

SUMMARY OF PROCEEDINGS

Twenty-fifth Annual Conference

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

PASADENA COLLEGE
PASADENA, CALIFORNIA

JUNE 14-18, 1971

Published by the
American Theological Library Association
Office of the Executive Secretary

Krauth Memorial Library
Lutheran Theological Seminary at Philadelphia
Philadelphia, Pennsylvania 19119

Copyright by the American Theological Library
Association, 1972

PREFACE

This publication of the Proceedings of the twenty-fifth annual conference marks a culmination and a beginning. In addition to concluding the first quarter century of ATLA's existence, this also marks the end of several years' efforts via the Committee on Appraisal and the subsequent redrafting of our constitution.

As for beginnings, this is the first publication of the Proceedings by the present editor. What a difficulty it has proved! A plethora of equipment, personnel and scheduling problems have led to this inordinate tardiness. For your patience I am grateful. I believe the sharing of the efforts reflected and presented herein make it all worthwhile.

The survey of theological cooperatives, the emergings of a conference abroad and the desire for the incorporation of the association are all movements toward a new future for our next quarter century.

Most materials have been published as presented. In some few instances the editor has done considerable reworking in the interest of brevity and uniformity. Despite these efforts, there is still a substantial volume before you. May it serve you well by making you a more informed theological librarian, and may it kindle ideas that lead to fruition in your own professional endeavors!

David J. Wartluft
Executive Secretary

TABLE OF CONTENTS

	Page
ATLA Executive Committee for 1971-72.	vii
Boards, Committees and other Representatives.	ix
Program of the 1971 Conference.	1
Part I: Minutes of Conference Sessions.	5
Part II: Minutes of Conference Planning Session . . .	11
Part III: Committee, Board and Other Reports.	17
Part IV: Papers and Addresses	65
Part V: Area Theological Library Cooperatives153
Part VI: Problems Sections.173
Part VII: Appendices: Constitution	
By-Laws	
List of Members . .	.183

ATLA EXECUTIVE COMMITTEE FOR 1971-1972

Officers

President - Genevieve Kelly California Baptist Theological Seminary Seminary Knolls Covina, California 91722	Vice-Pres. - Peter N. VandenBerge Colgate Rochester/Bexley Hall/Crozer Seminary 1100 South Goodman St. Rochester, New York 14620
Treasurer - Warren Mehl Eden Theological Seminary 475 East Lockwood Blvd. Webster Groves, Missouri 63119	Exec. Sec. - David J. Wartluft Lutheran Theological Seminary at Philadelphia 7301 Germantown Avenue Philadelphia, Pa. 19119

Editor of the Newsletter

Donn Michael Farris
 Duke Divinity School Library
 Duke University
 Durham, North Carolina 27706

Members at Large

1970-72 Oscar Burdick Pacific School of Religion 1798 Scenic Avenue Berkeley, Calif. 94709	1971-73 Dorothy Gilliam Union Theological Seminary in Virginia 3401 Brook Road Richmond, Virginia 23227
Erich R. W. Schultz Waterloo Lutheran University Waterloo, Ontario, Canada	David Green Graduate Theological Union Library 2451 Ridge Road Berkeley, California 94709

Past President

Henry H. Scherer
 Lutheran Theological Seminary
 at Philadelphia
 7301 Germantown Avenue
 Philadelphia, Pa. 19119

AATS Representative

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

BOARDS, COMMITTEES AND OTHER REPRESENTATIVES FOR 1971-72

(For addresses of committee chairmen see Appendix)

ARCHIVES: Gerald Gillette, Chairman; Joel Lundeen; Henry Williams

CATALOGING AND CLASSIFICATION: Margaret Whitelock, Chairman (1974);
Roberta Hamburger (1973); Lenore Dickinson (1972)

EUROPEAN CONFERENCE COMMITTEE: Roland Kircher, Chairman; John Shellem;
Norman Dow

FINANCIAL ASSISTANCE FROM FOUNDATIONS: Raymond Morris, Chairman (1973);
John Trotti (1974)

MEMBERSHIP: William Sparks, Chairman (1972); Elinor Johnson (1973);
Ronald Deering (1974)

BOARD OF MICROTEXT: Raymond Morris, Chairman (1972); Charles Willard (1973);
Conrad Wright (AATS); Norman Wente (1974)

ATLA NEWSLETTER: Donn Michael Farris, Editor (1973)

NOMINATING: Joel Lundeen, Chairman; Burton Goddard; Robert Drury

PERIODICAL EXCHANGE: Wilson Flemister, Chairman (1972); H. Eugene McLeod
(1973); Joyce Ringering (1974)

PERIODICAL INDEXING: Calvin Schmitt, Chairman (1973); Helen Uhrich (1972);
Grant Bracewell (1974)

BUREAU OF PERSONNEL AND PLACEMENT: Elmer J. O'Brien, Head (1972)

PUBLICATION POLICY: Kenneth Rowe, Chairman (1973); Paul Hamm (1974);
Calvin Klemt (1972)

READER SERVICES: Clifford Davis, Chairman (1973); Les Galbraith (1974);
Lucille Hager (1972)

STATISTICAL RECORDS: Arthur Kuschke, Chairman; Curtis Paul; Ellis O'Neal, Jr.

STATISTICIAN: Peter Oliver

SYSTEMS AND STANDARDS: Jay Stillson Judah, Chairman; Ronald Diener;
Doralyn Hickey

ATLA REPRESENTATIVE TO UNITED STATES BOOK EXCHANGE: Roland Kircher

ATLA REPRESENTATIVE TO COUNCIL OF NATIONAL LIBRARY ASSOCIATIONS: Arthur
, E. Jones, Jr.

LIBRARY CONSULTANT PROGRAM: Keith Wills, Director

PROGRAM 25th ANNUAL CONFERENCE
Pasadena, California

Monday, June 14

1:00-5:00 p.m. and 7:00-11:00 p.m.
Executive Committee Meeting

Tuesday, June 15

Registration

9:00 a.m.

DEVOTIONS - Harold Prince, Librarian, Columbia Theological Seminary,
Decatur

9:30 a.m.

First Session

Arnold D. Ehlert, Graduate Librarian
Talbot Theological Seminary, presiding

WELCOME - W. Shelburne Brown, President, Pasadena College

RESPONSE - Henry Scherer, President, American Theological Library Association,
Librarian, Lutheran Theological Seminary at Philadelphia

PRESIDENTIAL ADDRESS: "As One That Serveth" - Henry Scherer

10:30 a.m. Coffee

10:45 a.m. Business Session - Henry Scherer, presiding

REPORT OF THE STATISTICIAN - Maria Grossman for Peter Oliver, Chairman

CONSTITUTION (2nd reading) - Marlin Heckman, member of the Executive Committee

1972 NOMINATING COMMITTEE APPOINTMENTS - Genevieve Kelly

REPORT OF THE TREASURER - David Guston

REPORT OF THE BOARD OF MICROTEXT - Raymond Morris, chairman

REPORT OF THE COMMITTEE ON MEMBERSHIP - Burton Goddard, chairman

REPORT OF THE BUREAU OF PLACEMENT - Elmer O'Brien, chairman

REPORT OF THE COMMITTEE ON CATALOGING AND CLASSIFICATION - Dorothy Gilliam,
chairman

REPORT OF THE COMMITTEE ON FINANCIAL ASSISTANCE FROM FOUNDATIONS - Raymond
Morris, chairman

REPORT OF THE COMMITTEE ON PERIODICAL EXCHANGE - William Denton

REPORT OF THE COMMITTEE ON SEALANTIC FELLOWSHIPS - Leo Crismon, chairman

REPORT OF THE REPRESENTATIVE TO THE U.S. BOOK EXCHANGE - Roland Kircher

REPORT OF THE AD HOC COMMITTEE ON PUBLICATION POLICY - Dikran Hadidian,
chairman

REPORT OF THE COMMITTEE ON SCHOLARSHIPS AND FELLOWSHIPS - Warren Mehl,
chairman

12:30 p.m. Lunch

1:30 p.m. Second Session - Henry Scherer, presiding
 LIBRARY CONSULTANT PROGRAM - Keith Wills
 ADOPTION OF BY-LAWS - Marlin Heckman
 ADOPTION OF 1972 BUDGET - David Guston
 ELECTION OF HONORARY MEMBER

3:30 p.m. Coffee

4:00 p.m.

DENOMINATIONAL MEETINGS AND CONVENORS:

Baptist.	David Guston
Catholic	James A. Caddy
Disciple	David I. McWhirter
Episcopal.	Niels Sonne
Lutheran	John K. Burritt
Methodist.	William S. Sparks
Presbyterian and Reformed.	Calvin Klemt

6:00 p.m. Dinner

7:00 p.m. Third Session - Robert Scoon, Librarian
 Fuller Theological Seminary, presiding
 LIBRARY COOPERATION: State of the Art Reports from the Regions - comment,
 discussion
 Toronto - R. Grant Bracewell; Boston - Ronald Diener; Philadelphia -
 David J. Wartluft; Atlanta - unrepresented; Kentucky - Ronald F.
 Deering; Dubuque - Frederick Chenery; Chicago - Calvin Schmitt,
 Marlin Heckman; Berkeley - J. Stillson Judah; Los Angeles - Arnold
 D. Ehlert
 9:00 p.m. Charter members' reception - Sierra Room, Library

Wednesday, June 16

8:00 a.m. Breakfast

9:00 a.m.

DEVOTIONS - Joel Lundeen, Director of the Library, Lutheran School of Theology
 at Chicago, assisted by Lowell Albee, Assistant Librarian, Lutheran
 School of Theology at Chicago

9:30 a.m. Fourth Session - Oscar Burdick, Librarian, Pacific School of
 Religion, presiding

PAPER: "The American Holiness Movement; a Bibliographical Introduction,"
 Donald W. Dayton, Acquisitions Librarian, Asbury Theological Seminary

10:30 a.m. Coffee

11:00 a.m. Business Session - Henry Scherer, presiding
 TELLER'S REPORT - Elmer O'Brien, chairman
 REPORT OF THE BOARD OF PERIODICAL INDEXING - Calvin Schmitt
 REPORT OF ATLA REPRESENTATIVE ON THE ALA COUNCIL - Arthur E. Jones, Jr.
 REPORT OF ATLA REPRESENTATIVE TO THE COUNCIL OF NATIONAL LIBRARY ASSOCIATIONS -
 Arthur E. Jones, Jr.
 REPORT ON EUROPEAN CONFERENCE QUESTIONNAIRE - Erich Schultz

12:00 noon Leave for Claremont

1:00 p.m. Lunch at Indian Hill Restaurant, Claremont - John Alhadeff, Serials
 Librarian, Graduate Theological Union Library, presiding
 ADDRESS: "Pioneering Automated Technical Processes," Richard D. Johnson,
 Librarian, and Robert F. Teare, Assistant Librarian for Technical
 Processes, Honnold Library

2:30 p.m. Claremont tour (automated processes, new buildings, and specialties)

4:30 p.m. Return to Pasadena

6:00 p.m. Dinner

7:00 p.m. Fifth Session - William Denton, School of Theology at Claremont,
 presiding
 PAPER: "Process Studies: A Theological View," John B. Cobb, Ingraham Professor
 of Theology, School of Theology at Claremont

8:30 p.m. Regional and committee meetings

9:30 p.m. Film nightcap (showings of discussion-starting short-shorts usable
 as theological resources)

Thursday, June 17

8:00 a.m. Breakfast

9:00 a.m.
 DEVOTIONS - Clyde Eddy, Librarian, St. Paul Seminary

9:30 a.m.

PROBLEMS SECTIONS:

Administration - R. Vernon Ritter, Librarian, Westmont College,
 presiding
 Cooperation - Peter N. VandenBerge, Associate Librarian, Colgate
 Rochester/Bexley Hall/Crozer, presiding
 Technical Processes - Dorothy Gilliam, Head Cataloger, Union
 Theological Seminary, Richmond, presiding
 Reader Use and Services - Glenn Wittig, Reference Librarian,
 Princeton Theological Seminary, presiding
 Nonbook Materials - Gilbert R. Englerth, Librarian, Eastern
 Baptist Theological Seminary, presiding

12:30 p.m. Lunch

1:30 p.m. Film break

2:00 p.m. Sixth Session - David E. Green, Reference Librarian, Graduate
Theological Union Library, presiding

PAPER: "Abstracting Services in Philosophy and Religion - The Present Position
and Future Prospects" - Robert Collison, Head, Reference Services, and
Professor, Graduate School of Library Services, University of California
at Los Angeles

3:00 p.m. Coffee

3:30 p.m.

PLANNING FORUM - Harold B. Prince, Librarian, Columbia Theological Seminary
presiding

5:30 p.m. Film break

7:00 p.m.

ANNIVERSARY BANQUET - Genevieve Kelly, Vice-president, American Theological
Library Association, Librarian, American Baptist Seminary of the West,
Covina, presiding

ADDRESS: "Once Over Lightly: Reminiscences of ATLA from Its Founding to the
Present" - Robert F. Beach, Librarian, Union Theological Seminary,
New York

Friday, June 18

8:00 a.m. Breakfast

9:00 a.m.

ACCREDITATION WORKSHOP (for associate members) - Edward Peterman, Librarian,
Azusa-Pacific College, presiding

PART I

MINUTES OF CONFERENCE SESSIONS

Henry H. Scherer, President

MINUTES OF THE BUSINESS SESSIONS
 TWENTY-FIFTH ANNUAL CONFERENCE OF THE AMERICAN THEOLOGICAL
 LIBRARY ASSOCIATION

PASADENA COLLEGE, PASADENA, CALIFORNIA

June 14-17, 1971

President Henry H. Scherer, Presiding

Tuesday, June 14
 First Session, 9:55 A.M.

CALL TO ORDER: Henry H. Scherer, President, ATLA.

INTRODUCTION OF OFFICIAL REPRESENTATIVE

President Scherer introduced Fr. Norbert Schappler of Conception, Missouri, as the official representative of the Catholic Library Association.

AD HOC COMMITTEES

President Scherer appointed the following committees:

Tellers: Elmer O'Brien, Chairman; James Caddy; John Neth

Resolutions: John Trotti, Chairman; Arnold Ehlert; Elizabeth Royer

REPORT OF THE STATISTICIAN

Maria Grossman, representing Peter Oliver in absentia, moved the acceptance of the report on statistical records. This was seconded and carried.

REPORT OF THE EXECUTIVE COMMITTEE

Marlin Heckman, member-at-large of the Executive Committee gave a second reading of the proposed revised constitution which had been adopted at a first reading at the 1970 New Orleans conference. Articles were adopted seriatim, with the following editorial changes: Article 4, Section 5, substituted "in" for "by" in the last phrase; Section 9, substituting "sums prescribed" for "sums provided"; Article 11, substitute "or" for "and" in the second line.

It was moved, seconded and carried to adopt the proposed revised constitution as an entity.

NOMINATING COMMITTEE

Miss Genevieve Kelly, Vice-President, announced the appointment of the 1971-72 Nominating Committee, namely, Joel Lundeen, Chairman, Burton Goddard, and Robert Drury.

TREASURER'S REPORT

David Guston, Treasurer, presented the report on the finances of the Association as audited by Touche, Ross, Bailey and Smart. The report was received.

COMMITTEE AND BOARD REPORTS

Raymond Morris, Chairman of the Board of Microtext, augmented the printed report orally, noting a series of alternatives for the Board's future. The report was received.

Elmer O'Brien, Head of the Bureau of Placement, reported that with more persons registered than requests for names to consider the Bureau has begun a new strategy, namely, contacting deans and presidents of institutions, informing them of the personnel and services through ATLA. The report was received.

The report of the Committee on Cataloging and Classification was received.

There was no report from the Committee on Financial Assistance from Foundations.

The report of the Committee on Periodical Exchange was received.

The report of the representative to the U.S. Book Exchange was received.

Leo Crismon, Chairman of the Committee on Scholarships and Fellowships reported that the committee has exhausted the available funds which were handled by the AATS office in Dayton. The report was received and the committee disbanded.

The report of the Ad Hoc Committee on Publications was received.

Warren Mehl reported briefly on his study of the ATLA scholarship and fellowship programs which had been submitted to the Executive Committee.

The meeting was adjourned.

SECOND SESSION 1:30 P.M.

EXECUTIVE COMMITTEE PROGRAM PROPOSAL

Keith Wills presented the Executive Committee proposal for a library consultant program. After discussion consideration was postponed until action had been taken on proposed By-Laws revision.

BY-LAWS AMENDMENTS

Marlin Heckman moved the adoption of the proposed By-Laws as published in the Newsletter. The motion was seconded. Consideration was seriatim, article by article.

Article 1 Adopted

Article 2 Adopted

Article 3 Adopted

Article 4 The President interpreted "committees" to mean "boards and committees." It was moved and seconded to amend by addition Section 5 of Article 4 "No member of a committee may succeed himself." The motion lost. It was moved and seconded to amend by deletion of "new". The motion carried. Article 4 was adopted as amended.

Article 5 Adopted

Article 6 Adopted

Article 7 After discussion, it was moved and seconded to invert the numbering and order of the two sections. Motion carried. Article 7 was adopted as amended.

Article 8 Adopted

Article 9 Adopted

Article 10 Adopted

Article 11 After making the editorial revision of deleting the words "which is also" the article was adopted.

It was moved and seconded to adopt the By-Laws as an entity. Motion carried.

EXECUTIVE COMMITTEE PROGRAM PROPOSAL, Continued

It was moved and seconded to adopt the library consultant program as presented by the Executive Committee. Motion carried.

BUDGET FOR 1971-72

Mr. Guston presented the 1971-72 budget. After brief discussion the following was adopted:

ANTICIPATED INCOME

Dues	\$9,100
Exhibits	250
Transfer	400
Sales	250
Interest	<u>2,000</u>
	\$12,000

ANTICIPATED EXPENDITURES 1971-72

Printing	\$3,000
Officers & Comm.	3,300
Honoraria	
Exec. Sec.	1,000
Treas.	400
Editor	500
Office Expense	1,000
Conference	400
Miscellaneous	500
Consultant program	<u>2,500</u>
	\$12,600

HONORARY MEMBER

The Executive Committee nominated Alec Allenson for honorary membership in the Association. The motion was seconded and carried. Bob Allenson responded with a word of gratitude and thanks in behalf of his father.

The meeting was adjourned.

Wednesday, June 15
Third Session, 11:00 A.M.

ELECTION RESULTS

The Teller's Committee reported the results of the elections.

Vice-President: Peter VandenBerge
Treasurer: Warren Mehl
Executive Committee, At-Large Members: Dorothy Gilliam
David Green

BOARD OF INDEXING REPORT

In addition to the printed report Mr. Schmitt presented a resolution, namely, "Be it resolved that the ATLA Conference communicate to Edwin B. Colburn our appreciation for his ten years of guidance and service on the Board of Indexing." This was moved, seconded and carried.

OTHER REPORTS

Reports from Arthur Jones, representative to the ALA Council and Council of National Library Associations were received.

QUESTIONNAIRE ON FUTURE ATLA CONFERENCE SITES

Eric Schultz reported the results of a brief questionnaire circulated the day previous to ascertain interest in holding an ATLA conference abroad and also to ascertain the desire to hold next year's conference in conjunction with AATS since Bethel Seminary had to withdraw its offer to host the 1972 conference. Of the questionnaires returned 87 favored a conference in Europe, 5 opposed it. Concerning the second question, 21 favored meeting in the Minneapolis-St. Paul area in 1972, but only 3 preferred a non-theological school setting; 11 favored meeting elsewhere.

RECOMMENDATION FOR DISCARDED LIBRARY OF CONGRESS CATALOGS

Ron Diener recommended that the Committee on Cataloging and Classification serve as a clearing-house to distribute copies of Library of Congress catalogs (which are withdrawn as libraries purchase the National Union Catalog, Pre-1956 imprints) to Asian and Latin American libraries. He also recommended that ATLA guarantee the shipping costs. No action was taken.

The meeting was adjourned.

PART II

MINUTES OF CONFERENCE PLANNING SESSION

Harold Prince, Presiding

MINUTES OF THE CONFERENCE PLANNING SESSION
AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

PASADENA COLLEGE, PASADENA, CALIFORNIA

Thursday, June 17, 1971

Harold Prince, Presiding

Chairman, Harold Prince, called the group to order and suggested that the format should be a Committee of the Whole.

ALLENSON PROJECT

Bob Allenson announced a project wherein he plans to compile an author-series index of major theological titles, including title changes, editions in new forms, lectureships and series comprising 25,000 to 30,000 items. He requested that the Executive Committee designate two or three persons to set standards and advise on format.

REPORTS OF PROBLEMS SECTIONS

(A) ADMINISTRATION

It was moved and seconded that the statistician and statistics committee clarify and standardize the basis on which statistics shall be reported. Motion carried.

It was moved and seconded that ATLA prepare a statement on the role and function of the library committee to be sent to AATS member schools. After discussion a substitute motion was introduced, namely, that ATLA communicate with AATS as it affects accreditation committees to state that we have noted library committees which have gone beyond the role of advisors. The motion failed for lack of a second. It was moved, seconded and passed that the motion on the floor be tabled.

(B) COOPERATION

It was moved and seconded that the Executive Committee appoint a Committee on Standards and Cooperation, with Ron Diener and Stillson Judah as co-conveners, and that budgetary support be made available. Motion carried. It was moved and seconded that the Executive Committee be asked to change the Publication Committee to a standing committee and charge it to work closely with the O'Briens in the preparation of an index of Festschriften, and provide ATLA support. (The "project" has been the identification of 760 titles published since 1960, of which 60 have already been indexed) After discussion Mr. Lundeen moved that the motion be amended by division into two motions, part A: We recommend to the Executive Committee that the Committee on Publication Policy be changed from an Ad Hoc to a Standing Committee. This was seconded, voted and passed. Part B: The Association

suggests that the Executive Committee give support and guidance to the Publication Committee so that the Publication Committee can investigate and provide financial support to projects, such as the one by the O'Briens. This was seconded and carried.

VOTE TO GO INTO BUSINESS SESSION

It was moved and seconded that the Committee of the Whole rise and go into business session. A rising vote was taken with the result 14 institutional and 15 full member ayes and 31 institutional and 43 full member nays. Motion lost.

(C) TECHNICAL PROCESSES

The Technical Processes section urged that all schools attempt to report to the National Union Catalog and New Serials Titles. Secondly, they asked the Association to approach the Library of Congress asking them to up-date and publish their Standard List of Subject Subdivisions. Mr. Scoon of Fuller Seminary indicated a willingness to provide copies of the older list if there should be a negative response from the Library of Congress for an up-date.

(D) READER SERVICES

It was moved and seconded that the Executive Committee be requested to consider a Standing Committee for Reference and Reader Services which could consider matters on library use and assistance to readers. Motion carried.

(E) NON-BOOK MATERIALS

It was moved and seconded that the Association consider recording books for the blind, using the Morris list as a basis for selection. After discussion the motion carried.

It was moved and seconded that a committee should be appointed to consider setting up the proper machinery for bibliographic control of non-book materials owned by ATLA libraries. The motion was lost.

PUBLICATION OF EXECUTIVE COMMITTEE MINUTES

It was moved and seconded that the Association request the Executive Committee to consider the feasibility of publishing the Executive Committee minutes in some form. Motion carried. (Salient actions of Executive Committee meetings have been reported in the following issue of the Newsletter for the past several years.--Ed.)

AATS ACCREDITATION STANDARDS REVISION

Dr. Marvin Taylor, the ATLA Executive Committee representative from AATS, outlined the process presently under way by AATS to revise accreditation standards. The process will culminate at the AATS 1972 conference.

MEETING OF ATLA AND AATS OFFICERS

President Scherer reported on a meeting of himself, Vice-President Kelly,

Calvin Schmitt and Raymond Morris with the AATS staff on the tenth of May, at AATS request. Mutual problems and interaction were discussed.

LIBRARY COMMITTEE

It was moved to remove from the table the motion that ATLA prepare a statement on the role and function of the library committee and that this be sent to AATS and to member schools. The motion was seconded and carried. The motion on the preparation of the statement was put, seconded, and carried.

BUSINESS SESSION VOTED

It was moved and seconded that the Committee of the Whole rise and move into business session. Motion carried.

It was moved and seconded that all actions of the Committee of the Whole be reaffirmed as actions of the Association. Motion carried.

PARLIAMENTARY PROCEDURE

It was moved and seconded that the Executive Committee be instructed to confer with an authority in parliamentary procedure to ascertain the nature and purpose of a Committee of the Whole, and to determine whether in the future this procedure is the proper or preferable manner by which to bring the recommendations of sub-committees and discussion groups before the whole assembly or the attention of the Executive Committee. Motion carried.

L.C. NUMBERS BY PUBLISHERS

It was moved and seconded that ATLA petition publishers to print Library of Congress numbers in their catalogs. Motion carried.

ADJOURNMENT

It was moved, seconded and carried that the meeting be adjourned. The meeting adjourned at 5:35 P.M.

PART III

COMMITTEE, BOARD AND OTHER REPORTS

	Page
Representative to ALA Council	19
Representative to the Council of National Library Associations	20
Periodical Exchange Committee	21
Periodical Index Board	22
Personnel and Placement Bureau	25
Representative to the U. S. Book Exchange	26
Committee on Cataloging and Classification	28
Ad Hoc Committee on Publication Policy	31
Membership Committee	31
Board of Microtext	32
Sealantic Fellowship Program	36
Teller's Committee	37
Committee on Resolutions	38
Statistical Records	39
Treasurer's Report	61

REPORT OF THE REPRESENTATIVE TO ALA COUNCIL

As most of you are probably aware, these are interesting times for the development of that vast, complex, overlapping organization which is the American Library Association. Starting in Atlantic City in 1969 through Detroit in 1970 and Mid-winter in Los Angeles and now in Dallas next week, the movement to reorganize ALA has grown out of two primary concerns: (1) to increase the effectiveness of a huge and unwieldy organization which has so many committees that seem to overlap or even to work at cross-purposes, and (2) to increase the responsiveness of ALA to the needs of the individual librarian and to the social concerns of librarianship in the present day - "to democratize the association."

The movement toward reorganization has been largely channeled through two committees. ACONDA was established by the ALA membership; it reports to the general membership, which accepts, rejects, or modifies and sends its recommendations to Council. ANACONDA is the Council Committee, an ad hoc committee appointed by Council, meeting with ACONDA, and charged with responsibility for rewriting recommendations coming from membership and from ACONDA, and in turn making recommendations to Council.

Recently ACONDA has dealt largely with two areas:

1. Composition of Council. The idea of election at large, one man one vote was the original proposal. At Mid-winter in Los Angeles, this was modified to incorporate some form of chapter representation. But the basic position was that the number of ALA members in chapters is extremely small, even in relation to ALA members in a state, and that it was not an effective way to choose a responsive Council. Some of this feeling still lingers. In any event, there is no proposal currently before either Membership or Council which would retain association representation on the Council. Adoption of present proposals would mean that ATLA would lose its voice and vote on Council.

