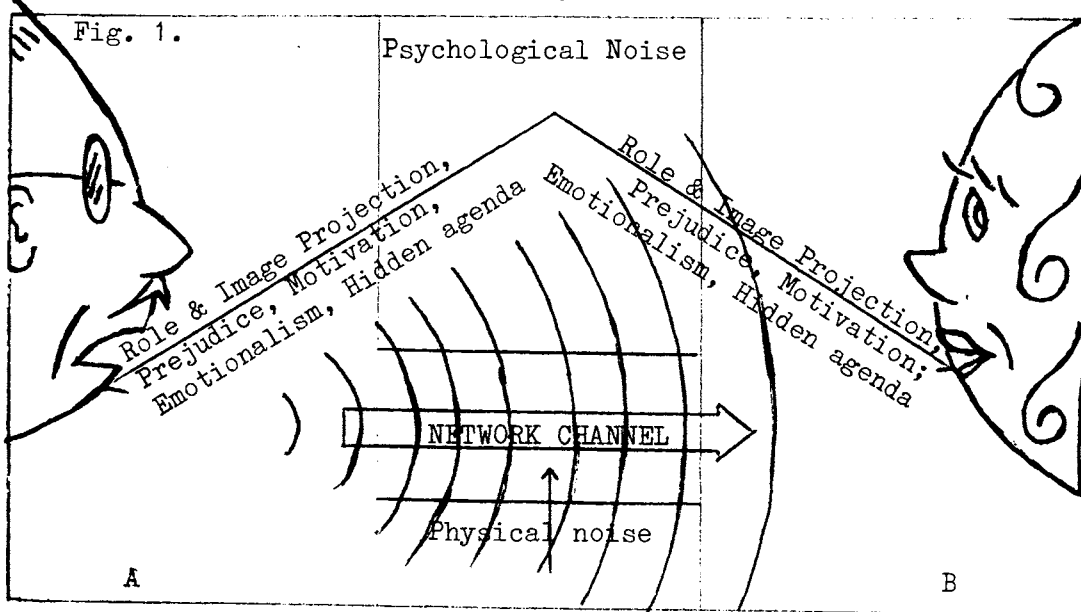
Finally, we must supply the user with the information where and when he needs it, not by insisting that he has to come to the library to use the catalog as he must today. In the OCLC the staff does not have to go anywhere in order to get the information they need to do cataloging. It is brought right in front of them within a few seconds. These are only beginnings, but they are beginnings toward a new kind of librarianship of the future.

COMMUNICATIVE ADMINISTRATION

by

John P. Wilkinson

Good morning! And right away we're into my topic--which may be a good thing since I only have an hour to cover one of the most difficult and complex areas of practical management. Perhaps you remember the story of the two psychologists meeting on the street. The one says to the other, "Good morning!"; and the second says to himself, "I wonder what he meant by that."

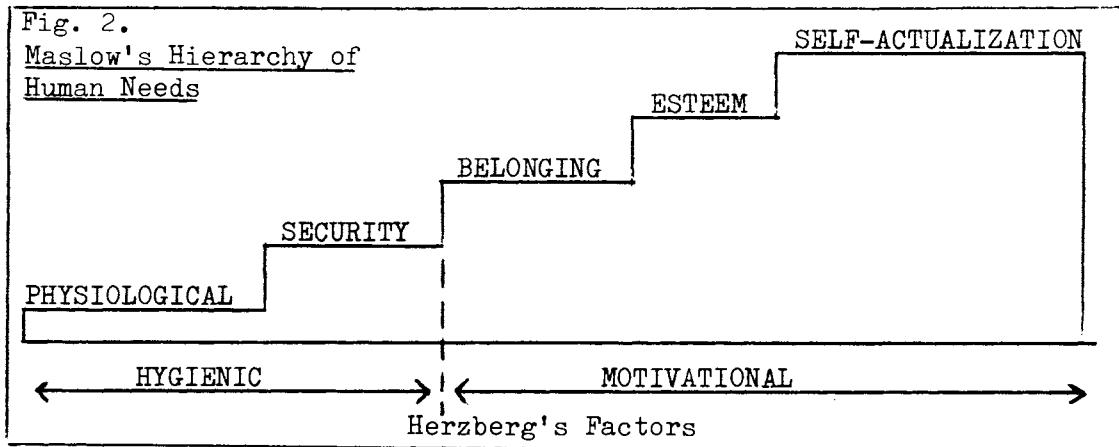


So it is with almost all communication. 'A' communicates a message to 'B'. 'A' communicates from within the role he himself sets, his own self-image. He transmits through some physical medium; and 'B' receives the communication from the point of view of his role-set and his self-image. I call this the 'thermo-pane' effect; and it is one of the most distorting and potentially destructive aspects of administration, in libraries as in any other type of organization.

The 'thermo-pane' effect is essentially psychological, which is why any in-depth treatment of communicative administration must begin with an approach to individual psychology. We do not today have time to spend more than a few minutes on this approach; and so I will have to ask you to accept my next few statements on faith--which, indeed, is what most psychologists have to work on in the present state of their art!

Let us assume that man 'A' in the simple dialogue schemata above is an administrator; and that woman 'B' is an employee. In every action 'A' takes, in every communication he makes, he is operating

from one or more of several levels of need. The late Abraham Maslow identified five such levels.



The most basic are the physiological needs: the need to breathe, the need to eat, the need to sleep. The second level is the need for security. Once a man has temporarily satisfied his physiological needs, he manifests a basic need to secure his immediate future, temporally and perhaps spiritually. The third level represents the need to belong; and once a man has secured his physiological needs he normally evidences a compulsion to belong to someone or to something. The fourth level is the need for esteem or status. For most of us it is not enough merely to belong. The nature of man determines that he shall strive to gain self-esteem through the esteem of others. There is in all of us a latent Walter Mitty. The fifth level is that of what Maslow termed 'self-actualization'. 'Self-actualization' is an extremely difficult concept to describe. Its achievement will differ with each individual. Perhaps we can come close to it if we equate it with 'self-fulfillment' or with an attuning to Emerson's 'over-soul'. The self-actualized man knows himself, and is at peace with what he knows. With his lesser needs sufficiently satisfied, he is free to make of himself what he is--to fearlessly and honestly recognize his own potential.

Maslow's five levels of need find their counterpart in Frederick Herzberg's hygienic and motivational factors in industrial psychology, and to make such an equation is to tie motivational theory closely into communicative administration. For Herzberg, hygienic factors are those--such as working conditions, fringe benefits, and remuneration--without which an employee becomes dissatisfied but with which he achieves only a level of temporary satisfaction, a type of neutral balance. The hygienic factors equate roughly to the levels of physiological and security needs. If we are hungry we are unhappy; but because we have eaten well today doesn't mean that we won't be hungry again tomorrow. As many an administrator has found to his cost, a substantial salary increase for an employee this year won't stop that same employee from being dissatisfied with no increase next year.

Herzberg's motivational factors--an interesting job, recognition by supervisors, supportive management, and active communi-

ation--correspond, again roughly, with Maslow's levels of belonging, esteem, and self-actualization. It is to these 'higher-level' basic needs that the motivational factors apply; and particularly are we interested in 'active communication'.

Let us return then to the first diagram. How simple it would be if the typical administrative dialogue was between two self-actualized people who were both sufficiently fulfilled and self-confident that neither needed to satisfy lower level needs at the expense of the other; but self-actualization, as you will appreciate, is a rare and often only temporary state of being, and most of us communicate as much out of subconscious needs as from a conscious purpose. It is these subconscious needs in communication which form so much of what communication researchers call 'noise' in the communication process.

Not all noise is psychological. Physical noise, such as a room that is too hot, or seats that are too hard, or walls that do not block outside interference, can very obviously cause heavy static in the communication channel itself; as can personal factors such as the speaker who whispers, or the interviewer who does not have calls held during an interview, or the interviewee who appears for her interview in a low-necked, form-hugging see-through blouse. Physical noise, however, can usually be eliminated or ignored by an aggressive audience; it is psychological noise that causes most of the trouble in communicative administration.

There are probably as many psychological barriers to effective communication as there are people who try to communicate. Let me try to cover a few of the most frequent ones: noise barriers such as role or image projection, prejudice, motivation, emotionalism, and the presence of a hidden agenda.

The first characteristic of such barriers is that they are inherent in the sender and the receiver, rather than operating on the channel itself. It is as though the static interfering with your telephone conversation originated in the mouthpiece of your phone rather than in the line outside your office, so that no amount of repair work on the cable can correct the distortion. The fault, dear Brutus, lies within ourselves!

The second characteristic of these psychological barriers is that they may be thought of as operating equally upon both the sender and the receiver. For the sake of brevity, I will discuss such barriers from the point of view of the sender alone; but every time I mention a noise factor, I hope that you will recognize that the same factor applies also to the receiver.

The third characteristic of psychological noise is that it is psychological. In other words, it is part of our make up and, though to know ourselves is half the communication battle, we cannot wish away our fundamental needs. Though you were to work with me for four months in my graduate seminar in administrative communication rather than listening to me for one hour, we would still find no Dale Carnegie type solutions to our commu-

nication problems. Thus I can at best hope to raise certain issues with you so that you may perhaps better understand the nature of those issues and seek with me one type of organizational structure which may help to improve communicative administration.

I would venture to say that all of us spend much of our lives playing roles and projecting half conscious images. At work we see ourselves as leaders among our staffs, perhaps as fathers to our flocks; but at home or at a party we see ourselves, I hope, in quite different roles; although the grey flannel suit men, or their current equivalent, have, so I am told, self-consciously projected a stereotyped image until many of them cannot imagine themselves apart from that image. In one sense such role playing may be a necessary defense mechanism, and I am not one of those who believes whole-heartedly in the salutary effects of stripping away the id-masks in sensitivity or encounter sessions; but role playing and image projection become dangerous barriers to communication when the role is unacceptable to the audience or when the image does not ring true.

Prejudice, for example, may be a particularly dangerous result of role playing. All of us are to some extent prejudiced in favour of our own mental set; but where that prejudice denigrates in order to satisfy the need for self-esteem or the need to belong, it creates a thermo-pane barrier so strong that the communication vacuum between the panes can never be overcome. If, for example, in the first diagram, the male sender lacks a sense of security, the second level of Maslow's needs, he cannot truly satisfy his need to belong in the organization, much less his need to gain recognition and self-esteem. Yet these needs he must try to meet, if only through surrogate means. Thus he creates one half of the thermo-pane: his self-conceived role as a member of the ruling class with all the status appertaining thereto. Now, however, he has to establish for himself a framework within which to fit his employee, and this framework or 'other image' must support his own role. He is likely, therefore, to cast his receiver in the dialogue as a subordinate in every sense of the word in order to establish his own superiority, and he will probably expect from her an echo of his own image projection. Thus our administrator creates the second half of the thermo-pane, and it is through the quite artificial barrier of image projection, prejudice, and hidden agenda that he tries to communicate.

On the other hand, the employee as receiver must also protect her needs to belong and to gain self-esteem. She too, therefore, establishes her own self-image and other-image; and it is highly unlikely that those images match the ones established by her supervisor, for her needs are frequently in direct opposition to his. Oh these are frustrating and dangerous barriers!

The fall-out, in one-way downward communication in a typical multi-level hierarchy, as Ralph Nichols has pointed out in "Listening is Good Business", is truly incredible. According to one study done recently in the United States, in a typical organization with six levels of management--let us say a director of libraries,

an associate director, divisional heads, department supervisors, general librarians and support staff--the lateral or horizontal communication is effective enough. A person on one level of the hierarchy is able to communicate up to ninety per cent of a message to another person on the same level, but downward communication is a very different story! In lateral communication psychological noise is no great problem because threats to security, to belonging and to status are minimized; but in downward and upward communication...!

The largest single fall-off found in the study was between the director and the associate director levels. Probably because the barriers we have discussed become higher the higher up you go in levels of ambition and risk-taking, an average of only sixty-seven per cent of the data communicated by the director to the level below him got through. Thirty-three per cent of that original message lost immediately because of psychological noise! That's shocking enough; but the fall-off continues. Between the equivalent of the associate director and the division heads there is another eleven per cent loss; between the division head and the department supervisors another sixteen per cent loss; between the supervisor and the general librarian a further ten per cent fall-off; and between the librarian and his support staff another ten per cent! By the time that original message filters down to the fellow at the bottom who has to make the wheels turn, only twenty per cent of its content remains--an eighty per cent fall-off in communication over a six level hierarchy! But even this isn't all! Other studies in the related field of memory retention suggest that, even given a short ten minute instruction session--one sixth the length of the talk I'm now giving--the average receiver can reproduce only twenty-five per cent of what he initially heard after only two weeks have elapsed. Now put these two studies together. If you sent out a verbal directive two weeks ago down your organizational hierarchy, some member of your support staff back home at this moment is trying to carry out your instructions based upon about one quarter of one fifth--in other words one twentieth--of the data you think he's operating on.

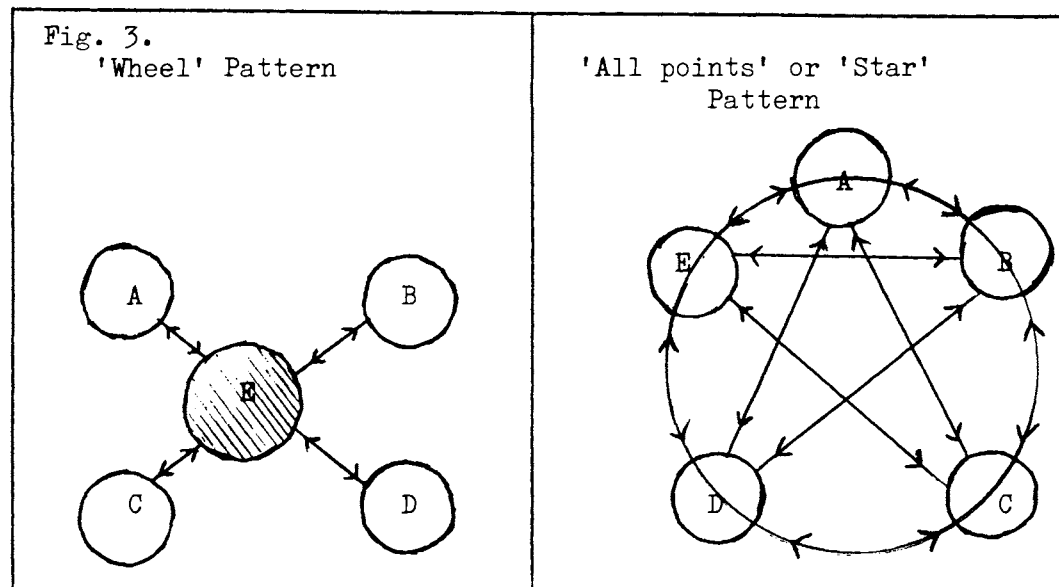
Is it any wonder that there is about ninety per cent mortality rate in United States businesses every twenty-five years when you realize that most times you find a bankruptcy you've probably found bad management; and that many times when you find bad management you've found bad communication in some form or other. Now libraries don't go bankrupt; they simply become liabilities on their parent organizations. In librarianship, however, we do have a product and that product is service. If most businesses go bankrupt because of poor communication, isn't it reasonable to suppose that most libraries are also failing in their efforts to provide 'profitable' service; and isn't it also reasonable to assume that poor communicative administration is one of the primary reasons for the 'bankruptcy' of our results?

Oh, fine, you say! So far all he's done is to demonstrate that the library business we're all in is inevitably failing be-

cause we can't communicate! Well, I hope that I've done much more than that. If you accept the approach to communication which I've outlined; there is an implied 'solution' to the problem which, though it guarantees no certain cure, does offer a better organizational way to communicate. We've seen that the psychological barriers to communicative administration exist largely because organizations just aren't set up to satisfy the basic psychological needs of their members. As I have said, if we were all more or less self-actualized, communication would be much less difficult. So let's try, in concluding this session, to set up a 'self-actualizing' organization!

We have already agreed that, insofar as self-fulfillment is possible, it is achieved through the general satisfaction of the lower-level needs which preoccupy so much of the average employee's attention. Let us, then, in setting up our nirvana, structure our organization so that it deliberately attempts to satisfy the first four of Maslow's needs. Since, the physiological needs are generally met in current North American economic society, and the security needs are likewise no problem in most libraries, we may concentrate in our structure upon the needs to belong and to have status; and here I would like to consider one final study in the field of communication psychology.

Psychologists appear to agree that all communication schemata are variants of two basic patterns: the wheel and the all-points pattern.

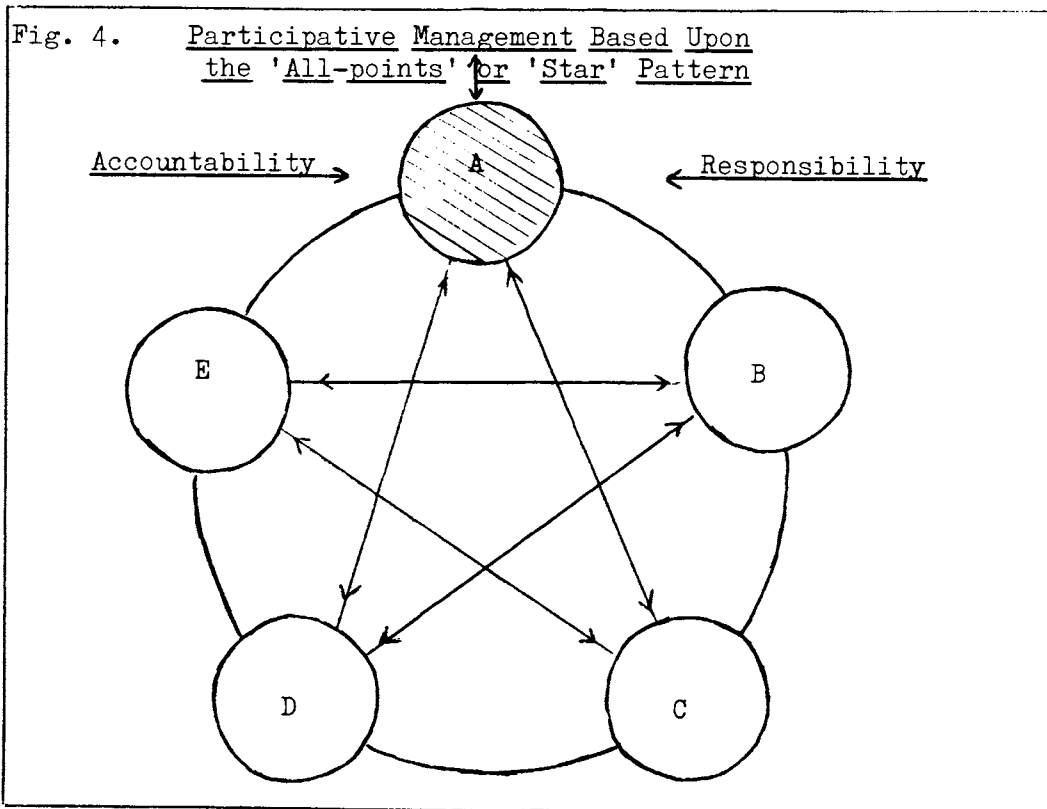


In the wheel, all communication, whether it originates at the hub or on the perimeter, passes through the hub. In the all-points or star pattern communication can go directly from any point of origin to any other point. Using groups based upon these two patterns, we have, in my communication seminars, determined that the wheel pattern is initially quicker than the all-points pattern in solving simple problems, but that complex problems yield more quickly to the all-points approach. Moreover, and this is particu-

larly important from an organizational viewpoint, because the net peripherality index, or degree of remoteness from the decision point, is clearly much less in the all-points pattern than in the wheel, the feeling of participation, of belonging, of status within the group, is much higher in the all-points pattern. Indeed, I have found that in the wheel pattern there is a strong tendency for peripherals to opt out if the going gets tough--to 'leave it to George' at the hub, since he is the assigned focus in any event. In the all-points pattern, what tends to happen in practice is that some member of the group is in fact given focal power during the course of the experiment and a self-imposed discipline does appear in the group; but, and this is crucial, the focus is chosen by the group and shifts as the demands of the problem change. The discipline is collegial and not imposed from without. Communication follows 'natural' rather than artificial channels, is two way in every instance, and meets the higher level needs of the group much more than does the communication flow in the wheel.

If, then, as professional librarians we are concerned with problem solving, and if the implications of the wheel and all-points experiments are valid for organizational development in general, the type of unit we are designing should follow the principles of the all-points pattern in order to minimize psychological noise within the organization. There are, as you probably know, two ways in which such principles can be applied: through collegial management and through participative management. Collegiality requires that all members of the group are initially equal, in terms of their position in the group: all members belong equally and all members have equal status. Such an organization, I would suggest, comes closest to the ideal for all-points communication. However, as practicing librarians you will recognize immediately that collegiality raises major questions of external accountability and internal responsibility.

Ideally, again, such questions can be resolved by having an elected and probably rotating link accountable to external authority and by insisting upon joint group responsibility for decisions. Practically, however, this may well be expecting too much of human nature, and so participative management--in which one member of the group is externally assigned accountability and responsibility, but in which all members of the group participate as a right in communication and decision making--may be the best possible compromise. In terms of communicative management, such a participative pattern would look like this:



There are difficulties, of course, in implementing our model. As Eric Berne has pointed out, we are conditioned from childhood to accept a child-like parent-like dialogue relationship, a relationship which continues through school and even, to some extent, through university. Moreover, although studies have shown that we spend about 70% of our conscious waking day in communication, and that, of that amount, we spend about 9% in writing, 16% in reading, 30% in speaking, and 45% in listening, our educational system trains us in an inverse ratio to our needs--with the greatest emphasis upon reading and writing and very little stress upon the art of listening. Thus, both as employees and eventually as employers, we are ill prepared for collegial or participative communication. Neither our education nor our organization is designed to fulfill our basic needs.