2. Reorganization of ALA. Two models, Triad and Federation were considered. Currently most of the attention is being focused on the Triad scheme, which apparently is preferred by ANACONDA. However, the Federation idea has very strong support from the Association of College and Research Libraries and from the American Association of School Librarians, who tend to feel that ALA is public-library-oriented, somewhat to the detriment of their major concerns. The Triad would consist of an advisory committee, an office with paid staff, and a forum for membership. The forum would give "feed-in" to the office on needs, demands, interests of the field; it would hold meetings for forum discussions anywhere in the area of the responsibility for that group; and it would establish task forces which would also be free to choose from the forum, or associations at large, whatever help it needs in the establishment of ad hoc committees.

ACONDA feels that the areas of concern should be the very broad ones - their priorities are manpower, legislation, intellectual freedom, and

development of library service - and the implementation of these programs. ANACONDA has shifted the emphasis from changes to be effected to the question of how the desirable changes shall be effected. The immediate question facing Council at Dallas seems to be less what changes shall be effected than how the study shall be conducted to determine what changes are most advisable. It may well be that the meeting in Dallas will not be the explosively productive one that many in Detroit last year predicted. The wheels of a bureaucracy may grind even more slowly than the mills of the gods.

Respectfully submitted,

Arthur E. Jones, Jr.
ALA Council Representative

REPORT OF THE REPRESENTATIVE TO COUNCIL OF
NATIONAL LIBRARY ASSOCIATIONS, INC.

During the 1970-71 year I attended the two regular Winter and Spring Meetings of the Council of National Library Associations. The December meeting was also attended by Messrs. Beach and Sonne and was the subject of an informal report to President Scherer in January.

It seems unnecessary at this time to attempt an extended analysis of what the Council of National Library Associations accomplished over the course of the year. Much of its business was concerned with the revision of its bylaws in order for it to function more effectively as a Council of many of the library associations in the U.S. and Canada who have mutual concerns and interests on which common actions may be desirable. Such actions may be undertaken by the Council through its standing committees on Library Standards, Governmental relations, Library Education, etc. or as recommendations to be taken by the representatives to their separate library associations. The principal revisions in the bylaws changed the membership of the Council. Previously the President or his personally appointed representative and one other representative appointed for a three-year term (for the sake of continuity) represented each member association. Now "each association shall be represented by two individuals. Representatives shall be appointed as councilors for a three-year term without a requirement that they be officers of their association."

In keeping with this change, I would recommend that the ATLA appoint one new representative to the CNLA, with a term to 1974, and that, in June 1972, another representative be appointed to replace me to serve until 1975. This assumes that ATLA should continue to be represented on CNLA. On that score, I think it worth the relatively small dues involved to maintain this relationship on an equal basis with such associations as ALA, the Special Libraries Association, the Jewish Library Association, the Catholic Library Association, the Music Library Association, etc. Occasionally, there will be mutual concerns where we should be in a position to raise a stronger voice or to be better informed on issues if we

continue our membership.

One illustrative mutual concern appeared in the extended report to the Spring meeting of CNLA by Jerry Orne of the activities of Z39, the Committee sponsored by CNLA on Library Work, Documentation, and Related Publishing Practices. The work of this committee in developing standards for concepts, definitions, terminology, letters and signs, practices, and methods in the fields of library work has been extremely important and influential. Incidentally, should any ATLA member wish periodical reporting of the work of Z39, he need only request to be placed on the mailing list for their quarterly news report by writing to

Standards Committee Z39
c/o Mrs. Linda Schneider
University of North Carolina Library
Chapel Hills, N. C. 27514

Member associations of CNLA report from time to time to the Council on the on-going projects of their associations. I made such a report on ATLA in December 1969. Unfortunately the report on Special Libraries Association, scheduled for the May 1971 meeting, was not delivered because of the illness of its representative. Scheduled for the Fall meeting in 1971, is a paper on the place of CNLA in the library community: a summation of the evaluative studies of the last three years. It may help us to make a final decision on the value of our continued participation. The other factor which causes me to urge our continuation is the uncertainty of our ALA Council representation after the Dallas meeting of the ALA this June. If we are not to have opportunity for voice and vote in ALA Council, CNLA representation may be of increased value.

If my recommendation is accepted by the Executive Committee, I think that we do need to take steps to assure dissemination of useful information coming out of CNLA meetings. To this end, our representatives ought to be encouraged, maybe even required, to prepare reports of meetings attended to be submitted to the editor of the ATLA News-letter. If we have two representatives, each could be responsible for one such report.

Respectfully submitted,

Arthur E. Jones, Jr.
Representative, CNLA

PERIODICAL EXCHANGE COMMITTEE REPORT, 1970-71

Greetings to the members of the twenty-fifth annual conference of the American Theological Library Association. It is with deep regret that this statement is submitted to this audience in absentia. However, my professional responsibilities at the Interdenominational Theological Center and academic demands (M. Div. Program at Candler School, Emory University) negate any possibility of my presence at ATLA this year.

One does not receive a complete view of the value and service of

the Periodical Exchange Program until sufficient opportunity to work with the same becomes a reality. As a result of correspondence with several colleagues, it was necessary to correct, revise, and update the mailing list of participating institutions on three separate occasions. The correction of typographical errors, requests for removal from the list, and requests for reinstatement into the Exchange Program were examples necessitating continuous revision. However, this energy has failed to produce a document completely in accord to all. Therefore, an all-out effort utilizing the resources of this committee, will be initiated at the end of the summer to assemble a mailing list acceptable to all.

Statistically, a total of 85 libraries offered 118 lists of duplicate serials and books for exchange, embracing the period from May 22, 1970 through May 21, 1971. This is an increase of eight libraries against the previous year currently participating in the Exchange Program, and a similar increase in the number of lists distributed.

Several problems remain with the chairman which will require the collective action of the Periodical Exchange Committee. Therefore, the chairman will attempt to convene this committee, prior to the next ATLA Conference for the purpose of initiating discussion to clarify and resolve areas of ambiguity.

Whatever measure of success realized by the chairman this past year is due to the timely advice and assistance given to him by Miss Gladys E. Scheer (Lexington Theological Seminary) and Miss Susan A. Schultz (Asbury Theological Seminary).

This statement is submitted to ATLA for its approval, and the hope that Mr. William R. Denton and Mr. H. Eugene McLeod will concur.

William R. Denton
H. Eugene McLeod
Wilson N. Flemister, Chairman

PERIODICAL INDEX BOARD REPORT

Publication

Despite the allocation of considerable staff time to research and consultation during the past year, the cumulative Volume 9 (1969-70) was published and distributed in April 1971. This is the earliest date of publication we have been able to achieve. Given a closing date of January 15th and allowing a reasonable time for final preparation of copy, for printing and binding, we are approaching the optimum time of three months for prompt delivery to subscribers. This cumulative volume includes 137 journals indexed which represents an increase of ten journals as compared to Volume 8.

Subscriptions

The list of subscribers continues to grow steadily. We reported

655 in May of 1970. In May of 1971, 716 volumes have been mailed. This represents an increase of 61 over the previous year. As of May 1, 1971 the records show the following history concerning cumulative volumes produced and sold. We offer this record as firm evidence of subscriber recognition of the Index.

			Year Published	No. Journals Indexed	Cost per Title per Year
Volume 1	(1949-1952)	281*	1953	31	\$.20**
2	(1953-1954)	269*	1956	30	.21**
3.	(1955-1956)	578	1964	58	.35
4	(1957-1959)	588	1960	57	.52
5	(1960-1962)	607	1963	76	.39
6	(1963-1964)	626	1965	104	.29
7	(1965-1966)	661	1967	113	.27
8	(1967-1968)	687	1969	127	.24
9	(1969-1970)	716	1971	137	.29

* Approximately 500 volumes in addition were distributed by ALA. Beginning with volume 3 the Index office took over distribution.

** The first two volumes were produced almost entirely by volunteers.

The 137 journals indexed in Volume 9 have cost the subscriber 29 cents per year. This low unit cost is possible by rigid control of costs plus a subsidy of approximately 15 per cent beyond current subscriber income. Some volunteers services are still contributed. A special effort will be made during the coming year to increase the number of subscribers in order to meet the cost of inflation and to reduce the percentage of the subsidy.

Personnel

At the November meeting of the Index Board, action was taken to designate Mr. John A. Peltz as the assistant editor. Mr. Peltz has been employed in the Index office for the past three years as an indexer. In addition he has made a commendable contribution to the program of research and consultation during the past year. The clerical assistant and typist resigned as of May 15th because our pay scale was not commensurate with that which she could earn elsewhere. Mrs. Mary Hertz has performed a much needed service in the business aspect of the Index and has relentlessly pursued accounts in arrears with excellent results. Sister Nicole Goetz has been employed on a full time basis to give special attention to the Book Review section of the Index. In addition to the employed staff, we are grateful for the continuing volunteer indexing service of Mr. Lowell Albee, Mr. Harvey Arnold, Fr. Lawrence Hill, and Mr. Peter VenderBerge.

Research and Consultation.

The objectives of research and consultation during the past year have been twofold, namely, to confer with other agencies concerning their use of modern technology and to collaborate with those interested in and working toward a coordinated program of bibliographic control of religious subject matter. The Board commissioned the editorial staff, Miss Fay

Dickerson and Mr. John A. Peltz to confer with the following organizations and agencies:

Annual meeting of Academy of Religion, Society for the Scientific Study of Religion, and Society of Biblical Literature, New York, October 22-27, 1970.
Philosopher's Index, Bowling Green University, November 30, 1970.
 Notre Dame University, December 16, 1970
 Indexing in Perspective Seminar. February 3-5, 1971
 New York,
 National Federation of Science Abstracting and Indexing Services, Sponsored by ALA.
 American Dental Association, Chicago, March 18, 1971.
 L. C. Cataloging Division. Religious Subject Headings, Washington, D. C., March 22, 1971.
 Center for Applied Research in the Apostolate (CARA), Washington, D. C., March 22, 1971
 Educational Resources Information Center (ERIC), Washington, D. C., March 23, 1971
 The American Academy of Religion (AAR), Wilson College, Chambersburg, Pa., March 23, 1971
Religious and Theological Abstracts. Evangelical Congregational Seminary, Meyerstown, Pa., March 24, 1971
Catholic Periodical and Literature Index, Haversford, Pa., March 25-26, 1971
Religious Periodicals Index, 1556 Third Avenue, New York, March 26, 1971
 Association for the Development of Religious Information Systems, Dayton, Ohio, May 25-26, 1971.

The last mentioned organization is new. It has what might be described as a troika format. One section is concerned with information for church denomination administration, coordinated by Dr. Douglas Johnson of NCC, another section on empirical and behavioral research in religion, coordinated by Dr. David O. Moberg of Marquette University and a third section on abstracting and indexing of journal literature, coordinated by Mr. John A. Peltz, Assistant editor of the ATLA Index to Religious Periodical Literature.

During the past year, the editors developed three proposals using some computer methods in the preparation and production of the Index. The conclusion was that for the present such a venture is not feasible because of the high cost and complexity of the programming. However, we shall continue to work with other agencies that have similar concerns and interests.

As the IRPL grows in number of volumes and comprehensiveness, its value increases as a tool for research in religion. There seems, however, to be a problem of communication between bibliographic services in religion and their student-scholar clientele on the matter of effective and efficient use of services. Since there is no strong pattern of mutual dependence between these two groups, as there is in other academic areas, a panel discussion is projected to deal with this question and related

issues at the annual meeting of the American Academy of Religion in October 1971. Panelists are Harry Buck, Ph.D., Executive Director, American Academy of Religion; Stella Keenan, Executive Director, National Federation of Science Abstracting and Indexing Services; Robert Kleinhans, Th.D., Director, Graduate Program in Theology, St. Xavier College; Ronald Diener, Librarian, Boston Theological Institute. John Peltz, assistant editor of the IRPL will moderate the panel. The foci of the discussion will be 1) the range of bibliographic resources available to religion scholars; 2) the question of changing needs of religion scholars for comprehensive and promptly published bibliography and the degree of support scholars would give to this effort; 3) a consideration of the new forms of research in religion, the relation of "information service" to them, and, possibilities for a consortium of bibliographic services and the role that computer technology might play here.

Semi-annual publication

Finally, consistent with the hope expressed at the 1970 conference, the Board has decided to publish two semi-annuals in 1971, to increase coverage as we can, and to evaluate results after each semi-annual issue in terms of cost, procedures, personnel and subscriber reaction. Then we shall review the policy for 1972. We hope that the invitation for subscriber response will represent a high proportion of seminary, college, university and public library response. Subscribers can expect to receive the first semi-annual issue early in September.

Respectfully submitted,

Robert F. Beach
Helen B. Ulrich
Edgar M. Krentz
Calvin H. Schmitt, Chairman

REPORT OF THE BUREAU OF PERSONNEL AND PLACEMENT STATISTICS, JUNE 10, 1970 - MAY 31, 1971

Number of libraries listing positions open	- 8
Total number of positions open	- 8
Number of positions filled through the Bureau	- 1
Total number registered with the Bureau	- 46
Number currently active	- 40
Number of new applicants since June 10, 1970	- 25
Number of correspondents not registered with the Bureau	- 10

Of the 40 who are registered:

4 have graduate theological degrees
8 have library school degrees
28 have both theological and library school degrees

The Bureau has been very busy during the year registering persons who seek employment in theological libraries. This year more positions were

open in the institutions of this Association than last year. As noted in last year's report the supply of qualified persons far out-numbers the positions available.

In the late 1950's ATLA concerned itself with the shortage of qualified library personnel and made numerous studies of education and recruitment for theological librarianship. Out of the various proposed answers to meet the personnel shortage existing at that time, the Bureau of Personnel and Placement was born.

Now, however, the situation has reversed itself and this seems to call for a new strategy. Supply exceeds demand. The Bureau proposes, therefore, to make a general mailing to all the administrators of the schools in the American Association of Theological Schools explaining the services which the Bureau can offer. We suspect that many presidents and deans of our schools are not aware that there is a resource to which they can turn when they need to employ librarians. If this strategy proves useful it may be feasible to extend this information to schools outside of ATLA who would require the talents a theologically trained librarian can offer.

When vacancies occur on your staff I urge you to use the Bureau's services. Persons responsible for employment in our schools continue to express appreciation for the kind of service the Bureau offers. If there are ways, beyond these, in which we can help you please let us know.

Respectfully submitted,

Elmer J. O'Brien,
Bureau Head

REPORT OF THE ATLA REPRESENTATIVE
TO THE UNITED STATES BOOK EXCHANGE

The United States Book Exchange, Inc., held its 23rd corporation meeting on Monday, March 29, 1971, in Washington, D. C. The most significant action taken at this meeting was that of revising the by-laws of the constitution of the organization in such a manner as to broaden its corporate structure thereby bringing the libraries that actually use USBE more closely in touch with its management. The underlying reasons for such action must be seen in the light of increasingly serious financial deficits over the last two years which necessitated increases in membership and handling fees which in turn affected adversely the total volume of USBE's operations. The administration of the exchange therefore believes that if the American library community wishes USBE to continue it should be prepared to offer advice and support in a broader and more effective way than in the past. With these facts in mind the President appointed a Committee on Corporate Structure which included present and past board members with the charge to examine and discuss the existing structure of USBE. The committee recognized the significant service that the present member organizations of the corporation have given USBE over

twenty years in providing representatives who have served USBE as officers and policy makers and it expressed the hope that these organizations would retain their position as USBE corporation members. However, the committee recommended that the developments in librarianship in general in the past two decades and the increasing dependence of USBE in the last seven years on the patronage of a limited number of large libraries would point to the following changes in USBE's structure:

1. That all dues-paying member libraries should automatically become members of the corporation with voting rights.
2. That the possibility for membership among associations should be substantially widened.

In the past the member organizations of the corporation consisted of the following members of the Council of National Library Associations, each of which designated a single delegate:

The American Association of Law Libraries
 The American Documentation Institute
 The American Library Association
 The American Theological Library Association
 The Association of American Library Schools
 The Association of Research Libraries
 The Catholic Library Association
 The Medical Library Association
 The Music Library Association
 The Special Libraries Association
 The Theatre Library Association

U. S. Government Organizations represented by a single delegate:

The Library of Congress
 The National Agriculture Library
 The National Library of Medicine
 The Smithsonian Institution

National Councils represented, each by two delegates:

The American Council of Learned Societies
 The American Council on Education
 The Engineers Joint Council
 International Academy of Sciences-National-Research Council
 The Social Science Research Council

In the new by-laws the names of the organizations listed above will be omitted. However, as already previously indicated, the Board of USBE assumes and expects that the national library organizations now in the corporation will continue to be members and USBE hopes to be able to list those "charter members" in their publicity as well as to continue to call on their representatives to serve on its board and committee. In the face of these developments and changes affecting the constitution and operations of USBE your representative submits for the consideration of the Executive Committee the following recommendations:

That ATLA expresses its continuing interest in USBE and its objectives and that it shall maintain--as a member of the Council of National Library Associations--some official representation with USBE.

Respectfully submitted,

Roland E. Kircher,
ATLA Representative to USBE

COMMITTEE ON CATALOGING AND CLASSIFICATION
1970-1971 REPORT

With regard to the projected areas of concentration outlined by the Committee in 1969-70, we have the following report to make.

- I. The major project of the year centered around encouraging more theological libraries to report on a selective basis their monographic cataloging to the National Union Catalog and their serial holdings to New Serial Titles. A questionnaire for commitment to this end was sent to 122 institutional members of ATLA. Fifty-one questionnaires were returned with the following tabulation and interpretation:
 - A. Libraries wanting to begin reporting to NUC.....13
 (This represents a 38% increase over the ones already reporting. It also brings the total of all ATLA libraries now committed to report to NUC up to 47, or 39%)
 - B. Libraries wanting to begin reporting to NST.....20
 (This represents an 83% increase over the ones already reporting. It brings the total of all ATLA libraries now committed to report to NST up to 44, or 35.7%)
 - C. Libraries already reporting to NUC either selectively or in full.....31 (34)
 (The corrected figure is based on the knowledge of 3 others which are reporting but did not return the questionnaire)
 - D. Libraries already reporting to NST.....16 (24)
 (The corrected figure is based on the knowledge of 8 others which are reporting but did not return the questionnaire)
 - E. Most of the libraries declining to report either to NUC or

NST cited as their reasons:

1. Lack of time and/or staff
2. The fact that little original cataloging was being done, or
3. The fact that they were already reporting to a regional (or in the case of Canada, national) union catalog.

We were pleased with the positive response to this questionnaire, and trust that the participation of these newly committed libraries in this cooperative venture will bring benefit to many of our institutions.

- II. Involvement of more ATLA libraries in the Shared Cataloging Program of the Library of Congress is still in the planning stages. We learned last year that GTU is already in this program. If other libraries are also in it, they could help the Committee tremendously by sharing their experiences.
- III. The establishment of a cooperative project for revising the list of Julia Pettee's Corporate Church Names is also still in the planning stages. One idea which has been suggested would be to let each denominational group be responsible for working on the names in their denomination. It has been requested that these names be as international in scope as possible.
- IV. Correspondence was carried on during the year with various committees of the American Library Association in an effort to find out who has expertise and/or power to implement change either in ALA or at the Library of Congress. It has been felt that one of the major weaknesses of our present situation is lack of communication among catalogers concerning problems which arise in cataloging and classification. The Committee feels, therefore, that one service it might render to theological catalogers is a means by which this desired communication might be fostered. The report form appended hereon has been devised for this purpose. The information received from these report forms will be summarized and transmitted to those whom we now know are best able to handle these problems. We propose that this report form be used on a trial basis for the coming year, 1971-1972. If it is indeed helpful, we will plan to make this service available in the future also. We might add that this report form was first devised by the Committee of '67. It is our hope, however, that the catalogers of '71 put it to good use.

Respectfully submitted,

Norris Magnuson
 Lenore Dickinson
 Dorothy Gilliam, Chairman

REPORT FORM: Cataloging and Classification Problems

1. Category of Problem: (please check) Entry Subject Heading
 Classification (LC DDC UTS)
2. Type of Problem: No entry (Heading, class.no.) available
 Available entry (Heading, class. no.) incorrect or misleading
 Other
3. Statement of Problem: (please describe the trouble as specifically and concisely as possible; you may use the verso of this form if more space is required).
4. Solution to Problem: (if you have solved it by adding a new entry, heading, or class. no., please so indicate; or, please suggest, if possible, an appropriate solution even if you did not use it)
5. Book (or other material) Giving Rise to Problem:
- Entry:
- Title:
- Imprint:
- Series:
6. Person Reporting: _____ (Name)
 _____ (Title)
 Institution: _____ (Name)
 _____ (Street)
 _____ (City)
7. Mail Completed Form to:

Mrs. Lenore M. Dickinson
 Andover-Harvard Theological Library
 45 Francis Avenue
 Cambridge, Massachusetts 02138

THE REPORT OF THE AD HOC COMMITTEE ON PUBLICATION POLICY

May I submit this third and last report since I am requesting that I be relieved of the responsibility as chairman of this committee. The project needs a working committee that can convene and discuss at length all aspects of the proposed publication. This we are not able to do. It needs a chairman who can be on the job for a longer period of time; and, since I am contemplating to be out of this country during my sabbatic year, 1972-73, it is important that the chairmanship be transferred to someone else. Furthermore, there is no consensus of opinion as to what and how we should proceed in publishing a series of outstanding doctoral dissertations in the field of theology, church history and biblical studies. Once again, I repeat what I said a year ago, namely, that the enthusiasm of the Deans and Presidents of our seminaries is not matched by that of my colleagues in ATLA. I shall ask, however, the Association to permit me to keep the file of the list of dissertations received from the seminaries in the event that I can go ahead on my own to start publishing the series.

Respectfully submitted,

Dikran Y. Hadidian, Chairman, ATLA
Ad Hoc Committee on Publication Policy

REPORT OF THE MEMBERSHIP COMMITTEE

The Membership Committee met in New Orleans last June and discussed possible plans for recruitment during the year ahead, well aware of the fact that the newly-adopted dues structure and the reduction of the grace period to six months would affect the membership rolls adversely.

Early in February a communication was sent to the head librarians of all institutions holding full or associate membership in the American Association of Theological Schools. This communication asked for the names of those on the professional staffs not already ATLA members and for the names and addresses of other librarians who might be interested in joining our organization. It also invited institutions not already affiliated with ATLA to apply for membership. When the returns were received, personal letters of invitation to membership were dispatched. Similar letters were also sent in response to inquiries and other nominations at various times during the year.

The year's membership figures are as follows:

	<u>May 23, 1970</u>	<u>New Members</u>	<u>May 29, 1971</u>	<u>Net Gain or Loss</u>
Full members	220	19	203	-17
Associate members	225	24	188	-37

Institutional members	124	4	123	-1
Retired members	21	3	24	+3
Honorary members	<u>1</u>	<u>0</u>	<u>1</u>	<u>0</u>
	591	50	539	-52

Despite the fact that more full members were added than during the preceding year, the net figures reflect a lowered membership, as expected. This was due primarily to the dropping of many for non-payment of dues, especially in the associate membership category. A concerted effort on the part of all ATLA members will probably be required if the rolls are to be rebuilt to where they were before the dues and grace period changes.

The committee wishes to thank those who responded to the February questionnaire or who at other times suggested the names of prospective members.

Respectfully submitted,

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

BOARD OF MICROTEXT
REPORT
1970 -- 1971

This year the ATLA Board of Microtext has filmed more monographs than during any previous year of the program. Many of these may be considered a part of the "brittle book" program, certainly most of the titles cannot be rebound. Twenty-seven titles are listed this year.

Announced in the last NEWSLETTER is a list of theses (54) from Meadville Theological School that have been filmed and are available from the Board.

The microfilming of manuscript material and periodical titles is continuing. Thirteen titles were completed.

The LIST OF MICROFILMS AVAILABLE, Revised, Spring 1971, has been mailed and no separate listing need be given in this Report.

The discussions of the Board have centered around the future of the Project and whether it is advisable to seek incorporation in some form. The Board is presently in consultation with a legal firm Silverstein and Mullens recommended by AATS. The Board is inclined

Mr. Donn Michael Farris, Editor of the Newsletter for his patience with our long lists of announcements.

Mr. David Guston, ATLA Treasurer. His labors on our behalf are constant and encouraging.

Miss Susan Schultz, the retiring Executive Secretary of ATLA who has relayed many orders to us from that office.

The Reverend David J. Wartluft, whose services we have already required in his short time as Executive Secretary.

It is obvious that many people have helped in the program and the following are those with whom we have had correspondence. We are grateful to everyone although their names may not appear below:

Mr. Lowell Albee, Jr., Lutheran School of Theology at Chicago.
 Mrs. Willie Aldrich, Walls Center of Hood Theological Seminary.
 Mrs. Florence Baker, Yale Divinity School.
 Mr. John F. Baker, New York Public Library.
 Miss Elizabeth Balz, Evangelical Lutheran Theological Seminary.
 Mr. Robert F. Beach, Union Theological Seminary.
 Dr. V. Nelle Bellamy, The Church Historical Society.
 Dr. D. Eberhard Bethge, Pastorkolleg der Evangelischen Kirche im Rheinland.
 Mr. Duncan Brockway, Hartford Seminary Foundation
 Mr. Oscar Burdick, Pacific School of Religion.
 Dr. Robert L. Calhoun, Yale Divinity School.
 Dr. Samuel McCrea Cavert, Bronxville, New York.
 Mr. Robert E. Crabtree, Nazarene Theological Seminary.
 Mr. C. H. Craig, Presbyterian and Reformed Publishing Company.
 The Reverend Lawrence Crumb, Nashotah House.
 Mr. E. Bruce Dack, Catholic University of America.
 Dr. A. T. DeGroot, Ecumenism Research Agency.
 Mr. Ronald E. Diener, Boston Theological Institute.
 Sister Lisbeth Dohlamann, Evang.-Luth. Diakonissenanstalt Mutterhaus-Bibliothek
 Mr. David Engelhardt, New Brunswick Theological Seminary.
 Dr. John Exum, Christian Methodist Episcopal Church Publishing House.
 Mr. Gerald W. Gillette, Presbyterian Historical Society.
 Miss Delena Goodman, Anderson Theological Seminary.
 Professor Clifford Green, Wellesley College.
 The Reverend David E. Green, San Francisco Theological Seminary.
 Miss Marjorie Griffis, Union Theological Seminary.
 Dr. Maria Grossmann, Harvard Divinity School.
 Dr. Frank Gulley, Jr., Vanderbilt University.
 Miss Lucille Hager, Concordia Seminary.
 Mr. Gabriel Hahib, Ecumenical Youth and Student Secretariat of the Middle East.
 Dr. Dikran Hadidian, Pittsburgh Theological Seminary.
 Mr. Albert Hurd, Chicago Theological Seminary.
 Dr. James Irvine, Princeton Theological Seminary.
 Mr. Constant H. Jacquet, National Council of the Churches of Christ.
 Mr. Peter Jensh, American Baptist Board of Education and Publication.
 The Reverend Frederick C. Joaquin, Nashotah House.
 Dr. B. Edgar Johnson, Church of the Nazarene.
 Dr. Arthur E. Jones, Jr., Drew University.
 Mr. Neil R. Jordahl, Meadville Theological School.
 Mrs. Lee Jordan, Cincinnati Historical Society.

Mr. Roland E. Kircher, Wesley Theological Seminary.
 Dean Joseph M. Kitagawa, University of Chicago Divinity School.
 Professor Dr. Urs Kury, Internationale Kirchliche Zeitschrift.
 Mr. Arthur W. Kuschke, Westminster Theological Seminary.
 Mrs. Virginia Leach, Episcopal Theological School.
 Miss Lorraine Lindahl, Augsburg Publishing House.
 The Reverend Joel Lundeen, Lutheran School of Theology at Chicago.
 Mr. Martin Lutz, Wisconsin Lutheran Seminary.
 The Reverend Lawrence W. McGrath, St. John's Seminary.
 Mrs. Dorothy McKiernan, Yale Divinity School.
 Miss Adele Manzi, Beirut, Lebanon.
 Mrs. Dorothy Martin, American Baptist Board of Education and Publication.
 Mr. Donald Matthews, Lutheran Theological Seminary at Gettysburg.
 Dr. William Miller, Presbyterian Historical Society.
 Mr. R. Philip Morris, Central Methodist College.
 Dr. John Morse, United Church Board of Homeland Ministries.
 The Reverend John Neth, Emmanuel School of Religion.
 The Reverend Gosta Nicklasson, The Mission Covenant Church of Sweden.
 Msgr. William F. O'Donnell, The Catholic Standard.
 The Reverend Ellis O'Neal, Jr., Andover Newton Theological School.
 Miss Marienne Papj, General Theological Seminary.
 Miss Barbara E. Reed, Union Theological Seminary.
 Miss Deborah Richards, General Theological Seminary.
 Mrs. Dorothy Rogers, Committee on Archives, United Church of Canada.
 The Reverend A. Rongione, Villanova University.
 Professor Delbert Rose, Asbury Theological Seminary.
 Miss Louise M. Rountree, Livingstone College.
 Mr. Kenneth Rowe, Drew University.
 Mrs. Florence W. Saltzer, Lutheran Theological Seminary at Gettysburg.
 Dr. Henry Scherer, Lutheran Theological Seminary at Philadelphia.
 The Reverend Albert Schlitzer, University of Notre Dame.
 Mr. Thomas V. Schmidt, Catholic University of America.
 Mr. Calvin H. Schmitt, McCormick Theological Seminary.
 Mr. Victor Schormann, Northern Illinois University.
 Mr. Carl Seaburg, Unitarian Historical Society.
 The Reverend Hinkley Smartt, Memphis Theological Seminary.
 Mr. Newland Smith, Seabury-Western Theological Seminary.
 Dr. Niels H. Sonne, General Theological Seminary.
 Mr. William Spofford, Jr., The Witness.
 Mr. Douglas Stange, Harvard Divinity School.
 Mr. Lloyd Svendsbye, Augsburg Publishing House.
 The Reverend John Townsend, St. Vladimir's Theological Seminary.
 Mr. Paul Thomas, Archives and Records, The Wesleyan Church.
 Dr. John Trotti, Union Theological Seminary, Richmond, Virginia.
 Miss Helen Urich, Yale Divinity School.
 Mr. Peter N. VandenBerge, Colgate Rochester/Bexley Hall/Crozer.
 Mr. Louis Voigt, Hamma School of Theology.
 Bishop William J. Walls, Yonkers, New York.
 Mr. Norman Wentz, Luther Theological Seminary.
 The Reverend Robert C. Wiederaenders, Archives of the American Lutheran Church.
 Mr. Harold Wilke, Council for Church Ministry, United Churches of Christ.
 Mr. Ted Martin Young, Garrett Theological Seminary.

In addition to the one hundred nine individuals listed above, the Chairman is deeply grateful to the members of the ATLA Board of Microtext for their constant assistance and encouragement in this important undertaking.

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. 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, Connecticut 06510. No funds are held in New Haven.

The members of the ATLA Board of Microtext are: Mr. John Batsel, whose term expires 1971; Dr. Conrad Wright (AATS appointee) whose term expires 1972; Mr. Wilson N. Flemister, whose term expires 1975; Dr. Charles Willard, whose term expires 1973 and Mr. Raymond P. Morris, whose term expires 1972.

Respectfully submitted,

Raymond P. Morris, Chairman

SEALANTIC FELLOWSHIP PROGRAM REPORT

Reports relative to this program have appeared in the Summary of Proceedings in 1967 (p.47-48); in 1968 (p.18-19); in 1969 (p.32-33); and in 1970 (p.52-53). The original grant for this program was \$36,000.00 with part of the funds designated "Financial Aid for Recruits" and part designated "Sabbatical Study Leaves for Senior Librarians." Two librarians were granted awards for the 1968-1969 period for a total of \$7,200.00. Four librarians were granted awards for the 1969-1970 period for a total of \$14,600.00. Three librarians were granted awards for the 1970-1971 period for a total of \$10,500.00.

The members of the Committee on the Sealantic Fellowship Program met in Dayton, Ohio, on Thursday, February 4, 1971. After reviewing the applications carefully, grants totalling \$6,400.00 were made to the

following three men for the 1971-1972 period.

Cyril John Barber, Librarian, Trinity Evangelical Divinity School, Deerfield, Illinois, to complete work toward an MALS degree from Rosary College.

David S. Hornbeck, recruit, to work toward an MLS degree from State University of New York at Albany.

K. David Weekes, Librarian, Midwestern Baptist Theological Seminary, Kansas City, Mo., to work toward an MLS degree from University of Denver.

Funds for the Sealantic Fellowship Program are now depleted, and there seems to be little possibility for an additional grant for this program.

A.A.T.S. Members

*Sara P. Little, Richmond
David S. Schuller, Dayton

A.T.L.A. Members

*Raymond P. Morris, New Haven
Leo T. Crismon, Louisville, Chairman

*These members were unable to attend the meeting, but concurred in the decisions.

Leo T. Crismon
Chairman

REPORT OF THE TELLERS' COMMITTEE

The following persons have been elected to the offices designated:

Vice President	Peter N. VandenBerge
Treasurer	Warren R. Mehl
Executive Committee	Dorothy J. Gilliam David E. Green

Respectfully submitted,

Father James Caddy
John Neth
Elmer J. O'Brien, Chairman

June 16, 1971

REPORT OF THE COMMITTEE ON RESOLUTIONS

Whereas, the twenty-fifth Annual Conference of the American Theological Library Association, held at Pasadena College, Pasadena, California, June 15 through 18, 1971, has been a useful and stimulating meeting; be it

Resolved, that our appreciation be expressed to Esther Schandorff and her fine library staff for their careful preparations and gracious hospitality at our meeting; to President W. Shelburne Brown and his staff of the host Pasadena College; to Harold Sorweide and his crew for our pleasant housing; and to the personnel of Service Systems, Inc., for the refreshments and the excellent meals.

Whereas, there were many physical aids to the work of our conference; be it

Resolved, that we express our gratitude to Kater-Crafts Bookbinders for our portfolios; to the Nazarene Book Store for our notebooks; to the Creative Films Society for the several fine films; and to Romaine Wood of the Campus Print Shop for the excellent programs.

Whereas, the work of the Association proceeded in good order and the conference program was relevant, interesting, and timely; be it

Resolved, that our diligent program chairman and new president, Genevieve Kelly, receive our present appreciation and our continued support; that our thanks be given to Henry Scherer who ably led us with good humor and a lead-pipe gavel, to the members of the Executive Committee for their labors before and after and behind-the-scenes at the conference, to Robert Scoon for his forceful and provocative moderating a host of regional representatives and to those representatives, to Donald W. Dayton, Robert F. Teare, John B. Cobb, and Robert Coleman for their carefully prepared and helpfully presented papers, to the leaders and resource persons in the problems sections, to all those who led us in the morning worship, and to the delightful musicians who graced our banquet.

Whereas, we have been assisted in our work and cheered by the interest shown by visiting resource persons; be it

Resolved, that we communicate in writing our thanks to the Director of the Processing Department of the Library of Congress for sending Warren Kissinger and to AATS for sending Marvin Taylor to our meeting, as well as our thanks to those men for coming.

Whereas, we experienced a very interesting and informative tour of the Claremont Libraries; be it

Resolved, that our appreciation be given to Richard D. Johnson and his Honnold Library associates and to W. Richard Denton and the School of Theology Library staff for conducting our tours.

Whereas, this is the twenty-fifth year of ATLA, be it

Resolved, that we express our thanks to charter member Robert Beach for his address reminding us of those twenty-five years; and that we salute our charter members, of whose vision and sustaining effort we are all benefactors, with a written word of appreciation and a standing expression of applause.

Respectfully submitted,

Elizabeth Royer
Arnold Ehlert
John Trotti, Chairman

STATISTICAL RECORDS REPORT

In what we hope was a welcome departure from tradition, the tabulation of theological library statistics were first distributed in April rather than at the June Conference. We hope that they were of more use at this time and not quite so out of date.

One hundred seventy-one questionnaires were sent out in the beginning of the year - to 120 ATLA member libraries and to the libraries of 51 other members of AATS. A follow-up letter and a second copy of the questionnaire were sent to the ATLA libraries which had not replied after six weeks. 141 replies were received to the questionnaire - 112 from ATLA members and 29 from other libraries. This is an overall response of 82% and an ATLA response of 93%. This is an excellent figure, though the eight ATLA schools which did not submit their report should consider themselves mildly reprimanded.

The report form was considerably changed over last year, and we hope it was both clearer and easier to complete. A few further refinements were indicated in the replies, and they will be incorporated in next year's form.

Four tabulations of rank order have been added to the report. we hope that these will be useful in your self-evaluation - which is, after all, one of the primary purposes of these statistics. Please remember, though, that the report is only as accurate as the figures you provide. It was possible to correct only the most obvious addition errors; many apparent errors had to be entered into the report exactly as given because it was impossible to determine what you intended. Typing, retyping, sorting and resorting figures is a tedious job, but hopefully attention did not wander so far as to permit gross errors. For any errors in transcribing your figures, our apologies.

The preparation of this type of report is most efficiently done by machines, and if a way can be found, future ATLA statistics reports could well be put into some machined format, especially if

tools such as the rank order tables are worth continuing. An adequate program could provide access to many facts and relations which time, temperment, and sanity do not permit with a hand-sort method.

Two notes: an affiliation number 5 indicates "other" affiliation explained in the footnotes; and all numbers in italics are for a whole academic library rather than a theological library or theological portion of a general library.

Statistical Records Committee

Peter Oliver, Chairman

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION		Collections					Personnel					Expenditures				
		Affiliation	Volumes In Library	Volumes Added (Cross)	Volumes Added (Net)	Microform Units In Library	Professional Staff (FTE)	Non-Prof. Staff (FTE)	Total Staff (FTE)(1)	Student Assistants (FTE)	Books, Periodicals, etc.	Binding	Total Books & Binding	Total Salaries & Wages (2)	Other Operating Expenditures	Total Operating Expend.
Library		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
AM. BAPT. WEST COVINA *	1	62,876	3,000	902	572	1	3.75	4.75	1.75	\$ 16,860	\$	\$ 16,860	\$ 37,067	\$ 3,631	\$ 57,558	11 %
ANDERSON *	2	34,900	1,775	1,775	128	1	3	4		9,473	369	9,841	19,471	2,087	31,399	8.5
ANDOVER NEWTON	3	103,925	3,449	3,415	152	3	4	7	2	18,453	2,726	21,179	49,496	3,847	74,522	7
ANGLICAN BRIT. COLUM.	2,3	19,565	1,696	1,670	11	.5	1	1.5	.5	5,360	459	5,819	7,539	450	13,808	15.1
AQUINAS																
ASBURY *	3	75,852	4,937	4,565	339	3	8.1	11.1	3.3	26,822	6,212	33,034	67,238	2,703	104,863	8.7
ASHLAND	2	32,788	2,728	2,674	171	1	2	3		9,361	974	10,335	18,927	1,616	33,131	21
ASSOCIATED MENNONITE	2	53,800	3,125	3,125	200	1	1	2	1	10,986	538	11,524	14,848	882	27,253	14.3
AUSTIN PRESBYTERIAN*	2,3	90,101	3,733	3,733		1.5	2.5	4	3	20,733	1,160	21,893	26,779	1,817	50,488	9.7
BANGOR *	1	52,709	2,446	2,197	48	1	1	2	1	10,256	1,454	11,710	7,312	1,225	20,247	7
BELLARMINE *	3	101,157	2,119	- 599	329	1	2.5	3.5	2	11,907	2,437	14,344	2,315	161	16,820	12
BERKELEY (N. HAVEN) *	2	42,180	4,153	4,153	295	1.5	1.5	3	3.6	10,304	1,380	11,684	25,913	3,394	40,991	11.8
BETHANY	3	63,390	1,697	1,697	150	1.5	2	3.5	1	9,936	1,359	11,295	25,923	1,129	38,347	9.3
BETHEL	2,3	46,521	4,215	4,088	166	3	1	4	2	20,030	2,357	22,387	40,774	2,195	65,356	14
BOSTON *	2,3	86,740	2,468	2,377		3	5.5	8.5	4	18,350	879	19,229	63,267	19,028	82,295	5
BRITE *	4	77,958	4,488	4,303	15,369	3.6	6.6	10.2	2.7	37,007	5,370	42,377	62,706	7,890	112,973	5.8
CALVIN *	4	46,489	2,191		16,000	1.5	1	2.5	4	17,500	2,000	19,500	38,880	6,620	65,000	
CANDLER, EMORY U. *	2,3	87,237	2,604		4,244	2	6	8	1			16,000	47,001		63,001	
CATHOLIC SEM. FOUND. *	1	19,273	7,307	5,687		2	1	3	5	7,900	1,298	9,198	18,955	3,911	32,064	
CENTRAL BAPTIST *	1	56,343	1,616	1,517	166	1	2	3	1	9,000	697	9,707	22,538	673	32,917	9
CHICAGO SEMINARY *	2,3	76,176	1,200	700	320	1	1.5	2.5	.5	12,727	840	13,567	22,742	12,882	49,191	5.2
CHRISTIAN	1	78,925		2,425	460	3.5	3.25	6.75	1	15,703	2,378	18,081	49,706	3,138	70,925	6.3
COLGATE ROCH/BEXLEY*	1	144,602	4,022	- 53	304	6	4.5	10.5		26,400	3,000	29,400	71,880	3,720	105,000	8.2
COLUMBIA	1	82,709	2,162	2,157	496	1	2	3	1.5	13,638	1,150	14,789	26,565	2,713	44,068	5
CONCORDIA (ST. LOUIS) *	1	129,287	4,717	4,717	859	3	5.3	8.3	4.9	33,964	7,174	41,137	70,650	8,272	120,059	7.5

Affiliation: 1. Separate library - fully self-reliant.
 2. Separate library - another library collects secular material.
 3. Separate library - member of consortium sharing theological collecting responsibilities.
 4. General academic library with a theological collection.

* See Footnotes

(1) excluding Student Assistants
 (2) Including Wages of Student Assistants

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION Theological Library Statistics 1969/70		Collections				Personnel					Expenditures					
		Affiliation	Volumes in Library	Volumes Added (Gross)	Volumes Added (Net)	Microform Units in Library	Professional Staff (FTE)	Non-Prof. Staff (FTE)	Total Staff (FTE)(1)	Student Assistants (FTE)	Books, Periodicals, etc.	Binding	Total Books & Binding	Total Salaries & Wages (2)	Other Operating Expenditures	Total Operating Expend.
Library		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
CONCORDIA (SPRINGFLD)	1	63,077	3,164	3,125	732	2	4	6		\$ 20,387	\$ 515	\$ 20,902	\$ 37,262	\$ 4,980	\$ 63,145	8.3%
CONSERV. BAPTIST *	2	33,055	2,605		109	1	1	2	1.5	8,803	906	9,709	11,488	6,196	27,393	7.2
DREW																
DUBUQUE	2,3	50,619	3,250	2,823	2,170	1.2	3.4	4.6	1	15,840	2,069	17,909	32,429	3,969	54,307	11
DUKE																
EARLHAM *	3,4	22,064	723	720			.75	.75		4,729	177	4,916	3,733	2,666	11,315	<1
EASTERN BAPTIST *	2	73,865	1,838	1,838	522	4	1	5	1	13,500	2,500	16,000	34,250	7,675	57,925	8.2
EDEN *	5	54,748		2,021	55	8	6	14	4.6	7,441	2,172	9,613	134,463	2,943	169,032	5.3
EMMANUEL SCH. OF REL.*	2	8,929	1,939	1,939	2	1	1	2		3,789	63	442	10,661	1,170	11,831	7.2
EMMANUEL COLL. VIC. U.*	3,4	35,990	1,837	1,816		1	1	2	.5	11,594	900	12,494	16,388	41,244	70,126	13.9
EPISCOPAL (CAMBRIDGE)	3	68,901	1,311	1,285	15	2.6	1.3	3.9	2.4	12,530	1,080	13,610	39,577	3,791	56,978	8
EPISCOPAL (PHILAD.) *	1	83,835	3,848	3,828	161	2	2	4	1	13,223	2,582	15,805	30,636	1,601	48,042	8.2
EPISCOPAL SOUTHWEST*	1	49,718	1,601	1,590	753	1	2	3	1	10,999	1,001	12,000	19,619	1,243	32,862	12.6
EPISCOPAL / VIRGINIA	1	96,807	2,807		473	2	3	5	1	18,952	3,480	24,980	37,206	1,950	82,651	6.4
ERSKINE	2	23,075		1,308	23	1	1	2	5	7,532	318	7,850	9,275	2,344	19,469	16
EVANGELICAL LUTHERAN	2	51,450	3,609	3,609	380	2	2	4	2	17,626	1,933	19,559	29,570	2,053	51,182	14.2
EVANGELICAL *	5	107,794	5,425	5,404	1,425	5.6	3	8.6	3.25	8,875	694	9,569	15,042	3,263	27,874	6
FULLER	1	77,000		4,500	750	2.3	3	5.3	2	31,434	1,742	33,176	46,962	6,002	86,140	8.5
GARRETT *	3	135,125	5,500		1,248	2.5	7	9.5	4.5	30,911	6,384	37,295	90,406	12,705	140,942	11.5
GENERAL *	1	167,588	4,883	4,829		4	6	10	1	29,113	27,453	56,566	64,920	26,178	147,664	13.4
GOLDEN GATE BAPTIST*	1	74,321	3,930		910	1	5	6	4	16,922	1,806	18,728	35,734	6,218	60,681	8.3
GORDON CONWELL	1	46,728	3,775	3,768	20	4	1.5	5.5	1.25	13,599	883	14,482	36,204	2,023	52,709	8.3
GRADUATE THEOL. UNION	5	336,959	6,278	6,278	241	4	10.4	14.4	3	67,814	2,307	70,121	130,279	44,290	244,690	5.6
HAMMA	2	49,042	2,700	2,700	700	1	1	2	1	13,077	1,700	14,777	12,311	4,224	31,312	9
HARTFORD *	2	214,563	7,366	6,910	738	6	7	-13	4	29,820	4,685	34,505	82,706	8,500	125,711	11.5

Affiliation: 1. Separate library - fully self-reliant.
 2. Separate library - another library collects secular material.
 3. Separate library - member of consortium sharing theological collecting responsibilities.

* See Footnotes

(1) Excluding Student Assistants
 (2) Including Wages of Student Assistants

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-Prof. Staff (FTE)	Total Staff (FTE)(1)	Student Assistants (FTE)	Books, Periodicals, etc.	Binding	Total Books & Binding	Total Salaries & Wages (2)	Other Operating Expenditures	Total Operating Expend.
Library		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
HARVARD	* 2,3	311,106	10,345	10,019	1,464	8.7	5.3	14	2	\$ 52,201	\$12,956	\$ 65,157	\$123,492	\$16,540	\$205,188	12.7%
HOOD	2	12,176	177	50	4	1	2	3		1,846	394	2,241	9,833	1,188	13,262	13
HOWARD	2	64,576	1,611		417	1	1	2	5	11,252	1,659	12,911	22,956	4,767	37,712	
HURON COLLEGE	* 4	78,000	6,500			1.5	2	3.5	2	26,480	1,770	28,250	23,600	2,800	54,650	10
ILIFF	2	82,922	3,413	3,363	292	2.5	5.7	8.2	1.3	18,046	939	18,985	30,142	4,516	53,643	10.5
IMMACULATE CONCEPT*	5	65,266	3,579	3,579		1.75	1.5	3.25	.5	11,135	2,016	13,141	17,707	3,242	34,101	9.8
INTERDENOM. CENTER	1	57,178	2,897	2,897	633	3	3	6	4	20,000	2,500	22,500	34,900	2,142	59,542	10.3
KNOX COLLEGE	2,3	62,344	1,163	1,163	76	1	2.5	3.5	.5	5,219	547	5,766	22,063	793	28,622	27
LANCASTER	* 1	91,411	6,127	6,120	522	2	2.5	4.5	.75	20,393	222	20,615	24,294	7,645	52,554	12.6
LEXINGTON	* 2,3	61,202	2,638	2,638		2	1	3	2.5	12,125	4,000	16,125	31,000	1,000	48,125	11.2
LOUISVILLE PRESBYT.	3	59,114	3,327		125	3	3	6	4.5	24,110	3,134	27,243	41,051	4,447	72,741	
LUTHER(ST.PAUL)	3	97,303	4,680	4,133	140	3.5	3.5	7	2	19,865	3,861	23,726	53,136	3,245	80,107	9.6
LUTHERAN(CHICAGO)	3	101,395	3,053	-3,454	500	3	3.5	6.5	3.5	18,948	1,985	20,933	56,931	16,970	94,834	9.5
LUTHERAN(GETTYSB'G)	2,3	100,115	3,259	17	1,177	2	6.5	8.5	1	15,330	3,870	19,200	59,345	4,183	82,728	12.7
LUTHERAN(PHILAD.)	2,3	100,062	2,964	2,712	490	3	3.6	6.6	.4	17,750	3,500	21,250	49,236	5,210	75,696	14
LUTHERAN(SASKATOON)	2,3	23,800		800			1	1		5,000	235	5,235	3,500	250	8,985	7.2
LUTHERAN SOUTHERN *	1	44,804	1,836	1,836	500	1	1.5	2.5		12,946	2,324	15,270	14,366	3,618	33,254	9.8
McCORMICK	* 1	156,709	2,100	2,100	58,474	5	6	11	3.2	22,256	3,500	25,756	82,399	41,567	123,966	11.3
MCGILL FAC. OF DIV*	2	46,721	737	737	5,983	2.3	2.5	4.8	1	8,794	1,000	9,794	32,169	3,550	45,513	19
McMASTER	* 4	557,054		64,665	66,661	26	131	157	29	754,006	34,858	788,864	951,880	158,667	1,099,393	8.1
MARY IMMACULATE *	1	39,000	1,550		101	1.5		1.5	1.5	10,193	849	11,316	0	273	11,316	6.6
MARYKNOLL	1	51,392	2,801		50	1	3	4	2	18,510	3,000	21,510	14,000	164	21,674	17
MEADVILLE	* 1	82,000	980	980	25	1	1	2	.2	6,200		6,200	20,000		26,200	8
MEMPHIS	* 3	25,593	2,417	2,417	172	1.5	.5	2	1	8,700	500	9,200	13,885	100	25,600	18
METHODIST - OHIO	1	42,702		3,407	325	2	3	-5	2	21,660	2,063	23,970	38,528	1,912	64,163	11.2

Affiliation: 1. Separate library - fully self-reliant.
 2. Separate library - another library collects secular material.
 3. Separate library - member of consortium sharing theological collecting responsibilities.
 4. General academic library with a theological collection.

* See Footnotes

(1) excluding Student Assistants
 (2) including Wages of Student Assistants

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION		Collections				Personnel					Expenditures						
Theological Library Statistics 1969/70		Affiliation	Volumes In Library	Volumes Added (Gross)	Volumes Added (Net)	Microform Units In Library	Professional Staff (FTE)	Non-Prof. Staff (FTE)	Total Staff (FTE)(1)	Student Assistants (FTE)	Books, Periodicals, etc.	Binding	Total Books & Binding	Total Salaries & Wages (2)	Other Operating Expenditures	Total Operating Expend.	Percent of School
Library		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
MIDWESTERN BAPTIST*	1	52,343	2,727	2,727	160	2	2	4	2	\$ 13,181	\$ 1,188	\$ 14,369	\$ 23,764	\$ 14,599	\$ 52,731	9.6%	
MISSOURI SCH. OF R.	2	3,000	1,120				.5	.5		474			2,500	1,014	4,288	<1	
MORAVIAN																	
MT. ST. ALPHONSUS *	1	50,709	2,311	2,311	125	3	2	5	1	11,869	1,219	12,905	36,216	359	49,480	9	
MT. ST. MARY'S-WEST*	1	61,095	3,059	2,959	287	1	4	2	30	10,557	2,858	13,515	5,000	2,636	21,051	<1	
NASHOTAH HOUSE *	1	45,225	1,100	1,100	97	1.5	.4	1.9	.4	10,882	443	11,325	16,805	6,697	34,827	10.3	
NAZARENE	1	39,390	1,737	1,518	30	1	3	4	4	9,076	4,535	13,611	26,176	1,527	63,779	12	
NEW BRUNSWICK *	1	121,203	1,295		160	2	1.5	3.5	2	7,212	2,967	10,179	23,785	1,760	35,724	10.5	
NEW ORLEANS BAPTIST*	1	125,000	6,603	6,603		3	8	11	8	24,781	1,818	26,599	44,410	6,331	77,340		
NEW YORK																	
NORTH AMER. BAPTIST*	2	36,830	1,260	1,255	247	1	1	2	1	11,687	979	12,666	7,117	1,944	34,394	6	
NORTH PARK	2	39,594	2,163	2,077	238	2	1	3	1	10,271	1,016	11,287	20,201	2,817	34,305	16	
NORTHERN BAPTIST *	3	55,349	2,689	2,689	15	1.25	2.5	3.75	.5	9,458	1,232	10,690	21,416	1,057	33,163	8.5	
NORTHWESTERN LUTH.	3	70,836	1,076	1,076	500	1	1	2	2.5	11,400	1,000	12,400	22,724	39,121	61,845	21	
OBLATE COLLEGE-SW *	1	35,822				0	1	2		13,000	4,250	17,250	11,500	2,000	30,750	10	
OUR LADY OF ANGELS	1	20,500	1,432		76	1	2	3		13,964	1,684	15,648	19,429		35,077	7.7	
PACIFIC SCH. OF R. *	3	94,528	2,565	2,192	48,001	1	1	2	1	22,691	1,778	24,469	22,260	15,565	62,294	9	
PAYNE																	
PERKINS	2	127,130	5,771	5,771	4,142	3	4	7	2	75,361	6,615	81,976	57,113	5,564	144,653		
PHILLIPS *	2	59,441	3,083	2,382	4,354	2	3	5	5.5	14,008	2,100	16,108	33,028	5,555	54,691	20.5	
PINE HILL	1	30,000	900			1	.5	1.5	1	4,000	500	4,500	10,000	2,500	17,000		
PITTSBURGH	1	145,451	6,364	5,964	353	4	3	7		34,000	6,500	40,500	63,208	4,200	107,908	9.2	
PONTIF. JOSEPHINUM	4	54,114	916	897	457	1	1	2	2.5	12,661	634	13,595	11,376	3,215	27,886	6.6	
PRINCETON *	2	299,777	5,568	5,434	1,477	7	6	13		30,425	4,548	34,973	95,502	14,910	145,385	4.2	
REFORMED *	1	22,794	3,541	3,533	93	1	4	5	4			15,460	24,733	3,000	14,193	12	

Affiliation: 1. Separate library - fully self-reliant.
 2. Separate library - another library collects secular material.
 3. Separate library - member of consortium sharing theological collecting responsibilities.
 4. General academic library with a theological collection.