Nevertheless, because we know that at least participative management is required for adequate motivation; and because we have seen that all-points communication best meets our basic psychological needs, it seems an inescapable corollary of all that I have said to you in the past hour that we should understand, and then work actively with, the elements of good communicative administration. Good communication is, in fact, and in conclusion an essential and virtually definitive element of the Golden Rule.

THE APOCALYPSE OF THE RELIGIOUS BOOK

by Helmut T. Lehmann

Some of you may remember the name "Muhlenberg Press." That was the name of the Press I started with in 1954. As book editor I read the books we published either in the form of a manuscript, galley proofs or page proofs. I did not read all of the books we published because, frankly, I didn't think they were worth publishing. But some of the books I thought were not worth publishing sold very well. Too many mistakes like that in judgment could prove fatal, but they didn't - at least not then.

After I became editor-in-chief at Fortress Press I no longer was able to read all of the books we published in any form, not even after they were bound. In many instances - though by no means in all - I felt a kinship with King Midas. Gold in the form of manuscripts, galley proofs and bound books was being shuffled off and on my desk. In the midst of this cornucopia of books I was starving to death: I did not have the time to read them. But that's where the kinship between King Midas and me ended. The publisher might have wished that all of those books would bring in a rich harvest of gold. Obviously, they did not; if they had I might still be in Philadelphia, the city of brotherly love, and not in Allentown which some have compared rather unfavorably with the island of Patmos.

Having thus struck an apocalyptic note, let me turn to the announced subject of our consideration: "The Apocalypse of the Religious Book." I suppose I ought to define what I mean by that subject. I find that difficult to do. Perhaps I find it difficult because I know too little or too much about that subject. In the context of the announced subject I understand "apocalypse" to refer to a manifestation of the divine. By definition the religious book should have a place in the scheme of those things which manifest the divine. Admittedly there were and are tomes, pamphlets and broadsides which obscure rather than manifest the divine.

Because of its esoteric mythology and abstruse symbolism, the last book of the Bible, the Book of Revelation, is one such book which in the view of some obscures rather than manifests the divine. The vacillation in accepting the Book of Revelation as part of the New Testament canon right up to the time of Athanasius is ample testimony to the difficulty of understanding and explaining this book.

The story is told that the famous Adolf von Harnack went to visit an aunt of his in Hamburg. His aunt was a pious but rather simple soul. So this visit turned out to be an encounter between a highly sophisticated "Dogmengeschichtler" and a simple Christian woman. In the course of the usual niceties and introductory kindnesses Harnack asked his aunt, "My dear aunt,

what are you doing these days?" To which the aunt replied, "O, I belong to a circle where we study the Bible." "Study the Bible?" the learned Harnack is supposed to have said with some astonishment and incredulity. "What are you studying in the Bible?" Harnack continued. "O," said his aunt, "We are studying the Book of Revelation." "The Book of Revelation," Harnack said with undisguised surprise. "Do you understand the Book of Revelation?" Harnack asked his dear little aunt. With unsophisticated unflappability the aunt replied, "O, what we don't understand we explain to each other."

Notwithstanding the obstacles to explaining this book to one another the word "apocalypse" has entered Christian theological discourse. In our Greek New Testaments the book is listed under the title: *ΑΠΟΚΑΛΥΨΙΣ*. While the theme of the last book of the Bible can be formulated in a variety of ways, I think we can agree that at the heart of this book is the drama of conflict. It is a conflict between God and Satan, the dragon and the lamb, Jerusalem and Babylon, church and world, Christ and Anti-Christ.

While the struggle between these opposing forces is manifest, their precise identification then and now is seldom clear. The distinction between the forces of Christ and of Anti-Christ is not a simple matter of distinguishing between black and white. It is a relatively easy matter, technologically speaking, to undertake color separations in the reproduction process in printing; it is almost always difficult, if not impossible, theologically speaking, to undertake color separations in the conflicts of history. We can identify the presence of conflict but we cannot always positively assert when good is on one side or another. The juxtaposition, interaction and interpenetration of opposing forces makes the situation of the Christian in the world almost intolerably complex.

To define apocalypse as manifestation of the divine, therefore, does not unravel the mystery of the complex; if anything this definition escalates this complexity. It is this acknowledgment of the presence of the complex and of mystery which gives apocalyptic one of its prominent characteristics or qualities. It is the characteristic or quality or feature of catastrophe. An apocalyptic mood is characterized by a premonition of disaster, impending doom, cataclysm or judgment. This mood is clearly present in our last book of the Bible, the Apocalypse, with its letters to the Seven churches, the symbolism of the Four Horsemen, the dragon, the harlot, the millenium. If catastrophe, a sense of impending doom, is a prominent feature of the apocalyptic, why is there today so much occupation, if not preoccupation with catastrophe in an age of celebration and plenty? Ordinarily Appocalypse speaks to men in a time of suffering, privation, disaster, war, and strife. Apart from Vietnam - and that is a very large qualification - why should there be this strong note of impending tragedy and catastrophe in a culture known for celebration, flower children, banner making, bare feet and joy?

Without presuming to give a complete answer to that question or even the correct answer, it does seem to me that a search for an answer will throw an interesting light on the subject of our discussion. An answer can be found in the genre of literature of which I take Charles A. Reich's The Greening of America to be an example. In fact, on reflection I have come to feel that Reich's book itself is an apocalypse of sorts.

Without identifying myself with its Marxian presuppositions, I find Reich's book has as one of its major motifs the notion of impending catastrophe. First of all, he speaks of catastrophe in terms of America's past. In his view there was an original American dream based on human dignity which envisioned a community based on individual dignity. It was a dream shared by colonists and immigrants, by Jefferson, Emerson, the Puritan preachers and the western cowboy. It was an age of innocence. When this innocence encounters the worldly, i.e., materialistic, it risks disaster. For that reason we find "the catastrophe of innocence as a major theme in American literature from Melville's Billy Budd to James' The Portrait of a Lady." (pp.23-24).

Not only does Reich see catastrophe in the loss of innocence in the past. He also sees impending doom and catastrophe in the present and future. He illustrates this premonition with a reference to Alfred Hitchcock's film The Birds. He uses Hitchcock's piece to indicate the catastrophe invited by an overconcentration of power in the Corporate State. And one could well substitute "Babylon" from the Apocalypse for "Corporate State" in Reich's thinking. Commenting on this undue concentration of power in the Corporate State Reich says, "Like The Birds in Alfred Hitchcock's apocalyptic film, powers that once were small and gentle become monstrous and terrifying." (p.97). Reich goes much farther than the Book of Revelation. The Book of Revelation is a protest against the evil use and misuse of the power of the Imperium Romanum. With an eye on the Imperium Americanum Reich says, "It is not the misuse of power that is the evil; the very existence of power is an evil." (p.125).

Fortunately from Reich's point of view, the Corporate State has within itself the seeds of its own destruction. The State is beginning to "self-destruct" according to Reich. Such self-destruction is a catastrophe, but it is a fortunate catastrophe for such self-destruction will eventually prove to be liberating. In a way Reich's point of view parallels the Christian one. The end of the world, according to the Christian hope, will bring the parousia, the Return of Christ. And that event is liberating and to be welcomed. "Lift up your heads, for your salvation draws near." That's where the Christian's "head" is.

While there are a number of features Reich's book shares with religious apocalyptic literature, there is one additional feature that should be singled out. Like biblical apocalyptic literature Reich's book is visionary. His book is in the tradition of the American dream. His views are in the noble succession of

books whose visions we would describe as utopian: Plato's Republic; Augustine's City of God; Bacon's Atlantic; Thomas More's Utopia; Wendell Wilke's One World; Thoreau's Walden. Reich speaks to us of a future in which there will be a "new way of life," - not a new heaven and a new earth but rather a new heaven on earth. This new life is based on his well-known Consciousness III.

This new way of life will be characterized by science and technology working for, not against, man. Man will no longer be the slave of a meritocracy. He will no longer be like a polar bear in a city zoo. The new way of life will be a community of men in which not competition but cooperation will be the hall mark of life together.

The apocalyptic thought in Reich's book is not "religious" in the ordinary sense of that term. Reich defines it as a "broad new humanism." Then why is there this interpenetration of catastrophe and celebration in large segments of contemporary culture? Because catastrophe (disintegration) is a signal that old things are passing away and that everything is becoming new. Is Reich's book a "manifestation of the divine"? Though he probably did not intend it to be described in those terms, I think it is. But let me hasten to add that we do not have before us an unambiguous manifestation of the divine. Coupled with the divine is the demonic. Christ and Anti-Christ are in conflict with one another. The color separation can only occur penultimately. The ultimate color separation will be rendered with the Parousia.

That leaves us with the task of engaging in some penultimate separation of color in relation to the publishing world. I should like to undertake this penultimate separation through a consideration of the relation between economics, ecumenics, and exodus. In this triumvirate the exodus concept must bear the apocalyptic weight of the argument. As a category of the social-political order economics can throw light on exodus and exodus can illuminate economics. While ecumenics is linked linguistically and etymologically to economics, it is an ecclesiastical term serving nolens-volens as a bridge concept between economics and exodus.

Recent consolidations in the area of general and denominational publishing are as much the result of economic as they are of ecumenical consideration. In fact, it can be said that ecumenical considerations have had adverse economic effects on specific denominational publishers. Within the past few years several smaller but reputable Catholic publishers (Bruce, Benziger, Pflaum, Kenedy) have been acquired by the giants in the world of publishing. These Catholic publishers were acquired because a large part of the market for traditional books - the "Black Book" - disappeared as a consequence of changes set in motion by Vatican II. As John Delaney, Religion Editor for Doubleday, remarked some time ago: "The most disastrous effect on the old-line Catholic publisher has been the disappearance of the blacklist. Vatican Council II outdated almost

all books on theology, sacraments, the Mass; and it brought about a dramatic change in reading tastes, with a sharp loss in the profitability of lives of the saints, convert stories, books on Our Lady, and spiritual books. Continuous liturgical changes (at a disorderly pace) made missals and prayer books, even new editions, virtually obsolete." (P.W. June 16, 1969, p.50).

A combination of economics and ecumenism - I'm not sure which came first - has led to the pooling of resources of some of the Protestant publishers. Westminster Press, Pilgrim Press and the John Knox Press share a common sales force. These are church-owned publishers. Some of the religious publishers which are not church-owned - notably Eerdmans and Word - are experiencing an economic upsurge. Does their economic success say that ecumenism in publishing pays off when it is not under ecclesiastical control?

Surrender of ecclesiastical control in a formal sense does not seem to me to suggest the most promising future for the religious book. To secure a future that is promising for the religious book does not require surrender but redirection of ecclesiastical control.

All denominational book publishers I know of in this country are required to balance their budgets. They receive no direct subsidy from a national church body. They receive indirect subsidy insofar as the membership of a particular denomination constitutes a quasi-captive market. Because the income from sales to this quasi-captive market has been "rented" by the general church body to the publishers, they are under considerable pressure to sustain their own operations as merchandising arms of their respective church bodies.

Because of this privileged situation the economic factor looms very large in the operation of a particular book publishing house. The economic factor always plays a large role in all operations of the church but in publishing the factor is especially prominent. In publishing the economic factor is known as profit. Denominational publishers are incorporated as non-profit organizations. There is something incongruous about this situation. When an editor of a denominational house talks to an author interested largely in royalty checks, the editor has to talk out of both sides of his mouth. On the one hand, the editor explains, the church is not in the publishing enterprise for the profit but to render a service. On the other hand, the editor also hastens to explain to his putative author of what could turn out to be a best seller, that the publishing house has to sustain itself and is indeed compelled to turn in a profit, especially for all the other titles that bring more prestige than profit.

What I am leading up to is this. I suggest that church publishing houses make up their minds whether they are a profit or non-profit organization. If they exist to make a profit, then let them be incorporated like other publishers, pay their corporation profit tax and compete on an even basis with commercial publishers

who publish religious books. If church publishers exist to render a service, then let them be a non-profit corporation concentrating on publication of religious books which are needed by the scholar, the student, the lay teacher, the layman. I agree with something Malcolm Boyd said at a joint meeting of the American Book Publishers Council and the American Educational Publishers Institute: "I think we must not regard a book as a box of detergents moving along an assembly line - a thing measured in actual dollars and cents.... Publishing must not try to co-opt the action so much as become it, or a real part of it. Seminal ideas are more needed than entrepreneurial skills." (P.W. June 1, 1970. p.39).

I am suggesting that in the field of publishing the church initiate the exodus from the executive jungle of competition and lead the march to cooperation and understanding. The church or churches can take this route of the exodus from the supposed economic fleshpots of Egypt to the land of promise through meeting the needs of people who are swamped by the information explosion, the knowledge explosion, the book explosion. We do not need more books - too many are being published now - we need better books. And by better books I am not only referring to content. I am also referring to book making. The need for making a profit on books is becoming so important that most publishers can no longer afford to spend the care, time and money necessary to do the responsible job we ordinarily might expect. I shall give only one minuscule example. The edition of Future Shock which I read in paperback represented the eighteenth printing and it still had typos in it. The publishers apparently have not taken the time to have a copy editor and/or the author go through the first published edition and make the necessary corrections before reprinting. And Future Shock is a money-maker in anybody's book.

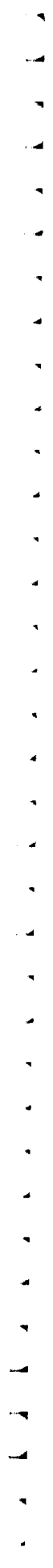
The crying need of persons today, of society, is not for quantity but for quality. The quality of life we seek today should be reflected and undergirded by the quality of publishing. In leading the exodus from quantity to quality, from worshipping at the altar of economics to the altar of the Giver of life, the church would only be doing what others, who are not necessarily among her supporters and adherents, expect.

At the same meeting at which Malcolm Boyd spoke a panel discussion was held with the title "An under 40 View of Book Publishing." In the discussion the "Star System" of publishing came under fire. Publishers latch on to a celebrity as an author. In reference to this "star system" Sam Brown said, "There is a lot of garbage, in my opinion, on the market because there are people who cannot write an English sentence, but who have a name and therefore the possibility of sales. It is very hard to get into print if you don't have a reputation in another field." In this connection Brown referred to the publishing industry as a series of large publishing and distributing combines fed by individual authors and editors.

There are a number of persons outside the church and in it who realize that publishing is not better because it is bigger. Some years ago J. B. Phillips published a book called Your God is too Small. Perhaps it is time to publish a book for publishers with the title Your God is too Big, i.e., bigness is your God.

In that same panel discussion Chris Cerf complained about publishers having locked themselves into a system. A couple of years ago I ordered a book for one of my sons. It was a few weeks before Christmas (a little late) and so I picked up the phone and called the particular publisher and asked, "Can you send this book over to me immediately? I need it for Christmas." The voice at the other end said, "Sir, we are now on computer. You can't have that book for another two weeks." Perhaps the church can be a pioneer by leading the exodus out of the system in which publishers have locked themselves.

An ethic of the exodus in its biblical and social-political sense could point to a future we may experience as liberating, as liberating as that first exodus out of the land of slavery into a land of the free. If that could be the case, then perhaps the religious book may do its part in fulfilling a need existing so desperately and widely today to manifest the tomorrow for man.



LIBRARY TECHNOLOGY AND INFORMATION NETWORKS

by

Joseph Becker

Ladies and gentlemen, I am delighted to be with you and to have this opportunity to talk to you about automation and library network activity. I knew you were at the Shakespeare Festival last night, because I heard someone at breakfast this morning remark "what foods these morsels be."

Library networks are becoming quite popular in the profession mainly because they involve the interconnection of resources without geographical barriers and because they imply the equalization of access to information for all who need it. It's a very fine objective and it's one which librarians have sought for years, but it has become more of a reality today than ever before because of developments in technology. So as an introduction to some comments about networks I would like first to describe a little bit of the history and some of the technology which impinges on our professional activity.

There are three main components of the technology which are relevant to libraries. The first is the computer; the second is communications (and by that I mean telecommunications); and the third is micrographics (microfilm, etc.). Computers have been with us about twenty-five years and although librarians experimented with punched cards prior to 1950, it wasn't until the late fifties that librarians took the computer seriously in terms of its application to library problems and functions. A lot has transpired in this brief twenty-five year span. Computer specialists refer to computer development in terms of generations and the fourth generation is now on the drawing boards or emerging from the production line.

Many things have happened to computers. They're smaller, they're faster, they're cheaper, and they're certainly more plentiful than they were twenty-five years ago. We now have about one hundred thousand computers in the United States and that number is bound to double in the next six years or so. They are finding their way into every facet of our lives and impacting on different societal activities. They were designed initially for numerical purposes. I doubt if the original designer, Charles Babage back in the 1800's thought his analytical engine would ever have applicability to non-numerical functions. But that they definitely have. While computers became faster, cheaper, more versatile, smaller, cooler, etc., they also developed one major capability in their third generation that was not available in their antecedents. This was the ability to interface or join them smoothly to communications. Computers are compatible with communications and this means that no matter where you reside a telephone line can connect you to a third generation computer. Thus, for example,

I have an office in Bethesda and my colleague Bob Hayes has one in Los Angeles. Our employee records are on a computer in Cincinnati, Ohio. We communicate with the computer and our common personnel files by using the telephone. It's as if we had one catalog but instead of walking over to it to use it we're able to communicate with it from a distance. Well, this is a major development. One can project the possibilities of storing large quantities of information in computer-type form in one or more locations, then through the telephone systems of the United States and Canada and being able to access them from different cities. Setting economics aside for the moment, it is technically feasible, practical, and far from being pie in the sky. In fact it's already with us today.

I'm sure you've heard about MARC, one of the many automation developments within the library profession today. Fred Kilgour probably discussed it last night. Computer people are bugs on acronyms. The "MA" in MARC stands for machine, the "R" for readable, and "C" for catalog; machine readable catalog. One of my students at Catholic University used the acronym "acorn" a few weeks ago. It stands for acronym oriented nut! MARC is a major development in the library profession--as significant in fact as the development in 1902 of the Card Division at the Library of Congress. MARC contains the magnetic equivalent of the catalog card information we've been accustomed to using and receiving from the Library of Congress. It has become a standard format after considerable discussion among professional catalogers. If we are intent on sharing the intellectual effort which goes into cataloging, then we need to agree on standards to the extent that we can. MARC is not only a standard among catalogers and library computer people in this country, but it is fast becoming a standard throughout the world. Great Britain has adopted MARC and is now issuing the British National Bibliography on magnetic tape. Also, somewhere in Scotland, I understand, they're taking the American MARC tape and the British MARC tape and are integrating them by computer. From this union, a new publication called Books in English is being produced. The publication happens to appear in microfiche form. But it's all done by computers. And it's an indication of how, in time, we will be able to integrate other national bibliographies. Today it's done by 747. We ship the MARC tapes over to Mr. Cowen at BNB in London and he in turn ships the BNB tape to Henrietta Avram in the Library of Congress.

The National Library of Florence is instituting MARC for the production of the Italian National Bibliography. I was over in Japan a few months ago and observed the National Diet Library J-MARC. (Incidentally, you do remove your shoes when you enter a Japanese computer room.) The development of the MARC bibliographic data base is very important. Eventually the National Bibliographic Catalog will be "on line" allowing us to communicate with it, via a computer, from a distance and that's a very powerful capability. Once this data base of bibliographic information is placed on a computer network access to it will be possible by

anyone anywhere in the world through telecommunications. In addition to MARC, there are many other data bases that are being produced by many different organizations, especially in science and technology. Bob Hayes and I identified, in our last book, about sixty or seventy of them. Since that time the number has easily quadrupled. And I would imagine that future editions of Mudge and Winchell will cite magnetic tape data bases just as they now list reference books. We're beginning to teach this sort of thing in library schools too. Young people, newcomers to the field, are becoming as adept at using magnetic tape sources for information as they are at using reference books, directories, et cetera. Thus, we can see that computer technology has certainly played a significant role in influencing changes in the library profession.

The second technology is communications. Here perhaps the revolution is even more dramatic. Today we're probably at the same stage in communications, as far as change is concerned, as we were with the computer fifteen or twenty years ago. Major developments are occurring in the field of telecommunications. Telecommunication implies dissolving geographic barriers and making information far more accessible than in the past. Since the Gutenberg Bible and the invention of moveable type, libraries have been dedicated to the establishment of physical collections in different geographic locations, organizing this material, and encouraging people to come to the library to use it. As telecommunication facilities become more versatile, people will communicate with stored knowledge rather than visit it. This means, for example, that you could use the Library of Congress's main catalog without travelling to Washington to do so. Communications can also be used to interact with other sources of information. When you stop and think of the rich resources we have in this country in our various libraries you can appreciate how valuable it would be to interconnect these resources. It's this interconnection which librarians are beginning to call "networks". The telephone system, in existence now for more than sixty years, is a most impressive network. But telephone lines were designed to carry voice. Speech is a very slow form of communication and the narrow telephone wires handle voice conversations efficiently. However, when we wish to transmit computer data in thousands of bits per second, or video signals composed of tens of thousands of bits to portray a single picture, or the black, white, and gray dots that make up a facsimile of a page of text, something with more capacity than the telephone line is needed for efficient transmission. Today more than half the traffic over our telephone lines consists of data rather than voice; we are using the telephone system, at the moment, as an inefficient carrier of data. This has been recognized by the telephone company and they are now devising other kinds of communication highways for the transmission of data. With an expanding, more mobile population, we're going to need to use our telephone lines to full capacity, not just half capacity. So broad-band lines of communication are beginning to appear. These lines are fascinating. One of them is in the form of the cable.