* See Footnotes

(1) Excluding Student Assistants
 (2) Including Wages of Student Assistants

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-Prof. Staff (FTE)	Total Staff (FTE)(1)	Student Assistants (FTE)	Books, Periodicals, etc.	Binding	Total Books & Binding	Total Salaries & Wages (2)	Other Operating Expenditures	Total Operating Expend.
Library		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
REGIS COLLEGE *	1	77,330	3,054		100	1	2	4	3	\$12,800	\$ 700	\$ 13,500	\$ 31,840	\$	\$ 45,340	4 %
ST. AUGUSTINE'S *	1	21,000	786		50	1	1	2	1	6,960	1,513	8,473	0	4,552	13,025	<1
ST. BERNARD'S *	3	66,785	4,193	3,888		2	1	3	4	11,542	1,190	12,732	23,875	3,266	29,873	4.5
ST. CHARLES BOROME*	5	166,034	8,502	6,089	1,196	4.5	8.5	13	20	27,380	4,273	32,103	59,571	24,449	116,123	
ST. FRANCIS (LORETTO)*	2	22,543	2,742	2,742	38	1	1	2	2	6,984	4,048	11,032	1,767		12,799	5.3
ST. FRANCIS (MILWAUK)*	5	47,075	1,635	- 533	411	2	1	3	1	9,005	848	9,853	17,474	1,182	28,509	11
ST. JOHN VIANNEY *	1	43,000	3,000		4,000	2	4	4	2	22,000	500	22,500	12,000		34,500	9
ST. JOHN'S (COLLEGEV.)*	4	201,097	14,696	14,445	12,428	4	8	18		92,181	9,419	101,601	92,372	8,842	202,815	7.6
ST. JOHN'S PROVINC.*	1	20,934		1,002	497	2	1.5	3.5	.75	9,154	1,191	10,344	6,853	1,207	18,404	4
ST. JOSEPH'S *	1	53,661	2,710			2	.5	2.5	2	12,927	2,600	15,527	10,020	4,554	30,101	<1
ST. LEONARD *	3	33,000	1,000	900		1	2	3	2	12,000	800	12,800	17,000		29,800	
ST. LOUIS	2	86,737	6,296	6,296	350	1	2	3	3	34,528	5,539	40,067	22,842	2,753	65,662	
ST. MARY OF THE LAKE	2	101,787	1,805	1,805	1,015	1	2.25	3.25		13,647	1,743	15,391	30,532	2,063	47,985	
ST. MARY'S (BALTIMORE)	1	103,000	6,000	6,000		2	1.5	5	1	14,400	1,500	15,900	24,000	1,000	40,900	
ST. MARY'S (CLEVELAND)*	1	30,738	1,151	989	190	1	.5	1.5	3	9,787	1,586	11,374	4,390	1,033	16,776	5
ST. MEINRAD *	5	65,754	3,164			3	1	4	1	29,077	1,579	30,656	25,993	2,838	59,487	
ST. PAUL - METHODIST	1	62,323	2,300		80	2	3	5	2	14,485	2,829	17,314	30,908	5,359	53,581	5
ST. PATRICK'S *	2	47,000		1,107		1	2	3	3	14,971	655	15,626	19,788	953	36,367	8
ST. STEPHEN'S																
ST. VINCENT *	4	73,809	2,194	2,194	77,195	4	5	9	9	73,659	8,654	82,213	73,248	3,890	153,638	12
ST. VINCENT DE PAUL	1	21,000	1,500	1,500	6	3	1.5	4.5	1	14,500	1,500	16,000	9,000	500	25,500	6
SC. OF THEOL. CLAREM'T																
SEABURY-WESTERN	3	67,224	2,263	2,253	26	1	1	2	7	17,791	4,142	21,933	16,208	4,784	42,925	12.8
SEMINARIO EVANG. P. R.	1	17,695	845	845	462	1.5	1	2.5	.75	4,210	228	4,438	10,961	174	15,573	9.2
SEVENTH DAY ADVENT:	4	69,816	4,436		-423	2	3	5	3	34,655	1,833	36,488	24,977	53,667	115,133	13.1

Affiliation: 1. Separate library - fully self-reliant.
 2. Separate library - another library collects secular material.
 3. Separate library - member of consortium sharing theological collecting responsibilities.
 4. General academic library with a theological collection.

* See Footnotes

(1) excluding Student Assistants
 (2) Including Wages of Student Assistants

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION		Collections				Personnel				Expenditures							
Theological Library Statistics 1969/70		Affiliation	Volumes in Library	Volumes Added (Gross)	Volumes Added (Net)	Microform Units In Library	Professional Staff (FTE)	Non-Prof. Staff (FTE)	Total Staff (FTE)(1)	Student Assistants (FTE)	Books, Periodicals, etc.	Binding	Total Books & Binding	Total Salaries & Wages (2)	Other Operating Expenditures	Total Operating Expend.	Percent of School
Library		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
SOUTHEASTERN BAPT. *	1	93,366	4,942	4,184	52,134	3	6	9	3	\$ 26,949	\$ 2,013	\$ 28,962	\$ 54,285	\$10,636	\$ 93,883	11.8%	
SOUTHERN BAPTIST *	3	174,475	6,875	6,875	4,827	6	12	18	9	39,660	5,998	45,658	113,516	26,572	185,746	10.9	
SOUTHWESTERN BAPT. *	1	333,275	10,474	10,182	2,395	5	17	22	16	37,309	4,584	41,893	123,513	22,336	187,742	11	
SWEDENBORG	2,3	30,000			12	.75				1,000	200	1,200	4,200	150	5,550		
TALBOT *	4	37,341	1,096	1,096	97	4	5.5	9.5	4	8,552	486	9,038	68,721	20,288	120,649	5.9	
TRINITY FAC. OF DIV.	3,4	26,236	536			1	1	2	5	2,700	275	2,975	14,000	730	17,705	8.8	
UNION BRIT. COLUMB. *	2,3	25,109	2,068	2,068	133	1	2	3	.5	3,489	263	3,752	15,136	1,003	19,891	10	
UNION (NEW YORK)	2	513,031	6,466	5,568	2,300	15	8	23	10	40,751	11,640	52,391	184,032	18,694	255,177	7.4	
UNION (RICHMOND)	3	144,863	5,674	5,674	769	5	8	13	6	25,810	2,768	28,578	86,402	6,987	121,968		
UNITED (DAYTON)	3	72,648	3,660	3,506	489	3	2	5	1	20,157	1,301	21,458	33,633	1,703	56,794	8.6	
UNITED TWIN CITIES	1	35,209	3,352	3,229		1	2	3	1	15,919	1,264	17,183	19,530	3,787	40,500	12	
UNIV. CHICAGO	2	100,000	3,633	3,419	1,136	1	3	4	2.5	17,000	4,000	21,000					
UNIV. SOUTH	2	44,426	2,874	2,874	1,440	2	1	3		17,409	2,826	20,235	25,985	2,059	48,279	18.1	
VANDERBILT (JT. U. LIB.)	2,3	100,500	6,930	6,700	2,652	4	3.5	7.5	2.5	27,900	4,500	32,400	61,310	2,000	95,710	7.9	
WARTBURG	3	73,000	2,300		50	1	1	2	2	17,715	637	18,352	18,323	4,605	41,280	11.6	
WASHINGTON COALITION	3	127,766	3,601			5	3	8	3.5	29,807	2,988	32,795	7,734	2,373	42,903		
WATERLOO LUTHERAN	4	23,779	1,871			1	3	4		14,722	719	15,441	11,514	1,505	28,460	17.6	
WESLEY	2,3	70,600	3,250		350	3	3	6	4.5	21,758	2,247	24,005	52,110	2,877	78,992	9.5	
WESTERN (HOLLAND) *	2	53,168	2,038	2,038	360	1	1	2.5	.5	11,273	246	11,519	14,877	2,257	28,653	7.4	
WESTERN EVANGELICAL	1	19,446	638	637	18	1	.5	1.5		2,208	68	2,277	6,586	578	9,441	10	
WESTON	2,3	117,100	3,390		60	1.8	1.5	3.3	1.3	19,439	5,492	24,931	19,349	1,703	46,010		
WOODSTOCK	3	150,000		3,600	150	3	2	5		21,000	4,000	25,000	38,000	3,000	66,000		
WYCLIFFE	2	32,409	337	337		1		1	1	2,000		2,000	5,100		7,100		
YALE *	2	288,492	6,804	6,634	2,621	8	11	19	1	38,250	12,000	50,250	135,028	13,519	239,047		

Affiliation: 1. Separate library - fully self-reliant.
 2. Separate library - another library collects secular material.
 3. Separate library - member of consortium sharing theological collecting responsibilities.

* See Footnotes

(1) Excluding Student Assistants
 (2) Including Wages of Student Assistants

ATLA THEOLOGICAL LIBRARY STATISTICS 1969/70*
 FOOTNOTES

- Am. Baptist West-Covina (1) Figure does not include ca.3,000 pamphlets, pictures and A/V items.
 (5) 3/4 position open
 (10,13) Binding included in other operating expense .
- Anderson (9,14) Include \$3,639 Lilly Foundation grant
 (12,14) Include \$8,780 paid under work/study grants
- Austin Presbyterian Report year ends May 31, 1970
 (12) Does not include student salaries paid as work study grants
- Bangor Cooperative purchasing with Bangor Public Library
 (9,11,14) Do not include \$1,935 spent from non-seminary funds
- Bellarmino (12,14) Do not include ca \$20,000 worth of contributed services.
- Brite Report year ends Aug. 31, 1970.
 (1) Figure does not include ca. 63,300 maps, pamphlets, etc.
 (15) Figure is for total university library
- Calvin (4) Figure is for total university library
- Candler (9-14) Fiscal year ends Aug. 31, 1970.
- Catholic Seminary Found. (1) Figure does not include ca.700 A/V items
- Central Baptist Report year ends July 31, 1970.
- Chicago Seminary (2) Acquisitions through March 1970.
- Colgate Rochester/ Bexley Unified library serving two schools; figures do not include Crozer which joined in summer 1970.
 (5,6) Do not include 6 persons on reclassification staff, paid by special grant (\$38,674).
- Concordia (St. Louis) (1) Figure does not include ca. 6,700 A/V items.

*Numbers in parentheses indicate columns in the statistical tabulation to which footnotes refer

Conservative Baptist	Report year ends July 31, 1970 (1) Figure does not include ca.5,900 pamphlets and 1,100 A/V items
Earlham	(5-8) College library staff services School of Religion
Eastern Baptist	Report year ends May 31, 1970. (1) Figure does not include ca. 1,780 A/V items
Eden	Joint Library with Webster College. (5-8,12,14 & 15) Figures are for total joint operation
Emmanuel School of Rel.	(1) Figure does not include ca 4,000 partially cataloged books, locatable by author
Emmanuel College	(12 & 13) Estimated figures
Episcopal (Philadelphia)	Report year ends Aug. 31, 1970.
Episcopal Southwest	Report year ends May 31, 1970. Has cooperative purchasing agreement with Austin Presbyterian
Evangelical	Library is an independent corporation serving Evangelical Seminary and North Central College (1-8) Figures are for total library operation. (9-14) Figures are for Evangelical Seminary only.
Garrett	(1) Figure includes A/V materials (14) Includes \$30,000 for special summer project (as a result of which the volume count is down from 181,041 reported last year)
General	(10) Figure includes \$16,000 for special binding project
Golden Gate Baptist	Report year ends July 31, 1970
Graduate Theological Union	Consortium with a Common Library also working with a university library system. (1-4) Collections figures are through Dec. 31, 1970 (12) Includes fringe benefits. (13) Includes \$17,704 miscellaneous charges.
Hartford	(1) Figure does not include ca.72,000 items in archives.

ATLA Theological Library Statistics

Footnotes, p.3

- Harvard (13) Figure includes \$6,385 Xeroxing expense partly chargeable to school administrative costs
- Huron Single library serving Faculties of Liberal Arts and of Theology; LC B classification contains ca. 30,000 volumes
(4) Figure included in volume count (1)
- Immaculate Conception Report year ends May 31, 1970.
Library serves 4-year college-seminary, 4-year theological school, and a monastic abbey
- Lancaster Library has reciprocal use agreement with Franklin & Marshall College
(10) Most binding is done on premises by students
- Lexington Report year ends July 31, 1970.
- Lutheran Southern Report year ends Dec. 31, 1970.
- McCormick Library has use and acquisitions agreements with other area libraries
(13) Figure includes pro-rated heat light and insurance costs
- McGill Report year ends May 31, 1970.
(1) Figure does not include ca. 220 A/V items
- McMaster Report is for entire university library; Divinity College maintains only a small reference collection
(8) Also 8 vacant positions
(9) Also 20 vacant positions
(1) Figure does not include ca.5,000 A/V items and 60,000 maps.
- Mary Immaculate Report year ends Dec. 31, 1970
(12,14) Figures do not include contributed services.
- Meadville (10,12,13) Salary benefits, supplies, and binding expense are paid from general school budget
- Memphis (1) Figure does not include ca. 2,000 bound periodicals

ATLA Theological Library Statistics

Footnotes, p.4

Midwestern Baptist	Report year ends July 31, 1970. (1) Figure does not include bound and unbound periodicals
Missouri Sch. of Religion	(9-14) Figures actually reported as (9)\$474, (12)\$2,500, (14)\$1,014
Mt. St. Alphonsus	Report year ends Aug. 31, 1970. (12) Figure includes fair evaluation of contributed services of professional staff and student assistants
Mt. St. Mary's - West	(8) sic (12,14) Figures do not include contributed services
Nashotah House	(12) Figures do not include furnished housing
New Brunswick	Report year ends Aug. 31, 1970.
New Orleans Baptist	(4) Library has over 2 million feet of microfilm
North American Baptist	Report year ends Aug. 31, 1970. (1) Figure does not include ca. 5,300 A/V items
Northern Baptist	(12) Fringe benefits are paid from school budget
Oblate College of SW	(7) sic
Pacific School of Religion	(1-4) Report as of April 24, 1970. (13) Figure includes book processing costs of work performed by GTU
Phillips	(1) Figure does not include ca. 2,260 A/V items and 3,447 bound periodicals
Princeton	(12) Figure includes fringe benefits
Reformed	Report year ends Dec. 31, 1970.
Regis	Report year ends Dec. 31, 1970.
St. Augustine's	(1) Figure does not include ca.275 reels of audio tape (12,14) Figures do not include contributed services
St. Bernard's	(2,3) Acquisitions figures are disproportionately large this year

- St. Charles Boromeo Theological library supporting 4-year college program and 4-year seminary program
 (12) Figure does not include ca. \$20,000 for contributed services
- St. Francis (Loretto) (1) Figure does not include ca. 130 audio tapes
- St. Francis (Milwaukee) Formerly supported 6-year program including upper two years of college training. In process of discarding holdings supporting only the college program.
 (1) Figure does not include ca. 250 A/V items
- St. John Vianney (9-14) Figures actually reported as (9)\$22,000, (10)\$500, (11)\$27,000, (12)\$12,000, (14)\$39,000
- St. John's Provincial (1-4) Figures are as of Nov. 13, 1970.
 Figures do not include ca. 625 A/V items
- St. John's (Collegeville) Report is for entire university library
- St. Joseph's (12,14) Figures do not include contributed services
- St. Leonard (9-14) Figures actually reported as (9)\$12,000 (10)\$800, (11)\$20,000, (12)\$17,000, (14)\$37,000
- St. Mary's (Cleveland) Report year ends Aug. 31, 1970.
 (12,14) Figures do not include ca. \$11,058 contributed services
 (1) Figure does not include ca. 210 A/V items
- St. Meinrad Theological library supporting 4-year college program and 4-year seminary program
- St. Patrick's Report year ends Aug. 31, 1970.
- St. Vincent Theological Library supporting 4-year college program and 4-year seminary program
- Southeastern Baptist Report year ends July 31, 1970.
 (1) Figure does not include ca. 8,252 A/V items and 20,000 "other items."
- Southern Baptist Report year ends July 31, 1970.
- Southwestern Baptist Report year ends July 31, 1970.
 (1) Figure does not include ca. 36,400 A/V items, 18 ms collections 145 maps, and vertical file materials
- Talbot (2,5-8,12-14) Figures reported are for entire college library

Union British Columbia

Report year ends Aug. 31, 1970.

(1) Figure does not include ca. 150 audio tapes.

Western

Report year ends Aug. 31, 1970.

(1) Figure does not include ca. 450 A/V items

Yale

Technically a "school library" -
primary collecting unit of Yale University
for literature in the Christian tradition

COMPARATIVE STATISTICS

TOTAL VOLUMES (137 libraries)

<u>Maximum</u>	<u>Mean</u>	<u>Median</u>	<u>Minimum</u>
513,031	79,179	63,323	3,000

VOLUMES ADDED (135 libraries)

10,474	3,057	2,727	177
--------	-------	-------	-----

ACQUISITIONS EXPENSE [books + binding] (137 libraries)

\$81,976	\$19,313	\$15,805	\$474
----------	----------	----------	-------

TOTAL OPERATING EXPENSE (134 libraries)

\$255,177	\$58,916	\$46,010/\$47,985	\$4,288
-----------	----------	-------------------	---------

AVERAGE COST PER VOLUME ACQUIRED (Gifts are includes in volumes
added count, therefore this is not cost per volume purchased.)

\$6.35

ATLA THEOLOGICAL LIBRARY STATISTICS, 1969/1970

Rank order: Volumes in Library

1. Union (New York)	513,031	51. Golden Gate Baptist	74,321
2. Graduate Theol. Union	336,959	52. Eastern Baptist	73,865
3. Southwestern Baptist	333,275	53. St. Vincent	73,809
4. Harvard	311,106	54. Wartburg	73,000
5. Princeton	299,777	55. United (Dayton)	72,648
6. Yale	288,492	56. Northwestern Lutheran	70,836
7. Hartford	214,563	57. Wesley	70,600
8. Southern Baptist	174,475	58. Seventh Day Adventist	69,816
9. General	167,588	59. Episcopal (Cambridge)	68,901
10. St. Charles Boromeo	166,034	60. Seabury-Western	67,224
11. McCormick	156,709	61. St. Bernard's	66,785
12. Woodstock	150,000	62. St. Meinrad	65,754
13. Pittsburgh	145,451	63. Immaculate Conception	65,266
14. Union (Richmond)	144,863	64. Howard	64,576
15. Colgate Roch/Bexley	144,602	65. Bethany	63,390
16. Garrett	135,125	66. St. Paul-Methodist	63,323
17. Concordia (St. Louis)	129,287	67. Concordia (Springfield)	63,077
18. Washington Theol. Coalition	127,766	68. Amer. Baptist West-Covina	62,876
19. Perkins	127,130	69. Knox College	62,344
20. New Orleans Baptist	125,000	70. Lexington	61,202
21. New Brunswick	121,203	71. Mt. St. Mary's - West	61,095
22. Weston	117,100	72. Phillips	59,441
23. Andover Newton	103,925	73. Louisville Presbyterian	59,114
24. St. Mary's (Baltimore)	103,000	74. Interdenom. Theol. Center	57,178
25. St. Mary of the Lake	101,787	75. Central Baptist	56,343
26. Lutheran - Chicago	101,395	76. Northern Baptist	55,349
27. Bellarmine	101,157	77. Eden	54,748
28. Vanderbilt (Jt. Univ. Lib.)	100,500	78. Pontifical Josephinum	54,114
29. Lutheran (Gettysburg)	100,115	79. Associated Mennonite	53,800
30. Lutheran (Philadelphia)	100,062	80. St. Joseph's	53,661
31. U. Chicago Divinity	100,000	81. Western (Holland)	53,168
32. Luther (St. Paul)	97,303	82. Bangor	52,709
33. Episcopal - Virginia	96,807	83. Midwestern Baptist	52,343
34. Pacific School of Relig.	94,528	84. Evangelical Lutheran	51,450
35. Southeastern Baptist	93,366	85. Maryknoll	51,392
36. Lancaster	91,411	86. Mt. St. Alphonsus	50,709
37. Austin Presbyterian	90,101	87. Dubuque	50,619
38. Candler, Emory U.	87,237	88. Episcopal Southwest	49,718
39. Boston	86,740	89. Hamma	49,042
40. St. Louis	86,737	90. St. Francis (Milwaukee)	47,075
41. Episcopal - Philadelphia	83,835	91. St. Patrick's	47,000
42. Iliff	82,922	92. Gordon Conwell	46,728
43. Columbia	82,709	93. McGill Faculty of Div.	46,721
44. Meadville	82,000	94. Bethel	46,521
45. Christian	78,925	95. Calvin	46,480
46. Brite	77,958	96. Nashotah House	45,225
47. Regis College	77,330	97. Lutheran Southern	44,804
48. Fuller	77,000	98. Univ. of the South	44,426
49. Chicago Seminary	76,176	99. St. John Vianney	43,000
50. Asbury	75,852	100. Methodist - Ohio	42,702

101. Berkeley (New Haven)	42,180
102. North Park	39,594
103. Nazarene	39,390
104. Mary Immaculate	39,000
105. Talbot	37,341
106. North American Baptist	36,830
107. Emmanuel Coll. Vict.U.	35,990
108. Oblate College - SW	35,822
109. United Twin Cities	35,209
110. Anderson	34,900
111. Conservative Baptist	33,055
112. St. Leonard	33,000
113. Ashland	32,788
114. Wycliffe	32,409
115. St. Mary's(Cleveland)	30,738
116. Pine Hill	30,000
117. Swedenborg	30,000
118. Trinity Coll.Fac.of Div.	26,236
119. Memphis	25,593
120. Union British Columbia	25,109
121. Lutheran (Saskatoon)	23,800
122. Waterloo Lutheran	23,779
123. Erskine	23,075
124. Reformed	22,794
125. St. Francis (Loretto)	22,543
126. Earlham	22,064
127. St. Augustine's	21,000
128. St. Vincent de Paul	21,000
129. St. John's Provincial	20,934
130. Our Lady of Angels	20,500
131. Anglican Brit.Columb.	19,565
132. Western Evangelical	19,446
133. Catholic Seminary Found.	19,273
134. Seminario Evang.de P.R.	17,695
135. Hood	12,176
136. Emmanuel School of Relig.	8,929
137. Missouri School of Relig.	3,000

GENERAL ACADEMIC LIBRARY REPORTS

1. McMaster	557,054
2. St. John's (Collegev.)	201,097
3. Evangelical/North Central	107,794
4. Huron College	78,000

ATLA MEMBERS NOT REPORTING

1. Aquinas
2. Drew
3. Duke
4. Moravian
5. New York
6. Payne
7. St. Stephen's
8. School of Theology - Claremont

ATLA THEOLOGICAL LIBRARY STATISTICS, 1969/70

Rank order: Volumes added (Gross)

1. Southwestern Baptist	10,474	51. Wesley	3,250
2. Harvard	10,345	52. Concordia (Springfield)	3,164
3. St. Charles Boromeo	8,502	53. St. Meinrad	3,164
4. Hartford	7,366	54. Associated Mennonite	3,125
5. Catholic Sem. Foundation	7,307	55. Phillips	3,083
6. Vanderbilt (Jt.Univ.Lib.)	6,930	56. Mt. St. Mary's - West	3,059
7. Southern Baptist	6,875	57. Regis College	3,054
8. Yale	6,804	58. Lutheran (Chicago)	3,053
9. New Orleans Baptist	6,603	59. Amer.Baptist West-Covina	3,000
10. Union (New York)	6,466	60. St. John Vianney	3,000
11. Pittsburgh	6,364	61. Lutheran (Philadelphia)	2,964
12. St. Louis	6,296	62. Interdenom. Theol. Center	2,897
13. Graduate Theol. Union	6,278	63. Univ. of the South	2,874
14. Lancaster	6,127	64. Episcopal - Virginia	2,807
15. St. Mary's (Baltimore)	6,000	65. Maryknoll	2,801
16. Perkins	5,771	66. St. Francis (Loretto)	2,742
17. Union (Richmond)	5,674	67. Ashland	2,728
18. Princeton	5,568	68. Midwestern Baptist	2,727
19. Garrett	5,500	69. St. Joseph's	2,710
20. Southeastern Baptist	4,942	70. Hamma	2,700
21. Asbury	4,937	71. Northern Baptist	2,689
22. General	4,883	72. Lexington	2,638
23. Concordia (St. Louis)	4,717	73. Conservative Baptist	2,605
24. Luther (St. Paul)	4,680	74. Candler, Emory U.	2,604
25. Fuller	4,500	75. Pacific School of Relig.	2,565
26. Brite	4,488	76. Boston	2,468
27. Seventh Day Adventist	4,436	77. Bangor	2,446
28. Bethel	4,215	78. Christian	2,425
29. St. Bernard's	4,193	79. Memphis	2,417
30. Berkeley (New Haven)	4,153	80. Mt. St. Alphonsus	2,311
31. Colgate Roch/Bexley	4,022	81. St. Paul - Methodist	2,300
32. Golden Gate Baptist	3,930	82. Wartburg	2,300
33. Episcopal - Philadelphia	3,848	83. Seabury - Western	2,263
34. Gordon Conwell	3,775	84. St. Vincent	2,194
35. Austin Presbyterian	3,733	85. Calvin	2,191
36. United (Dayton)	3,660	86. North Park	2,163
37. U. Chicago Divinity	3,633	87. Columbia	2,162
38. Evangelical Lutheran	3,609	88. Bellarmine	2,119
39. Washington Theol.Coalition	3,601	89. McCormick	2,100
40. Woodstock	3,600	90. Union British Columb.	2,068
41. Immaculate Conception	3,579	91. Western (Holland)	2,038
42. Reformed	3,541	92. Eden	2,021
43. Andover Newton.	3,449	93. Emmanuel School of Relig.	1,939
44. Iliff	3,413	94. Waterloo Lutheran	1,871
45. Methodist - Ohio	3,407	95. Eastern Baptist	1,838
46. Weston	3,390	96. Emmanuel College Vict.U.	1,837
47. United Twin Cities	3,352	97. Lutheran Southern	1,836
48. Louisville Presbyterian	3,327	98. St. Mary of the Lake	1,805
49. Lutheran (Gettysburg)	3,259	99. Anderson	1,775
50. Dubuque	3,250	100. Nazarene	1,737

101. Bethany	1,697
102. Anglican British Columb.	1,696
103. St. Francis (Milwaukee)	1,635
104. Central Baptist	1,616
105. Howard	1,611
106. Episcopal Southwest	1,601
107. Mary Immaculate	1,550
108. St. Vincent de Paul	1,500
109. Our Lady of Angels	1,432
110. Episcopal (Cambridge)	1,311
111. Erskine	1,308
112. North American Baptist	1,260
113. New Brunswick	1,205
114. Chicago Seminary	1,200
115. Knox College	1,163
116. St. Mary's (Cleveland)	1,151
117. Missouri School of Relig.	1,120
118. St. Patrick's	1,107
119. Nashotah House	1,100
120. Talbot	1,096
121. Northwestern Lutheran	1,076
122. St. John's Provincial	1,002
123. St. Leonard	1,000
124. Meadville	980
125. Pontifical Josephinum	916
126. Pine Hill	900
127. Seminario Evang. de P.R.	845
128. Lutheran (Saskatoon)	800
129. St. Augustine's	786
130. McGill Faculty of Div.	737
131. Earlham	723
132. Western Evangelical	638
133. Trinity Coll. Fac. of Div.	536
134. Wycliffe	337
135. Hood	177

GENERAL ACADEMIC LIBRARY REPORTS

1. McMaster	64,665
2. St. John's (Collegeville)	14,696
3. Huron College	6,500
4. Evangelical/North Central	5,425

ATLA MEMBERS NOT REPORTING

1. Aquinas
2. Drew
3. Duke
4. Moravian
5. New York
6. Payne
7. St. Stephen's
8. School of Theology - Claremont

Other schools not reporting

1. Oblate College - SW
2. Swedenborg

ATLA THEOLOGICAL LIBRARY STATISTICS, 1969-70

Rank order: Total expenditures for acquisitions and binding

1. Perkins	81,976	51. Calvin	19,500
2. Graduate Theolog. Union	70,121	52. Boston	19,229
3. Harvard	65,157	53. Lutheran (Bettysburg)	19,200
4. General	56,566	54. Iliff	18,985
5. Union (New York)	52,391	55. Golden Gate Baptist	18,728
6. Yale	50,250	56. Wartburg	18,352
7. Southern Baptist	45,658	57. Christian	18,081
8. Brite	42,377	58. Dubuque	17,909
9. Southwestern Baptist	41,893	59. St. Paul - Methodist	17,314
10. Concordia (St. Louis)	41,137	60. Oblate College - SW	17,250
11. Pittsburgh	40,500	61. United Twin Cities	17,183
12. St. Louis	40,067	62. Amer. Baptist West Covina	16,860
13. Garrett	37,295	63. Lexington	16,125
14. Seventh Day Adventist	36,488	64. Phillips	16,108
15. Princeton	34,973	65. Candler, Emory U.	16,000
16. Hartford	34,505	66. Eastern Baptist	16,000
17. Fuller	33,176	67. St. Vincent de Paul	16,000
18. Asbury	33,034	68. St. Mary's (Baltimore)	15,900
19. Washington Theol. Coal.	32,795	69. Episcopal - Philadelphia	15,805
20. Vanderbilt (Jt.Univ.Lib.)	32,400	70. Our Lady of Angels	15,648
21. St. Charles Boromeo	32,103	71. St. Patrick's	15,626
22. St. Meinrad	30,656	72. St. Joseph's	15,527
23. Colgate Roch/Bexley	29,400	73. Reformed	15,460
24. New Orleans Baptist	28,962	74. Waterloo Lutheran	15,441
25. Southeastern Baptist	28,962	75. St. Mary of the Lake	15,391
26. Union (Richmond)	28,578	76. Lutheran Southern	15,270
27. Louisville Presbyterian	27,243	77. Columbia	14,789
28. McCormick	25,756	78. Hamma	14,777
29. Woodstock	25,000	79. Gordon Conwell	14,482
30. Episcopal - Virginia	24,980	80. Midwestern Baptist	14,369
31. Weston	24,931	81. Bellarmine	14,344
32. Pacific School of Relig.	24,469	82. Nazarene	13,611
33. Wesley	24,005	83. Episcopal (Cambridge)	13,610
34. Methodist - Ohio	23,970	84. Pontifical Josephinum	13,595
35. Luther (St. Paul)	23,726	85. Chicago Seminary	13,567
36. Interdenom. Theol. Center	22,500	86. Mt. St. Mary's - West	13,515
37. St. John Vianney	22,500	87. Regis College	13,500
38. Bethel	22,387	88. Immaculate Conception	13,141
39. Seabury-Western	21,933	89. Howard	12,911
40. Auston Presbyterian	21,893	90. Mt. St. Alphonsus	12,905
41. Maryknoll	21,510	91. St. Leonard	12,800
42. United (Dayton)	21,458	92. St. Bernard's	12,732
43. Lutheran (Philadelphia)	21,250	93. North American Baptist	12,666
44. Andover Newton	21,179	94. Emmanuel College, Vict.U.	12,494
45. U.Chicago Divinity	21,000	95. Southwestern Lutheran	12,400
46. Lutheran (Chicago)	20,933	96. Episcopal Southwest	12,000
47. Concordia (Springfield)	20,902	97. Bangor	11,710
48. Lancaster	20,615	98. Berkeley (New Haven)	11,684
49. University of South	20,235	99. Associated Mennonite	11,524
50. Evangelical Lutheran	19,559	100. Western (Holland)	11,510

101. St. Mary's (Cleveland)	11,374
102. Nashotah House	11,325
103. Mary Immaculate	11,316
104. Bethany	11,295
105. North Park	11,287
106. St. Francis (Loretto)	11,032
107. Northern Baptist	10,690
108. St. John's Provincial	10,344
109. Ashland	10,335
110. New Brunswick	10,179
111. St. Francis (Milwaukee)	9,853
112. Anderson	9,841
113. McGill Faculty of Div.	9,794
114. Conservative Baptist	9,709
115. Central Baptist	9,707
116. Eden	9,613
117. Evangelical	9,569
118. Memphis	9,200
119. Catholic Semin. Foundation	9,198
120. Talbot	9,038
121. St. Augustine's	8,473
122. Erskine	7,850
123. Meadville	6,200
124. Anglican British Columbia	5,819
125. Knox College	5,766
126. Lutheran (Saskatoon)	5,235
127. Earlham	4,916
128. Pine Hill	4,500
129. Seminario Evang. de P.R.	4,438
130. Emmanuel School of Relig.	3,842
131. Union British Columbia	3,752
132. Trinity Coll. Faculty of Div.	2,975
133. Western Evangelical	2,277
134. Hood	2,241
135. Wycliffe	2,000
136. Swedenborg	1,200
137. Missouri School of Religion	474

GENERAL ACADEMIC LIBRARY REPORTS

1. McMaster	788,864
2. St. John's (Collegeville)	101,601
3. St. Vincent	82,213
4. Huron College	28,250

ATLA MEMBERS NOT REPORTING

1. Aquinas
2. Drew
3. Duke
4. Moravian
5. New York
6. Payne
7. St. Stephen's
8. School of Theology - Claremont

ATLA THEOLOGICAL LIBRARY STATISTICS, 1969/70

Rank order: Total Library Operating Expenditures

1. Union (New York)	255,177	51. Episcopal (Cambridge)	56,978
2. Graduate Theol Union	244,690	52. United (Dayton)	56,794
3. Yale	239,047	53. Phillips	54,691
4. Harvard	205,188	54. Dubuque	54,307
5. Southwestern Baptist	187,742	55. Iliff	53,643
6. Southern Baptist	185,746	56. St. Paul - Methodist	53,581
7. General	147,664	57. Midwestern Baptist	52,731
8. Princeton	145,385	58. Gordon Conwell	52,709
9. Perkins	144,653	59. Lancaster	52,554
10. Garrett	140,942	60. Evangelical Lutheran	51,182
11. Hartford	125,711	61. Austin Presbyterian	50,488
12. McCormick	123,966	62. Mt. St. Alphonsus	49,480
13. Union (Richmond)	121,968	63. Chicago Seminary	49,191
14. Concordia (St. Louis)	120,059	64. Univ. of the South	48,279
15. St. Charles Boromeo	116,123	65. Lexington	48,125
16. Seventh Day Adventist	115,133	66. Episcopal - Philadelphia	48,042
17. Brite	112,973	67. St. Mary of the Lake	47,985
18. Pittsburgh	107,908	68. Weston	46,010
19. Colgate Roch/Bexley	105,000	69. McGill Faculty of Div.	45,513
20. Asbury	104,863	70. Regis College	45,340
21. Vanderbilt (Jt.U.Lib)	95,710	71. Columbia	44,068
22. Lutheran (Chicago)	94,834	72. Seabury-Western	42,925
23. Southeastern Baptist	93,883	73. Washington Theol.Coalit.	42,903
24. Fuller	86,240	74. Wartburg	41,280
25. Lutheran (Gettysburg)	82,728	75. Berkeley (New Haven)	40,991
26. Episcopal-Virginia	82,651	76. St. Mary's (Baltimore)	40,900
27. Boston	82,295	77. United Twin Cities	40,500
28. Luther (St. Paul)	80,107	78. Bethany	38,347
29. Wesley	78,992	79. Howard	37,712
30. New Orleans Baptist	77,340	80. St. Patrick's	36,367
31. Lutheran (Philadelphia)	75,696	81. New Brunswick	35,724
32. Andover Newton	74,522	82. Our Lady of Angels	35,077
33. Louisville Presbyterian	72,741	83. Nashotah House	34,827
34. Christian	70,925	84. St. John Vianney	34,500
35. Emmanuel Coll.-Victoria U.	70,126	85. North American Baptist	34,394
36. Woodstock	66,000	86. North Park	34,305
37. St. Louis	65,662	87. Immaculate Conception	34,101
38. Bethel	65,356	88. Lutheran Southern	33,254
39. Calvin	65,000	89. Northern Baptist	33,163
40. Methodist - Ohio	64,163	90. Ashland	33,131
41. Nazarene	63,779	91. Central Baptist	32,917
42. Concordia (Springfield)	63,145	92. Episcopal Southwest	32,862
43. Candler - Emory U.	63,001	93. Catholic Sem.Foundation	32,064
44. Pacific School of Relig.	62,294	94. Anderson	31,399
45. Northwestern Lutheran	61,845	95. Hamma	31,312
46. Golden Gate Baptist	60,681	96. Oblate College - SW	30,750
47. Interdenom.Theol.Center	59,542	97. St. Joseph's	30,101
48. St. Meinrad	59,487	98. St. Bernard's	29,873
49. Eastern Baptist	57,925	99. St. Leonard	29,800
50. Amer.Baptist West-Covina	57,558	100. Western (Holland)	28,653

101. Knox College	28,622
102. St. Francis (Milwaukee)	28,509
103. Waterloo Lutheran	28,460
104. Pontifical Josephinum	27,886
105. Evangelical	27,874
106. Conservative Baptist	27,393
107. Associated Mennonite	27,253
108. Meadville	26,200
109. Memphis	25,600
110. St. Vincent de Paul	25,500
111. Maryknoll	21,674
112. Mt. St. Mary's - West	21,051
113. Bangor	20,247
114. Union British Columbia	19,891
115. Erskine	19,469
116. St. John's Provincial	18,404
117. Trinity Coll.Fac. of Div.	17,705
118. Pine Hill	17,000
119. Bellarmine	16,820
120. St. Mary's (Cleveland)	16,776
121. Seminario Evang. de P.R.	15,573
122. Reformed	14,193
123. Anglican British Columb.	13,808
124. Hood	13,262
125. St. Augustine's	13,025
126. St. Francis (Loretto)	12,799
127. Emmanuel School of Relig.	11,831
128. Mary Immaculate	11,316
129. Earlham	11,315
130. Western Evangelical	9,441
131. Lutheran (Saskatoon)	8,985
132. Wycliffe	7,100
133. Swedenborg	5,550
134. Missouri School of Relig.	4,288

GENERAL ACADEMIC LIBRARY REPORTS

1. McMaster	1,899,393
2. St. John's (Collegeville)	202,815
3. Eden/Webster	169,032
4. St. Vincent	153,638
5. Talbot/Biola	120,649
6. Huron College	54,650

ATLA MEMBERS NOT REPORTING

1. Aquinas
2. Drew
3. Duke
4. Moravian
5. New York
6. Payne
7. St. Stephen's
8. School of Theology - Claremont
9. Univ. Chicago Div. School

TREASURER'S REPORT

June 2, 1971

American Theological Library Association
 Saint Paul, Minnesota

We have examined the accompanying statement of assets and fund equities resulting from cash transactions reflected on the Treasurer's records of American Theological Library Association as of April 30, 1971, 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 American Theological Library Association at April 30, 1971, and the cash receipts recorded by the Treasurer and the cash disbursements made by the Treasurer for the year then ended.

Touche Ross & Co.
 Certified Public Accountants
 55 East Fifth Street
 Saint Paul, Minnesota 55101

TREASURER'S RECORDSSTATEMENT OF ASSETS AND FUND EQUITIES RESULTING FROM CASH TRANSACTIONS

April 30, 1971

ASSETS

Cash	\$ 4,596
Time savings certificates, 5%	<u>76,903</u>
	<u>\$81,499</u>

FUND EQUITIES

General	\$15,427
Index	51,296
Lilly	657
Microtext	<u>14,109</u>
	<u>\$81,499</u>

TREASURER'S RECORDSSTATEMENT OF CASH RECEIPTS AND DISBURSEMENTS
AND CHANGES IN FUND EQUITIES

Year Ended April 30, 1971

	<u>Total</u>	<u>Fund</u>				
		<u>General</u>	<u>Index</u>	<u>Lilly</u>	<u>Microtext Reprinting</u>	
RECEIPTS:						
Sales	\$54,826	\$ 267	\$32,317		\$22,242	
Dues	7,616	7,616				
Annual Conference	313	313				
Book exhibit	250	250				
Interest	<u>3,997</u>	<u>1,199</u>	<u>1,199</u>	\$ 400	<u>1,199</u>	
	67,002	9,645	33,516	400	23,441	
DISBURSEMENTS:						
Microfilming	20,238				20,238	
McCormick Theo. Seminary	31,500		31,500			
Printing	2,895	2,895				
Travel	2,964		1,687		1,277	
Scholarship grants	4,600			4,600		
Honoraria	2,900	1,900			1,000	
Officers and Committees	2,790	2,790				
Other	<u>3,579</u>	<u>1,684</u>	<u>880</u>		<u>1,015</u>	
	71,466	9,269	34,067	4,600	23,530	
EXCESS (DEFICIENCY) OF RECEIPTS OVER DISBURSEMENTS						
	(4,464)	376	(551)	(4,200)	(89)	
TRANSFERS, net						
		1,061	(200)	(200)	(\$661)	
EQUITIES AT BEGINNING OF YEAR						
	<u>85,963</u>	<u>13,990</u>	<u>52,047</u>	<u>4,867</u>	<u>14,398</u>	<u>661</u>
EQUITIES AT END OF YEAR						
	<u>\$81,499</u>	<u>\$15,427</u>	<u>\$51,296</u>	<u>\$ 667</u>	<u>\$14,109</u>	<u>\$ -</u>

NOTE ON ACCOUNTING PRINCIPLES

YEAR ENDED APRIL 30, 1971

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. At April 30, 1971, unpaid invoices for services performed prior to that date were approximately \$7,100 for the Index Fund and \$1,700 for the Microtext Fund.

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

PART IV

PAPERS AND ADDRESSES

	Page
Ourselves Your Servants, Henry H. Scherer	67
The American Holiness Movement, Donald W. Dayton	71
Process Studies, John B. Cobb	99
Abstracting Services in the Fields of Philosophy and Religion Robert Collison	119
Once Over Lightly, Robert F. Beach	141

OURSELVES YOUR SERVANTS

by

Henry H. Scherer

Library service in an educational institution, such as a Theological Seminary, is often defined as an ancillary service.

Some of you remember enough Latin to know that ancilla means handmaiden. Hence an ancillary service is a helping or serving role. It is following, not leading. It is being subject to others, not ruling them.

The servant problem is one of long standing. There have been too many times when masters have abused, overworked, and underpaid their servants. Which reminds us of the old saw that the definition of the proper amount for a living wage depends on whether you are paying it out or receiving it.

You need not look long among theological seminary libraries to find librarians; and very good ones, too, oftentimes; who are overworked, underpaid, humiliated, and lacking the appreciation and respect they deserve from their colleagues on the campus.

But I still glory in regarding my task as a seminary librarian as that of a servant and a helper. Often we must feel that we are not given the chance to help give advice in planning educational policy and services on the campus; but certainly the administration and faculty must at least pay us lip service in saying that teaching cannot be very effective unless we in the library furnish them with prompt and adequate help.

We must provide the books, periodicals, and other teaching tools that challenge, enlighten, and guide both teacher and student. It is no mean task to keep from drowning in the present sea of printer's ink that inundates us with books, periodicals, and pamphlets that pour off the world's printing presses--let alone keep measurably cognizant of the audio-visual helps that flood the market.

Faculty status for the Seminary librarian is a continuing problem. Some of us in A.T.L.A. have full faculty status: with title, perquisites (such as sabbatical leaves) and salary to match. Some of us are halfway faculty; with some or all of the above. Perhaps we do not have professorial titles. Maybe we go to faculty meetings, with or without voting privilege. Often our salary matches the teacher at the same level of training and competence that we have attained. And I am sure there must be some of us who are unfairly treated; not receiving the recognition and remuneration we deserve. I hope that number is small, and constantly declining.

For myself, I still glory in my servant role. I remember best and honor most those men and women who have served their fellows with

ability and love. I recall that the greatest man who ever walked the earth said: "The Son of man also came not to be served but to serve (Mark 10:45)" and during his last meal with his disciples "...knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garment, and girded himself with a towel. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. (John 13:3-5)"

As Robert Louis Stevenson says in one of his essays: "Life is not a bed of roses, but a place to do battle." And as we do battle with lies, half-truths, sloth, indifference; have we not often been richly repaid again and again by a deep chuckle from a teacher or a gleam in the eye of a student as we guided him to that elusive quotation; put into his hands that inspiring book that may change the very course of his life; or given him whole truths for half ones; a balanced view of some problem in the place of a warped perspective on it?

There has been nothing new in what I have said. Perhaps my paper has been prosy, full of cliches, and stuffed with old saws. So be it; I have tried to put before us again what to me is the life blood and heart beat of our task as seminary librarians: to be worthy servants of the servants of our Lord.

Eagerness to be of service can sometimes bring a blush of embarrassment to our cheek. I remember what happened to a nurse in Denver, well-trained in first aid, and always willing to help when needed. The nurse was walking down a main street in Denver when she noticed a man lying in the gutter, flat on his back, stretching and straining, obviously in great pain.

Shocked at the indifference of the people who were hurrying by unheeding, the nurse ran to kneel at the man's side and start giving him mouth to mouth resuscitation. Nothing happened for a time, and then the prone man thrust the nurse aside, grunting: "I don't know what you are trying to do lady; but I'm trying to put an electric cable down this manhole!"

Despite the constant risk of rejection or embarrassment, let us be always ready to be of help to those who need us in the library.

My personal witness is that I have found my task in the library the most pleasant, the most interesting, the most exciting, the most rewarding work that I have ever done.

I try to do my work in the spirit of a little poem by Henry Van Dyke

MY WORK

Let me but do my work from day to day,
 In field or forest, at the desk or loom;
 In roaring market-place or tranquil room;
 Let me but find it in my heart to say,
 When vagrant wishes beckon me astray,
 "This is my work; my blessing, not my doom;
 Of all who live, I am the one by whom

This work can best be done in the right way."

Then shall I find it not too great, nor small,
 To suit my spirit and to prove my powers;
 Then shall I cheerful greet the laboring hours,
 And cheerful turn, when the long shadows fall
 At eventide, to play and love and rest,
 Because I know for me my work is best.

This has sounded much more like a sermon than a President's address in the ears of many of you. I cheerfully own the soft impeachment. Perhaps I can't help it, having preached since 1924 and been ordained since 1928. Alexander Smith, in his essays entitled "Dreamthorp" tells of a kindly preacher who was most himself in the pulpit. I hope that is the case with me.

If I have turned the President's lectern into the preacher's pulpit for a few minutes, forgive me. It is with the fond hope and earnest prayer that some of you may go back to the toil, the drudgery, and the glory of your task hoping to measure up to the greatness that Jesus offers to his followers:

"He who is greatest among you shall be your servant. (Mt. 23:11)"

Doing that in all ability and sincerity; we cannot fail as semi-nary librarians to be appreciated and honored. And best reward of all-- we shall be content with ourselves.

THE AMERICAN HOLINESS MOVEMENT
A BIBLIOGRAPHICAL INTRODUCTION

by

Donald W. Dayton

Toward a definition

Before I can introduce you "bibliographically" to the American Holiness Movement, I must propose some sort of definition. For some time it appeared that you might not have this paper because of my inability to clear this first hurdle. Here we are not dealing with a single denomination or even with a precisely delimited tradition. The picture is infinitely more complex. Let me strive for an adequate definition by first presenting a short sketch of the main thrust of the movement, then by indicating some of the variations, and finally by contrasting this resulting picture with related movements.

Most of us have at least some awareness of the turmoil on the American scene during the first half of the 19th century and of the rise in the churches of perfectionism, abolitionism, revivalism, etc. Out of this we wish to pick up one thread. In the 1830's two sisters, Sarah Lankford and Phoebe Palmer, members of New York City Methodist churches, organized a weekly prayer meeting which lasted into the 1900's and became widely known as "The Tuesday Meeting." This meeting became a center of revival within Methodism (and to some extent beyond the limits of this denomination) of the original Wesleyan teaching of sanctification as a second crisis in the Christian life in which the believer gained victory over sin. Phoebe Palmer left her own distinctive cast on this doctrine by emphasizing that all Christians should immediately enter into this experience.

In the late 1850's and the following decades, as a part of the general revival of that period, there was a "holiness revival" inspired and fired by the "Tuesday Meeting" and other similar groups. In the late 1860's was founded a "National Camp Meeting Association for the Promotion of Holiness" which evolved over the years into the National Holiness Association (NHA) just renamed in April the Christian Holiness Association (CHA). Toward the end of the last century this movement came more and more into conflict with Methodist leadership. Out of many small groups and state "holiness" associations that had grown up, there evolved, usually by a complex series of mergers, separate holiness denominations such as the Church of the Nazarene² and the Pilgrim Holiness Church.³ The implications of this growing split are not yet entirely realized. We must, therefore, speak of a movement still in process. But at least for the moment we will describe the American holiness movement as a loosely connected group both within and without Methodism that holds to a primitive Wesleyan position of "second blessing" holiness as shaped on the American scene by such forces as the American camp-meeting and the holiness revival at the time of the Civil War.

This is the main thread, but the stitching is infinitely more complicated. In the first place, at least two denominations presently affiliated

with the CHA came into being before the "holiness revival." These arose before the Civil War in the "burned over" district of Western New York State. The Wesleyan Methodist Church⁴ was founded in 1842 out of the abolitionist controversy within Methodism, and the Free Methodist Church⁵ was founded in 1860 when its leaders were expelled from the Genesee Conference of the Methodist Episcopal Church. Both of these groups were then swept more into the holiness orbit during the Holiness Revival.

Secondly, the influence of the Holiness Revival extended far beyond the boundaries of Methodism.⁶ Two Mennonite groups, the Missionary Church⁶ and the Brethren in Christ,⁷ and quite a number of "Friends,"⁸ were caught up in the Holiness Revival, adopted Wesleyan views and are now members of the CHA. Other groups, such as the Christian and Missionary Alliance⁹ show the influence of the movement even though they have never affiliated with CHA.

A third variation may be seen in the Salvation Army. Founder William Booth, a British Methodist, came under the influence of American holiness evangelist James Caughey. This movement came to the U.S.A. in the 1880's and has since identified with the CHA.¹⁰

Fourthly, in the basic pattern which produced the Nazarenes and the Pilgrim Holiness Church, there were spawned, especially around the turn of the century, a large number of other groups that have not become affiliated with the CHA. The largest of these is the Church of God (Anderson, Indiana)¹¹ founded in 1881 by D. S. Warner. They rejected entirely the idea of an organized denomination and withdrew from the national association because of its implicit acceptance of such groups.

And finally certain events in the Twentieth century have produced small off-shoots of Methodism that have identified with the CHA. Among these have been the Evangelical Methodist Church¹² founded in 1946 in reaction to liberal trends within Methodism and the Evangelical Church of North America¹³ founded after the 1968 merger of the Methodist and Evangelical United Brethren Churches. It will be obvious that different dynamics are at work here, but because of their conservative Methodist orientation, these groups identify with the CHA.

This then is what we shall mean by the American holiness movement.¹⁴ Total American membership of these churches (excluding the Christian and Missionary Alliance) would number about one million, though this number is somewhat deceptive. Rather strict membership requirements and vigorous programs of outreach (especially the Sunday School) mean that the actual constituency is probably twice that number. In most of these groups Sunday School enrollment is twice or more the membership. To this total must be added a significant, but decreasing, number of Methodists who would still identify with Methodist institutions, camp meetings, and churches highly influenced by the holiness movement within Methodism.

Much of the American holiness movement is loosely grouped together in the Christian Holiness Association. Unity is found primarily in a common commitment to the Wesleyan view of "full salvation." For the most part the individual groups are young and vigorous and still in the process of moving from sect to church if we may use for convenience, Troeltsch's terms. In the neighborhood of 50 schools and colleges,

several with graduate programs, are affiliated with the CHA. Of particular interest to this group would be the three theological seminaries associated with the movement: Asbury Theological Seminary (founded 1923), the Nazarene Theological Seminary (1945), and Western Evangelical Seminary (1945). The first two are accredited members of AATS, the third is an associate member.

Finally, I wish to distinguish the American Holiness Movement from three related movements: the Keswick Movement, Pentecostalism, and Methodism.

It should be noted first of all that there are in American thought and history many other expressions of holiness and Christian Perfectionism. Among these would be especially revivalist Charles Finney and Asa Mahan within Congregationalism.¹⁵ The Oberlin School and Finney's revival techniques have had great impact on the development of the American holiness movement. Others in other denominations either came under the influence of the Palmer's "Tuesday Meeting" or rose concurrently with it preaching a similar message. Among these were Congregationalist Thomas Upham,¹⁶ professor at Bowdoin and the first male to enter the hallowed precincts of the "Tuesday Meeting," Baptist evangelist A. B. Earle,¹⁷ Quakers David Updegraff and Dougan Clark,¹⁸ and Presbyterians W. E. Boardman¹⁹ and R. Pearsall Smith and his wife Hannah Whitall Smith.²⁰ All of these figures had an impact on the holiness movement, but their major impact was felt on what is now called the Keswick movement,²¹ another "higher life" or "victorious life" movement somewhat parallel to the Wesleyan holiness movement, but distinguished from it primarily by its context in Reformed theology and its emphasis on gradual rather than instantaneous sanctification.

We must also distinguish the American Holiness Movement from Pentecostalism.²² This is not done in many treatments and is the cause of much confusion. It is true that Pentecostalism arose about the same time and as a result of some of the same social and theological forces at the turn of the century that produced the Nazarenes and the Pilgrim Holiness Church. A common emphasis on the work of the Holy Spirit led both to use the term "pentecostal." It was common among the Nazarenes and at Asbury Seminary, founder H. C. Morrison's paper was called the Pentecostal Herald. But when the word came to be associated with the experience of glossolalia, most holiness groups dropped it. The holiness movement represented by the CHA has consistently taken a strong stand against this phenomenon. I would suggest that the term "holiness" be used to describe conservative, revivalistic Wesleyanism and "pentecostal" be used to describe these groups that see the baptism of the Holy Spirit accompanied by the experiences of "speaking in tongues." This would make perfect sense out of the name Pentecostal Holiness Church,²³ the group with which Oral Roberts was formerly associated. This group does merge a holiness view of sanctification with a pentecostal view of glossolalia, but not all Pentecostal groups are Wesleyan or holiness in understanding. The Assemblies of God, for example, are more "baptistic."²⁴ I would also suggest that a bibliographic paper on the branches of Pentecostalism would be of great value to ATLA members.