Community antenna television (CATV) uses the cable. CATV, as you know, started out as a means for capturing long-distance television programs and making them available to local audiences. A commercial firm puts up a very tall antenna which captures the signals from distant cities. This antenna, in turn, is hooked to underground wires which pipe the signals into your home. You pay something like \$5.00 a month and you get TV programs from Baltimore, Washington, and New York even though you're living in Cincinnati. The picture comes to you crisp, clear, and without ghosts because while it travels through the cable its signals are restored to their original fidelity. In the future, we'll buy television off-the-street the way we now buy electricity, water, and gas. It will be another utility.

A coaxial cable can carry data efficiently and that's why it can bring a picture to the screen with such clarity. Eventually the cable will be our primary broad-band communications line to the home, to the office, to the library. An efficient conveyor of data, the broad-band communication line will permit the transmission of pictures and other kinds of data from a central location to homes or libraries. These cables, incidentally, are being laid from building to building in university complexes. The new University of Toronto Library and Library School planned the duct work for carrying cables of this kind throughout their space. Other schools, colleges, and universities are doing the same thing. Cable-connected buildings on campuses will gradually lead to wired cities and from that to interconnected homes. Just as we can reach a single telephone number today out of millions so through interconnected cable will we be able to reach a particular TV set in the home. Westinghouse and RCA have experimented with this type of service. For example, a video recorder sits adjacent to your television set and as you watch your favorite program the recorder receives intermittent signals which constitute the data of a particular piece of information previously requested. Later, you dial one of your unused channels and view the information at your leisure. It's an example of a way in which information, not just voice but data, is exchanged and communicated from one location to another.

Then there are the microwave stations that are springing up across Canada and the United States. These are simply long-distance radio communication systems which can carry many times the capacity of a single cable. You can spot them. A television antenna is always pointed, whereas a microwave antenna has a blunt nose and parabolic dishes at the top. Two microwave antennae must be less than thirty miles apart in order to communicate with each other. Also, they must literally be in "line of sight" of each other. This same principle, of course, would apply going from New York to London, but you can't plant microwave stations in the ocean. Consequently we have the communication satellite which serves essentially as a very tall microwave tower in the sky.

A few years ago I attended a conference of the Association of Special Libraries and Information Bureaux outside of London.

A representative of the General Post Office, which runs the British half of the COMSAT chain, addressed us. He described the COMSAT communications satellite to us, how it gets up into the air, and its purpose. I remember he said it was about ten feet wide, about eight feet high, and had antennae on top just like the rabbit ears on a home television set. It's placed in elliptical orbit by a rocket. On command from ground, jet thrusters on its sides are used to place it into circular orbit around the earth. If it's in circular orbit around the equator and 22,300 miles out, its speed is synchronized with the rotation of the earth and it appears to remain motionless in the sky. Consequently it represents, relatively speaking, a stationary radio station in the sky. Therefore, transmission stations and receiving stations on the ground can rely on it to be always in the same place. Messages can be transmitted to it and on command it can transmit messages back to earth.

Using it we were able to see General De Gaulle's election eve speech, Olympic games from Japan, both sound and picture coming instantaneously from a distant point in the world. I mention this only to point out that when we think of library networks sharing information resources, we need not think solely of one particular country. These telecommunications developments permit us to think on a global basis; and if that should stir your imagination, think in terms of what libraries will be doing in the future. The representative from Britain said that most of the telephone conversations between the United States and Great Britain now go by satellite and not by undersea cable. You can tell the difference because there's a slight delay in the line. You see if the satellite is 22,300 miles out, you stand in New York, call your girlfriend and say, "Will you marry me?", the last phoneme "e" of me has to go 22,300 miles up, 22,300 miles down. If she doesn't hesitate a billionth of a second and says "yes", the "ye" of yes has to go 22,300 miles....Well, four times 22,300 is ninety thousand. Put that over 180,000 miles a second (which is the speed of light) and you have a half second delay in the line. Therefore, suitors in the audience who try this should not confuse the delay in response to be any lack of interest by the distant party! These telecommunications developments indicate the beginning of a more versatile approach to the distribution and movement of information in all its forms: picture information, textual information, voice information.

The third and last of the technologies concerns microfilm. Libraries are very familiar with microfilm because we have used this medium for decades to preserve manuscripts and compact the storage of older materials.

In recent years, however, microfilm has been used in more dynamic ways. For example, in the very near future, microbook libraries will be available. The hundreds of pages found in a typical book will be photographed on a single 4" x 6" microfiche. Thus, thousands of books will be stored in a container the size of a shoebox. Instead of circulating microfiche like books,

tomorrow's libraries will duplicate them for you to take away and read on your own portable viewer.

A number of portable viewers are already on the market. They are lap size, operate off wall socket power, and present a relatively decent image. They are not yet "cuddly" enough to curl up with in a reading chair nor are they shaped like the familiar book... but manufacturers are working hard on the problem.

Microfilm is also being harnessed by the computer. Machines called Computer Output Microfilm machines are in use which convert the data stored by a computer directly onto microfilm rather than paper. Many publishers are using this method to set type for their master negatives before printing and the Library of Congress is planning to use a similar machine for the automatic production of sets of printed catalog cards.

Microfilm technology is the start of a new era in library science and information transfer. Together with the computer and telecommunications it will surely become a powerful force in shaping library and information network developments at home and abroad.

THE AMERICAN PENTECOSTAL MOVEMENT

A BIBLIOGRAPHICAL ESSAY

by

David W. Faupel

Introduction

In presenting a bibliographical introduction to the Pentecostal Movement several decisions had to be made.

First is the problem of definition. William Menzies, in his work Anointed to Serve: the story of the Assemblies of God (Springfield, Mo.; Gospel Publishing House, 1971) writes:

"The Pentecostal Movement is that group of sects within the Christian Church which is characterized by the belief that the occurrence mentioned in Acts 2 on the Day of Pentecost not only signaled the birth of the church, but described an experience available to believers in all ages. The experience of an endowment with power, called the 'baptism in the Holy Spirit' is believed to be evidenced by the accompanying sign of 'speaking with other tongues as the Spirit gives utterance.'" (p. 9)

Menzies suggests such a definition is inadequate to measure the complete spread of the Pentecostal Movement. Two recent developments must be noted. First the "Pentecostal experience" has spread to the historic churches, both Catholic and Protestant. To date no one has been able to measure accurately its growth and influence. However, this phase of the Pentecostal Movement has produced a great deal of literature which must be noted to make this essay complete. A second development is the "Jesus Movement." Those associated with this movement stand largely outside of organized Christianity, though many hold to the Pentecostal doctrinal distinction. These two trends are noted in this essay, but emphasis is placed on the literature of those groups which fall within the bounds of the definition cited.

The Pentecostal Movement became international almost immediately. This essay makes little attempt to trace the literature outside the United States, except in those cases that have a direct bearing on the American scene.

A final point of discussion before beginning the writing of the essay is stating criteria for organization of the literature.

The majority of scholarly works on the Pentecostal Movement have been from an historical perspective. I have been influenced by these works in my general approach to the literature--grouping the material around major trends and controversies as they appeared historically within the movement. I feel that such an approach does the most justice to the literature, enables the reader to gain

a better understanding of the movement, and points out quickly the gaps that need further research.

World-Wide Surveys

The starting point for understanding the Pentecostal Movement is John Thomas Nichol, Pentecostalism (New York: Harper and Row, 1966.) It has been reissued in paperback by the Logos Press of Plainfield, New Jersey, with a new title, The Pentecostals. This work, originally a Ph. D. dissertation at Boston University, gives a bird's eye view of the growth of Pentecostalism on the world scene.

Nichol's major contribution to existing literature is that he has shown the rise of the Pentecostal Movement internationally in relation to its American origins.

The chief weakness of the book is his treatment of individual denominations in the Pentecostal Movement. He groups them by size rather than by their organizational structure or doctrinal emphasis. His approach shows little understanding for the factors leading to the existence of so many Pentecostal denominations.

Though Nichol provides little new material, he has brought together the best of previous Pentecostal scholarship, and, for this reason, his book serves as an excellent introduction to the Movement. His nine-page classified bibliography is helpful for further studies.

Without doubt the most comprehensive work on Pentecostalism has been done by Walter J. Hollenweger, formerly Executive Secretary of the Department of Studies in Evangelism of the World Council of Churches. He is currently professor of mission at the University of Birmingham in England. Like Nichol, he is the son of a Pentecostal minister and he pastored a Pentecostal church himself for ten years.

His multi-volume Zurich dissertation, Handbuch der Pfingstbewegung (available on microfilm from ATLA Board of Microtext) is a goldmine of historical, doctrinal and statistical information on Pentecostal groups throughout the world.

Hollenweger's work is difficult to assess. The size and scope of his work is staggering. However, one gains the distinct impression that his analysis rests as much on his presuppositions as on the data he has collected. The work must be a starting point for all future research.

Hollenweger has summarized his work in Enthusiastisches Christentum: die Pfingstbewegung in Geschichte und Gegenwart (Zurich: Rolf Brockhaus Wuppental, 1966). This was recently translated into English as The Pentecostals: The Charismatic Movement in the Church (Minneapolis: Augsburg, 1972). Especially helpful are his notes at the end of each chapter and a thirty-five page annotated bibliography.

A third work on International Pentecostalism is Nils Bloch-Hoell, The Pentecostal Movement; its Origin, Development and Distinctive

Character (Oslo, Universitetsforlaget, 1964). This work, a revised English translation of a 1956 Norwegian work Pinsebevegelsen, is currently the most comprehensive work on Pentecostalism in Europe that has been published in English. His analysis, especially of American Pentecostal doctrine and distinctives, reflects his European background.

Major concern has been expressed by some American Pentecostal scholars concerning his understanding of the origin and development of Pentecostalism in the U. S. However, Walter Hollenweger has stated that his description of the Azusa Street Revival is the most extensive and accurate to date.²

Bloch-Hoell concludes his work with fifty-five pages of bibliographical notes that are most helpful in giving additional detail that is not normally located elsewhere. His bibliography contains mainly non-English items which are not listed in most bibliographies on Pentecostalism.

The American Scene

Everett L. Moore, "Handbook of Pentecostal Denominations in the United States" (Pasadena: Pasadena College, June, 1954), an unpublished M.A. thesis must be first considered.

Moore's work claims no profundity, but does render a practical service by listing some forty Pentecostal denominations, organized around the following categories:

1. Those denominations which hold a Keswick view of sanctification.
2. Those denominations which hold a Holiness view of "entire sanctification".
3. Those denominations which hold a "Jesus Only" view of the God-head.

He concludes with a brief appendix on the Latter Rain Movement.

For each denomination he gives a brief historical sketch, its doctrinal statement and ecclesiastical structure.

Moore quite rightly suggests that: "For the first fourteen years, the movement had no standard of doctrine because its membership was drawn from various backgrounds, held together only by faith in speaking in other tongues. It was during these years that various groups found small nuclei from which later grew the numerous Pentecostal Churches today in existence." (p.20).

In an analysis of Moore's work, one quickly discovers the several factors which led to the rise of so many Pentecostal groups.

First were the doctrinal divisions mentioned above. But within these theological groupings, several other factors emerged to cause further splitting: (1) Race: This is such an important factor that I have elected to do a separate division of my essay on this issue, in addition to the theological groupings. (2) Church Government:

Within each theological grouping, congregational, presbyterian and episcopal forms of church polity emerged. (3) Strong personalities, such as A. J. Tomlinson and Aimee Semple McPherson, caused further divisions.

Because Moore's "Handbook" makes this analysis, in addition to its obvious use as a reference tool, serious consideration should be given to up-date this work and make it available in published form. It also serves to remind us that the time has come for the Pentecostal bodies, as listed in Frank S. Mead, Handbook of Denominations in the United States (Nashville: Abingdon Press) and the Yearbook of American Churches, to be reorganized along the lines suggested by Moore.

Klaude Kendrick, The Promise Fulfilled: A History of the Modern Pentecostal Movement (Springfield, Mo.: Gospel Publishing House, 1961) is also important for a study of American Pentecostalism. Kendrick is the first to group Pentecostal bodies by the issues that were determinative in forming separate denominations.

Wesleyan Perfectionist Groups

With the appearance of Vinson Synan, The Holiness-Pentecostal Movement in the United States (Grand Rapids: Eerdmans, 1971) Pentecostal scholarship has moved into a new phase of development. Many histories of individual Pentecostal denominations have been written, in addition to the before-cited histories of the movement as a whole. Two other works are scheduled to be written on major segments within Pentecostalism: David Reed, Historical and Theological Origins of the "Oneness" or "Jesus Only" Movement (Boston: Boston University Ph. D. thesis topic) and Garnet Pike, Historical Study of Black Pentecostals (Vanderbilt Ph. D. thesis topic.)

Synan spends a great deal of time tracing the origins of the Pentecostal Movement back through the American Holiness Movement, Methodism, Anglicanism and finally to the Roman church. Contending that Pentecostalism arose outside the influence of Reformed theology, Synan marshalls his evidence to support the thesis that the Pentecostal Movement in its original form represents a division within the Holiness Movement. Thus, in his view, those Pentecostal denominations which hold to a "finished work" view of sanctification are seen as the first major split in Pentecostal theology.³

Synan's strongest argument for his case is his demonstration that early leaders in the movement were from the Holiness movement and continued to hold that position after they embraced the new Pentecostal doctrine.

Charles F. Parham,⁴ the originator of the Pentecostal doctrine that speaking in other tongues was the initial evidence of the baptism of the Holy Spirit, was originally a Methodist lay minister. Synan clearly demonstrated that Parham embraced the doctrine and received the experience of entire sanctification. Likewise, W. J. Seymour, a student of Parham, and the leader of the Azusa Street Revival

taught the doctrine of entire sanctification.⁵

In the strictest sense Synan is right. Pentecostal theology was developed in the context of the Holiness Movement. He fails to account, however, for the other forces at work which quickly attached themselves to the Pentecostal doctrines, but rejected their holiness origins. Given this historical situation at the time, it was probably inevitable that the movement divide over this issue. The background of too many people coming into the Pentecostal movement at the time was too alien to the teachings of the holiness traditions. Synan also includes an excellent chapter on the black Pentecostals. I will refer to this in greater detail later.

One of the largest and oldest holiness-pentecostal churches is the Church of God (Cleveland, Tennessee). The church traces its origins back to a conference called at Barney Creek Meeting House in Monroe County, Tennessee in 1886. There Richard G. Spurling, a disenchanting Baptist, challenged the people at the conference to organize "to take the New Testament as the only rule of faith and practice, and to sit together as the Church of God to transact business."⁶

Two denominational histories document the origin and growth of this denomination. E.L. Simmons, History of the Church of God (Cleveland, Tenn.: Church of God Publishing House, 1938) is the first of these. A second, more scholarly work appeared in 1955, Charles W. Conn, Like a Mighty Army Moves the Church of God (Cleveland, Tenn.: Church of God Publishing House, 1955).

L. Howard Juillerat, Book of Minutes (Cleveland, Tenn.: Church of God Publishing House, 1922) provides invaluable resource material on the beginnings of this church.

Charles W. Conn, Pillars of Pentecost (Cleveland, Tenn.: Pathway Press, 1959) provides additional historical data through biographical sketches of the early leaders.

Additional early material may be gleaned from J. W. Buckalew, Incidents in the Life of J. W. Buckalew (Cleveland, Tenn.: Church of God Publishing House, 1920).

A.J. Tomlinson, the man directly responsible for bringing the Church of God into the Pentecostal Movement, provides much interesting personal detail of the early life of the church in a diary. The diary has been edited by his son, Homer A. Tomlinson, Diary of A.J. Tomlinson, 3 Vols. (New York: Church of God World Headquarters, 1949-1955).

Tomlinson, a Bible salesman and itinerant preacher from Indiana, was asked to join the Church of God in 1903. He received the Pentecostal experience in 1908 under the ministry of G. B. Cashwell, a leader of the Pentecostal Holiness Church at the Church of God's annual convention.

For the next few years, Tomlinson enjoyed almost unlimited authority in the Church of God until he was impeached in 1923 for mishandling funds. He then left the church to form the Church of God of Prophecy. For his own reaction to factors bringing about the split, see his Answering the Call of God (Cleveland, Tenn.: White Wing Publishing House, n.d.). Tomlinson claimed the churches which left with him comprised the original Church of God. Only for legal purposes was added the phrase "of Prophecy" to the name of his church.

Claiming the right to appoint his successor, Tomlinson designated his son, Homer, to succeed him as General Overseer, at his death in 1943.

Thirty-four of the forty-eight state overseers approved of this move. Threatened by another church split, Homer suggested that his younger brother Milton, a printer by trade, be put in charge. This move was approved by the dissenting overseers, and Milton was ordained Bishop. One of his first official acts as Bishop was to expel his brother Homer from the church.

Homer promptly founded the Church of God World Headquarters. Like his father before him, he claimed that he represented the Church of God that was started in 1903 (i.e., the date his father joined the Church of God, Cleveland, Tenn.). Homer's career has been dotted with the spectacular. He ran for President of the United States several times, and in the early sixties proclaimed himself king of the world. He tells his story in The Shout of a King (New York: The Church of God, World Headquarters, 1965).

Another important denomination in this segment of the Pentecostal Movement is the Pentecostal Holiness Church.

Vinson Synan, author of The Holiness Pentecostal Movement is presently writing a history of the denomination. The standard history of the church to date has been Joseph E. Campbell, The Pentecostal Holiness Church 1898-1948, its History and Background (Franklin Springs, Ga.: Publishing House of the Pentecostal Holiness Church, 1951). The work is based on a Th. D. thesis written at Union Seminary in Richmond, Virginia, in 1948.

Campbell devotes a good deal of space to the many social and theological forces which brought his church into existence. Much of this is a simple restatement of Niebuhr, Sweet and others who have sought to explain the rise of sects on the American scene.

Campbell also places emphasis on the development of his denomination's structure. For the student interested in detailed historical background, the work will be helpful. However, little is done by way of analysis and evaluation of the significance of what has developed throughout its history. An important aspect of the book is an analytical bibliography of Pentecostal Holiness publications.

A number of biographies and autobiographies of early leaders provide added insight to the development of this church. These include: Joseph H. and Blanche L. King, Yet Speaketh; Memoirs of the Late Bishop Joseph H. King (Franklin Springs, Ga.: Publishing House of the Pentecostal Holiness Church, 1949); R. H. Lee and G. H. Montgomery, ed., Edward O. Reeves; His Life and Message (Franklin Springs, Ga.: Publishing House of the Pentecostal Holiness Church, 1940); A. E. Robinson, A Layman and the Book (Franklin Springs, Ga.: Publishing House of the Pentecostal Holiness Church, 1936); and, Watson Sorrow, Some of My Experiences (Franklin Springs, Ga.: Publishing House of the Pentecostal Holiness Church, 1954).

A small denomination with historic roots back to the Azusa Street Revival is the Apostolic Faith Mission, led by Florence L. Crawford. The denomination still functions in the Northwest, with headquarters in Portland, Oregon. The history of the denomination is documented in A Historical Account of the Apostolic Faith, a Trinitarian Fundamental Evangelistic Organization (Portland, Ore.: Apostolic Faith Mission, 1965), and can be ordered from Apostolic Faith Publishing House, N.W. Sixth & Burnside, Portland, Oregon, 97209.

B. L. Cox, History & Doctrine of the Congregational Holiness Church (Greenwood, South Carolina: Congregational Holiness Church Publishing House, 1959) provides the basic study of this small denomination of some five thousand members which broke with the Pentecostal Holiness Church in 1920 over church government. Cox's autobiography, My Life Story (Greenwood, S. Carolina: Congregational Holiness Publishing House, 1959) gives additional information.

Luther Gibson, History of the Church of God Mountain Assembly (n.p., 1954) documents the history of this small denomination whose headquarters is in Jellico, Tenn. It dates back to 1906, but growth has been limited to Eastern Kentucky and Tennessee. This denomination is the only known Pentecostal group that allows its members the use of tobacco!

An extensive search failed to locate histories of the several smaller Holiness Pentecostal denominations; for example, the Pentecostal Fire Baptized Holiness Church, Emmanuel Holiness Church, and the Fire Baptized Holiness Church of God of America.

Keswick Pentecostal Groups

To date no study has appeared that would parallel Synan's work and determine the influence of the Keswick faction on the Pentecostal Movement as a whole. The sources are so scattered that an attempt to mention them here would be beyond the limitations of this essay. The basic question to be answered in such a study is: Why did this segment of the Pentecostal Movement experience national growth from the beginning of the movement, while the gains of the Holiness tradition were contained largely to southeastern United States for almost fifty years?