Finally I must relate the American Holiness Movement to American Methodism. This is, of course, much more complex. The holiness movement claims to be nothing more than primitive Wesleyanism and the true American

successors of Wesley. There is much to support this claim, though it must be qualified because of the great impact on the movement of American revivalism and the camp meeting. For two or three decades the movement was, for the most part, within Methodism. The crisis came in the 1880's and 1890's. Successive splits have diluted the holiness movement within Methodism and strengthened the distinct groups. The gap has consistently widened and can be felt especially at such places as Asbury which tries to serve both groups. Until 1950 there had been only one non-Methodist president of NHA. Since 1950 all presidents have been from groups within the CHA. These trends will probably continue. But there is still a large segment of Methodism which relates to institutions identified with the holiness movement, especially in its more mature contemporary forms. Some have suggested that such forces as Methodism's move toward COCU or the rise of the conservative "Good News" movement in Methodism may produce eventually a large conservative "Wesleyan" church built around the core of the larger of the present holiness churches. Only time will tell, of course, what lies ahead.

Bibliography

I should perhaps remind you at this point that we are dealing in many ways with a young movement that until recently has had neither the time nor the inclination to produce all the accouterments of scholarship available in older movements or denominations. Two of the seminaries are only a quarter of a century old and the third would date its major growth from the same period. It is not possible for me to list and describe the various time-honored, well-tested and reviewed sources. I must instead indicate, sometimes informally, where information is available.

For the earlier periods, of course, one may utilize the Methodist sources. There has been in this series a paper by Edward L. Fortney on "The History and Literature of Methodism," ATLA Proceedings, VIII (1954), 13-17. Asbury is now participating in the projected Methodist Union Catalog and we can anticipate that this will become thereby even more helpful for study in this area. I should also refer you to the bibliographies in various scholarly treatments of the related 19th century American movements. Exemplary of this type of material would be the "Critical Essay on the Sources of Information" in Timothy Smith, Revivalism and Social Reform (New York: Abingdon, 1957).

Little exists of the nature of separate bibliographies devoted specifically to the holiness movement. In October 1958, the NHA issued a small eight-page, envelope-size "Bibliography on the Deeper Life" which was intended as an "in-print" list of "available books which present the doctrine of the Deeper Christian Life from Arminian-Wesleyan position." This list had been approved by the 90th annual conference of the NHA in 1958.

Somewhat less than the title suggests, but still helpful is the Master Bibliography of Holiness Works (Kansas City, Mo.: Beacon Hill Press, 1965). This was begun several years ago by Dr. Ross Price here at Pasadena, and was completed over the years at the Nazarene Theological Seminary with the help of a number of the faculty there. The NHA Bibliography was incorporated into this forty-five page booklet containing about 700 titles. These are divided into two groups, those that "promote Christian holiness" (Part I)

and "those related treatises which provide suitable breadth in background reading." There is no attempt at classification, annotation, or the indication of original or varying editions. The last I knew this bibliography was available for the asking from the Nazarene Theological Seminary.

Of more value in many ways, though not as complete, is Leslie D. Wilcox, Be Ye Holy (Cincinnati: The Revivalist Press, 1965). This originated as a mimeographed syllabus for Dean Wilcox's classes at God's Bible School in Cincinnati, and is now available in the second edition of the book form. This book is most helpful. The first third consists of a rather traditional statement of the position, with its scriptural support and suggested readings at each point. The other 270 pages are devoted to history and bibliography of the movement. This treatment starts with Wesley and puts the whole movement in that context. Included are thumb-nail sketches of major groups, essays on doctrinal development, introduction to the controversies within the movement, etc.

Finally I would like to draw your attention to a dissertation (already mentioned) by Charles E. Jones, now of Houston College, "Perfectionist Persuasion: A Social Profile of the National Holiness Movement Within American Methodism, 1867-1936" (University of Wisconsin, 1968 - University Microfilms order #68-0-83). The degree could have been awarded merely on the basis of the nearly 300 pages of appended material and bibliography! He includes charts showing denominational origins and inter-relationships, Camp Meeting sites and committees, a fifteen page list of present and past holiness schools with founding dates and all name changes, and one hundred and forty pages of classified bibliography.

It should perhaps be noted that serious bibliographic work on this movement has been available only in the last six years. This paper would have been impossible without these recent efforts.

History

The historian par excellence of the American Holiness Movement is Nazarene Timothy L. Smith of Johns Hopkins. He set the context of the movement in a book based on his Harvard dissertation, Revivalism and Social Reform in Mid-Nineteenth-Century America (New York: Abingdon, 1957), now a standard work. He picked up the story again in his official history of the Church of the Nazarene, Called Unto Holiness (Kansas City, Mo.: Nazarene Publishing House, 1962). Any student of the movement must start with these books and have his path further indicated by the bibliographic treasures embedded in Smith's documentation. A shorter 20 page statement supplementing these accounts may be found in Vol. II of The History of American Methodism (New York: Abingdon, 1964), under the title "The Holiness Crusades" (pp. 608-627).

Three works are of importance in tracing the development of the doctrine of Christian Perfection within American Methodism. Most readily available is John Leland Peters, Christian Perfection and American Methodism (New York: Abingdon, 1956), originally a Yale dissertation. To this must be added two unpublished dissertations. M. E. Gaddis, "Christian Perfectionism in America" (Doctoral dissertation, University of Chicago, 1929) moves from New Testament times until the beginnings of the 20th century.

Claude Thompson of Emory produced "The Witness of American Methodism to the Historical Doctrine of Christian Perfection" (Doctoral dissertation, Drew University, 1949) which sees in Methodism the source of all modern perfectionist movements.

C. E. Jones, "Perfectionist Persuasion," already repeatedly cited, indicates further bibliography on the social context (pp. 521-525) and Methodist backgrounds (pp. 526-531). Jones chronicles the events from the 1850's until the rise of the Church of the Nazarene and the Pilgrim Holiness Church, giving particular attention to social forces, and the impact of the camp meeting as an institution. Delbert Rose of Asbury Seminary provides a short history of the National Holiness Association as chapter two of his A Theology of Christian Experience (Minneapolis: Bethany Fellowship, 1965), originally his Iowa dissertation in 1952 and actually a treatment of the life and thought of Joseph H. Smith, "A product of the NHA who became its chief expositor-evangelist." Use of this work is unfortunately made difficult by its lack of an index. Rose, the official historian of the CHA, is working now on the manuscript of the "official history." Also in progress is a "social history" of the American holiness movement by Melvin Dieter, General Secretary of Educational Institutions in the Wesleyan Church, as a part of his doctoral program at Temple University.

I have tried to indicate above in the notes to the first section, the standard histories of denominations related to the holiness movement. Jones, "Perfectionist Persuasion," gives extended references (pp. 556-579). I have attempted to supplement this, giving above more detailed information where he is weak. He also provides references to histories of important camp meetings (pp. 547-550), social agencies and educational institutions (pp. 550-552) and holiness associations and interdenominationalism (pp. 552-555). Special mention should perhaps be made of Percival Wesche, "The Revival of the Camp-Meeting by the Holiness Groups" (unpublished M.A. thesis, University of Chicago Divinity School, 1945) and Morris S. Daniels, The Story of Ocean Grove (New York: Methodist Book Concern, 1919, available on microfilm from University Microfilms). The history of Asbury Seminary has been told three times, but the only published narrative is by Howard F. Shippo of Asbury as A Short History of Asbury Theological Seminary (Wilmore, Ky.: Asbury Theological Seminary, 1953).

Biography

For 19th century figures, the usual Methodist sources are of much value. A few very early figures like Orange Scott and Timothy Merritt made it into the Methodist Volume (VII) of the Annals of the American Pulpit (New York: R. Carter, 1865, reprinted 1969 by the Arno Press of the New York Times) edited by William B. Sprague. Of more value is Bishop Matthew Simpson, Cyclopedia of Methodism (5th edition: Philadelphia: Louis H. Everts, 1882). Carl Price, Who's Who in American Methodism (New York: E. B. Treat, 1916) is still of help for turn of the century figures. But by the time Price and Simpson were supplemented by Clinton T. Howell, Prominent Personalities in American Methodism (Birmingham, Ala.: Lowry Press, 1945), only very occasional entries are of interest. Frederick DeLand Leete, Methodist Bishops: Personal Notes and Bibliography (Nashville: Parthenon, 1948) is also of value for some 19th century figures.

The later periods are much leaner in sources. Occasionally the standard biographical sources will be of some value for outstanding figures, but one should turn first to Jones, "Perfectionist Persuasion." About 80 pages of his bibliography (pp. 583-660) are devoted to "personalities." For each of nearly 300 figures he lists the standard sources in which biographical information may be found, indicates their own works and notes any separate biographies that may exist. Some of the larger or older holiness denominations have produced anthologies about their leaders or founder. Richard Blews produced an excellent volume on the Free Methodist Bishops under the title Master Workmen (Winona Lake: Light and Life Press, 1939; centennial edition, 1960). The Nazarenes have produced C. T. Corbett, Our Pioneer Nazarenes (Kansas City, Mo.: Nazarene Publishing House, 1958) and Basil Miller, Out Under the Stars: Life Sketches of Early Nazarene Leaders (Kansas City, Mo.: Nazarene Publishing House, 1941).

Individual biographies are of course numerous. Many are not scholarly, and often the concern is more with piety than history. Some of these have already been indicated. Orange Scott of the Wesleyans was treated in 2 volumes by his comrade in the abolitionist movement, Lucius C. Matlack, Life of Orange Scott (New York: C. Prindle and L. C. Matlack, 1847-48). B. T. Roberts of the Free Methodists was studied by Clarence H. Zahniser, Earnest Christian (n.p., 1957), based on his dissertation at Pittsburgh, 1951. Shortly after her death in 1874, the life of Phoebe Palmer was published by Richard Wheatley, The Life and Letters of Mrs. Phoebe Palmer (New York: W. C. Palmer, Jr., 1876). Ernest Wall provides a short and more recent treatment as "I Commend Unto You Phoebe," Religion in Life, XXVI (Summer, 1957), 396-408. Dr W. C. Palmer wrote The Life and Letters of Leonidas L. Hamline D.D. (New York: Carlton and Porter, 1866) while his life in turn was chronicled by George Hughes, The Beloved Physician, Walter C. Palmer (New York: Palmer and Hughes, 1884). The life of John Inskip, president of the National Holiness Association for its first 17 years, was told by the next president William McDonald and John E. Searles, "I Am, O Lord, Wholly and Forever Thine," The Life of Rev. John S. Inskip (Boston: McDonald and Gill, 1885). We have already mentioned Delbert Rose's treatment of later president Joseph H. Smith (cf. supra under History). The Salvation Army leader in America has been treated by Clarence Hall, Samuel Logan Brengle (Chicago: Salvation Army Supply and Purchasing Dept., 1933) a popular holiness biography which has gone through a number of printings and is still available. Donald P. Brickley has considered the life and work of Nazarene founder Phineas F. Bresee in Man of the Morning (Kansas City, Mo.: Nazarene Publishing House, 1960), based on his dissertation at Pittsburgh, 1958. Of the Pilgrims, Martin Wells Knapp has been considered by Aaron M. Hills, A Hero of Faith and Prayer (Cincinnati: Mrs. M. W. Knapp, 1902) and Seth Cook Rees: The Warrior-Saint (Indianapolis: Pilgrim Book Room, 1934) by his son, Paul S. Rees. The founder of Asbury Theological Seminary was studied by Percival A. Wesche, Henry Clay Morrison: Crusader Saint (Berne, Ind.: Herald Press for Asbury Theological Seminary, 1963), based on his dissertation at Oklahoma U., 1955.

There is also in the holiness movement a genre of literature that stands midway between theology and biography. The holiness evangelist hopes to produce the changed life rather than a system of doctrine. Theology is embedded in life and taught by means of biography, autobiography or the relating of religious experience. Many of the examples cited above fall into this category. But it is the anthologies which are perhaps

more interesting. At least two of these were brought out by Phoebe Palmer. The best known is probably Pioneer Experiences: Or the Gift of Power Received by Faith, Illustrated and Confirmed by the Testimonies of Eighty Lives: Witnesses of Various Denominations (New York: W. C. Palmer, Jr., 1868). Holiness Miscellany (Philadelphia: National Publishing Assn. for the Promotion of Holiness, 1882) records the "testimonies" of prominent leaders within Methodism. Perhaps the most popular was edited by S. Olin Garrison, Forty Witnesses Covering the Whole Range of Christian Experience (New York: Hunt & Eaton, 1888). From the 20th century, we have, among others, Bernie Smith, Flames of Living Fire: Testimonies to the Experience of Entire Sanctification (Kansas City, Mo.: Beacon Hill, 1950). Similar, but not personal statements, is Mrs. Clara McLeister, Men and Women of Deep Piety (Syracuse: Wesleyan Methodist Publishing Association, 1920 - reprinted 1970 by Newby Book Room) edited and published by well-known holiness evangelist E. E. Shelhamer. Widely read, reprinted, and translated has been James Gilchrist Lawson, Deeper Experiences of Famous Christians (Anderson, Ind.: Warner Press, 1911) still available and reprinted in paperback. These last two books draw on the wider Christian tradition to teach holiness lessons.

Theology

Holiness theology also presents a complicated and variegated picture. The Holiness Movement emphasizes the classical Methodist works. Primary of course is John Wesley, A Plain Account of Christian Perfection, consistently reprinted, but in various formats some of which have been somewhat mutilated. A holiness collection of Wesley's sermons will usually include "On Sin in Believers" and "The Repentance of Believers" which are not a part of the standard forty-four usually published. Sainly John Fletcher is also to be noted. His Checks to Antinomianism have been valued, while his essay on "The New Birth" has been frequently reprinted, as well as an extract from his last "Check" as Fletcher on Perfection. Adam Clarke's famous six volume commentary has been the standard for holiness exegesis and has been abridged recently by Ralph Earle of the Nazarene Seminary into one large volume as Adam Clarke, Commentary on the Holy Bible (Kansas City, Mo.: Beacon Hill, 1967). Chapter 12 of his Christian Theology (available in reprint from Newby Book Room) has often been reprinted as Entire Sanctification. Richard Watson's Theological Institutes is also highly regarded.

Almost all holiness systematic theologies are by Methodist writers. Two British efforts have found much use in the United States. These are William B. Pope A Compendium of Christian Theology (2nd Rev. ed.; London: Wesleyan Conference Office, 1877-80) in three volumes and J. Agar Beet, A Manual of Theology (London: Hodder and Stoughton, 1906 - also New York, 1906), which also appeared in an abridged edition. American Methodism has provided from Vanderbilt, T. O. Summers, Systematic Theology (Nashville: Southern Methodist Publishing House, 1888) and from Drew, Bishop Randolph S. Foster's 6 volume Studies in Theology (New York: Hunt and Eaton, 1889-99), John Miley's two volume Systematic Theology (New York: Methodist Book Concern, 1894) and Olin Curtis' The Christian Faith (Cincinnati: Jennings & Graham, 1905) though Miley and Curtis have had mixed reception.²⁵ Still required in some courses of study is the short volume by Amos Binney and Daniel Steele, Binney's Theological Compend

Improved (New York: Nelson and Phillips, 1875). In the 19th century Wesleyan Luther Lee attempted Elements of Theology (Syracuse: S. Lee, 1856). Two twentieth century attempts have been made by Nazarenes A. M. Hills, Fundamental Christian Theology (Pasadena, Calif.: C. J. Kinne, 1931) in two volumes and H. Orton Wiley, Christian Theology (Kansas City, Mo.: Nazarene Publishing House, 1940-1943). This three volume work was abridged with Paul T. Culbertson as Introduction to Christian Theology (Kansas City, Mo.: Beacon Hill, 1947). Wiley has been standard, but is cast in a scholastic mode with emphasis on polemic against 19th century Calvinism. As far as I know, nothing is imminent, and meanwhile the gap has been partly filled with W. T. Purkiser (ed.) Exploring Our Christian Faith (Kansas City, Mo.: Beacon Hill, 1960), an anthology apparently designed as a college text in which essays on various "loci" of theology are collected.

But systematics have not been the forte of the holiness movement. Much more characteristic are collections of addresses or camp-meeting sermons and treatises on the doctrine of primary concern to the movement. Perhaps the first of these of interest was The Christian's Manual: A Treatise on Christian Perfection with Directions for Obtaining that State (New York: Carlton & Porter, 1824) by Timothy Merritt who founded The Guide to Christian Perfection. In 1841 George Peck, the editor of The Quarterly Review, issued the Scripture Doctrine of Christian Perfection (New York: Lane and Sandford, 1842). Later there appeared a similar work by his brother, Jesse Peck, The Central Idea of Christianity (Boston: H. V. Degen, 1856 issued in "Abridged Holiness Classic" series by Beacon Hill, 1951, another shorter form available in Christian Perfection, a compilation of six holiness classics in one by H. E. Schmul). Of Phoebe Palmer's many works should be mentioned the smaller The Way of Holiness (New York: Lane & Tippet, 1845) which went through 51 printings by 1871 and the larger Faith and Its Effects (New York: Walter C. Palmer, 1854). From the same period we should mention Letters On Sanctification or more properly The Necessity, Nature and Fruits of Sanctification (New York: Lane & Scott, 1851) by Nathan Bangs, one of the greatest leaders of 19th century American Methodism.

A number of other Methodists made similar contributions. John A. Wood, who first suggested the camp meeting association, wrote Perfect Love (Philadelphia: S. D. Burlock, 1861 - issued in "Abridged Holiness Classics" series by Beacon Hill, 1944 and recently reprinted by Newby) and Purity and Maturity (Boston: Christian Witness Co., 1899 - issued in "Abridged Holiness Classics" series by Beacon Hill, 1944). William McDonald, second president of the National Campmeeting Association, contributed among others The Scriptural Views of Holiness (Philadelphia: National Publishing Association for the Promotion of Holiness, 1877). Bishop Randolph Foster produced Christian Purity (New York: Harper and Brothers, 1851 - issued in the "Abridged Holiness Classics" series by Beacon Hill, 1944 - another abridged form now available in Christian Perfection, six holiness classics in one, by H. E. Schmul). Asbury Lowry, who for some time edited The Christian Standard wrote Possibilities of Grace (New York: Phillips and Hunt, 1884 - issued in the "Abridged Holiness Classics" series by Beacon Hill, 1944). Near the turn of the century, Bishop Willard F. Mallalieu contributed The Fullness of the Blessing of the Gospel of Christ (Cincinnati: Jennings and Pye, 1903). T. O. Summers of Vanderbilt wrote Holiness, A Treatise on

Sanctification (Richmond: J. Early, 1850). Perhaps the most significant contributions were made by Daniel Steele, who taught at both Syracuse and Boston. His works have been constantly reprinted and include Half Hours With St. Paul (Boston: Christian Witness Co. 1895 - recently reprinted by Schmul), Half Hours With St. John (Chicago: Christian Witness Co., 1901 - recently reprinted by Schmul), Milestone Papers (New York: Eaton & Mains, 1876, later enlarged - original edition recently reprinted by Bethany Fellowship) containing his much referred to defense of holiness from the Greek tenses, Love Enthroned (Boston: Christian Witness Co. 1875 - recently reprinted by Schmul), Jesus Exultant (Boston: Christian Witness Co., 1899 - recently reprinted by Schmul) and The Gospel of the Comforter (Boston: Christian Witness Co., 1897 - recently reprinted by West Pub. Co., Apollo, Pa.)

Evangelists have also contributed much to the holiness literature. Beverly Carradine from the South wrote over twenty full-sized books. His Second Blessing in Symbol (Columbia, S. C.: L. L. Picket, 1893 - reprinted by Newby, 1968) illustrates the allegorical interpretation into which holiness evangelists often fell. The Old Man (Louisville: Pentecostal Publishing Co., 1896 - reprinted by Newby, 1965) raises in standard camp-meeting terminology the problem of "inbred sin." Others of his books deal more directly with sanctification. W. B. Godbey, best known for his Commentary on The New Testament (Cincinnati: Revivalist Office, 1896-1900 and still available), also produced a number of other works including Sanctification (Louisville: Kentucky Methodist Pub. Co., 1896). Also an expositor and author of over twenty books was George Watson, a Methodist who later turned Wesleyan. Among his works was A Holiness Manual (Boston: Christian Witness Co., 1882). S. A. Keen, asked by Methodist Bishops to hold services in 76 different annual conference sessions, produced half a dozen works, among them Faith Papers (Cincinnati: God's Revivalist, 1888 - recently reprinted in full in Christian Perfection, six holiness classics in one, by H. E. Schmul). And the list could be indefinitely extended in terms of both authors and books.

The independent bodies have of course produced a great deal of material. Free Methodist B. T. Roberts' editorial writings in The Earnest Christian were compiled by his son Benson H. Roberts as Holiness Teachings (North Chili, N. Y.: Earnest Christian Pub. House, 1893 - reprinted in paperback by Schmul, 1964). Much more recently Bishop J. Paul Taylor contributed Holiness - The Finished Foundation (Winona Lake, Ind.: Light and Life Press, 1963 - also reissued in paperback). The Wesleyans have produced a number of writers, but probably most interesting is Roy S. Nicholson, The Arminian Emphases (Owosso, Michigan: Owosso College, 196-). Dr. Nicholson was for years General Conference President. A founder of the Pilgrim Holiness Church and one of the most important figures of the turn of the century was Martin Wells Knapp, author of several books. Among these was Out of Egypt Into Canaan (Cincinnati: Cranston & Stowe, 1887 - recently reprinted by Book Nook, Box 2434, Phoenix, Arizona), a classical example of "Exodus" typology in holiness thought. From the Friends we have Everett Cattell of Malone College, The Spirit of Holiness (Grand Rapids: Eerdmans, 1963). Jasper A. Huffman of the United Missionary Church has produced a large number of books. Among them Redemption Completed (New Carlisle, Ind.: The Bethel Publishing Co., 1903) has gone through several editions. A 20th century classic was contributed by Englishman Harry E. Jessop who became Dean of the Chicago Evangelistic Institute (now

Vennard College in Iowa). This widely used text is Foundations of Doctrine in Scripture and Experience (Chicago: Chicago Evangelistic Institute, 1938 - still available from Vennard College, University Park, Iowa). Charles E. Brown of the Church of God (Anderson, Ind.) wrote the widely used The Meaning of Sanctification (Anderson, Ind.: The Warner Press, 1945 - recently reissued in paperback). Commissioner Samuel Logan Brengle of the Salvation Army left among others Helps to Holiness (New York: Salvation Army, 1918 - still available).

The Nazarenes have been by far the most prolific of the independent groups. From the 19th century we have the classic by A. M. Hills, originally a congregationalist who studied under Finney, Holiness and Power (Cincinnati: Revivalist Office, 1897 - still available). R. T. Williams wrote Sanctification: The Experience and The Ethics (Kansas City, Mo.: Nazarene Publishing House, 1928 - recently reprinted in paper by Schmul). General Superintendent James B. Chapman's The Terminology of Holiness (Kansas City, Mo.: Beacon Hill, 1947 - recently reissued in paperback) has had wide circulation. A strict view of holiness doctrine is defended in Stephen S. White, Eradication Defined, Explained, Authenticated (Kansas City, Mo.: Beacon Hill, 1954 - reissued in paperback). W. T. Purkiser has written two popular short treatments, Conflicting Concepts of Holiness (Kansas City, Mo.: Beacon Hill, 1953) and Sanctification and Its Synonyms (Kansas City, Mo.: Beacon Hill, 1961 - recently reissued in paperback). These two books are helpful in gaining insight into contemporary debate. The most outstanding holiness theologian today is no doubt Richard Taylor of the Nazarene Seminary. His is a somewhat updated, but traditional approach. His most important works are A Right Conception of Sin (Kansas City, Mo.: Nazarene Publishing House, 1939 - recently reissued in paper), The Disciplined Life (Kansas City, Mo.: Beacon Hill, 1962 - available in paper), and Life in the Spirit (Kansas City, Mo.: Beacon Hill, 1966 - available also in paper).²⁶

Periodicals

By its very nature, the Holiness Movement has found major expression in periodical literature. This material is just beginning to be studied. Delbert Rose of Asbury has published a list of over 60 holiness periodicals (mostly discontinued) as Appendix C (pp. 273-4) of his Theology of Christian Experience. Appendix C2 (pp. 437-450) of Charles Jones, "Perfectionist Persuasion" nearly triples this figure and provides founding dates, title changes, sponsorship, and cross references from variant titles. Dr. Rose is continuing his compilations and has added information to both lists, but nothing is ready yet for further publication.

Perhaps most important was the Guide to Christian Perfection founded in Boston in 1839. In 1845 the title became Guide to Holiness. It was purchased by Dr. W. C. Palmer and moved to New York City where it was published until 1901. Phoebe Palmer took over the editing and by 1873 circulation had reached 40,000.

Out of the National Camp Meeting Association came in 1876 the Christian Standard (first published as the Methodist Home Journal) and in 1870 the Christian Witness (originally the Advocate of Christian Holiness) which ceased publication finally in 1959. The Christian Witness is presently being collated for filming by the ATLA Board of Microtext. From 1948-1957

the Standard of Holiness served as the organ of the NHA and ceased publication so as not to compete with denominational organs.

Before the turn of the century a number of regional holiness associations published periodicals. Among these were the Banner of Holiness (Western Holiness Association), The Highway (Iowa Holiness Association), The Good Way (Southwestern Holiness Association), Michigan Holiness Record (Michigan Holiness Association) and the Pacific Herald of Holiness (Pacific Coast Holiness Association), etc.

Holiness periodicals also grew up around major figures and schools. Associated with Martin Wells Knapp and God's Bible School in Cincinnati was God's Revivalist and Bible Advocate (1888 - date, before the turn of the century as The Revivalist). Associated with the Chicago Evangelistic Institute (now Vennard College of Iowa) was Heart and Life which was founded in 1911 and ceased publication in the 1950's. Associated with Henry Clay Morrison and now with Asbury Theological Seminary has been the Herald (published under a variety of titles but especially the Pentecostal Herald, 1888 - date.

Several denominational papers have long histories. The Wesleyan Advocate dates back through the Wesleyan Methodist to the True Wesleyan founded in 1843. The Free Methodist, recently retitled Light and Life, dates from 1868. The Gospel Trumpet, retitled Vital Christianity in 1963, has served as the organ of the Church of God (Anderson, Indiana) since 1881. The Nazarene Messenger (founded in 1896) became the Herald of Holiness in 1912. The latter title is being collated for filming by the ATLA Board of Microtext. Other denominational periodicals can be located in the standard sources or with the help of the Jones dissertation, "Perfectionist Persuasion."

Other periodicals have arisen more recently. Since 1941 we have had the American Holiness Journal published by the West Publishing Company of Apollo, Pa. More recently we have had the Convention Herald published by H. E. Schmul of Salem, Ohio as the organ of the Interdenominational Holiness Convention, the umbrella organization for several of the very small splinter groups that have broken off from the various holiness churches.