Until such a study is made, one must wrestle with the contention

made by Menzies that the Assemblies of God is "the most representative of the Pentecostal organizations, and can serve usefully as a micro-cosm of the Pentecostal Movement as a whole."⁸

The best sources for the early history of the Assemblies of God are J. Roswell Flower, History of the Assemblies of God, a set of unpublished class notes;⁹ B.F. Lawrence, The Apostolic Faith Restored (St. Louis: Gospel Publishing House, 1916); Stanley H. Frodsham, With Signs Following, Rev. ed. (Springfield, Mo.: Gospel Publishing House, 1946);¹⁰ C.C. Burnett, In the Last Days; A History of the Assemblies of God (Springfield, Mo.: Gospel Publishing House, 1962); and, Carl Brumback, Suddenly From Heaven, a History of the Assemblies of God (Springfield, Mo.: Gospel Publishing House, 1961).

Flower, more than any other single person, has stamped his image on the direction taken by the Assemblies of God. His notes are largely an apology for the Assemblies of God, designed to give second generation Pentecostals an understanding of their origins and religious heritage. Though undocumented, these notes provide an excellent opportunity to study the reflections and analysis of an eyewitness. Flower is the first to attempt to tie Pentecostalism to the main stream of church history. He notes that "tongues," the distinctive teaching of the Pentecostal Movement, have made periodic appearances throughout church history, the Pentecostal movement being the first to assign this "gift" as evidence of the baptism of the Holy Spirit.¹¹

Frodsham's work is also undocumented. The long-time editor of the Pentecostal Evangel, he was in an excellent position to note significant trends in the denomination's growth. His work provides a most helpful description of mission work overseas.

Brumback's work is the most scholarly of those mentioned. His greatest contributions are biographical sketches of many of the early leaders, preserving many of their significant statements.

Without question the historian par excellence in the Assemblies of God is William W. Menzies. His latest book, Anointed to Serve, the Story of the Assemblies of God (Springfield, Mo.: Gospel Publishing House, 1971) provides us with the most recent and comprehensive history of this denomination. The book is based on his Ph. D. dissertation The Assemblies of God, 1941-1967; The Consolidation of a Revival Movement (University of Iowa, 1968).

As the dissertation title implies, Menzies focuses on the last thirty years of his denomination's history. Menzies argues that the denomination has undergone two major shifts since World War II.

First, the church moved from an era of isolation to a period of interdenominational cooperation. This is seen in their association with the National Association of Evangelicals, The World Pentecostal Fellowship, and the Pentecostal Fellowship of North America. Menzies contends that this movement is in line with the intent of early Pentecostal leaders. At the beginning the leaders did not

wish to form a new denomination; rather, they desired to remain in the historic denominations, sharing their new found experience with others. It was only as those churches reacted against them that they were forced to withdraw, form new denominations, and retreat to isolation.

The second shift which Menzies notes is the centralization of power. Originally, the denomination was set up to be a loose fellowship of independent churches. Early doctrinal disputes, such as "the new issue," set forth the trend toward centralization. However, it was a desire for pragmatic efficiency that led to the formation of a large bureaucracy. In recent years, a serious attempt has been made to co-ordinate these agencies to make them more functional.

In addition to documenting these two trends, Menzies has provided many insights to the major issues and emphases of the denomination during these years. The first section of his work serves as a concise summary of the earlier histories, and like the rest of his work, is carefully documented. Several helpful appendices, including the denomination's statement of faith, a complete historical listing of national officers and a number of statistical charts are included. His bibliography along with those of Synan, Brunner and Hollenweger offer the most complete listings of Pentecostal materials.

A popularly written non-scholarly survey which should be mentioned is Irwin Winehouse, The Assemblies of God (New York: Vantage Press, 1959). Another excellent documented account of the organizational structure of the Assemblies of God is Mario G. Hoover's unpublished M. A. thesis, Origin and Structural Development of the Assemblies of God (Springfield, Mo.: Missouri State, 1970). Copies of this thesis have been made available by the author, and can be purchased through the bookstore at Central Bible College in Springfield.

An early figure in the Assemblies of God was Aimee Semple McPherson. She soon withdrew to form her own denomination, the International Church of the Four Square Gospel. McPherson received an interpretation of Ezekiel's visions of the four faces--man, lion, ox, eagle--to mean Jesus Christ, saviour, baptizer, healer and king.¹²

The history and doctrine of this denomination is compiled by Raymond L. Cox, The Four Square Gospel (Los Angeles: Heritage Committee, 1969). It can be ordered from Four Square Publications, 1100 Gelendale Blvd., Los Angeles, California, 90026. Of interest are biographies of Aimee McPherson. L. Thomas, The Vanishing Evangelist; the Aimee Semple McPherson Kidnapping Affair (New York: Viking Press, 1959) offers an unfavorable analysis of her ministry. The best of the sympathetic accounts is Nancy Barr Mavity, Sister Aimee (Garden City, N.Y.: Doubleday, Duran & Co., 1931). McPherson offers several autobiographical accounts, which must also be noted: This is That: Personal Experiences, Sermons and Writings of Aimee Semple McPherson (Los Angeles: Echo Park Evangelistic Association, 1923); In the Service of the King (New York: Boni and Liveright, 1927); and, The Story of My Life (Los Angeles: Echo Park Evangelistic Association, 1951).

Largely due to the scandal caused by McPherson's kidnapping, several churches of her denomination in Minnesota and Iowa withdrew to form the Open Bible Evangelistic Association in 1932. This group later merged with the Bible Standard Church of Eugene, Oregon in 1935, to become the Open Bible Standard Evangelistic Association.¹³

The history of this church is documented in Gotfred S. Bruland, The Origin and Development of the Open Bible Church in Iowa (Des Moines, Iowa: Drake University, MA. thesis, 1945). A concise account of the origin is found in Kendrick's The Promise Fulfilled, pp. 164-171.

The Oneness Groups

David Reed is currently doing his Ph.D. research on the historical and theological origins of the "Oneness" or "Jesus Only" movement at Boston University. Fred J. Foster's Think it not Strange, A History of the Oneness Movement (St. Louis: Pentecostal Publishing House, 1965) is currently the most comprehensive history that is available on this Movement. Menzies, in Anointed to Serve, chapter six, "The New Issue" pp. 106-121, gives the most authoritative description of the movement as it stands in relation to the Assemblies of God.¹⁴ "The New Issue" was a controversy regarding the doctrine of the Trinity and the significance of the name Jesus.¹⁵ Synan, in the Holiness Pentecostal Movement, in a chapter entitled "Criticism and Controversy" pp. 141-163, offers the perspective of an interested onlooker. Brumback's Suddenly From Heaven, contains a helpful chapter on the significance of this issue to the Assemblies of God, pp. 191-215.

When the "New Issue" failed to capture the Assemblies of God, "The Pentecostal Assemblies of the World" was created in 1916 under the leadership of G. T. Haywood, a black from Indianapolis. The group remained bi-racial until 1924, when the white ministers withdrew to form their own denomination. Two groups merged in 1945 to form the largest Oneness body "The United Pentecostal Church." A host of splinter groups exist; but, at the moment, no comprehensive information is available. It is estimated that there are about one-half million Oneness adherents in the United States.¹⁶ Several autobiographical and biographical accounts exist of early leaders in the movement, which are worthy of note here. These include Frank J. Ewart, The Phenomenon of Pentecost (St. Louis: Pentecostal Publishing House, 1947); Ethel E. Goss, The Winds of God (New York, 1958); Mrs. M.B. Etter, Marvels and Miracle: Signs and Wonders (Indianapolis, 1922); and Sam Officer, Wise Master Builders and the Wheels of Fortune (Cleveland, Tenn.: The Jesus Church, n.d.).

Black Pentecostalism

Today, like the era following the American Revolution, and the period following the Russian Revolution in 1917, history books are being rewritten. Black awareness has caused the Negro race to realize that their contribution to American history has been distorted, if not totally ignored.

In seeking to discover their heritage, and to establish their identity, many fresh insights are being uncovered. Inevitably in this process some myths are being created as well.

Long ignored by Pentecostals is the role that blacks have played in their origins and development. The first major study of black contributions is now underway at Vanderbilt, where Garnet Pike is writing a doctoral dissertation entitled, A Historical Study of Black Pentecostals.

Best materials available to date include Walter J. Hollenweger, "A Black Pentecostal Concept; A Forgotten Chapter of Black History," Concept, special issue No. 30, June 1970. Papers from the Department of Studies in Evangelism, World Council of Churches. (Copies of this may be ordered c/o WCC, 150 Route de Fenny, 1211 Geneva 20, Switzerland.)

Another article is James S. Tinney, "Black Origins of the Pentecostal Movement," Christianity Today, October 8, 1971, pp. 4-6. Finally, Vinson Synan, The Holiness Pentecostal Movement includes an excellent chapter on black contributions: "The Negro Pentecostals," pp. 165-184.

There is little written on individual black denominations. Moore's Handbook of Pentecostal Denominations gives a quick sketch of the origins of the major ones.

The biography of C.H. Mason, an early leader of this group, Mary Mason, The History and Life Work of Bishop C.H. Mason, Chief Apostle, and his Colaborers (Memphis, n.p., 1934) includes additional background pertaining to this church.

Another early black Pentecostal group is documented by H.L. Fisher, History of the United Holy Church of America (n.p., n.d.). Like the Church of God in Christ, this group has holiness origins.

The Latter Rain Movement

Among the strongest critics of the Pentecostal Movement at its beginning were the older Holiness denominations and the fundamentalists. The fundamentalists charged that all signs and wonders ceased with the Apostles; therefore, such things as "speaking in other tongues" in the Twentieth Century were dispensationally impossible. The Pentecostals took this charge seriously, and sought to answer their critics in two ways. First, they appealed to church history, finding various individuals and groups to have experienced "tongues" from time to time throughout the centuries. A second argument was based on what came to be known as the Latter Rain Covenant.¹⁸ This doctrine taught that Joel's prophecy "In the last days I will pour out my Spirit upon all flesh..." had but been partially fulfilled on the Day of Pentecost (Acts 2: 16-20), and was to be completed just before Christ's return. Thus, the fact that the Pentecostal revival had occurred implied that Christ's second advent was at hand. The fundamentalists were right in saying supernatural miracles had largely ceased with the first century apostles; but a

revival of this type should now be expected.

A work that gave great influence to this teaching was David Wesley Myland, The Latter Rain Covenant and Pentecostal Power (Chicago: Evangel Publishing House, c1910). Myland actually used charts of rainfall in Palestine from 1861-1901 to show that rain was increasing in that land. From this data, he concluded the Second Coming would occur shortly after 1906.¹⁹

This theme was picked up in the late forties by the "New Order of the Latter Rain." Centers of this movement were located at Bethesda Missionary Temple in Detroit, Michigan, and Dr. Thomas Wyatt: Wings of Healing Temple in Portland, Oregon. Israel's establishment as a nation in 1948 was tied to this revival, giving them a great eschatological hope.

Patricia D. Gruits, daughter of Mrs. M.D. Beall, pastor of the Detroit Center gives a theological presentation of this basic belief in Understanding God (Detroit: The Evangel Press, 1962).

Perhaps a sidelight may here be mentioned. This movement has taken seriously Paul's declaration that in Christ there is neither Jew nor Greek, bond nor free, male nor female. Blacks and women both have found responsible roles in the power structure, and unity of spirit is a dynamic reality. Perhaps this small movement will make its greatest contribution by serving as a model for main-line churches as they struggle with these issues.

Menzies, Anointed to Serve, pp. 321-325, relates the effect of the movement on the Assemblies of God. Though the two main churches remain strong, the influence of the movement upon Pentecostalism began to wane by the mid-fifties.

Salvationist-Healing Movement

A host of independent, Pentecostal evangelists became prominent during the fifties; although they remained largely outside the Pentecostal denominational structures, they drew their base support from within the Pentecostal denominational ranks. The emphases of their ministries were mass evangelism, divine healing, and deliverance. The impact of these men on the Assemblies of God is documented by Menzies, Anointed to Serve, pp. 330-335.

Best known and most successful of these men is Oral Roberts. In his recent autobiography, The Call (New York: Doubleday & Co., 1972) Roberts describes his ministry as one that set the stage for the rise of the charismatic movement (p. 129). His audience gradually drew in more people from main-line denominations. Thus, when the charismatic movement began its sweep in the early sixties, a large number of people had already been oriented to its message. It was a logical conclusion for Roberts, therefore, to join the United Methodist Church in 1968, and seek to establish himself within the mainstream of historic Christianity.

Several loose evangelistic affiliations have been in existence at one time or another. The best-known of these was started by Gordon Lindsay, with headquarters in Dallas, Texas. Through his magazine, The Voice of Healing, the association gained great influence among many Pentecostals. His autobiography, The Gordon Lindsay Story (Dallas: The Voice of Healing Publishing Co., n.d.) and biography, William Branham, a Man sent from God (Jeffersonville, Ind.: William Branham, 1950) portray the mission they sought to accomplish. Other men who associated with The Voice of Healing at one time or another include Jack Coe, T.L. Osborn, M.A. Daeud, W.V. Grant, and William Caldwell. The organization was revived in 1967 under the name "Christ for the Nations."

Another famous controversial tent evangelist of the era was A.A. Allen. His story is told in Born to Lose, Bound to Win (Garden City, N. Y.: Doubleday & Co., 1970).

Carrying on the tradition of Aimee Semple McPherson in the present day has been Kathryn Kuhlman. Her two books, I Believe in Miracles (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1962) and God Can do it Again (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1968) are largely autobiographical. A slightly more controversial book, Alan Spraggett, Kathryn Kuhlman, The Woman Who Believes in Miracles (New York: The World Publishing Co., 1970) assesses her ministry in light of the growing trend of "Divine healers" of her day.

Charismatic Movement

Michael Harper, an Englishman, has written the best account tracing the development of the Charismatic Revival in main-line denominations: As at the Beginning: The Twentieth Century Pentecostal Revival (London: Hodder and Stockton, 1965). A close second is John L. Sherrill, They Speak with other Tongues (New York: McGraw-Hill Book Co., 1964). In both cases the modern revival is set in the context of the classical Pentecostalism. So much has happened in the movement since these works have been written, however, they cannot be an adequate guide to the movement as it stands now.

David J. de Plessis, a former Assemblies of God minister from South Africa, is generally cited for introducing Pentecostalism to the mainline denominations.²⁰ As a long-time Executive Secretary of the World Pentecostal Conference, du Plessis was in a unique position to contact leaders in the World Council of Churches. He also was the only official Pentecostal observer at the Second Vatican Council, and has since played a large role in the developing Pentecostal movement among Roman Catholics. His autobiographical The Spirit Bade Me Go: The Astounding Move of God in the Denominational Churches (Oakland, California: David J. de Plessis, 1960) has undergone several revisions and reprintings, and is still available through the author (David J. du Plessis, 3742 Linwood Ave., Oakland, California, 94602).

Dennis J. Bennett, Nine O'clock in the Morning (Plainfield, N.J.: Logos Press, 1970) is the account of the first Anglican to become involved in the Charismatic Revival. An important influence

in the beginnings of this movement was Trinity Magazine, edited by Jean Stone, a member of Bennett's parish in Van Nuys, California.

A host of other books are available; these merely serve to set the others in historical perspective.

The Catholic Pentecostals

J. Gordon Melton, The Catholic Pentecostal Movement (Evanston, Ill.: Garrett Theological Seminary, Nov., 1971) provides the basic bibliography for that section of the Charismatic Movement. Copies are available from the seminary.

Four books on Catholic Pentecostals are well worth mentioning here. The first to appear was Kevin and Dorothy Ranaghan, Catholic Pentecostals (Paramus, N.J.: Paulist Press, 1969). It is an excellent historical account of the development of the movement among Catholics. The other three: Edward D. O'Connor, The Pentecostal Movement in the Catholic Church (Notre Dame: Ave Maria Press, 1971); Donald L. Gelpi, Pentecostalism: A Theological Viewpoint (New York: Paulist Press, 1971); and J. Massingberd Ford, The Pentecostal Experience, a New Direction for American Catholics (New York: Paulist Press, 1970) are all attempts to interpret the Pentecostal experience in light of traditional Roman Catholic theology.

Kilian McDonnell, Executive Director of the Institute for Ecumenical and Cultural Research, Collegeville, Minnesota, presents the best analysis of what has been happening in a brief essay Catholic Pentecostalism: Problems in Evaluation (Pecos, New Mexico: Dove Publications, 1970), a reprint that originally appeared in Dialog, Winter 1970. McDonnell is seeking to establish his Institute as the center for future Catholic Pentecostal studies.

The Jesus Movement

Like the rise of classic Pentecostalism, the Jesus Movement of the late 1960's, stands outside the main stream of organized Christianity. Here too, a host of books are coming off the press. At this point in history, it is impossible to assess the impact of the movement, or to predict in what direction it is heading. Ronald M. Enroth, et al., The Jesus People (Grand Rapids: Eerdmans, 1972) to date is the most comprehensive chronicle of the Movement. William S. Cannon, The Jesus Revolution (Nashville: Broadman Press, 1971) is an attempt to assess the movement in light of evangelical theology. Jess Moody, The Jesus Freaks (Waco, Texas: Word, 1971) includes a helpful list of communities throughout the United States. Most of the books take the form of chronicle accounts of the Movement. This list includes John A. MacDonald, The House of Acts (Carol Stream, Ill.: Creation House, 1970), Duane Pederson, Jesus People (Glendale, Calif.: Regal Books, 1971), Pat King, The Jesus People Are Coming (Plainfield, N.J.: Logos Press, 1971), Lowell D. Streiker, The Jesus Trip, Advent of the Jesus Freaks (Nashville: Abingdon Press, 1971), Edward Plowman, The Jesus Movement in America (Cool, 1971), Arthur Blessitt, Turned on to Jesus (Hawthorn, 1971)

and Roger C. Palms, The Jesus Kids (Valley Forge, Pa.: Judson Press, 1971). Christianity Today has printed many articles on the Jesus Movement. These have been compiled in A News Diary of the Jesus Movement (n.p., 1971).

Theological Distinctives

A Pentecostal theology has never actually been written. Three early attempts, Myer Pearlman, Knowing the Doctrines of the Bible (Springfield: Gospel Publishing House, 1937), Ernest S. Williams, Systematic Theology, 3 vols. (Springfield: Gospel Publishing House, 1953) and P.C. Nelson, Bible Doctrines: A Handbook on Pentecostal Theology (Enid, Oklahoma: South Western Press, 1936) were based largely on existing non-Pentecostal works and were designed to provide a basic structure in theology for a large number of clergy who had not had the opportunity of formal training.

To date most Pentecostal Bible Colleges are using theologies written for other traditions in the training of their ministers.

The Holy Spirit

The largest emphasis of course is the work of the Holy Spirit. Here the most recent books in the field are written by non-Pentecostals. Frederick Dale Bruner, A Theology of the Holy Spirit, the Pentecostal Experience and the New Testament Witness (Grand Rapids: Eerdmans, 1970), and James D. G. Dunn, Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today (Naperville, Ill.: Allenson, 1970). Dunn's work is largely a Biblical study while Bruner divides his work in two sections, dealing first with the Pentecostal understanding of the doctrine as it developed historically, then moving on to consider the Biblical evidence. Bruner includes a helpful appendix of documents upon which the Pentecostal doctrine of the Holy Spirit is based. He also provides a short informative bibliographical essay on the existing works that are relevant to his book, and finally, his extensive bibliography is worthy of note.

No one Pentecostal theologian has gained wider acceptance among the Pentecostal denominations than the Englishman, Donald Gee. The Ministry Gifts of Christ (Springfield: Gospel Publishing House, 1930), Concerning Spiritual Gifts (Springfield: Gospel Publishing House, 1937), and Spiritual Gifts in the Work of the Ministry Today (Springfield: Gospel Publishing House, 1963) are probably his best known writings on the work of the Holy Spirit. The influence of other writers has been limited primarily to their own denominations. These include Harold Horton, The Gifts of the Spirit (Luten, England: Redemption Tidings Bookroom, 1934) and The Baptism of the Holy Spirit (London: Victory Press, 1956), Ralph M. Riggs, The Spirit Himself (Springfield: Gospel Publishing House, 1949), Myer Pearlman, The Heavenly Gift: Studies in the Work of the Holy Spirit (Springfield: Gospel Publishing House, 1935), Aimee Semple McPherson, The Baptism of the Holy Spirit (Los Angeles: Four Square Gospel, 1928), George Jeffreys, Pentecostal Rays: The Baptism and the Gifts of the Holy

Spirit (London: Elim Publishing Co., 1933), Howard Carter, The Gifts of the Spirit (Minneapolis: Northern Gospel Publishing House, 1946), Melvin L. Hodges, Spiritual Gifts (Springfield: Gospel Publishing House, 1964) and W. H. Turner, The Difference between Regeneration, Sanctification and the Pentecostal Baptism (Franklin Springs, Ga.: Publishing House of the Pentecostal Holiness Church, 1947). As the title of the last book implies, it is the definitive work concerning the theology of the Holiness-Pentecostal tradition.

Frank J. Ewart, The Revelation of Jesus Christ (St. Louis: Pentecostal Publishing House, n.d.) provides the best theological defence for the "Oneness" doctrine. The teaching is refuted in Carl Brumback, God in Three Persons (Cleveland, Tenn.: Pathway Press, 1959).