Missions

The Holiness Movement has from the beginning had a strong missionary orientation, perhaps because it arose during the great century of missions and perhaps because of the influence of Acts 1:8 which conjoins the power of the Holy Spirit with witnessing to the end of the earth. Most denominations have their own board and missions program. The work of the Nazarenes has been described in a three volume work by Mendell Taylor, Fifty Years of Nazarene Missions (Kansas City, Mo.: Beacon Hill, 1952-1958). For the Pilgrims, innumerable small works describe specific fields, but the major survey is by Paul William Thomas, "An Historical Survey of Pilgrim World Missions." (Unpublished B. D. thesis, Asbury Theological Seminary, 1963). Byron S. Lamson has chronicled the work of the Free Methodists in Venture! The Frontiers of Free Methodism (Winona Lake, Ind.: Light and Life Press, 1960). Other material is described on pages 556-580 of Jones "Perfectionist Persuasion" under the heading of the appropriate group. Current material usually may be found either in the denominational

organ, or its missions magazine where that exists.

Two interdenominational mission boards have been associated with the holiness movement as a whole. Both date from the turn of the century. The first of these is the Oriental Mission Society founded in 1901 by Mr. and Mrs. Charles Cowman. Mrs. Lettie Burd Cowman is well known as the author of the widely read Streams in the Desert, a devotional book. She also wrote a biography of her husband, Charles E. Cowman, Missionary Warrior (Los Angeles: Oriental Missionary Society, 1928) which serves as a major source for the early history of the OMS. There is also a biography of Mrs. Cowman by Benjamin H. Pearson, The Vision Lives (Los Angeles: Cowman Publications, 1961). More recently Edward and Esther Erny have written No Guarantee But God: The Story of the Founders of the Oriental Missionary Society (Greenwood, Ind.: Oriental Missionary Society, 1969). Current material is available in the Oriental Missionary Standard, organ of the OMS since 1901. OMS work is concentrated in South America as well as the Orient.

The second of these interdenominational boards, the National Holiness Missionary Society, was founded in 1910. The story of this organization was chronicled by W. W. Cary, Story of the National Holiness Missionary Society (Chicago: National Holiness Missionary Society, 1940). Laura Cammack Trachsel picks up this story, now under the name World Gospel Mission, in three works, Kindled Fires in Africa, Kindled Fires in Asia, and Kindled Fires in Latin America (Marion, Ind.: World Gospel Mission, 1960-1). Current material is available in Call to Prayer, the organ of WGM since 1919.

Hymnody

Perhaps the term is too exalted, for although the holiness movement has always drawn on the hymnody of the whole church and especially the Wesleys, the "gospel song" of the camp meeting is perhaps most characteristic of the movement as a whole. The impress of the camp meeting is still very much felt. As nearly as I can determine this material is to date little studied. The treatments that are available deal with the camp meetings early in the 19th century before the holiness revival or with Ira Sankey of the Moody Revivals before the turn of the next century. Some preliminary treatment is found in Jones, "Perfectionist Persuasion."

Amazing numbers of gospel song hymnals for the use of the holiness camp meetings were published during the 19th century. Delbert Rose of Asbury maintains a collection of several shelves for the CHA historical collection. A number of these were issued under the auspices of the National Camp Meeting Association. Among these are such titles as John Inskip, Songs of Triumph, Adapted to Prayer Meetings, Camp Meetings and All Other Seasons of Religious Worship (Philadelphia: National Publishing Assn. for the Promotion of Holiness, 1882) and William McDonald and Lewis Hortsough, Beulah Songs: A Choice Collection of Popular Hymns and Music, New and Old, Especially Adapted to Camp Meetings, Prayer and Conference Meetings, Family Worship and All Other Assemblies Where Jesus is Praised (Philadelphia: National Association for the Promotion of Holiness, 1879). Similar is William McDonald, et al., Songs of Joy and Gladness (Boston: McDonald & Gill, 1885) and Joshua Bill and George A.

McLaughlin, Good News in Song (Boston: The Christian Witness Co., 1891). As late as 1953, a similar title was published for the use of the "Interdenominational Holiness Movement" with an endorsement of the NHA Executive Secretary, Dr. H. M. Couchenour. This was Kenneth H. Wells, Songs of Grace and Power, (Chicago: Evangel Mission Company, 1953).

The Nazarene Church perhaps has its roots most directly in this tradition. Of particular significance for them has been Haldor Lillenas, a converted immigrant, who became a pastor and music evangelist and established a music publishing house that had great impact in the denomination. His autobiography is available as Down Melody Lane (Kansas City, Mo.: Beacon Hill, 1953), and much of his work can be found in the Nazarene hymnal, Praise and Worship (Kansas City, Mo.: Lillenas Pub. Co., n.d.), now being revised.

Most of the denominations now have their own hymnals, often differing little from those of larger denominations. One of the finest is a joint effort by the Wesleyans and the Free Methodist, Hymns of the Living Faith (Marion, Ind.: Wesleyan Methodist Publishing Assn., 1951 and Winona Lake, Ind.: Light and Life Press, 1951), now being revised, again by a joint committee. Here one will find hymns by Phoebe Palmer, Haldor Lillenas, and Ira Sankey with the finest efforts of the whole Christian church.

Preaching

Much of the material cited above under "theology" actually consisted originally of sermons and addresses in churches or camp meetings. In addition certain collections of sermons have been compiled that can serve as illustrations of the homiletical art of the holiness preachers. Again available, though in mutilated form, is The Double Cure, or Echoes From National Camp Meetings (Boston: McDonald and Gill, 1887 - the first 206 pages have been reprinted in paperback by Schmul, 1965). From the turn of the century we have The Pentecostal Pulpit (Louisville: Pentecostal Publishing Co., n.d.) and Twentieth Century Holiness Sermons (Louisville: Pentecostal Publishing Co., - I have seen four printings and none carry a date).

In the twentieth century the Nazarenes have produced several items. First of these was The Nazarene Pulpit (Kansas City, Mo.: Nazarene Publishing House, 1925), which contains thumbnail sketches and photos of the preachers included. More recently have appeared D. Shelby Corlett (ed.), The Second Work of Grace (Kansas City, Mo.: Beacon Hill, 1950) and James McGraw (ed.), The Holiness Pulpit (Kansas City, Mo.: Beacon Hill, 1957). Theologian Richard S. Taylor devoted his most recent book to the topic Preaching Holiness Today (Kansas City, Mo.: Beacon Hill, 1968) which originated in preaching seminars held at the NHA annual conventions and is apparently designed for his classes at the Nazarene Seminary. His bibliography (pp. 206-210) includes a list of holiness sermons. Probably the most outstanding holiness preacher today is Paul S. Rees, son of Seth Rees and for years pastor of the First Covenant Church of Minneapolis. From this period date The Face of Our Lord (Grand Rapids: Eerdmans, 1951) and If God Be For Us! (Grand Rapids: Eerdmans, 1940), both of which went through several printings. More recent books have consisted more of addresses or biblical expositions.

I am aware of two magazines designed for preachers within the holiness movement. For ten years (1949-1958) W. C. Mavis of Asbury Seminary edited the Christian Minister, designed primarily for Free Methodists. Still being published among the Nazarenes (and founded in 1926) is the Nazarene Preacher (originally the Preacher's Magazine). The latter is more helpful, including among other things theological articles and treatments of various preachers important to the holiness tradition.

Historical Collections

Since I have done little archival work myself, I am here relying on the reports of those who have. For the 19th century one must turn primarily to the Methodist sources - the schools, the archives at the Methodist Historical Society at Lake Junaluska, N. C., and the Methodist Publishing House in Nashville. I am told that Drew's collection is particularly good in this area and what spot-checking I was able to do seems to confirm this. No doubt the Union List of Methodist Serials and the Methodist Union Catalog will be of great help in locating this material once they are published. The preliminary and checking editions serve somewhat in the meantime. Asbury has joined both of these and will list her collection there.

The archives and historical collection of the Christian Holiness Association are now in the hands of the official historian Dr. Delbert Rose of Asbury Seminary and are stored for the present in the B. L. Fisher Library. Dr. Rose is currently producing from this material a history of the Association. His personal files also contain a great deal of interest. Asbury Theological Seminary has of course a significant collection, including files of the Pentecostal Herald, an index to Henry Clay Morrison's work therein, and an unorganized collection of the imprints of the Pentecostal Publishing Co. of Louisville. There are unfortunately many gaps.

As one moves out of the 19th century one must turn to the institutions or schools that have been produced by various facets of the movement. God's Bible School of Cincinnati has been associated with important figures, publishing and churches within the movement. Mention should perhaps also be made of Vennard College near Oskaloosa, Iowa (formerly the Chicago Evangelistic Institute) which is providing much of the Christian Witness for ATLA filming.

Among the denominations, the Nazarenes have been perhaps the most assiduous. In 1955 they established a "Church History Commission" to collect the historical materials relating to the Nazarenes and to commission Called Unto Holiness by Timothy Smith. He comments that nearly all the materials behind his book have been collected in Kansas City in the original or on microfilm. H. V. Synan comments in his dissertation, "The Pentecostal Movement in the United States," that this collection "constitutes the best source for manuscripts, periodicals, and general accounts relating to the National Holiness Movement and the holiness denominations which issued from it." (p.277). I also understand that the collection at Pasadena College is particularly good and that Eastern Nazarene College has recently embarked on the development of a "holiness library" to collect at least the relevant books.

Most other holiness denominations have made some efforts to collect

some materials. Bishop Leslie Marston has been engaged in this task for the Free Methodists. Some work has been done for the Wesleyans. The materials for the Church of God (Anderson, Ind.) have been collected in the Warner Memorial Collection of the School of Theology of Anderson College, Anderson, Ind.

Recent trends

Perhaps some recent trends and related bibliography would be of interest. I have held back some items that could have been mentioned earlier for treatment here.

1. Born in the forces of revivalism, the Holiness Movement still expects and sees God's power manifested in the "revival." This has been particularly true of Asbury College where over the past twenty-five years there have been a number of "spontaneous revivals." The manifestations of 1950 and 1958 were chronicled in a booklet by Henry C. James and Paul Rader, Halls Aflame (Wilmore, Ky.: Asbury Seminary Press, 1959). A much larger book tells the story of the events of the first week of February, 1970, and their impact on a wide number of colleges, churches and institutions, mostly within the holiness movement. The volume was edited by Robert E. Coleman of Asbury Theological Seminary as One Divine Moment (Old Tappan, N. J.: Revell, 1970). Another contributor, Henry C. James, has maintained at Asbury Seminary a file of newspaper clippings, etc. associated with these events.
2. The holiness movement remains firmly evangelistic in nature. While most denominations are decreasing in membership, most holiness denominations are still vigorously growing. There is also a department of evangelism at Asbury Theological Seminary. The S. E. McCreless Chair of Evangelism is occupied by Robert E. Coleman who studied "Factors in the Expansion of the Methodist Episcopal Church from 1784 to 1812" (unpublished doctoral dissertation, University of Iowa, 1954) and applies his discoveries in such works as The Master Plan of Evangelism (Westwood, N. J.: Revell, 1964), already translated into several languages, and Dry Bones Can Live Again: Revival in the Local Church (Old Tappan, N. J.: Revell, 1969). The Nazarenes have produced a major work in this area by Mendell Taylor, Exploring Evangelism (Kansas City, Mo.: Beacon Hill, 1964).
3. The social concern of the original Wesleyan Revival and the mid-19th century revivals is being recovered (not least because of pressure of the younger generation!). A department of church and society has been established at Asbury Theological Seminary, and Gilbert James of that department has been the motivating force behind a new "Urban Ministry Program for Seminarians" (UMPS) in Chicago sponsored by a number of co-operating seminaries and funded by the Lilly Foundation. This concern has so far not produced a literature other than a few essays in NHA collections about to be mentioned.
4. Although denominations within the holiness movement consistently ignore the conciliar movements on the national and international level, they are fiercely ecumenical within their own circle. In 1966, some consideration was given to turning the NHA into a federation

of holiness churches. In the last very few years mergers have produced both the Missionary Church and the Wesleyan Church. In its merging conference, the Wesleyan Church voted to initiate discussions with the Free Methodists. These movements have been studied by Howard A. Snyder, "Unity and the Holiness Churches" (B.D. thesis, Asbury Theological Seminary, 1966).

5. Unfortunately the pattern of schism is just as firmly embedded in the tradition. Mergers and other forces have resulted in the formation of a number of very small, conservative holiness denominations, most of which are splits from the larger holiness denominations. These include such groups as the Allegheny Wesleyan Methodist Connection, the Bible Missionary Church (originally Nazarene), the Wesleyan Holiness Association (originally Bible Missionary Church), the United Holiness Church and the Evangelical Wesleyan Church (both originally Free Methodist). These groups are loosely grouped today in the Inter-Denominational Holiness Convention, which announced that 22 groups were participating in its 1971 Convention. This group is also now sponsoring a Seminary of sorts, Aldersgate School of Religion, Hobe Sound, Florida. The IHC is being studied by David Webb of Asbury Seminary in a Th.M. thesis.

6. The 1960's have seen a renewed emphasis on Scholarship. There has been founded a Wesleyan Theological Society that issues the Wesleyan Theological Journal now in its 6th volume (Spring, 1971), which publishes the papers of the annual November meetings. This joins the Asbury Seminarian (founded 1946), the only other theological journal in the movement. In the early 1960's the NHA sponsored a number of "doctrinal seminars" in which scholars within the movement read papers in the various educational institutions. These were collected by the president Kenneth Geiger, the motivating force behind the seminars, into three anthologies, Insights Into Holiness (Kansas City, Mo.: Beacon Hill, 1962), Further Insights Into Holiness (Kansas City, Mo.: Beacon Hill, 1963), and The Word and the Doctrine (Kansas City, Mo.: Beacon Hill, 1965). Papers and addresses of the 1968 centennial convention of the NHA were collected as Projecting Our Heritage (Kansas City, Mo.: Beacon Hill, 1969) edited by Myron F. Boyd and Merne A. Harris.

7. For the most part holiness theology has remained unaffected by 20th century theological currents and turmoil. Some have suggested that in its harking back to Arminius as its theological forefather it might provide balancing emphases to some of the more extreme positions of modern neo-Reformation theology (cf. Carl Bangs, "Recent Studies in Arminianism," Religion in Life, XXXII (Summer, 1963), p. 421). But so far no one has taken up the task of demonstrating this. Some within the tradition have been so bold as to notice certain affinities within the movement to at least some forms of existentialism (see, for example, certain articles in the Spring-Summer, 1957 issue of the Asbury Seminarian). One of these, Nazarene theologian Mildred Bangs Wynkoop, is seeing through the press what promises to be a strikingly new interpretation of the Wesleyan message, Love - The Dynamic of Wesleyanism (to be published in 1972 by Beacon Hill Press). A section of this appeared in the 1971 Wesleyan Theological Journal. The present writer has been investigating certain affinities between Wesley's Sermons and Soren Kierkegaard's Stages on Life's Way.

8. But recent historical studies of the sources of the movement have been manifold. Many of these have already been mentioned in the course of the paper. One of the finest of these is by Free Methodist George Turner of Asbury and is based on his Harvard dissertation (1946). This was published first as The More Excellent Way (Winona Lake: Light and Life Press, 1952) and has recently been made available with some revision as The Vision Which Transforms (Kansas City, Mo.: Beacon Hill, 1964 - reprinted 1970). This volume treats the biblical basis for perfection and traces the concept through the whole history of the church until the present day. Others start with Arminius in finding theological foundations. Nazarene Mildred Wynkoop has written Foundations of Wesleyan-Arminian Theology (Kansas City, Mo.: Beacon Hill, 1967) and her brother Carl Bangs, formerly a Nazarene and now a Methodist teaching at St. Paul School of Theology, studied Arminius in his University of Chicago doctoral program. Out of this has come Arminius: A Study in the Dutch Reformation to be published in June, 1971, by Abingdon. Most writers start however with the Wesleyan revival. One of the finest interpretations of this period has been by Free Methodist Mary Alice Tenney of Greenville College, Blueprint For a Christian World (Winona Lake: Light and Life Press, 1953). Wesleyan Leo Cox has contributed John Wesley's Concept of Perfection (Kansas City, Mo.: Beacon Hill, 1964) based on his Iowa dissertation (1959). We have already mentioned the efforts to tell the story of the American movement. A number of other such studies exist as dissertations but have not been published, and others are in process.

9. There has been a striking increase in biblical studies within the last few years. Two multi-volume Bible commentaries have been produced. The Nazarenes produced the 10 volume Beacon Bible Commentary (Kansas City, Mo.: Beacon Hill, 1964-69). A similar project, drawing on many of the same writers, has been edited by Charles W. Carter of Taylor University, the Wesleyan Bible Commentary (Grand Rapids: Eerdmans, 1964-69), six volumes in 7 parts (volume I having two sections). Dr. George Turner of Asbury Seminary attempted to draw on a larger community to produce an Evangelical Bible Commentary, modeled after the Interpreter's Bible. This project collapsed after the appearance of the other two series, but nearly all the volumes produced were by holiness writers.²⁷ The holiness schools have tended to perpetuate a school of biblical interpretation called "Inductive Bible Study" or "English Bible" developed primarily at Biblical Seminary in New York City after the turn of the century. The major text of this approach is by Asbury Seminary's Dean Robert A. Traina, formerly of Biblical, Methodical Bible Study (latest printing available from author, Wilmore, Ky.). This approach was developed for lay use in the Sunday Schools by Donald Joy (exec. editor), Aldergate Biblical Series (published by Light and Life Press of the Free Methodist Church). The set of 40 volumes is still available and has been used by a number of the holiness denominations, especially the Wesleyans and the Free Methodists.

10. Finally, the movement has been influenced by the rise of psychology. Particular challenges were raised by this area of study for a movement which has so emphasized Christian experience. These men arose particularly among the Free Methodists. Bishop Leslie Marston made signal contributions in the field of psychology before turning more to church work and the history of the denomination. He has also written From Chaos to Character: A Study in the Stewardship of Personality (3rd ed.,

Winona Lake, Ind.: Light and Life Press, 1944). Orville S. Walters of the University of Illinois has made contributions primarily in the journals in the field of psychology and also in such publications as Religion In Life. W. Curry Mavis of Asbury Seminary has also produced several books most important of which has been probably the Psychology of Christian Experience (Grand Rapids: Zondervan, 1963 - recently re-issued in paperback). The impact of such thinking has been to shift the approach to Christian experience away from the dogmatic patterns of the past to a more open, need-oriented pattern of pastoral ministry.

Appendix I - Holiness Publishing

In the 19th century much holiness publishing was done of course by the various Methodist publishing houses. Books and tracts poured from the offices of the Guide to Holiness under several imprints. The National Camp Meeting Association for the Promotion of Holiness sponsored the National Publishing Association for the Promotion of Holiness, located in Philadelphia. McDonald and Gill of Boston, later of Chicago, took over the Christian Witness and under the imprint of the magazine became the major publisher by the turn of the century.

Early in this century two midwest publishers became especially important. Martin W. Knapp founded in Cincinnati what became the Revivalist Press and was associated with God's Revivalist and God's Bible School. In Louisville, the Pentecostal Publishing Company was associated with Henry Clay Morrison and the Asbury institutions.

Later in this century the denominational houses have come into prominence. The most prolific of these has been the Nazarene Publishing House (including the Beacon Hill Press of Kansas City and Lillinas Publishing Co., P. O. Box 527, Kansas City, Mo. 64141). Much recent CHA and movement wide publishing has been done under the Beacon Hill imprint. To a lesser extent and somewhat earlier the Light and Life Press (Free Methodist Publishing House, Winona Lake, Ind. 46590) of the Free Methodists made signal contributions. Other books of interest outside the denominations involved have been produced by the Wesley Press (Box 2000, Marion, Indiana, 46952) of the Wesleyans and the Warner Press (Box 2499, Anderson, Indiana, 46011) of the Church of God (Anderson, Indiana).

The Revivalist Press (1810 Young Street, Cincinnati, Ohio 45110) is still active and has been issuing a number of reprints. They, moreover, handle other publishers and perhaps keep the best stock. Probably the most extensive reprinting program has been undertaken by H. E. Schmul, associated with the Inter-Denominational Holiness Convention (375 W. State Street, Salem, Ohio 44460). His books are also sold through the Convention Book Club (Box 176, Cooperstown, Pa. 16317). Bethany Fellowship (6820 Auto Club Road, Minneapolis, Minnesota, 55431) has also reissued a few reprints as well as some important new books. A bookseller in Indiana specializes in the literature and has also produced a number of reprints (Newby Book Room, Rt. 1, Noblesville, Ind. 46060).

Appendix II - Other Addresses

Addresses, names of periodicals, etc. for the groups and mission

boards mentioned in the above paper may be found in such standard sources as the World Christian Handbook (1968) and the Yearbook of American Churches (1971), with the following exceptions and changes:

1. The Christian Holiness Association must be sought under its old name, the National Holiness Association.
2. The Oriental Missionary Society
Box A (1200 Fry Road)
Greenwood, Ind. 46142
3. The Evangelical Church of North America has its headquarters at 7733 West River Road North, Minneapolis, Minnesota, 55430, also the address of its organ, The Evangelical Advocate.
4. The Evangelical Friend of The Evangelical Friends Alliance is published and edited at 600 East Third Street (P.O. Box 232) Newberg, Oregon 97123.
5. Rocky Mountain Yearly Meeting of the Friends Church
2610 East Bijou Street
Colorado Springs, Colorado 80909

FOOTNOTES

1. J. Edwin Orr has proposed that we speak of a "Second Evangelical Awakening" in 1857-59 that had such world-wide impact over the next 50 years that it may be compared with the 18th century awakening. If this thesis can be substantiated, then the American Holiness Movement would be that part of this awakening that operated within a "Wesleyan" context. Orr's thesis is defended in his Oxford doctoral dissertation published as The Second Evangelical Awakening in Britain (London: Marshall, Morgan & Scott, 1948) and also in his Northern Baptist Th.D. dissertation published on The Second Evangelical Awakening in America (London: ?, 1953). These are summarized and popularized in The Second Evangelical Awakening (London: Marshall, Morgan & Scott, 1955). More accessible is his The Light of the Nations: Evangelical Renewal and Advance in the Nineteenth Century (Grand Rapids: Eerdmans, 1965), which is more general and gives less attention to the development of this particular thesis.
2. This sequence of events is chronicled in Charles Edwin Jones, "Perfectionist Persuasion: A Social Profile of the National Holiness Movement with American Methodism, 1867-1936." (Unpublished Ph.D. dissertation, University of Wisconsin, 1968). Pages 557-567 are an extensive bibliography of materials relating to this denomination. The standard history is now Timothy Smith's excellent Called Unto Holiness (Kansas City, Mo.: Nazarene Publishing House, 1962). The Church of the Nazarene has now over a third of a million members and well over twice that in Sunday School enrollment (plus another 100,000 overseas).
3. The Pilgrim Holiness Church merged in 1968 with the Wesleyan Methodist Church to form the Wesleyan Church, a denomination now numbering about 82,000 in the U.S.A. and half again as many in the rest of the world. Some account of the history is given in the Jones dissertation (note 2) where pages 571-577 consist of bibliography relating to the Pilgrim Holiness Church. I am told that a history of the Pilgrims up to merger exists in a manuscript by Paul W. Thomas. A short statement "The Days of Our Pilgrimage; a Brief Historical Sketch of the Pilgrim Holiness Church, Revised to General Conference, 1962" has been published in mimeographed form and was included in the study papers for a study Conference on Federation of Holiness Churches sponsored by NHA in Chicago, Nov. 30 - Dec. 2, 1966.
4. As mentioned above (note 3) the Wesleyan Methodist Church merged with the Pilgrim Holiness Church in 1968 to form the Wesleyan Church. The history of the Wesleyan branch is chronicled in Roy S. Nicholson's revision (3rd edition) of Ira Ford McLeister's History of the Wesleyan Methodist Church of America (Marion, Ind.: Wesley Press, 1959) which I understand is being updated to the time of merger by Dr. Nicholson. Other bibliography is given on pages 518-9 of the Jones thesis mentioned above. It should be noted that the Arno Press of the New York Times has recently reprinted in its series "Anti-Slavery Crusade in America" a book from the controversy surrounding the founding of the Wesleyans: Orange Scott, The Grounds of Secession from the M. E. Church (New York: C. Prindle, 1848; reprinted 1969).

5. This split is justified by B. T. Roberts in Why Another Sect (Rochester: "The Earnest Christian" Publishing House, 1879) which consists primarily of response to articles in Bishop Simpson's Cyclopedia of Methodism (various editions). The standard "interpretive history" of Free Methodism is Bishop Leslie Marston's From Age to Age A Living Witness (Winona Lake, Ind.: Light and Life Press, 1960). Other bibliography is provided on pages 568-569 of the Jones thesis. The origins of the denomination are being restudied by James Reinhard of Greenville College (Illinois) for his doctoral program at Iowa. Free Methodists now number about 65,000 in the U.S.A (nearly double this in Sunday School enrollment) and another 60,000 abroad.
6. The Missionary Church was formed in 1969 by union of the Missionary Church Association and the United Missionary Church (formerly the Mennonite Brethren in Christ). There is a small history of the former branch by Walter H. Lugibihl and Jared F. Gerig, The Missionary Church Association (Berne, Ind.: Economy Printing Concern, 1950). The latter branch is treated in an earlier anthology edited by Jasper A. Huffman entitled History of the Mennonite Brethren in Christ Church (New Carlisle, Ohio: Bethel Pub. Co., 1920). There is also a later attempt by Everek Richard Storms, History of the United Missionary Church (Elkhart, Ind.: Bethel Pub. Co., 1958). The new denomination has a membership of about 20,000 members and a Sunday School enrollment of about 40,000.
7. The Brethren in Christ (formerly known as the "River Brethren") are popularly known because of President Eisenhower's youthful association with this group. They are closely related to the groups mentioned in note 6. There exists a history by Asa W. Climenhaga entitled History of the Brethren in Christ Church (Nappanee, Ind.: E. V. Pub. House, 1942), but this account has been called into question at a number of points. See, for example, "The Origin of the Brethren in Christ Church and its Later Divisions" by Ira D. Landis in Mennonite Quarterly Review, XXXIV (October, 1960), 290-307. Carlton O. Wittlinger, Archivist for the denomination, is, I understand, preparing a new history. Preliminary studies have appeared in Notes and Queries in Brethren in Christ History, published by the Archives in Grantham, Pa. The denomination currently numbers about 10,000 in American membership and twice that in Sunday School enrollment.
8. Four yearly meetings of Friends - Ohio, Rocky Mountain, Northwest (formerly Oregon) and Kansas - have grouped themselves together as the Evangelical Friends Alliance. All of these have been influenced by the Holiness Revival but only the first two of these maintain separate membership in the CHA. Walter R. Williams provides some of the historical background of these groups in his The Rich Heritage of Quakerism (Grand Rapids: Eerdmans, 1962). A few further items of bibliography are given in pages 517-518 of the Jones thesis (note 2). I am unable to locate statistics for all of these groups. In 1970 the Ohio Yearly Meeting reported a membership of about 7,500 and a Sunday School enrollment of nearly 9,000.
9. The Christian & Missionary Alliance originated in the 1880's under the leadership of New York City Presbyterian minister A. B. Simpson out of his concern for missions and the disenfranchised. The founder's life has been chronicled by A. E. Thompson, A. B. Simpson: His Life and Work (Rev. ed., Harrisburg, Pa.: Christian Publications, 1960).