The early Pentecostals drew heavily on prominent Holiness leaders of the late nineteenth century and early twentieth century in formulating their theology of the Holy Spirit. Representative titles of this era include R. A. Torrey, The Holy Spirit (Westwood, N. J.: Fleming H. Revell Co., 1927), Andrew Murray, The Full Blessing of Pentecost (Westwood, N.J.: Fleming H. Revell Co., 1908), A. J. Gordon, The Ministry of the Spirit (New York: Fleming H. Revell, 1894), A. B. Simpson, The Holy Spirit, 2 vols. (Harrisburg, Pa.: Christian Publications Inc., n.d.) and Charles G. Finney, Power from on High (London: Victory Press, 1944).

From the outset, the Pentecostal teaching which met the most controversy has been the association of glossolalia with the baptism of the Holy Spirit. The most exhaustive study of this phenomenon is Lincoln M. Vivier's unpublished M.D. thesis, "Glossolalia" (Johannesburg: University of Witwatersrand, 1960). Vivier studies the Biblical evidence and the historical occurrence of tongues before the Twentieth Century. He then considers a host of case studies, and concludes that Pentecostals tend to be slightly above average in their psychological adjustment. The best overview from a Pentecostal perspective is Wade Horton, ed., The Glossolalia Phenomenon (Cleveland, Tenn.: Pathway Press, 1966), a compilation of articles by prominent Pentecostals. It treats the phenomenon in its historical and theological aspects. The classic Biblical exegesis from a Pentecostal point of view is William G. MacDonald, Glossolalia in the New Testament (Springfield, Mo.: Gospel Publishing House, 1964) a reprint of an article first appearing in the Evangelical Theological Society Bulletin 7:59-68, Spring, 1964.²¹ A significant early work is Robert C. Dalton, Tongues Like as of Fire: A Critical Study of Modern Tongues Movements in the Light of Apostolic and Patristic Times (Springfield, Mo.: Gospel Publishing House, 1945).

As glossolalia became prominent in mainline denominations, church leaders were at a loss as to how to handle the situation. The first official response in the Protestant Episcopal Church was a Pastoral Letter Regarding Speaking in Tongues by the late Bishop James A. Pike of California. The text of this letter appeared in Pastoral Psychology 15:56-61, May, 1964. A second official pro-

nouncement is a Report on Glossolalia (Minneapolis, Minn.: Commission of Evangelism of the American Lutheran Church, 1964). A third is the Report of the Special Committee on the Work of the Holy Spirit (Philadelphia: United Presbyterian Church in the U.S.A., 1970).

All are efforts to give guidance to all parties concerned when glossolalia appears in the local church.

A host of psychological and theological studies have been written on glossolalia. Most recent is John P. Kildahl, The Psychology of Speaking in Tongues (New York: Harper & Row, 1972). Dr. Kildahl, on the faculty at the New York Post Graduate Center for Mental Health, and a member of the investigating commission for the American Lutheran Church, has spent over ten years studying glossolalia. He offers a sympathetic ear to those who participate in the phenomenon, but concludes that if speaking in tongues is to be understood as a gift of the Spirit, it must be in terms of how it is used, not by the mere fact that it occurs.

Most helpful in his work is an analysis of several of the leading monographs that have been written in the field. Morton T. Kelsey, Tongues Speaking: An Experiment in Spiritual Experience (Garden City, N.Y.: Doubleday & Co., 1964), George Barton Cutten, Speaking with Tongues, Historically and Psychologically Considered (New Haven, Conn.: Yale University Press, 1927), Ira J. Martin, Glossolalia in the Apostolic Church: A Survey Study of Tongues Speech (Berea, Ky.: Berea College, 1960), Wayne E. Oates and others, Glossolalia Tongue Speaking in Biblical, Historical and Psychological Perspective (Nashville: Abingdon Press, 1967) all treat the glossolalia phenomenon primarily from a psychological point of view. Also to be noted at this point is a significant article, James N. Lapsley and John H. Simpson, "Speaking in Tongues: Token of Group Acceptance and Divine Approval," Pastoral Psychology, 15: 48-53, May, 1964, and "Speaking in Tongues: Infantile Babble," Pastoral Psychology, 15:16-24, September, 1964. Each of these works is written by outside observers, whose attitudes toward the experience range from sympathy to hostility.

An account of an investigator who became personally involved in the experience is John L. Sherrill, They Speak with other Tongues (New York: McGraw-Hill, 1964). A similar account of an earlier investigation is Elmer C. Miller, Pentecost Examined by a Baptist Lawyer (Springfield, Mo.: Gospel Publishing House, 1936).

Works critical of the present phenomenon from a theological view point include Robert G. Gromacki, The Modern Tongues Movement (Philadelphia: Presbyterian and Reformed Publishing Co., 1967), Anthony A. Hoekema, What About Tongues Speaking? (Grand Rapids: Eerdmans Publishing Co., 1966), Donald W. Burdick, Tongues: To Speak or not to Speak (Chicago: Moody Press, 1969), Donald S. Metz, Speaking in Tongues: An Analysis (Kansas City, Mo.: Nazarene Publishing House, 1964), and H.J. Stolee, Speaking in Tongues (Minneapolis: Augsburg Publishing House, 1963). A positive presentation is by the Lutheran, Laurence Christenson, Speaking in Tongues and

its Significance for the Church (Minneapolis: Bethany Fellowship, 1968).

Divine Healing

A second emphasis in the Pentecostal Movement has been divine healing. This emphasis received its impetus from the leader of the Christian and Missionary Alliance, A.B. Simpson. Simpson's views on healing are best expressed in his book, The Gospel of Healing (New York: Christian Alliance Publishing Co., 1915). Also influential was Smith Wigglesworth, Ever Increasing Faith (Springfield, Mo.: Gospel Publishing House, 1924).

Donald Gee, Concerning Spiritual Gifts (Springfield, Mo.: Gospel Publishing House, n.d.) and George Jeffreys, Healing Rays (London: Henry E. Walter, Ltd., 1952) are standard works.²²

The more prolific writers on divine healing have quite naturally been the faith healers of the fifties and early sixties. The best and most well-known of these are T.L. Osborn, Healing the Sick and Casting out Devils (Tulsa: T.L. Osborn Evangelistic Association, 1955) and Oral Roberts, If You Need Healing, Do These Things (Tulsa: Oral Roberts, 1947). Robert's work went through several editions and has been revised considerably each time. Other examples of this literature include Gordon Lindsay, World Evangelism Now by Healing and Miracles (Glendale, California: Church Press, 1951); William Caldwell, Meet the Healer (Tulsa: Miracle Moments Evangelistic Association, Inc., 1965); A.A. Allen, God's Guarantee to Heal You (Dallas: A.A. Allen, 1950); W.V. Grant, Divine Healing Answers, 2 vols. (Waxahachie, Texas: Southwestern Bible Institute Press, 1952); Tommy Hicks, Manifest Deliverance for You Now (Lancaster, California: Tommy Hicks, 1952); Theodore Fitch, Our Afflictions Cause and Remedy (Council Bluffs, Iowa: Theodore Fitch, n.d.) and Thomas Wyatt, A Study in Healing and Deliverance, 2 vols. (Los Angeles: Wings of Healing, n.d.).

For a more complete listing of the writings of these men consult the "Bibliography on Divine Healing," compiled by Juanita Raudzus, available at Oral Roberts University for \$1.00.

Though the faith healers have taken the lead in this area, the Pentecostal denominations have also produced a number of titles worthy of note. These works include James A. Cross, Healing in the Church (Cleveland, Tenn.: Pathway Press, 1962); Hart R. Armstrong, Divine Healing, 2 vols. (Springfield, Mo.: Gospel Publishing House, 1948); William H. Turner, Christ the Great Physician (Franklin Springs, Ga.: Advocate Press, 1941); Noel Brooks, Sickness, Health and God (Franklin Springs, Ga.: Advocate Press, n.d.) and Gordon F. Atter, The Student's Handbook on Divine Healing (Peterborough, Ontario: The Book Nook, 1960).

Women have played a prominent role in the healing ministry of the Pentecostal Movement. Aimee Semple McPherson's teaching is illustrated in her Divine Healing Sermons (Los Angeles: International Church of the Four Square Gospel, n.d.). Kathryn Kuhlman, I Believe

in Miracles (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1962) and God Can Do it Again (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1969) are contemporary expressions of the impact of the Divine Healing teaching. The chief proponent of the "Healing of the Memories" concept, Agnes Sanford, has published several works of note. Best-known is The Healing Light (St. Paul, Minn.: Macalester Park Publishing Co., 1947). Other of her writings include Behold Your God (St. Paul, Minn.: Macalester Park Publishing Co., 1958), The Healing Gifts of the Spirit (Philadelphia: J.B. Lippincott Co., 1966) and The Healing Power of the Bible (Philadelphia: J.B. Lippincott Co., 1969). Also worthy of mention is Anne S. White, Healing Adventure (London: Arthur Janes, Ltd., 1969) and Dayspring (Plainfield, N.J.: Logos Press, 1972). Mrs. White is one of Sanford's best known disciples, and is considered by many to be her successor.

A helpful analysis of the whole healing phenomenon is George Bishop, Faith Healing: God or Fraud? (Los Angeles: Sherbourne Press, Inc., 1967). A final work on healing should be noted, Gilbert W. Kirby, The Question of Healing: Some Thoughts on Healing and Suffering (London: Victory Press, 1967). This work is a collection of articles by men representative of most branches of the Christian Faith. One is enabled to view the Pentecostal position on Divine Healing in light of the teaching of the whole church.

Special Issues

The "Deliverance Ministry" (exorcism or the casting out of demons) has long played a role in Pentecostal circles. Oral Roberts, Deliverance from Fear and from Sickness (Tulsa: Oral Roberts, 1954) represents the early teaching on the subject. The doctrine was developed through the faith evangelists associated with The Voice of Healing. The teaching and practice are now being expressed in the Charismatic Movement, largely through the influence of the Holy Spirit Teaching Mission of Fort Lauderdale, Florida. Leaders Derek Prince, Bob Mumford, Charles Simpson and Don Basham's writings appear in the periodical New Wine, and less frequently in the Logos Journal.

Prophecy has been another interest of Pentecostals from their beginnings. Frank M. Boyd, long-time Assemblies of God Bible school teacher, has been the guiding influence of this interest. Ages and Dispensations (Springfield, Mo.: Gospel Publishing House, 1949) and Introduction to Prophecy (Springfield, Mo.: Gospel Publishing House, 1948) are his best known works. In addition to these, he has published several commentaries on the Old Testament prophets.

William G. MacDonald has offered a Pentecostal concept of the doctrine of the Church, "A People in Community: Theological Interpretation," which appears in a book edited by James L. Garrett, The Concept of the Believers' Church (Scottsdale, Pa.: Herald Press, 1969, pp. 143-164) based on the papers delivered at the 1967 conference on the concept of the Believers' Church in Louisville, Ky. MacDonald stands with Dietrich Bonhoeffer, The Communion of Saints: a Dogmatic Inquiry into the Sociology of the Church (New York:

Harper and Row, 1963) and against Ernest Troeltsch, in arguing that the Church is a community of faith, rather than a society.

A sociological study of Pentecostalism which must be noted is William W. Wood, Culture and Personality: Aspects of the Pentecostal Holiness Religion (The Hague: Mouton Co., 1965).

Missions

Another major emphasis of Pentecostals has been missions. Walter J. Hollenweger's The Pentecostals, as one would expect, gives the most comprehensive coverage of the impact Pentecostals have made throughout the world. Charles W. Conn, Where the Saints Have Trod: A History of Church of God Missions (Cleveland, Tenn.: Pathway Press, 1959), Serena M. Hodges, Look on the Fields: A Missionary Survey (Springfield, Mo.: Gospel Publishing House, 1963), and Noel Perkin and John Garlock, Our World Witness (Springfield, Mo.: Gospel Publishing House, 1965) represent the best denominational sources available.

Lester F. Sumrall, Through Blood and Fire in Latin America (Grand Rapids: Zondervan, 1944) and Christian Lalive D'Epiney, Haven of the Masses: a Study of the Pentecostal Movement in Chile (London: Lutterworth Press, 1969) are exemplary of literature written on particular areas.

Melvin L. Hodges, The Indigenous Church (Springfield, Mo.: Gospel Publishing House, 1953) spells out the Pentecostal philosophy of missions. Hodges argues much like Donald A. McGavran, Understanding Church Growth (Grand Rapids: Eerdmans, 1970), breaking away from the compound concept of Christian world missions.

Two representative biographies of Pentecostal missions are Lester Sumrall, Lillian Trasher: Nile Mother (Springfield, Mo.: Gospel Publishing House, 1951), and Angeline Tucker, He is in Heaven (New York: McGraw Hill Book Co., 1965). Miss Trasher broke her engagement with her fiancé to run an orphanage in Egypt, while Jay Tucker became a martyr during the Congo civil war in the mid-sixties.

Homiletics and Sermons

Two books on preaching best representing Pentecostal efforts are Guy P. Duffield, Pentecostal Preaching (New York: Vantage Press, 1957) and C. L. Allen, Pentecostal Preaching is Different (Los Angeles: B.N. Robertson, 1961). Both developed out of an annual lectureship series on preaching held at L.I.F.E. Bible College.²³

The best known sermon collection in Pentecostal ranks is C. M. Ward's Revivaltime Sermons (Gospel Publishing House, 1953-), based on his weekly radio broadcasts with the Assemblies of God.

Most of the titles mentioned in the theology section are published sermons. In addition to these, important representative

early works include N.J. Holmes, Life Sketches and Sermons (Royston, Ga.: Press of the Pentecostal Holiness Church, 1920), Robert L. Parham, comp., Selected Sermons of the Late Charles F. Parham and Sarah E. Parham (Joplin, Mo.: Robert L. Parham, 1941), F. M. Britton, Pentecostal Truth: or Sermons on Regeneration, Sanctification, the Baptism of the Holy Spirit, Divine Healing, the Second Coming of Jesus, etc. (Royston, Ga.: Publishing House of the Pentecostal Holiness Church, 1919), J.H. King, From Passover to Pentecost (Memphis, Tenn.: H.W. Dixon Printing Co., 1914), and Sam Officer, Wise Master Builders and the Wheel of Fortune (Cleveland, Tenn.: The Jesus Church n.d.).

Apologetics

Several books have been written to set forth Pentecostal belief and practice to the non-Pentecostal world. The Church of God (Cleveland, Tennessee) has produced by far the greatest number: Ray H. Hughes, Church of God Distinctives (Cleveland, Tenn.: Pathway Press, 1968), What is Pentecost? (Cleveland, Tenn.: Pathway Press, 1963), Earl P. Paulk, Your Pentecostal Neighbor (Cleveland, Tenn.: Pathway Press, 1958) and Frank W. Lemons, Our Pentecostal Heritage (Cleveland, Tenn.: Pathway Press, 1961).

Other works include M. A. Tomlinson, Basic Bible Beliefs (Cleveland, Tenn.: White Wing Publishing House, 1961), and United Pentecostal Church, What We Believe and Teach (St. Louis: Pentecostal Publishing House, n.d.).

Appendix A: A List of Pentecostal Denominations

The following list of Pentecostal churches appeared in Everett L. Moore, Handbook of Pentecostal Denominations in the United States. Statistics given are taken from the 1972 edition of Yearbook of American Churches and the 1970 edition of Frank Mead, Handbook of Protestant Denominations in the United States where available. Moore's figures are kept in a few cases.

Obviously, some of these figures are inaccurate. However, the listing does provide the comparative size of the denominations when grouped by doctrinal distinctives.

<u>Holiness Pentecostal Denominations:</u>	<u>Churches</u>	<u>Membership</u>
Apostolic Faith Mission	44	4,835
Church of God (Cleveland, Tenn.)	4,024	272,276
Church of God in Christ	4,500	425,000
Church of God of Prophecy	1,561	51,527
Church of God (Mountain Assembly)	100	3,500
Church of God (World Headquarters)	2,025	75,890
Congregational Holiness Church	147	4,859
Emmanuel Holiness Church	56	1,200
Fire Baptized Holiness Church of God in America	300	6,000
International Pentecostal Assemblies	60	6,500
Original Church of God	70	20,000

	<u>Churches</u>	<u>Membership</u>
Pentecostal Church of Christ	43	1,209
Pentecostal Fire Baptized Holiness Church	41	545
Pentecostal Free Will Baptists	150	13,500
Pentecostal Holiness Church	1,324	69,679
United Holy Church of America	<u>470</u>	<u>28,980</u>
TOTALS: 16 Denominations	14,915	985,500

<u>Keswick Pentecostal Denominations:</u>	<u>Churches</u>	<u>Membership</u>
Assemblies of God	8,734	670,000
California Evangelistic Association	50	4,000
Calvary Pentecostal Church	22	8,000
Christian Church of North America	110	10,000
Elim Missionary Assemblies	60	3,500
House of David	66	40,816
Independent Assemblies of God	136	---
International Church of the Four Square Gospel	741	89,215
Open Bible Standard Churches	275	30,000
Pentecostal Church of God of America	975	115,000
United Full Gospel Churches	50	---
United Fundamentalist Church	300	---
World Church	--	---
Zion Evangelistic Fellowship	<u>96</u>	<u>10,000</u>
TOTALS: 14 Denominations	11,615	980,531

<u>Jesus Only (Oneness) Pentecostal Denominations:</u>	<u>Churches</u>	<u>Membership</u>
Apostolic Church	--	--
Apostolic Overcoming Holy Church of God	300	75,000
Associated Brotherhood of Christians	40	2,500
Church of our Lord Jesus Christ of the Apostolic Faith	155	45,000
Full Salvation Union	--	--
Jesus Church	--	--
Pentecostal Assemblies of the World	550	45,000
United Pentecostal Church	<u>2,400</u>	<u>250,000</u>
TOTALS: 8 Denominations	3,445	417,500

Appendix B: Major Pentecostal Publishing Houses

1. Advocate Press, Franklin Springs, Georgia. (Pentecostal Holiness)
2. Congregational Holiness Publishing House, Greenwood, South Carolina. (Congregational Holiness)
3. Echo Park Evangelistic Association, Los Angeles, California. (International Church of the Four Square Gospel)
4. Gospel Publishing House, Springfield, Mo. (Assemblies of God)
5. Logos International, Plain Field, New Jersey. (Independent)
6. Pathway Press, Cleveland, Tenn. (Church of God, Cleveland, Tenn.)
7. Pentecostal Publishing House, St. Louis, Missouri. (United Pentecostal Church)
8. Voice of Healing Publishing Co., Dallas, Texas. (Christ for the Nations)
9. White Wing Publishing House, Cleveland, Tenn. (Church of God of Prophecy)

Appendix C: Pentecostal Periodicals

Vinson Synan suggests that the Pentecostal Movement was spread worldwide largely due to the widespread coverage it received in the Holiness periodicals.²⁴

The following lists suggest the Pentecostals have learned the importance of periodical literature as an avenue for perpetuating their heritage.

A more extensive listing of Pentecostal Periodicals, Juanita Walker, A Bibliography of the Pentecostal Periodical Holdings in the Oral Roberts University Collection, (Tulsa, Oklahoma: Oral Roberts University) can be obtained from the university for \$3.00. Walker's bibliography takes the format of Ulrich's International Periodical Directory listing addresses, frequency of publication and subscription rates where relevant. No effort has been made to include inclusive dates of ORU's holdings. (* items mean periodical has ceased publication.)

I. Early Pentecostal Periodicals:

- *1. The Apostolic Faith. Bi-monthly, edited by Charles F. Parham; later by E.N. Bell.
- *2. Apostolic Faith. Los Angeles. William J. Seymour, editor.
- *3. Apostolic Faith. Portland, Oregon. Florence Crawford, editor.
- *4. Apostolic Messenger. Toronto, Canada. A.H. Argue.
- *5. The Christian Evangel. J. Roswell Flower, editor. Plainfield, Ind. Weekly.
- *6. Latter Rain Evangel. William H. Piper, pastor of the Stone Church in Chicago. Monthly.
- *7. Pentecostal Testimony. William Durham, editor.
- *8. Sampson's Foxes. A. J. Tomlinson. Monthly.
- *9. Tried by Fire. Herbert & Lillie Buffum. Topeka, Kansas. Monthly.
- *10. Word and Witness. edited by M.M. Pinson; later E.N. Bell. Melvern, Arkansas. 1913-1916.

II. Official Organs of Classic Pentecostal Denominations:

- 1. Advocate, Advocate Press, P.O. Box 98, Franklin Springs, Ga., 30639, weekly. \$2.00 (Pentecostal Holiness)
- 2. Bridegroom's Messenger, International Pentecostal Assemblies, 892 Berne St., S.E., Atlanta, Ga., 30316, Monthly. \$1.80
- 3. Calvary Tidings, Calvary Pentecostal Church, Olympia, Washington. Monthly.
- 4. The Church of God, Church of God World Headquarters, 9305 224th St., Queens Village, New York, 11428, bi-monthly. \$1.50
- 5. Church of God Evangel, Church of God Publishing House, 1080 Montgomery Ave., Cleveland, Tenn., 37311, bi-monthly. \$3.00
- 6. Elim Pentecostal Herald, Elim Missionary Assemblies, Lima, New York. Monthly.
- 7. Four Square World Advance, International Church of the Four Square Gospel, 1100 Glendale Blvd., Los Angeles, Calif., 90026, monthly. Formerly Foursquare Magazine until Sept., 1964.
- 8. Gospel Herald, Church of God of the Mountain Assembly, Jellico, Tenn., monthly. \$1.50
- 9. Gospel Messenger, Congregational Holiness Church, Box 290, Griffin, Ga., 30223, monthly. \$1.50

10. Harvest Time, United Pentecostal Church, Inc., 3645 S. Grand Blvd., St. Louis, Mo., 63118
11. Herald of Faith, Independent Assemblies of God, San Diego, Cal. Monthly
12. The Herald, Church of God of Apostolic Faith, 2200 W. Edison, Tulsa, Oklahoma, 74103. Ceased publication May, 1966.
13. Light of Hope, The Apostolic Faith, N.W. and Burnside, Portland, Ore., 97209, bi-monthly. Formerly The Apostolic Faith to Jan., 1966.
14. Light of the World, The Jesus Church, Box 652, Cleveland, Tenn., 37311, quarterly. \$2.00
15. Message of the Open Bible, Open Bible Standard Churches, 1159 24th St., Des Moines, Iowa, 50311, bi-monthly. \$2.00
16. The Messenger, (Original) Church of God, Chattanooga, Tenn. Semi-monthly.
17. Pentecostal Evangel, Gospel Publishing House, Assemblies of God, 1445 Boonville Ave., Springfield, Mo., 65802, weekly. \$4.00
18. Pentecostal Free-Will Baptist Messenger, Pentecostal Free-Will Baptist Messenger, Box 966, Dunn, N.C. Monthly. \$2.00
19. Pentecostal Herald, United Pentecostal Church, 3645 S. Grand Blvd., St. Louis, Mo., 63418, Monthly. \$2.00
20. Pentecostal Messenger, Pentecostal Church of America, Box 850, Joplin, Mo., 64801, monthly. \$2.00
21. White Wing Messenger, White Wing Publishing House, Cleveland, Tenn., 37311, weekly. \$2.50
22. Wings of Truth, Church of God of Prophecy, Box 5535, Roanoke, Va., 24012, monthly. \$1.50

III. Periodicals of Salvationist-Faith Healing Evangelists:

1. Abundant Life, Oral Roberts Evangelistic Association, P.O. Box 2187, Tulsa, Oklahoma, 74105. Formerly Healing Waters, changed Sept., 1953; America's Healing Magazine, changed Jan., 1956; Healing, changed 1956. Monthly. \$1.00
2. Christ for the Nations, Voice of Healing Pub. Co., P.O. Box 8658, Dallas, Texas, 75216, monthly. Formerly Voice of Healing through Apr., 1967
3. The Christian Challenge, Coe Foundations, Inc., Box 8538, Dallas, Texas, 75216, monthly. Formerly Herald of Healing, and International Healing to June, 1962.
4. Deeper Life, Morris Cerulla World Evangelism, Inc., 4455 Lamont, Box 9525, San Diego, Cal., 92109, monthly. \$2.00
5. Faith Digest, T.L. Osborn Evangelistic Assn., 1400 E. Skelly Dr., Tulsa, Oklahoma, 74102, monthly
6. Full Gospel News, Full Gospel Evangelistic Assn., Box 431, Webb City, Mo., 64870, monthly
7. The Healing Messenger, Bible Revival Evangelistic Assn., David Nunn, evangelist. 6626 S.R.L. Thornton Fwy., Dallas, Texas, 75208, monthly.
8. Latter Rain Evangel, Bethesda Missionary Temple, 7570 E. Nevada Ave., Detroit, Mich., 48234
9. The March of Faith, Wings of Healing, Inc., Thomas Wyatt, 847 S. Grand Ave., Los Angeles, Cal., 90017, monthly. \$1.00
10. Miracle Magazine, A.A. Allen Revivals, Inc., Miracle Valley, Ariz., monthly.

11. Miracles and Missions Digest, Voice of Miracle and Missions, Inc., M.A. Daud, Box 5646, Dallas, Texas, 75222, monthly
12. Revival of America, Leroy Jenkins Evangelistic Assn., Inc., Box F, Delaware, Ohio, 43015, monthly. \$1.00
13. Voice of Deliverance, International Deliverance Churches, Jester and Davis St., Dallas, Texas, 75211, monthly
14. A Voice of Faith, Faith Temple Church, Inc., Amman Grubb, Box 3220, Memphis, Tenn., 38101, monthly
15. Word of Faith, Hagin Evangelistic Assn., Box 50126, Tulsa, Oklahoma, 74150, monthly

IV. Charismatic Periodicals:

- *1. Charisma Digest, Full Gospel Business Men's Fellowship, Int., 836 S. Figueron St., Los Angeles, Cal., 90017. Semi-annual. \$1.00. Discontinued, Jan.22, 1970
2. Cross and the Switchblade, Teen Challenge Publications, Box 161, New York, N.Y., 11238. Bi-monthly
3. Heartbeat, Charismatic Educational Centers, Inc., 1730 S.W. 22nd Ave., Fort Lauderdale, Fla., 33312. Monthly
4. Logos Journal, Logos International, 185 N. Ave., Plainfield, N.J., 07060. Bi-monthly. \$3.00
5. New Nation News, Children of God, Texas Soul Clinic, Rt. 1, Mingus, Texas, 76463
6. New Wine, Holy Spirit Teaching Missions, 1730 S.W. 22nd Ave., Fort Lauderdale, Fla., 33312. Monthly
- *7. Trinity, Blessed Trinity Society, Box 2422, Van Nuys, Cal. Quarterly. \$5.00. Publication ceased Feb., 1966
8. Voice, Full Gospel Business Men's Fellowship International, 836 S. Figueron St., Los Angeles, Cal., 90017. Monthly. \$1.00

V. Missions:

1. Full Gospel Native Missionary, Full Gospel Native Missionary Assn., Box 1240 Joplin, Mo., 64801. Monthly
2. Global Witness, United Pentecostal Church, 8855 Dunn Road, Hazelwood, Mo., 63042. Monthly
3. Good News Crusades, Assemblies of God, 1445 Boonville Ave., Springfield, Mo., 65802. Bi-monthly. Formerly Global Conquest through Aug., 1967
4. The Missionary Voice, Pentecostal Church of God of America, Inc., 316 Joplin St., Box 816, Joplin, Mo. Monthly
5. Voice of Revival, Missionary Evangelism, Inc., 1601 Linda Drive., Decatur, Ga., 30032. Monthly
6. World Evangelism, American Evangelistic Assn., Box 4326, Dallas, Texas, 75224. Monthly
7. World Harvest, World Temples, Inc., Lester Sumrall, Box 12, South Bend, Ind., 46624. Monthly
8. World Vision, Open Bible Standard Churches, 851 19th St., Des Moines, Iowa. Quarterly.

VI. Scholarly Journals and Interdenominational Newsletters:

1. Paraclete, Gospel Publishing House, Assemblies of God, 1445 Boonville Ave., Springfield, Mo., 65862. Quarterly. \$2.50

- VII. International and Interdenominational Publications:
- *1. Pentecost, World Conference of Pentecostal Churches, 36-37 Clapham Crescent, London, S.W. 4, England. Quarterly. Ceased publication 1966
 2. P.F.N.A. News, Pentecostal Fellowship of North America, 1645 Boonville Ave., Springfield, Mo., 65802. Quarterly
 3. Society for Pentecostal Studies Newsletter, Emmanuel College, Box 122, Franklin Springs, Ga., 30639. Quarterly. \$3.00

Appendix D: Co-operative Pentecostal Bodies

1. World Pentecostal Fellowship:

The WPF was organized in Zurich, Switzerland, in 1947 under the influence of European Pentecostal leaders. All Pentecostal groups in the world are eligible to send representatives. The purpose of the meetings is for spiritual fellowship and growth. No form of binding legislation is attempted. The official journal, Pentecost, ceased publication in 1966 at the death of the editor, Donald Gee. A new publication, World Pentecost, was authorized at the ninth World Pentecostal fellowship, held in Dallas, Texas, in 1970. Percy Brewster of Wales was selected to be its editor. The WPF meets triennially.

2. Pentecostal Fellowship of North America:

PFNA was organized in October, 1948, at the urging of the World Pentecostal Fellowship. The statement of faith is greatly influenced by the National Association of Evangelicals, an organization in which many of the Pentecostal bodies hold membership. The statement of faith makes it impossible for the "Oneness" groups to be included. At present seventeen denominations participate. The PFNA meets annually.

3. Society for Pentecostal Studies:

SPS conducted its first annual meeting in November 1971 at Des Moines, Iowa. The purpose of the Society is to stimulate and promote Pentecostal Scholarship by providing a forum for discussion of all academic disciplines in light of Pentecostal theology. The Pentecostal Fellowship of North America's statement of faith has been adopted by the Society, to which full members must subscribe. A journal has been authorized. The society meets annually.

4. Full Gospel Business Men's Fellowship International:

The organization was started in 1951 under the leadership of Demos Shakarian, a prominent west coast dairy executive. The purpose of the organization was to stimulate fellowship among Pentecostal laymen. FGBMFI has proved to be a major promotional agency of the Charismatic movement. The statement of faith is similar to that of the Pentecostal Fellowship of North America. The organization publishes a monthly periodical, Voice. More than 425 local chapters are presently functioning.

5. Teen Challenge:

Though Teen Challenge is not a co-operative effort, it is listed here as the best example to date of Pentecostals' involvement in today's social problems. Organized by David Wilkerson, a

minister for the Assemblies of God in 1958, Teen Challenge is geared to meet head-on the drug problem of America. Menzies reports there are now twenty-seven Teen Challenge Centers in major U.S. cities, in addition to rehabilitation farms and Bible training centers.²⁵

Appendix E: Pentecostal Collections²⁶:

1. The Oral Roberts University Pentecostal Collection is the most complete. As of January 1, 1972, the collection contained over 7,000 books, 500 periodicals, five legal file sets of pamphlet materials, several hundred tapes and many unpublished theses. Available for purchase are about forty pages of subject bibliographies in addition to the aforementioned bibliography of periodicals.
2. The Archives of the Pentecostal Holiness Church, located in Franklin Springs, Georgia, has an excellent collection of materials relating to the Holiness-Pentecostal groups in the southeast.
3. The Archives of the Church of God at denominational headquarters, Cleveland, Tenn., contain the best source of documents for the group of denominations known as the Church of God.
4. The Pentecostal File of the Assemblies of God, housed at the headquarters in Springfield, Mo., together with the collections of Central Bible College and Evangel College located in the same city provide excellent materials on the Keswick groups of Pentecostals.
5. Walter J. Hollenwager of Birmingham, England, has the largest private collection on Pentecostalism in the world.
6. David J. DuPlessis, Oakland, California, maintains the best collection of documents relating to the World Pentecostal Fellowship.
7. Hubert Mitchell of Des Moines, Iowa has the best source of Pentecostal Fellowship of North America documents.

Footnotes

1. E.L. Moore in an M.A. thesis A Handbook of Pentecostal Denominations in the United States lists over forty separate Pentecostal bodies. Walter J. Hollenweger, in his newly published work, The Pentecostals: The Charismatic Movement in the Churches, p. 29, claims to know of the existence of at least two hundred Pentecostal bodies in the United States.
2. Walter S. Hollenweger, "A Black Pentecostal Concept: A Forgotten Chapter in Black History," Concept, Special Issue #30, June 1970, Papers from the department on Studies in Evangelism, World Council of Churches, p.14.
3. The most extensive discussion of the issues involved regarding the doctrine of entire sanctification in its Pentecostal historical context is Irvine John Harrison's unpublished Th.D. dissertation,

A History of the Assemblies of God (Berkeley: Baptist Divinity School, 1954), p.126 ff.

He notes that William H. Durham, a Baptist Englishman came to the Azusa Street Revival to teach his doctrine of the "finished work of Christ." Harrison quotes J. Roswell Flower, an early leader of the Assemblies of God:

"Durham carried his message to Los Angeles and preached it in Azusa Street...When he was turned out of Azusa Street, he continued his ministry by word of mouth and printed page in other quarters until his death. The emphasis he gave to the finished work of Christ was accented by ridicule of the Holiness teaching on sanctification as the necessary work of grace, and a prerequisite to the Baptism of the Holy Ghost. This divorced him from the sympathies of the Holiness groups...on the other hand, those of Baptist backgrounds really accepted his teaching. The controversy over this point of doctrine became so acute that the Holiness groups in the Southeast, for the most part, withdrew into themselves and discouraged fellowship with the movement in other parts of the country" (p.132).

Two additional unpublished theses provide further background material concerning the origins of Pentecostalism: Calvin Carmen, The Posture of Pentecostalism in view of the crucial issues of the Fundamentalist-Neo-Evangelical Debate (Springfield, Mo.: Central Bible Institute, M.A. thesis, 1965), and Frank C. Masserano, A Study of Worship Forms in the Assemblies of God (Princeton, N.J.: Princeton Theological Seminary, M.Th. thesis, 1966).

Masserano contends that while the Holiness Movement played a large part in the rise of Pentecostalism, the Movement must be viewed as having broader origins. He writes:

"While the Pentecostal Holiness Church established a doctrine of three blessings (i.e., salvation, sanctification and the Holy Spirit Baptism), for most Pentecostals, the sanctification terminology and concepts were transferred to a Keswick interpretation of the Holy Spirit Baptism..." (p.44) "...the Keswick doctrine of the baptism of the Holy Spirit as taught by D.L. Moody, R.A. Torrey and A.B. Simpson was to be combined with the Holiness emphasis on sanctification and enthusiasm in defining of Pentecostal doctrine" (p.45).

In addition to these factors, Pentecostalism was rejected outright by most Holiness groups. Also Holiness-Pentecostal groups have been largely confined to southeastern United States. (See Menzies, Anointed to Serve, pp. 80,81.) Synan needs to be taken seriously. His theses will, no doubt, be debated among Pentecostals for years to come.

4. For a biography of this man, see Sarah E. Parham, The Life of Charles F. Parham, Founder of the Apostolic Faith Movement (Joplin, Mo.: Tri-State Printing Co., 1930). This apology by his wife is obviously a highly biased account of his life and ministry, but provides many interesting details not found elsewhere.

5. The importance of the Azusa revival to the Pentecostal Movement cannot be over-emphasized. Not only was it the spark that gave rise to the Movement, but also almost all the issues which led

to the formation of the several separate denominational groups can be traced back to it. Those issues were: (1) the dispute of the doctrine of entire sanctification; (2) the Jesus Only, or Oneness doctrine; (3) the teaching of the Latter Rain Covenant; and, (4) the formation of denominations along racial lines.

For a first hand report of the revival at Azusa Street, one should consult Frank Bartleman, How Pentecost Came to Los Angeles (Los Angeles: privately printed, 1928). This account has been reprinted in an abridged form under the title, What Really Happened at "Azusa Street" by Voice Christian Publications in 1962. It is available at Voice magazine, Box 672, North Ridge, California.

Also an interesting autobiography of the first person to speak in tongues under Parham's ministry is Agnes N. O. LaBerge, What God Hath Wrought--Life and Work of Mrs. Agnes N.O. LaBerge, nee Miss Agnes N. Ozman (Chicago: Herald Publishing Co., 1921).

6. Kendrick, The Promise Fulfilled. p. 187.

7. E. L. Moore, Handbook of Pentecostal Denominations, pp. 145-165, in describing the origins of various Pentecostal bodies, provides an excellent synopsis of what occurred.

8. Menzies, Anointed to Serve, p. 10. He further points out in a footnote that others such as Bloch-Hoell, Nichol and Kelsey (all non-Assemblies of God men) have made the same claim for the Assemblies of God. By this, he means all of the issues and forces which have been brought to bear on any part of the Pentecostal Movement have at some point affected the Assemblies of God as well. Despite initial reservations, this writer has come to accept this as basically true.

9. Copies of these are kept at Central Bible College and Evangel College in Springfield, Missouri.

10. This was published originally under the title, The Pentecostal Revival, in 1941.

11. Bernard L. Bresson, Studies in Ecstasy (New York: Vantage Press, 1966) catalogues twenty-four movements and sects that have appeared between the second and the nineteenth centuries which practiced the gift of speaking in tongues.

12. Moore, Handbook of Denominations, p.59, in 1921. George Jeffreys, an English Pentecostal, spells out this doctrinal statute in The Miraculous Four Square Gospel (London: Elim Publishing Co., 1929).

13. The Bible Standard Church originated from a split with Mrs. Florence Crawford, Apostolic Faith Mission in 1919. The issues of contention at that point were: (1) her church was the only true church; and, (2) all divorced persons who had remarried must separate from their present companions before they could become members of the church.

14. The Movement hit the Assemblies of God the hardest for two reasons. First, as a denomination they were perhaps the most opposed of all Pentecostals to strong centrality of power; thus, they had little control over doctrinal teaching. Secondly, the teaching hit full force only two years after they had organized, and many of their leaders embraced the teaching.

15. The distinctive teaching of the "New Issue" is best expressed in the Articles of Faith of the United Pentecostal Church, largest of the Oneness groups:

"Nature of God": "One true God--revealed Himself as Father, through His Son in redemption, and as the Holy Spirit.

The one true God, the Jehovah of the Old Testament took upon Himself the form of man, and as son of man was born of the Virgin Mary. God was in Christ reconciling the world unto himself.

In Him dwelleth all the fullness of the Godhead bodily. For it pleased the Father that in Him should all the fullness dwell.

Therefore Jesus in His humanity was, and is man, in His deity was, and is God. His flesh was in the lamb or sacrifice of God, He is the only mediator between God and man, For there is one God, and one mediator between God and man, the man Christ Jesus.

I am the Alpha, Omega, the beginning and ending, saith the Lord, which is, which was, and which is to come, the Almighty.

'The Name': Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Moore, Handbook of Pentecostal Denominations, p.156.

16. Menzies, Anointed to Serve, p. 120.

17. (Number not used in text)

18. J. Roswell Flower, History of the Assemblies of God, pp. 5-6.

19. Synan, Holiness Pentecostal Movement, p. 146.

20. Oral Roberts in autobiography, The Call, p.129 implies that his ministry and those of other faith healers had gained a large following outside traditional Pentecostal circles, thus laying the ground work for the present Charismatic Movement.

21. An excellent supplement to this is Anthony D. Palma's Tongues and Prophecy: A Comparative Study in Charismata (St. Louis: Concordia Theological Seminary, 1966), an unpublished S.T.M. dissertation. Palma's analysis brings him to the conclusion that the purpose of glossolalia is praise.

22. Gee's work in particular has had great influence among Pentecostal circles. This has been due to the Pentecostal teaching that divine healing is in the atonement: "By whose stripes we are healed," I Peter 2:24. Gee's ministry has served as a corrective to the popular, though unofficial, idea that one without faith to experience divine healing cannot be sure of his salvation either.

23. L.I.F.E. is the Bible College of the International Church of the Four Square Gospel.

24. Vinson Synan, The Relationship of the Holiness Movement to the Pentecostal Movement (Wilmore, Ky.: Asbury Theological Seminary, May 2, 1972, p.4, an unpublished lecture.)

25. Menzies, Anointed to Serve, p.239.

26. For similar listing of collections relating to Pentecostalism, consult Vinson Synan, The Holiness Pentecostal Movement, p.225.

THE NEW OPENNESS OF THEOLOGY TO THE SOCIAL SCIENCES

by

Gregory Baum

The dialogue of Christian theology with the social sciences is fairly new. Traditionally, theology has been engaged in conversation with philosophy. When theologians understood divine revelation as truth, God's truth, addressed to man's mind, they needed philosophical methods for unfolding, explaining and systematizing this divinely revealed truth. Even theologians, such as Karl Barth, who wanted to remove themselves from philosophy were deeply engaged in it nonetheless. For as soon as we argue, reflect, and sift the truth from various false positions, we are engaged in a methodology that is basically philosophical.

Today, however, many theologians have come to look upon divine revelation not just as truth addressed to the mind, but as the new man or the new humanity. God manifests himself in the transformation and salvation of men. The divine word uttered in revelation builds human history and initiates men into a new way of being human. If God reveals himself in the new man, then theology must be in dialogue with those sciences that deal with man, with man's growth and the obstacles to this growth, namely the social sciences, especially sociology and psychology. There is now a new openness among theologians to these branches of knowledge.

I wish to mention two distinct ways in which the social sciences enter into the work of the theologian. First there is the fact-finding task of social science and then, more important still, there is the critical function of social science. This latter aspect is a great help to theological reflection.

We have become rather familiar with the fact-finding aspect of social science. Thanks to this development, theologians and churchmen have become more conscious of the empirical reality. They have learned to face facts. All too often traditional theology remained up in the air, speaking about things as they ought to be as if they were already transformed. Social science research has brought churchmen down to earth.

The ecclesiologist, for instance, may be tempted to speak about the church in the highest term as the place of redemption in the world. Church is the community of the saints, the community of true believers, the people who have been freed to love one another, etc. Sometimes we feel like asking the ecclesiologist where he has seen such a church. The entry of the social science has made the theologian more sober. With the help of empirical research the theologian tries to look at the historical reality in all honesty.

Or again, an ecclesiastical institution wishes to renew its organizational structure. The churchmen have high ideals, but

they do not know how to go about the task. They turn to the social sciences, for instance, to the sociology of organization, and in conversation with specialists in this field find out what are the structures most useful for promoting the gospel and what methods they should use to transform the present system into a new organizational pattern. While until fairly recently, many churches refused to make use of social science in this way, today vast sums of money are spent by ecclesiastical institutions to get social science advice on how to reorganize themselves.

This use of social science is significant. It is, however, limited. The other use of sociology, namely as help for critical reflection, is to my mind more important. In order to demonstrate this critical function of sociology in a practical way, I wish to make some remarks, drawn from sociology, that are critical of the fact-finding dimension of social science mentioned above.

The highly empirical, fact-oriented, mathematical studies on society and human life have their usefulness, but they are limited. I wish to mention three limiting aspects.

1) The highly empirical research projects often de-historicize the people whom they study. These studies often presuppose that men are units about whom much can be known if we put questions to them that are capable of quantitative answers. If we get these answers, then we can apply the scientific method to them. We may even use computers to get conclusions involving very large figures. Here the social sciences imitate the natural sciences. But the great question is whether the human reality can be adequately studied in this way. Can we gain insight into man by paying attention to the answers he gives to present questions? If we separate him from his history, if we fail to look at the symbolic world he has inherited and the various traditions still operative in him, can we really understand him and his conduct?

In a highly empirical study on religion in Detroit, made by a well-known sociologist in 1960, examining the attitudes of the various Christian groups to society and culture, there is no hint that within a few years the Catholic community would be involved in conflict and change. The social scientist restricted himself to examining the present responses of Catholics. He separated them from their history, and for this reason was quite unable to foresee the change that was about to take place. If a sensitive, educated non-sociologist had analysed the religious situation in Detroit, he might have related the Catholic community there to the international body with various trends operative in it and come to the conclusion that the ferment, strong in some countries (not in Detroit) would soon come to the surface and then affect Catholic life everywhere (even in Detroit). Here sensitivity to history would have given more insight than purely empirical research.

2) Highly empirical studies tend to influence the people who are being studied. They are, therefore, political instruments.

The questionnaires sent to hundreds or thousands of people inevitably introduce those questioned to a new imagination and thus influence their outlook and behaviour. The method of questioning adds perspective to the mind, proposes new possibilities, and gives ideas for new forms of action of which those questioned had never thought before. What presents itself as a method of measuring the social reality thus turns out to be an instrument for changing it.

To give a very simple example, imagine a study on the attitude of Catholic priests on admitting divorced and remarried Catholics to the sacraments. A questionnaire is sent around to a large number of priests in which they are asked whether they approve of the present, strict discipline of the Church, whether they are in favor of giving communion to these remarried Catholics, whether they think that this should take place at public occasions or rather at private ones, whether they should receive the eucharist in the parish or rather in some community where they are not known, etc. Such a questionnaire could introduce the priests who in a vague way felt that the present legislation is too strict to new ways of thinking about the problem, to new attitudes, and even to strategic action of how to solve the problem without being publicly embarrassed.

Or imagine a questionnaire asking about the attitude of the clergy to the Roman Pontiff presently reigning. Here the evaluative terms might be excellent, good, satisfactory, less than satisfactory, and bad; and they might be applied to various functions of the papacy, such as Christian leadership, intellectual leadership, liturgical leadership, etc. Such an inquiry would obviously affect the attitudes of those questioned, for priests who from a sense of reverence had abstained from critical evaluations of the Pope, would be led to a more critical, evaluative, and reflective approach.

The examples given are a little too obvious. But they illustrate the point that questionnaires always influence the imagination of those questioned and that the researcher must assume responsibility for this. Often empirically oriented sociologists do not face this aspect of their own work. They disguise from their awareness the effect their work has on people. Critical sociology, on the other hand, tries to make conscious this hidden presupposition, especially the political ideals, and deal with them in a responsible way.

3) The highly empirical and mathematical studies in sociology are useful only when they deal with issues that do not raise a conflict of values. The researcher in these large studies hopes that by distancing himself from the issue by being objective, by following as best he can the empirical data, he will eventually come to reliable conclusions. He presupposes that he can come to insight without changing himself. While this is certainly possible in many areas of social research, there are areas, and they seem to multiply at this time, where we encounter a clash of values and worldviews where the researchers, or those who commission his work, will have to change themselves if they wish to understand what the people they study are doing.

Let me illustrate this point by a simple example, again drawn from the Catholic Church, the institution I know best. A group of bishops of the Catholic Church might spend a great deal of money on a sociological project studying the attitude of their clergy. They hope that after the money is spent they will get a long report which they can read peacefully in their offices and in this cool, objective, and basically comfortable way find out what their clergy thinks. But if it is necessary that the bishops themselves change in order to understand what the clergy is saying, then this method will not lead the bishops to much insight. They find out more easily what their clergy thinks by taking a bottle of whiskey, sitting down with various groups in the evening, and discussing the issues of the gospel with them. Such a conversation would involve the bishops in a dialectic of change, and then they would be able to understand what their clergy holds. To give a few hundred thousand dollars to a team of sociologists is a small price for the men of the organization compared with the price they would have to pay if they really wanted to know the truth: they would have to become changed themselves.

The objective, value-free, detached stance of the scientist is useful when dealing with issues that do not raise questions of basic values, but as soon as such values are at stake the objective, value-free method disguises the reality, removes the inquirer from involvement, and enables him to remain unchanged throughout the study. Yet in order to understand certain social realities, what is needed is not more information but a change of consciousness.

These remarks, drawn from a critical, reflective sociology, bring out the limitations of the highly empirical, fact-finding social science projects. In these remarks the sociological critique was a mode of reflection on the human situation which, I hold, is of great significance for theology.

Let me illustrate the usefulness of critical sociology for theology by indicating two areas of research.

Thanks to the conversation with sociology, the theologian has discovered that every religious statement, every rite, every prayer has a political dimension. Not that religion deals with party politics, it may do this occasionally, but that is rare. What is asserted, rather, is that religious language has always built into it a view of society, an attitude to authority, and an ideal for the future. Even though the preacher or listener does not advert to this dimension, it is nonetheless operative.

Today many of us have become conscious of this. When we go to a church on Sunday morning and listen to the priest or minister speaking on a religious subject, we are able, sometimes after a few minutes, to define his political attitudes. We seem to know where he stands on the question of authority, social change, foreign policy, etc. How is that possible? Even though these matters are never mentioned, a certain way of speaking of God and

the Christian religion communicates political convictions in a hidden way.

The first scholar to study this carefully was the great Protestant theologian and sociologist Ernst Troeltsch. Troeltsch was a personal friend of Max Weber, one of the founding fathers of sociology. It was from him that the theologian learned the new method of analysis. Troeltsch studied the social and political dimension of the Christian message. He realized that Christian doctrine takes on its full meaning only when we understand the political and social situation in which it is uttered. For instance, calling God judge in some situations may legitimate the human judges and courts and thus defend the present legal system. Teaching that God is judge would make people careful in observing law and order. However, in other situations, where present judges and courts are experienced by Christians as oppressive and as instruments of an imperial government--in the Roman Empire for instance--to call God judge expresses the Christian's freedom before human judges and courts. These judges may have much power now (they put people in prison), but when Christians invoke God as judge they imply that he, the Lord, will eventually judge the human judges. In some situations to call God judge has a conservative political meaning; in other situations it was a radical political message.

This sort of inquiry, made by theologians with the help of sociological studies, is sometimes called "political theology." Jürgen Moltmann, Protestant, and Johann-Baptist Metz, Catholic, are the well-known European theologians who pursue such studies at this time. The whole approach has profoundly affected American theology. In a sense Reinhold Niebuhr had produced such political theology long before anyone else did. Today we might mention Richard Shaull, Protestant, and Rosemary Ruether, Catholic, who engage in research of this kind.

The discovery of the political dimension hidden in religious language and piety is disconcerting. We often hoped that we could remain non-political. Now we are being told that the proclamation of the Gospel is always and inevitably political, and that we have to assume responsibility for this political aspect.

At the same time the new openness of theology to sociology also provides us with new assurance that religion is a significant factor in the building of human life. This is the second illustration I wish to give of the relevance of critical and reflective sociology for Christian theological research.

Sociologists have discovered that religion, in this case the faith and practice of the Christian Gospel, has profound effects on culture and society. The theologian is tempted to study the celebration of the Christian faith only from its spiritual point of view. He examines the specifically religious meaning. But the sociologist tells him that this spiritual meaning has an important function in motivating people, in presenting them with an ideal of

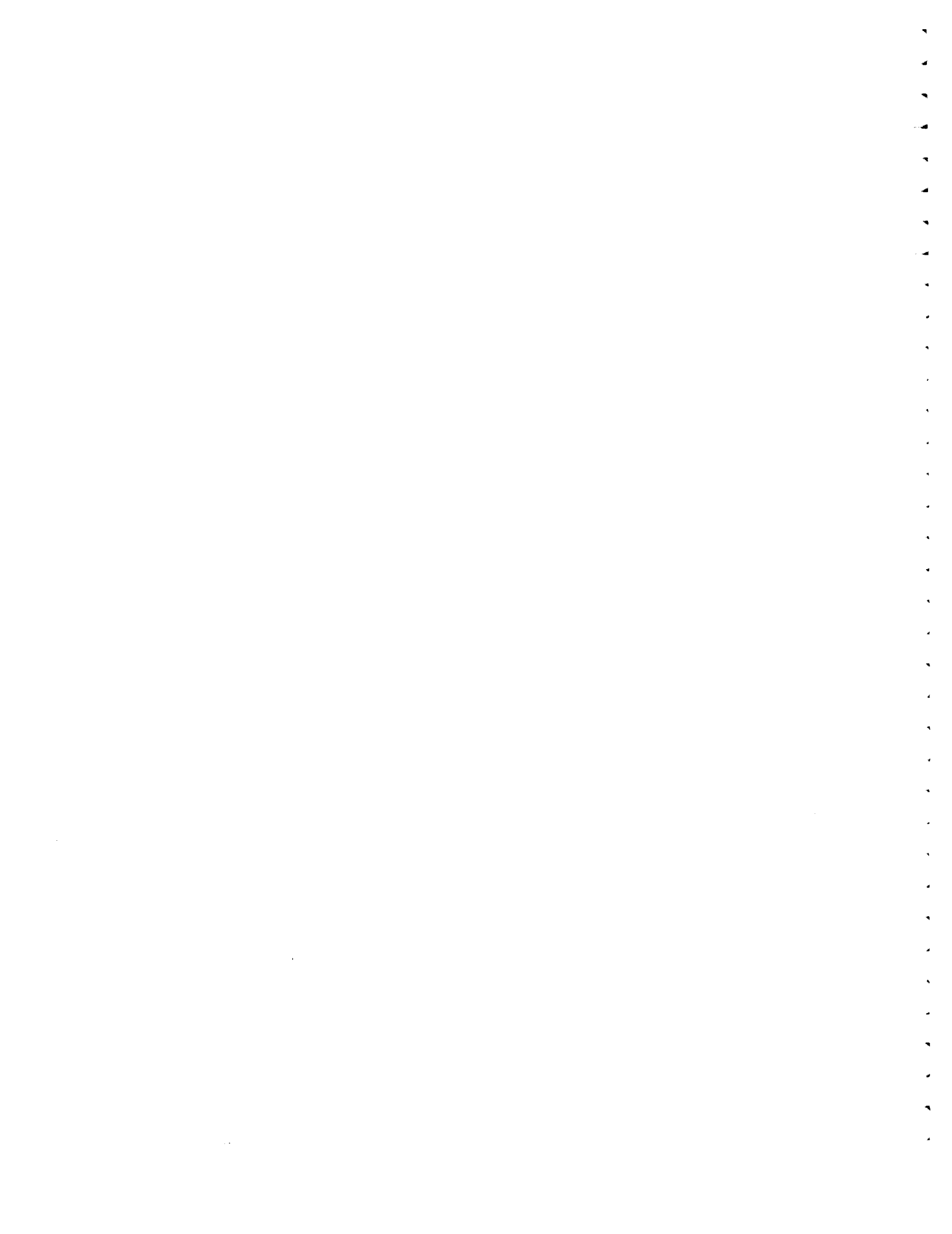
men, in creating an imagination of the future, and in this way in producing the culture and social institutions to which they belong. While religion has to do with salvation and man's openness to God in Jesus Christ, it is at the same time a mode of involving oneself in life and hence of building society. For the sociologist, then, religion is not a side issue; it is not confined to the moments of religious experience and the hours of worship. Religion is looked upon rather as a set of symbols through which men express their relation to reality and out of which they create their human community. It is through dialogue with sociology that the theologian may regain confidence that struggling over the meaning of the Gospel is a truly significant task with far-reaching effects on the orientation of human life on earth. Max Weber, himself a man without religion, thought that for better or for worse nothing could release as much energy and passion for building community and organizing for life as religion.

The theologian might say that while people are caught in many destructive games--this is the brokenness into which we are born--there is nonetheless a power for good operative in the human community. Despite our blindness, we are again and again summoned to see the truth and freed to act in common with others. Wherever people are something happens. People live out of a vitality that transcends them. They are alive by a principle over which they have no power, but which has power over them. God is alive in the hearts of men enabling them to be and to act and orienting them to create, over the harm done by sin, a human community where men can be fully human.

PART IV

SPECIAL REPORTS

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STANDARDS AND PROCEDURES FOR ACCREDITING

by

Marvin J. Taylor, Associate Director of AATS

[An extract from the presentation by the Editor]

Several things need to be said by way of background to understand the present standards document. The standards published in Bulletin 29 originate from the 1930's with an occasional tinkering to update it, but there has been no substantial change in all that time. It presumed that if an institution had adequate resources, it was doing a good job in theological education.

Two years ago the association decided, after a four-year discussion, to appoint a Revision of Standards Committee. The title was incorrect since they were not asked to revise the old document but to ignore it and produce a document, that might be useful, not for another thirty or forty years, but to handle accreditation progress for the next few years. The committee was composed of several constituencies--clergymen, laymen, Blacks, and five persons from U.S. and Canadian seminaries chosen because of their wide experience in accreditation. (We attempted to have a Spanish-American on it, but without success.) At their first meeting this committee decided it would be impossible for a group of ten people such as this to do the job. They created a series of nine task forces to do initial drafts of documents. Each task force was composed of the same cross-sectional grid of participants: clergy, laity, students, faculty members, Blacks and women. The Ph.D. committee was the only exception. This was a specialized committee and contained only persons from seminaries engaged in Ph.D. or Th.D. work. The task forces worked nearly a year to produce drafts. The Revisions Committee spent three days producing a first draft which all of you received last November. Subsequent to study and local discussion, a series of twelve hearings was held across the country whereby each school had opportunity to send anyone they desired. Transcriptions of these hearings plus many, many documents from individuals were fed into the revision process which produced a stack rivaling the famous "five foot library" in volume. We tried to take all of them seriously.

At another three day session earlier this year the committee prepared the final draft, and it was mailed to all schools. We arrived in St. Paul last week to decide what to do about it. When Chairman Dale Gustafson of Yale opened the meeting for amendments we received fifty so fast it made one's head swim. They came from all over the floor; they pertained to every part of the document. Since it would have been impossible in a two-day conference to debate all items on the floor of the conference, an appointed Committee on Reference and Counsel received amendments. That group of seven, a group wholly independent and different from the Revisions Committee so that there would be no subjective commitment to the language of the document, was asked to respond to each of

the amendments offered from the floor. About thirty-five of the fifty were accepted in some form. Finally, Thursday in mid-afternoon the document was adopted in revised form.

I would like to say a few words about the key issues that were discussed. The most significant single issue discussed was the whole question of what a Doctor of Ministry degree ought to be. One group, basically the Lutheran schools who have a four-year M. Div. program (of which one is an internship), wanted to define the Doctor of Ministry as a degree done after some years beyond the M. Div. in a full-time working ministry and coming back to campus to be involved in some contextual learning program, doing the equivalent of an additional year of study. In essence, this would have denied accreditation to present programs at the University of Chicago and proposed programs at another twelve to fifteen schools ready to start in the Fall. Although the motion did not pass, it was defeated by fewer than ten votes. In voting only accredited schools have a vote on either accreditation or standards for accreditation. The resolution of the issue was to approve both the four-year-straight-through package and the post-M.Div.-and-years-of-experience package for the D. Min. Each institution would be responsible for working out its own program.

The second question debated at length was significant although many people thought that it was just playing games with words. "Are we going to accredit degree programs, or are we going to accredit institutions?" Are degree programs to be isolated and accredited as entities disembodied from institutions? The answer of the Revisions Committee was that institutions are accredited for specific degree programs. In the past the tendency has been simply to say XYZ Seminary is either accredited or is not accredited. If accredited, everything it does is accredited; if not, nothing it does is accredited. Thus, seminaries which have quite acceptable, accreditation-worthy M.Div. programs could spin off Th.M. or even Th. D. degrees that were not worthy of the same kind of quality evaluation. Since no one questioned the validity of the M.Div. program in which 95 per cent of their students were registered, there was a tendency not to question the other programs. The new standards say that if an institution wants accreditation, it must seek accreditation for all its degree programs. If it has a degree program not accreditable, it has four years to achieve accreditation or the entire institutional accreditation is jeopardized. There are 29 institutions in our association that give doctorates, creating the question whether all these schools ought to be engaged in doctoral work. We shall have to see how the commission resolves this dilemma across the next few years.

In reference to revisions from the floor, there were four before the committee that I think interest you. The first one dealt with the opening statement on library standards which attempted to describe what a library is. It was amended, chiefly on the basis of requests from one institution's library staff, to read: "The library shall be a primary information resource for the educational research programs of the institution or cluster.

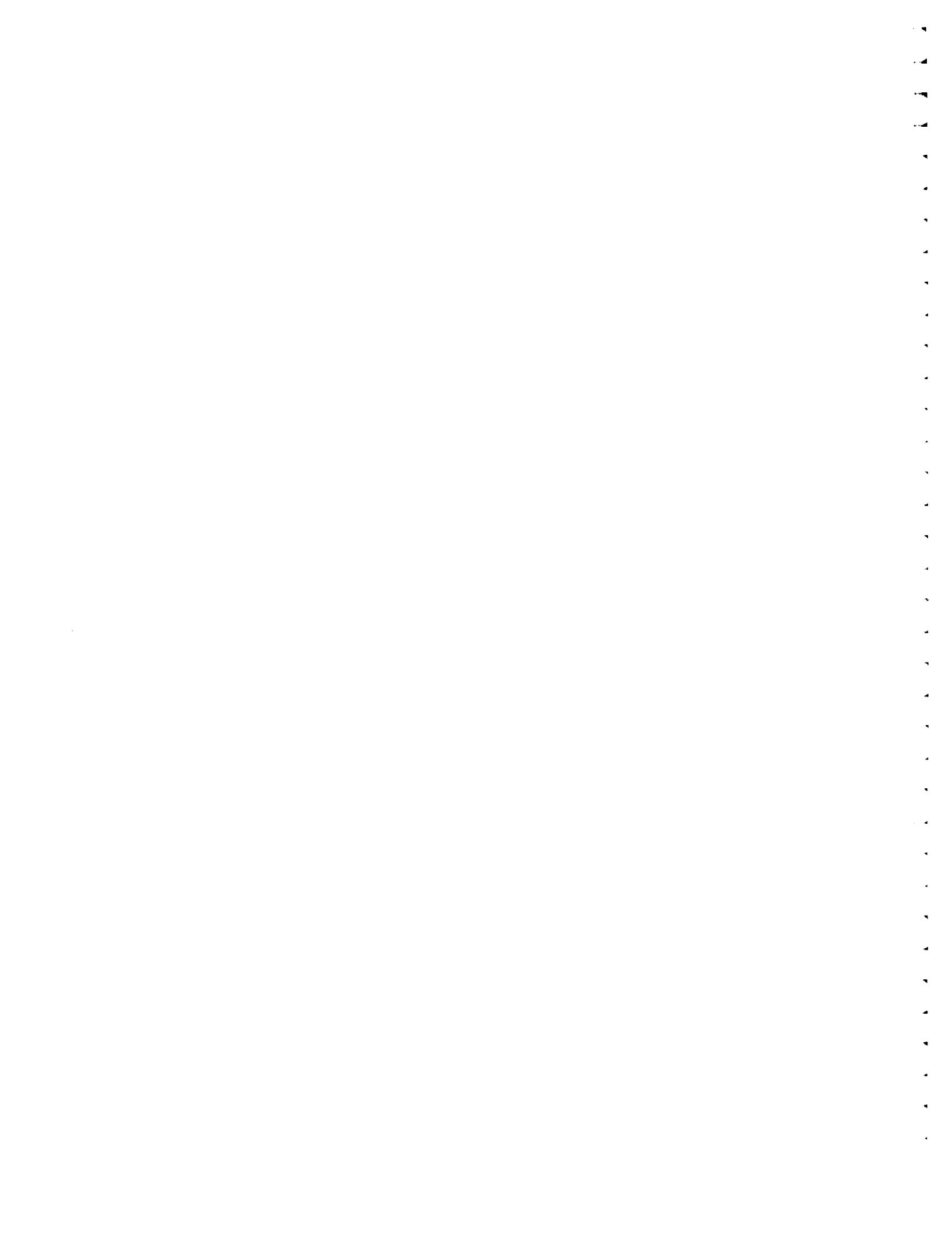
Its service shall be thoroughly integrated with the current and proposed educational objectives." Several words were changed from the original statement to place an emphasis on the research dimension of library responsibility, an emphasis missing in the original.

I think there is quite a useful addition in the next section, an expansion of language. "In the changing society of which theological education is a part, the library should allow for flexibility and innovation. [Thus far the original] Hence, an adequate library employs a broad spectrum of communications media, and is not limited to printed media."

Finally, in the third part is the item that has bothered people because it has been opened to many different interpretations. The sentence begins, "The library is inadequate if its staff resources...." This was deleted in its entirety from the document. I have a sneaking suspicion that it will come back from the Commission on Accrediting, not in the negative way it was stated, but in a positive way that really says what they had in mind.

Let me say one final word about the use of standards. The \$8,600 figure that used to be in the standards has disappeared. There is some similar language. It states: "An adequate proportion of a seminary's educational and general income shall be devoted to the support of the library program." What is an adequate percentage? Evaluation of the adequacy of this support will be made by comparing support, holdings and resources of an institution or cluster with those of other institutions or clusters having similar programs and comparable situations. In the AATS Fact Book we can provide some notion of comparability in terms of size, region, and level of degree programs. In the regional tables we have a new breakdown in which each accredited school has been classified on the basis of the highest degree it offers. There are four separate categories: M.Div., Th.M., D.Min., and Ph.D. For example, we found that Th.M. schools, in the last year for which we have data, have an average library of 78,000 volumes and spend \$18,000 for books and periodicals. That kind of comparable data based on level of degree programs, size of school, region and denomination will be available to a visiting team. In a sense they will be floating norms, but they will be norms related to what you are, what your institution is about, and how you compare to other schools that are involved in the same kind of thing.

To the extent that the data that we get from you can be processed in this way, it will be available to an accreditation team. Now what do we know about you? We know the total size of the library in terms of the number of volumes that it holds. We know the number of periodicals that are received, the number of microform units held, last year's acquisition volume, the expenditure for books and periodicals, your total library budget, and the percentage of your total institution's educational expenditures devoted to library operation. We can make comparisons in all these categories. That is what those two sentences on comparison in the standards mean.



FACULTY STATUS OF ACADEMIC LIBRARIANS

by John D. Batsel

The literature on the status of librarians is large, diverse, repetitive; sometimes interesting, mostly not; mostly convincing, sometimes not; and on the whole, with a few outstanding exceptions, not worthwhile reading. It dates back to the turn of the century, with a few scattered pertinent pieces before that, and gathers momentum with the passing years.

Librarianship is a relatively young profession - getting its impetus toward professionalism in the days of Melville Dewey (1876) as we heard this morning. But librarianship is a broad and diverse profession, heavily weighted on the side of public and non-academic institutional libraries. Academic librarians to a large extent have had their professionalism molded in the overall image of librarianship, and many have been restive in the quest of a satisfying identity. Those in administrative positions of academic libraries by and large have achieved for themselves a status which identifies them more or less with their classroom colleagues. In some places, including large university systems such administrators, sympathetic with the professional staffs have obtained faculty rank and benefits for those staffs on the basis of good organization and job descriptions. Illinois and Michigan are good examples - but California has been a hold-out.

One doesn't have to read the literature long, however, before he discovers that the policies of such institutions do not have a national uniformity equal to the measure of uniformity which exists for classroom faculties. In my judgement this is the crux of the problem. Often the struggle of academic librarians to achieve such status is opposed by administrators on the grounds that that status is not only improper in their thinking but that the librarians are seeking preferential treatment by tailoring the status to their particular needs, and sometimes the tailoring job is thorough enough to warrant administrative skepticism if not resistance.

Moreover, there is a good deal of prejudice not only among administrators but among librarians as well against faculty status for librarians. This has served a refining function when the emotional drives have given away to reason. But it has also served as a deterrent to the cause. Such men as Lewis C. Branscomb, Director of Libraries at Ohio State University, and Robert B. Downs, Dean of Library Administration at the University of Illinois, have demonstrated that there are convincing logical, rational, professional, and administrative reasons for academic librarians to have faculty rank and tenure in educational institutions.

The Association of College and Research Libraries has had a formal committee working with this question for some years, and the history of that committee's work has pointed up all the

problems involved in a very real struggle. A serious controversy exists between ACRL and ALA over this issue: whether the ALA Staff Committee on Mediation, Arbitration, and Inquiry can handle the grievances of ACRL members regarding this problem in faculty status and tenure. The ACRL Committee on Academic Status, indeed, ACRL as a whole, doesn't think so, and is determined to maintain its course of dealing with these matters itself. Consider the following resolution, for example:

RESOLVED: THAT ACRL BE OFFICIALLY RECOGNIZED AS THE BODY WITHIN ALA WHICH HAS THE AUTHORITY TO ESTABLISH AND ENFORCE ALL STANDARDS WHICH AFFECT THE ACADEMIC STATUS OF ACADEMIC LIBRARIANS.

(p.168, C & RL News, v.32, no.3, June, 1971)

ACRL is negotiating with the American Association of University Professors and the American Association of Colleges for the application of a set of standards for faculty status for librarians. This has been a development not without problems and even bitterness. But it has been attended by a great sense of urgency, not only due to the restiveness of ACRL members, but also to a serious problem which AAUP faces, namely that the Teamsters Union has entered competition with AAUP for organizing faculties on college and university campuses.

The AAUP since Oct., 1971, has accepted librarians into full membership whether their own institution regards them as faculty or not. You may want to join your local chapter. Recently the Illinois-Indiana AAUP held a Conference on Faculty Status and Academic Rights for Librarians. James King, program chairman and co-ordinator for the meeting summarized the results of the session, stating that, as far as the Illinois Conference of AAUP is concerned, there is, and has been no question that academic librarians should have faculty status. (Illinois Academic, vol. 1, no. 3 [May, 1972] p.1) As a result of the ACRL negotiations this is true of the National AAUP.

The standards were developed and modified by the ACRL and AAC over the last two years, and the final form negotiated with AAUP possibly will be put up for adoption at the ALA conference this month in Chicago. We can look for them to be implemented on a widespread basis over the next few years.

Let me quote the standards for you and point up some of the controversy:

The Committee on Academic Status of the Association of College and Research Libraries strongly endorses the formal recognition of the college or university librarian's academic status by all institutions of higher education and their governing bodies. It urges that the Association of College and Research Libraries and the American Library Association adopt as standards the following rights and privileges for all academic librarians:

1. Professional responsibilities and self-determination. Each librarian should be assigned general responsibilities within his particular area of competence. He should have maximum possible latitude in fulfilling these responsibilities. However, the degree to which he has fulfilled them should be regularly and rigorously reviewed. A necessary element of this review must be appraisal by a committee of peers who have access to all available evidence.

2. Library governance. College and university libraries should adopt an academic form of governance. The librarians should form as a library faculty whose role and authority is similar to that of the faculties of a college, or the faculty of a school or a department.

3. College and university governance. Librarians should be eligible for membership in the academic senate or equivalent body at their college or university on the same basis as other faculty.

4. Education. Because of the dual demands upon librarians for both professional and subject field competence, two master's degrees--one in librarianship and one in a relevant subject field--shall be the minimum educational requirement for tenure for all librarians appointed after the adoption of these standards by ACRL.

5. Compensation. The salary scale for librarians should be the same as that for other academic categories with equivalent education and experience. Librarians should normally be appointed for the academic year. If a librarian is expected to work through the summer session, his salary scale should be adjusted similarly to the summer session scale of other faculty at his college or university.

6. Tenure. Librarians should be covered by tenure provisions the same as those of other faculty. In the pretenure period, librarians should be covered by written contracts or agreements the same as those of other faculty.

7. Promotion. Librarians should be promoted through ranks and steps on the basis of their academic proficiency and professional effectiveness. A peer system similar to that used by other faculty is the primary basis of judgment in the promotion process for academic librarians. The librarians' promotion ladder should have the same titles, ranks, and steps as that of other faculty.

8. Leaves. Sabbatical and other research leaves should be available to librarians on the same basis, and with the same requirements, as they are available to other faculty.

9. Research funds. Librarians should have access to funding for research projects on the same basis as other faculty.

10. Academic freedom. Librarians in colleges and universities must have the protection of academic freedom. Library resources and the professional judgment of librarians must not be subject to censorship.

To implement these standards, the Association of College and Research Libraries and the American Library Association will:

1. Publicize these standards to all colleges and universities and their libraries, all library schools, all library organizations, all higher education organizations, and all agencies which accredit academic institutions.

2. Seek to have these standards formally adopted or endorsed by all colleges and universities and their libraries, all library schools, all library organizations, all higher education organizations, and all agencies which accredit academic institutions.

3. Investigate all violations of these standards which are reported by members of the Association of College and Research Libraries. Such investigations will be co-ordinated and supervised by the Committee on Academic Status of the Association of College and Research Libraries.

4. Invoke the following sanctions against institutions of higher education which are found, after such investigation, to be in violation of any or all of these standards:

a. Publicize the violation and the institution concerned in CRL News and other appropriate publications.

b. Refuse to accept advertisements in any ALA publication for positions at that institution.

c. Discourage its members from accepting employment at that institution, through notices in its publications and other means.

A reasonable amount of time--three to five years--should be provided college and university libraries which do not currently conform to any or all of these standards, to enable them to do so. However, no such grace period should be provided to libraries which currently do conform, either wholly or in part, and which seek to deny or withdraw any such rights and privileges. (p.171-172, C & RL News, v.32, no.3, June 1971)

Some say only librarians who teach should be given status. The issue isn't that teaching makes one a professor but what kind of teaching. It is apparent that the library is in the center of the academic enterprise, and that those who practice the profession of librarianship are in many ways directly and indirectly engaged in teaching, research, and publication promoting the educational process generally. More importantly, cutting off or clogging channels of information and understanding by considering librarians as clerks or secretaries is detrimental to the educational enterprise. Therefore, the general attitude of the constituents of an academic institution towards librarians may or may not be inimical to the most effective performance of their tasks. It often is. This should be corrected by proper recognitions.

Librarians do not want to become classroom teachers nor should they be expected to do so. Yet the case for faculty status

for librarians is often so poorly met that this is what faculties and administrators often believe. Even some librarians believe it. When this happens, they are ripe for additional forms of exploitation, or for the redefinition of their task until it no longer resembles what they intended to be and do. This is certainly not the intention of seeking faculty status.

Tenure for librarians is another controversial issue. Many institutions grant faculty rank without tenure to librarians. Lewis C. Branscomb argues cogently for tenure for librarians:

Professional librarians are involved in intellectual and other tasks that can be performed only in an atmosphere of freedom. Examples of such tasks are: (1) the selection of publications, including determination of what to discard from an existing collection and what to accept or reject from donors; (2) the determination of restrictions of circulation or access with regard to controversial library materials; (3) the determination of the degree of prominence in the shelving of selected library materials; (4) the determination of exhibit programs involving controversial subjects; (5) the employment of staff members alleged to have or who express nonconformist opinions, habits, manners, or appearance; (6) the issuing of bibliographies that might include controversial publications; (7) the planning or design of well thought out but possibly unorthodox library facilities; (8) the defense of library policies in the face of unjust accusations; (9) publishing of articles or books and delivery of speeches in defense of the principles of free speech and the unhampered pursuit of truth, etc.; (10) the use of defensible, but unorthodox classifications, subject designations in catalogs, or labels for books; (11) the adoption of promising but untried methods of operation or management; and (12) the advising of students as to what to read or study. (The case for faculty status for academic librarians, ACRL monograph number 33, p.65)

One library administrator gave the reason for not granting tenure to librarians that tenure is meaningless if an administration wants you out - they can get you out. That is true - but it isn't always right, and it is a little more difficult if one has tenure. The Georgia chapter of the AAUP has had successful court cases which have ruled that though persons such as librarians in academic communities do not have formal tenure, they have de facto tenure and the same rights of notification, dismissal procedures, etc. on the grounds that getting into university and college positions is for all practical purposes a seasonal kind of thing - on an annual basis usually - and to put one out with only two weeks notice effectively prohibits employment for several months.

The practice of giving librarians tenure might result in more stringent reviews, perhaps a more rigorous selection procedure. But the effect of this should be the same as for other faculty. Looking at that carefully one might conclude that these would be the first to go in the case of severe economic distress. That isn't the conclusion I would reach. I think any institution in such a crisis should do a careful cutback in all areas of

employment to try to achieve a working balance on a smaller scale and a non-tenured librarian might conceivably survive such a cutback.

The serious question is whether librarians will seek a kind of self-interested unionism which would speed their institution to the kind of bankruptcy we were warned of in the keynote address. I don't think this is the case.

A word in that context about the proposal sanctions for implementation of the ACRL standards. It is possible that these could become very effective, but possibly not for several more years. There is a five year period proposed for academic libraries to gear up for this kind of practice. It will be very important for librarians to discuss this matter - to come to some common understandings and to be prepared to give guidance in their own situations, seeking to promote the interests of education first, of professionalism before selfish interests. If this can be done, some very fine developments could be forthcoming. If not, there could be a good deal of grief awaiting us.

COUNCIL ON THE STUDY OF RELIGION

by

George Macrae

I am grateful for the opportunity to speak briefly to your distinguished Association. Indeed, what professor would pass up an opportunity to tell a whole collection of librarians how they should be doing their thing? I come to represent the Council on the Study of Religion, as its Vice-Chairman, and in particular the Council's Task Force on Research and Publication. And my purpose is best described as a good-will mission. At its meeting in New York in April of this year, the Council finally took the formal step of establishing a central office and appointing an Executive Director, to serve the Council and through it the nearly ten thousand professors and others who are the members of the eight constitutive learned societies that make up the Council. This is a happy, though coincidental, occasion on which to report that the central office of the Council is now set up in this University and that the office of Executive Director will benefit from the very creative talents of Dr. Norman Wagner of Waterloo Lutheran University.

Perhaps a few words about the history of the Council on the Study of Religion and its activities would be appropriate-- happily it is a short history and its main activity has been planning for the future. The Council was brought into being as the result of an initiative taken only four years ago by the American Council of Learned Societies, whose only member organization in the field of religion is the Society of Biblical Literature. The formation of a Council of learned societies in the religion field was recommended with a long list of potential aims, including the promotion of scholarship and the tools of scholarship, developing contacts among the societies and with others, influencing the teaching of religion in various institutions, organizing meetings, exploring existing and potential publication outlets, and the like. In 1969 six learned societies responded to this initiative and the Council came into being; at present there are eight member societies and several associate ones. Dean Claude Welch, of the Graduate Theological Union, is the Council's chairman.

As one would expect in the formative years of a new organization, many of the activities of the Council have thus far been somewhat introspective: determining procedures, drafting a constitution, seeking legal status, developing membership, performing service operations for its constitutive member societies, and inaugurating a central office and executive officer. But with a rapidity that many of us find reassuring, the Council has also managed to look to its original purposes. For example, it now regularly publishes a Bulletin, which gives every promise of becoming a valuable service to the field of religion in the academic world of Canada and the United States.

Secondly, the Council has participated in the planning of the International Congress of Learned Societies in Religion, to be held in the first week of September in Los Angeles. Besides the circus maximus dimension, of which it is already being accused, this Congress should be a landmark in the development and cooperation of interest groups in the study of religion.

Thirdly, the Council has engaged in limited ways in a number of other areas of interest such as encouraging placement services, screening applicants for ACLA travel grants, publishing various reports and directories. All of this, of course, is only a modest beginning, but it has been undertaken without any permanent or salaried staff and without any major funding.

But finally, the area of concern of the Council that impinges most directly, at least potentially, on the interests of the ATLA, is the work of the CSR Task Force on Research and Publication. This work was begun a year ago and is expected to issue in a written report to be made available to the participants in the September Congress in Los Angeles. The dozen or so members of the Task Force include delegates to the Council who have interest in or competence in the areas of concern plus a number of specialists from the member societies. The mandate given to the group was to study the area of research and publication, identify problems and needs, and make recommendations, in the form of a report, to the CSR and to its member societies. In fact the discussions of the Task Force have tended to focus on four areas: the scholar himself, his working habits and requirements, his prospects; the role and responsibility of the learned societies and of the CSR with respect to the advancement of research and the facilitation of publication; opportunities for publication and the quality of publication in the areas of monographs, polygraphs, journals, reviewing, and new forms of publication: microforms, automated processes and the like; and finally, the problems of access to the data of scholarship: bibliographic, indexing, and abstracting services. This is a vast field, and you may well wonder what we can say about it that is new. But it is not important that we say any new things, but rather that a group representing the field of religion should talk about it at all. Traditionally--and not all traditions are good ones--humanities disciplines have lagged behind in facing up to the issues of information dissemination and retrieval in our generation. Religion is far from an exception. And yet the processes continue to be developed and the problems grow geometrically; I suspect librarians realize this much more acutely than scholars do.

One of the factors that has emerged early in the discussions of the Task Force is the definite need for interaction between the scholars who are members of the CSR constituent societies and the librarians of theological faculties and departments. The need is not simply that scholars keep the librarians informed directly of our plans and aspirations, but rather that our planning itself be informed by the input of librarians. It is quite conceivable that our efforts in the areas of research and publication

might eventually thwart our own best interests if we neglect their implications for libraries.

Let me attempt to illustrate what we mean by this exigency by offering four examples of things we are now discussing which very closely concern librarians.

First, new published materials generated and circulated by the learned societies themselves, or in some cases by the CSR: already many of our member societies produce journals which most theological libraries are probably taking. In addition, several of our societies (Society of Biblical Literature, American Academy of Religion, Catholic Biblical Association) publish and distribute monograph series. In the most recent years there is quite another category of publications which includes rather elaborate programs of annual meetings, books of abstracts of papers delivered at such meetings, formally printed sets of seminar papers for annual meetings. In studied reaction to the difficulties of scholarly publication through the usual commercial and even university presses, some of our groups, such as the Society of Biblical Literature, are now entering upon the regular publication of series of texts and translations and of dissertations in the field of biblical studies, and we are planning various other categories of publication. Most of this literature--however unconventional it may seem at first sight--is of sufficient interest and permanence to warrant a place on the shelves of theological and other specialized libraries. If it is to be distributed by the societies themselves, perhaps through the central office of the CSR, and not by commercial houses or booksellers whose overhead costs contribute substantially to the economic problem we are trying to overcome--then we have introduced a new problem of access for librarians. Please note that our concern is not merely to support our work by sales to libraries--but more important, that we do not create new problems for research in our own fields by publishing materials that will in the long run be inaccessible to the scholars of tomorrow. Perhaps there are relatively uncomplicated ways of meeting the problems raised by such new publication ventures. One of our cherished hopes is that the central office of the CSR, representing both its own publications and those of member societies, both periodical and other, could set up a service for librarians that would substantially reduce the almost impossible vigilance that would otherwise be required to remain abreast of this burgeoning editorial activity. A centralized purchasing plan would help to a great extent, and initial inquiries on the part of the Task Force have elicited a very promising response from many librarians. My purpose at the moment is not to sell such a plan, but to point out how essential it is that any planning for the distribution of such publications should benefit by the input of librarians themselves who know far better than we do some of the potential pitfalls.

A second area of planning that suggests interaction with librarians, or at least with the ATLA, is that of publishing dissertations. Both member societies of the CSR, such as the

Society of Biblical Literature, and the CSR itself are interested in developing methods of inexpensive publication of dissertations in the field of religion. The SBL has in fact already authorized a series of dissertation volumes, published by offset in limited press runs, and we hope to produce several volumes within the year. Our motivation in launching such a series is complex: it is not merely to add to the volume of material, of the most specialized sort, that the research scholar or teacher must consult. Instead it is on the one hand to liberate the young scholar from the pressure of spending several years "revising his thesis for publication," and on the other hand to influence the shape and quality of dissertations themselves by encouraging publishable--and readable--work on the part of graduate students, and especially their mentors, from the outset. We are aware that in undertaking this step our aims coincide in part with those of one of the projects of the ATLA, and we should like before much longer to identify ways in which cooperation or coordination is both possible and desirable.

One of the main foci of the Task Force of the CSR is on the area of indexing and abstracting work in the religion field, of preparing comprehensive current bibliographies to facilitate research of all kinds. Clearly the most urgent need in this area is to establish systems and standards either to undertake new bibliographic services or to coordinate existing ones into mutually cooperative and interchangeable systems. This is a technological problem (besides of course being a perennial economic one), for it confronts us sharply with the need to employ automated means to their best advantage. As one of the editors of a service journal, New Testament Abstracts, I am acutely aware of the drudgery of the cottage industry and of its ultimate inadequacy, however conscientiously it is carried out. Bibliographic services are library services, as your Association has long recognized, and whatever steps are taken in planning for their future must be taken in close cooperation with librarians.

Finally, there is the question of new forms of publication both of books and of journals: I mean various possibilities of micropublication, computer-controlled demand publication, inexpensive forms of more conventional reproduction, and who dares predict what else. Most of these are already in common use in other fields and soon will be taken for granted. Members of the humanities fields see the inevitability of them, though often with a certain wistful regret. When I contemplate the amount of paper in my own modest private library, it seems that ecological awareness alone will change the shape of conventional publishing. But before the representatives of the field of religion leap headlong into any such ventures, they must have an awareness of the advantages and disadvantages they are creating for the librarians of the present and the future.

Enough for the examples. I hope I have communicated something of the genuineness and perhaps of the urgency of our concern that future steps of the CSR itself and its Task Force on Research and Publication be taken in conjunction with the professional societies of librarians. One of the aims of our Task

Force is to make some recommendations to the CSR and its member societies about how to proceed from here. I hope our presumption is not amiss if we make a recommendation to the ATLA also that it seek ways of cooperating with us closely as we attempt to go forward.

I described my purpose here as a good-will mission. It is to invite cooperation as well as to inform you of the direction of our work. I am grateful on behalf of the CSR for the opportunity to do both of these.

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PART V

APPENDIX

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AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

Members as of September 13, 1972
 (* Indicates attendance at 1972 Conference)

HONORARY MEMBERS

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