A 50th anniversary volume contains some history by Robert B. Ekvall et al., AFTER FIFTY YEARS (Harrisburg, Pa.: Christian Publications, 1939). Some historical information is also embedded in the interpretative study by Samuel Stoesz, Understanding My Church (Harrisburg, Pa.: Christian Publications, 1968). The 75th anniversary volume is devoted entirely to chronicling the mission works: J. H. Hunter, Beside All Waters (Harrisburg, Pa.: Christian Publications, 1964). The latest edition of the Missionary Atlas (Harrisburg, Pa.: Christian Publications, 1964) is the fourth in a series. The inclusive membership in North America numbered about 120,000 in 1969 while world-wide was about three times that figure.

10. The definitive history of the Salvation Army is, of course, The History of the Salvation Army (London: Nelson, 1947-) of which 5 volumes are now complete (the first three by Robert Sandall, the last two by Arch Wiggins). Designed for popular consumption, but centering on the work of the Army in America, is Sallie Chesham, Born to Battle: The Salvation Army in America (Chicago: Rand McNally, 1965). Neither of these gives much attention to the relation of the Salvation Army to the holiness movement. It was in the person of Samuel Logan Brengle, especially at the turn of the century, that this relationship developed. The Year-Book of American Churches (1971) reports inclusive membership of 331,711 for this group.

11. The history of this group has been chronicled at least twice, by Charles E. Brown, When the Trumpet Sounded: A History of the Church of God Reformation Movement (Anderson, Ind.: Warner Press, 1951) and John W. V. Smith, Truth Marches On: A Brief Study of the History of the Church of God Reformation Movement (Anderson, Ind.: Gospel Trumpet Co., 1956). This group reported in 1969 nearly 150,000 members and a Sunday School enrollment of nearly 250,000.

12. There is as yet no major history of this denomination. A short historical sketch was included in the papers of the Study Conference on Federation of Holiness Churches sponsored by the NHA in Chicago, Nov. 30 - Dec. 2, 1966. Of some value is the autobiography of the founder J. H. Hamblen, A Look Into Life (Abilene, Texas: J. H. Hamblen, 1969). Current membership is about 10,000.

13. This denomination consists primarily of churches from the Evangelical United Brethren, especially the Pacific Northwest and Montana conferences, as well as churches in the Mississippi Valley and Western Pennsylvania. It includes now more than 100 congregations.

14. Other groups both within the CHA and without could be mentioned, but the line had to be drawn somewhere. And of necessity I have used the present membership of the CHA as a guideline, mentioning only the largest and most significant groups outside. For the sake of completeness I should include two other small denominations that do hold CHA membership. The largest of these, numbering in 1969 about 8,000 members and twice that in Sunday School enrollment, is the Churches of Christ in Christian Union, founded in 1909 although its roots go back to Civil War days. Little seems to be available about them except The Churches of Christ in Christian Union: History, Organization, Missions, What We Teach (Circleville, Ohio: ? 196?). The other group is the Holiness Christian Church, originally the Pennsylvania Conference of a larger

church by this name which participated in the series of mergers producing the Pilgrim Holiness Church. Many other groups could be considered. These can be discovered and traced by use of Leslie Wilcox and Charles Jones (cf. infra under "Bibliography") and the earlier dissertation by Merrill Gaddis (cf. infra under "History"), as well as Elmer T. Clark, The Small Sects in America (Nashville: Cokesbury Press, 1937). Since W. J. Hollenweger does not distinguish holiness from pentecostal groups much information will be found in his 10 vol. Handbuch Der Pfingstbewegung, available from the ATLA Board of Microtext.

15. Finney's Lectures on Revivals of Religion (Cambridge: Belknap Press of Harvard U.P., 1960) exist in a critical edition edited by William G. McLoughlin. Other works of importance for the holiness movement that have been kept in print include his Lectures on Systematic Theology (Grand Rapids: Eerdmans, 1951) and Sanctification (London: Christian Literature Crusade, 1950). There is also an edition of his notes for students entitled Skeletons of a Course of Theological Lectures (Oberlin: J. Steele, 1840) recently republished as Finney's Lectures on Theology (Minneapolis: Bethany Fellowship, 1968). His Memoirs have been kept in print by Revell as the Autobiography. Seven volumes of his sermons were published five years ago as "The Charles G. Finney Memorial Library" by Kregel. McLoughlin's introduction to the Lectures suggests bibliography for the life of Finney (p. XVI, pp. LVI - LIX, and p. 3). There is a popular "holiness" biography by Aaron Merritt Hills, Life of Charles G. Finney (Cincinnati: Office of "God's Revivalist", 1902). Richard Taylor, perhaps the most prominent holiness theologian today, offered as his doctoral dissertation at Boston in 1953, a study entitled "The Doctrine of Sin in the Theology of Charles Grandison Finney". It was Asa Mahan, however, who was more directly appropriated by the holiness movement. Mahan worked with the Wesleyans in some projects. The Baptism of the Holy Ghost was published by the Palmers and is available today in reprint from both H. E. Schmul and Newby Book Room. Schmul has also reprinted in paperback his Misunderstood Texts of Scripture Explained and Elucidated, and The Doctrine of the Higher Life Thereby Verified and in his handback Christian Perfection. Mahan left two major autobiographical statements, the Autobiography (London: T. Woolmer, 1882) and the more devotional Out of Darkness, Into Light (various editions). There is almost no secondary literature on Mahan. Robert S. Fletcher's two volume History of Oberlin College (Oberlin: Oberlin College, 1943) is important for both Finney and Mahan. About 200 pages are devoted to these men in Vol. II of Benjamin B. Warfield's fiercely polemical Perfectionism (New York: Oxford U. P., 1931). These were originally journal articles and are very important bibliographically in studying the Oberlin School - as well the other figures about to be mentioned in the background to the Keswick movement. All of the essays of interest here except the one on Thomas Upham have been reissued in one volume by Presbyterian & Reformed Pub. Co. (1958).

16. Thomas C. Upham's Principles of the Interior or Hidden Life (Boston: D. S. King, 1843) was the only title by a non-Methodist in a series of "Abridged Holiness Classics" published by the Nazarenes in the 1940's. He is also known for his life of Madame Guyon, frequently reprinted. These and other works are analyzed by George Peck, "Dr. Upham's Works," in The Methodist Quarterly Review, XXVIII (1846), 248-265. Warfield devoted over 100 pages to him in Vol. II of the original edition of Perfectionism (cf. note 15).

17. Author of The Rest of Faith (Boston: J. H. Earle, 1867) and an autobiography, Bringing In Sheaves (Boston: J. H. Earle, 1868).
18. A selection of Updegraff's sermons were published as Old Corn, Or Sermons and Addresses on the Spiritual Life (Boston: McDonald and Gill, 1892). His life story is told by Dougan Clark and Joseph H. Smith, David B. Updegraff and His Work (Cincinnati: published for Smith by the "Revivalist," 1895). Clark of Earlham College contributed several works to the holiness movement. Among these were The Holy Ghost Dispensation (Chicago: Assn. of Friends, 1891), The Theology of Holiness (Boston: McDonald & Gill, 1893) and The Offices of the Holy Spirit (New York: George Hughes, 1878).
19. His works include especially The Higher Christian Life (Boston: Henry Hoyt, 1859) and his life is narrated by his wife, Mary M. Boardman, Life and Labors of Rev. W. E. Boardman (New York: Appleton, 1886). Warfield gives attention to the Boardmans in his treatment of the "Higher Life" Movement (note 15).
20. Robert Pearsall Smith wrote Holiness Through Faith (Rev. ed.: New York: Anson D. F. Randolph & Co., n.d.) among other works, but it was his Quaker wife, Hannah Whitall Smith, who produced The Christian's Secret of a Happy Life (London: 1875) which the publisher claimed in 1952 had sold over 2 million copies and has been translated into most major languages. It is available in several editions from Revell. Moody Press of Chicago has reprinted in paperback her Everyday Religion (1893) and the God of All Comfort (1906). She wrote an autobiography, The Unselfishness of God (New York: Revell, 1903). Her son Logan Pearsall Smith, collected her letters in Philadelphia Quaker (New York: Harcourt, Brace and Co., 1950), first published in London as A Religious Rebel (London: Nisbet, 1949). Her granddaughter, Rachel Strachey published under the pseudonym Ray Strachey a selection of Hannah Whitall Smith's papers dealing with various 19th century American religious sects, Religious Fanaticism (London: Faber & Gwyer, 1928) on which she also based a novel Shaken By The Wind (London: Faber & Gwyer, 1927 and New York: MacMillan, 1928). Warfield gives much space to the Smiths and lists her books on pp. 510-1 of the original edition of Perfectionism.
21. The Keswick Movement arose in England out of the work of Boardman and the Smiths and began about 1874 as a series of conventions. It was brought back to the U.S.A. when Moody invited its speakers to Northfield. The "authorized" history is J. C. Pollock's, The Keswick Story (London: Hodder & Stoughton, 1964). Earlier treatments include Walter B. Sloan, These Sixty Years (London: Pickering & Inglis, 1935) and Steven Barabas, So Great Salvation (Westwood, N.J.: Revell, 1952). The latter is particularly helpful, containing an exposition of the teaching, bibliography, biographical sketches. The Keswick Convention and The Keswick Week carry the annual addresses in Britain. A number of these have been anthologized by Herbert F. Stevenson in Keswick's Authentic Voice (Grand Rapids: Zondervan, 1959) and Keswick's Triumphant Voice (Grand Rapids: Zondervan, 1963). Ernest R. Sandeen in his exciting Roots of Fundamentalism (Chicago: U. of Chicago Press, 1970) treats briefly the transfer back to the U.S.A. and the subsequent impact on fundamentalism (pp. 172-181).
22. Pentecostal bibliography is an area worthy of study in its own right. I can only make a few preliminary suggestions. The usual introduc-

tion now is John Thomas Nichol, Pentecostalism (New York: Harper & Row, 1966), originally a dissertation at Boston U. Included is a helpful, classified nine page bibliography. Nils Bloch-Hoell, The Pentecostal Movement (Oslo: Universitetsforlaget, 1964; also available from Allen & Unwin, London) provides European perspective and international bibliography in greater detail. The Catholic treatment by Prudencio Damboriena, S. J., Tongues As of Fire (Washington, D.C.: Corpus Books, 1969) has been well reviewed in some quarters, but is filled with errors (the names of many holiness leaders, for example, are misspelled). The bibliography is also mediocre. Extremely helpful is the exegetical study by Frederick Dale Bruner, A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness (Grand Rapids: Eerdmans, 1970), originally a Hamburg dissertation. The appendix contains documents relating to the development of the doctrine and an extensive and detailed 25 page bibliography. Of course, for individuals, denominations, and world-wide coverage, nothing can match the 10 volume Handbuch Der Pfingstbewegung by Walter J. Hollenweger, available from the ATLA Board of Microtext and described in a flyer issued by them.

23. This group was studied for a 1948 Th.D. at Union in Virginia by Joseph E. Campbell. This subsequently became the "official" history as The Pentecostal Holiness Church 1898-1948 (Franklin Springs, Ga.: Publishing House of the PHC, 1951). The origins were restudied at the University of Georgia (1967) by Harold Vinson Synan, The Pentecostal Movement in the United States, which I understand Eerdmans has recently agreed to publish. Synan views Pentecostalism as a descendent from Methodism through the holiness movement. This reflects the perspective of his own denomination and is probably more true of the South in which his denomination is concentrated and which felt the impact of the holiness revival much later because of the movement's early association with abolitionism.

24. The term and the distinction are used by Klaude Kendrick, The Promise Fulfilled (Springfield, Mo.: Gospel Publishing House, 1961), originally a dissertation in history at the University of Texas (1959). This is a standard history of Pentecostalism in the U.S.A. and features the Assemblies of God. He also treats as "holiness-pentecostal" groups the Church of God (Cleveland, Tenn.) and the Church of God in Christ. Kendrick's eleven page bibliography should perhaps be mentioned.

25. Robert Chiles, Theological Transition in American Methodism: 1790-1935 (New York: Abingdon, 1965) is extremely illuminating and most helpful for tracing the vicissitudes of Methodist theology on the American scene. He confirms the reservations of certain holiness thinkers about these two men by seeing in them a crucial turning point in American Methodist theology. But as far as I know Chiles' thesis has not found wide circulation in holiness theological circles, perhaps because of his somewhat Barthian categories. Also of help is an essay from within the perspective of the Evangelical Congregational Church, a split from within the background of the Evangelical United Brethren Church. Joel Samuels, now of the Newberry Library in Chicago, has provided us with a "Bibliography of Wesleyan-Arminian theology," Library Bulletin (of the Evangelical Congregational School of Theology), VI (October, 1965), 1-9. Samuels draws attention to the work of S. J. Gamertsfelder, Systematic Theology (Harrisburg, Pa.: Evangelical Publishing House, (1919)

and others within this tradition and adds further comments about Miley and Curtis.

26. Much literature has of course risen to attack the holiness theology.

One of the earliest of these on the American scene was Samuel Franklin's, A Critical Review of Wesleyan Perfection (Cincinnati: Methodist Book Concern, 1866). Also within Methodism, but arising out of the controversies just before the turn of the century were J. M. Boland, The Problem of Methodism (Nashville: Printed for the Author by the Publishing House of the Methodist Episcopal Church, South, 1888) and James Mudge, Growth in Holiness Toward Perfection, or Progressive Sanctification (New York: Hunt and Eaton, 1895) among others. H. A. Ironside, who had unfortunate experiences with the Salvation Army, launched a fierce attack in Holiness: The False and the True (New York: Loiseaux Brothers, 1912) which went through ten printings in the next 30 years. We have already mentioned Benjamin B. Warfield's Perfectionism which treats most of the related movements, but does not directly attack Wesleyan perfectionism. Finally, a short article by C. T. Craig should be mentioned, "Paradox of Holiness: New Testament Doctrine of Sanctification," Interpretation, VI (April, 1952), 147-61. This attacks the Biblical foundations of the doctrine.

27. Directly in the series were Ralph Earle, The Gospel According to Mark (Grand Rapids: Zondervan, 1957), Charles W. Carter and Ralph Earle, The Acts of the Apostles (Grand Rapids: Zondervan, 1959), George A. Turner and Julius R. Mantey, The Gospel According to John (Grand Rapids: Eerdmans, 1964). Intended for inclusion, but since published separately was the contribution of British Methodist C. Leslie Mitton, The Epistle of James (Grand Rapids: Eerdmans, 1966). Other books, such as Turner on Hebrews, exist in manuscript and may yet see light in another form.

PROCESS STUDIES: A THEOLOGICAL VIEW

John B. Cobb

Irrelevance is sometimes conceived as answering questions no one is asking. In this sense one may regard Whitehead's philosophy as having been largely irrelevant from the time he gave the Gifford lectures in 1929 to the present. In those lectures Whitehead answered a great many questions no one else had asked, and in the climate of philosophical and theological positivism that engulfed the English-speaking world from the thirties through the fifties, few were even interested in understanding what Whitehead's peculiar questions were all about. That situation is now changing, and it is even possible to project a kind of kairos in the seventies for his philosophy, that is, a situation in which his answers, if they were heard and understood, might widely appear as answers to the most urgent questions. I shall sketch a few reasons for thinking that this might occur.

The sixties have been the decade of "telling it like it is." Masses of people have found that the official images and traditional categories simply have not fit their experience, and they have cried out for leaders to articulate what they have in fact felt. Leaders have arisen and responded. To a large extent what they have said has been angry and negative. They have rejected alike the language of the churches, the language of the universities, and the language of traditional politics. To recover authenticity they have spoken with passion and immediacy. Evidence and argument have given way to descriptions of felt reality. Consistency is less prized than candor.

The new mood has deeply challenged entrenched habits in the university, not least in the departments of philosophy. Few youth look to analytic philosophy for help in discovering the new reality they seek. But at the present stage there is little readiness for speculative systematization either. Sensitive, articulate people have been needed who could voice what is being felt in such a way as to give it form.

This could be done best by those who, on the one hand, have some historical perspective on the present and, on the other hand, are relatively free from commitment to the language or substance of the tradition. On the whole, theological radicals like Rubenstein, Cox, Novak, Altizer, Hamilton, and Keen have been well equipped to share with Marcuse, Brown, Goodman, and Roszak in this important task. On the whole, departments of religion and chaplains' offices have been more in tune with the needs of the new youth than have been most other segments of either the church or the university.

To discover itself by identifying and articulating its experience has been absolutely necessary for the counter-culture. Much credit belongs to those whom I have mentioned and the many others who are helping in this task. My contention, however, is that the counter-culture cannot long survive in this way. Unless a more constructive and inclusive task is taken up, it is doomed to impotence.

Already there has been a move from angry attack upon the establishment to a more confessional and autobiographical mood. One seeks in elemental experience a place on which to stand. There is a beginning of self-criticism.

The counter-culture is a tissue of inconsistent motifs and concerns, and it will remain so, as long as each member tells it like it is in terms of how reality appears to him. Yet there are themes and emphases that are widely common. Reality is found in immediate experience, and immediate experience is fundamentally a matter of feeling. Feeling is deeply inward and personal, yet it is also shared. There is a hunger for mutuality, intimacy, and community. Feeling is both bodily and psychic, and there is no basic duality or antithesis between these. Human life is continuous with the natural world all around. That world has an integrity and value of its own not to be lightly violated and exploited.

I admit that I have written these last lines with an eye cocked toward Whitehead, whose philosophy gives profound formulations of all these themes. Yet I do not believe that I have seriously distorted the

counter-culture in the process. On the contrary, I am convinced that there is close connection between its sense of reality and need and major aspects of Whitehead's philosophy.

But it is not for this reason alone that I speak of a kairos for that philosophy. The seventies do not belong to the counter-culture in any simple sense. The dominant culture will still be dominant, and there are important respects in which it deserves to be. We cannot turn our backs upon our organizational, scientific, and technological achievements, and we should not try to do so. If we allowed our heritage in these areas to collapse, the world could support only a fraction of its present population. The unimaginable horrors of the accompanying anarchy might well lead to the annihilation of the human race -- except that nothing like this will be allowed. Long before such anarchy arose, we would all be subject to an extremely rigid totalitarian government and probably willing to pay that price for a little order.

My point is that the counter-culture is too one-sided to replace the dominant culture. What is needed is not such a replacement, but a reformation, resulting in a creative synthesis of old and new values and habits. This requires a vision that has place for the values of detached objectivity as well as impassioned subjectivity, careful organization and planning as well as spontaneity, patient inquiry into matters of only indirect importance as well as action directed to urgent and pressing issues. It is because Whitehead's philosophy brings together the "irrelevant" and objective world of mathematical speculation and the immediate life of feeling and community that I suggest its time may be at hand.

There is another reason for speaking of the possibility of a kairos for Whitehead's thought. The American people have finally been alerted to the problem of pollution. To a lesser extent we have become aware of the ideas expressed in the word "ecology." Thus far we chiefly suppose that problems of pollution can be dealt with in the usual technological way, but more perceptive thinkers call our attention to the fact that the interrelatedness of all things, studied by the

ecologists, requires a new approach. The technological attitude must give way to the ecological attitude if we are to do more than postpone catastrophe briefly. We must see ourselves as part of an encompassing, interconnected system of nature, rather than as standing outside of nature and manipulating it to our ends. We must appreciate the intrinsic worth of the other parts of this system, rather than viewing these things simply in terms of their utility for our purposes.

It would be hard to exaggerate the depth of the change in fundamental vision that all this involves. Such a change cannot be effected by a simple act of choice. The new vision must grasp us with power and persuasiveness. Some are seeking such a vision the primitive mentality or in Buddhism, Hinduism, and Taoism. But there is no possibility of turning back to a pre-technological world. These perspectives may have much to contribute, but what we need is a post-technological vision that does full justice to the cumulative knowledge of the sciences and fully recognizes that a high level of technology is indispensable to survival. Perhaps I express only ignorance, but I know of no other vision than that of Whitehead that meets these requirements. Not only did Whitehead quite explicitly work the central themes of ecology into his philosophy, he added his fundamental ontological position extending the ecological perspective to its ultimate limits. It does so, not by turning its back on technology and science, but by pressing their implications through to the end. If, as I hope, recognition of the ultimate character of the ecological crisis penetrates deeply into our society, we must ask the questions to which the answers of Whitehead are uniquely appropriate.

I am suggesting that the kairos for Whitehead's vision will be a time when the questions Whitehead answers will be widely asked, so that if his answers are heard and understood, they will be perceived as real answers.

But there is no assurance that they will be heard. This is partly because the number of Whiteheadians is still small and partly because very few are able to speak effectively from the Whiteheadian context into the wider community where the issues will be decided. I believe that the ability to do this will develop rapidly in the seventies, but I am

not at all confident that it will develop rapidly enough. So that you may understand the problem, let me briefly sketch for you the history of the Whiteheadian movement. I'll begin with a brief account of the stages of Whitehead's own career.

Like many of the West's greatest thinkers, Whitehead was a mathematician. He concerned himself, not with further development of established areas of mathematical thought, but rather with the foundations of mathematics. Of fundamental concern to him were the questions of what mathematical entities are and how they are related to the world of ordinary experience or the world of physical theory. His work in this area culminated in theories of eternal objects, on the one hand, and extensive connections on the other, which are embedded in his philosophical synthesis.

Whitehead lived through the greatest scientific revolution since the time of Newton. The world came to be understood as a vast electromagnetic field. Relativity theory and quantum mechanics came to constitute the great branches of advanced physics. The line between mathematics and physics was faint, and Whitehead participated in the attempts to explain what was being discovered. Perhaps his greatest contribution in this area is a mathematical explanation of relativity simpler than that of Einstein and yielding slightly different results. It has not yet been possible to make an empirical test of the difference, and because of Einstein's deserved prestige, his formulations are generally accepted. They lead, however, to certain paradoxes which Whitehead's philosophy is able to avoid. Whitehead's philosophy also provides a mode of conceiving quantum phenomena that overcomes the antithesis of wave and particle models. The confusion introduced into the whole field of quantum mechanics by this duality of models may in time lead to a basic reconstruction of theory in that field. If so, Whitehead's suggestions may prove fruitful.

Whitehead's early technical philosophy (I omit discussion of his work on Mathematics, logic, and education) was a philosophy of nature. By nature he understood the perceived world, and from it he explicitly excluded the perceiver. It was only when he came to the United States

to assume a chair of philosophy at Harvard that he undertook to develop a philosophy inclusive of the perceiver as well as the perceived. The results did not contradict his earlier work, but they relativized it drastically and introduced completely new dimensions. It is the philosophy of his Harvard years, culminating in Process and Reality, with which most contemporary Whiteheadians are especially concerned.

During these years Whitehead had a number of students who have subsequently become well-known philosophers in their own right. Among them were Susanne Langer, F.S.C. Northrop, and Paul Weiss. Whitehead did not try to impress his own systematic theories upon these students. On the contrary, each received inspiration from contact with a fertile mind and encouragement to work out his own creative ideas. Through philosophers like these Whitehead has had through the years a real but diffuse influence on American intellectual life.

There were other students, fewer in number, who attended much more closely to understanding and interpreting Whitehead's own thought. Victor Lowe and A.H. Johnson are the most important. Lowe's "The Development of Whitehead's Philosophy" in Schilpp's The Philosophy of Alfred North Whitehead (1941 and 1951) and Johnson's Whitehead's Theory of Reality (1952) long provided the most reliable secondary sources for the study of Whitehead.

Standing between the independent thinkers and the careful interpreters, and perhaps most important in the subsequent history of Whitehead's influence in America, is Charles Hartshorne. Hartshorne, like Langer, Northrop and Weiss, came to Whitehead with basic philosophical ideas already far advanced. Like them, he retained his own peculiar interests and emphases and even terminology. Yet, far more than they, he entered into the complexities of Whitehead's thought assimilating large parts of it to his own needs and much of his own thought to it. So fully did he identify himself with those aspects of Whitehead's work that most interested him that it has often been difficult for his students to distinguish where Whitehead left off and Hartshorne began. Hartshorne has been an important philosopher in his own right. At the

same time he has also stimulated enthusiasm for Whitehead throughout his career.

In theology, too, Whitehead's philosophy had some early influence. Lionel Thornton's Incarnate Lord (1928) acknowledged its indebtedness to Whitehead, as did William Temple's Nature, Man and God (1935). But both works were more Platonic than Whiteheadian and somewhat misrepresented Whitehead in the process of using him. Among Whitehead's theological students, Nels Ferre may have been the most important. But Ferre, like Langer, Northrop and Weiss, was stimulated and encouraged to develop his own ideas, and was only indirectly influenced by the master's detailed systematic work.

The most important theological influence of Whitehead was on the Chicago Divinity School. Bernard Meland tells of the puzzlement provoked in the faculty there by Whitehead's Religion in the Making. We must remind ourselves that the problem was not that Whitehead's work was too little Christian. The fear was rather that he went too far beyond the approved canon of empiricism and naturalism. It was his speculative talk of God that disturbed the Divinity School faculty. Henry Nelson Wieman was invited to give a lecture explaining Whitehead, and it was his success in that assignment that won him an invitation to join the faculty. Wieman not only accepted the invitation, but dominated the Divinity School in the 1940's. Through him Whitehead was widely influential although the speculative and quasi-idealist aspects of Whitehead's thought were largely ignored. On the whole "creativity" was preferred to "God." Wieman later began to stress the difference between his own naturalism and Whitehead's speculative theism, but during his years at the Divinity School he encouraged the study of Whitehead. His students, some of whom remained in key places on the faculty, as well as his colleague, Meland, continued that practice. Meanwhile, Hartshorne had come as a joint appointment with the Department of Philosophy, and the great influence of Whitehead on the students in the Divinity School was assured. Even so, the influence was diffuse and selective for the most part. Close study of the more technical texts and careful employment of the categories were rare.

A new day in Whitehead's influence began with the publication of Ivor Leclerc's Whitehead's Metaphysics in 1958 and especially with William Christians's An Interpretation of Whitehead's Metaphysics in 1959. Leclerc interpreted Whitehead in terms of his place in the history of philosophy, especially in relation to the Greeks. Christian's book remains to this day the most careful, detailed, and precise account of Whitehead's major philosophical concepts and how they are related. With the aid of these books the influence of Whitehead ceased being only vague and diffuse and became also quite definite and precise. Discussions of his philosophy became technical in the best sense.

The change can be easily noted by comparing the essays in the volume devoted to Whitehead in Schilpp's "Library of Living Philosophers" with the essays in last winter's special issue of The Southern Journal of Philosophy. In the latter, Whitehead's technical vocabulary functions as lingua franca of the discussion, whereas in the former one can gain only a little reliable knowledge about Whitehead outside the introductory essay by Lowe.

As exposition became more precise, so did criticism. For a while negative criticism lagged behind, and it was even possible to say that those who had studied Whitehead carefully were almost all largely persuaded by him. Most of the informed polemic was between Whiteheadians. However, a number of very careful critical essays have recently appeared which claim to show fundamental inadequacies in his thought. Most substantial to date is the book by Edward Pols, Whitehead's Metaphysics, (1967) in which Pols argues, on the basis of close textual study and analysis, that Whitehead fails in his attempt to affirm the reality of freedom. Obviously such criticism is needed to stimulate further study and evaluation of Whitehead's work.

Toward the end of the sixties there were signs of a new level of rigorous study of Whitehead outside the English-speaking world. Enjuto Bernal's La Filosofia de Alfred North Whitehead was published in Madrid in 1967, and Alix Parmentier published her monumental La Philosophie de Whitehead et le Probleme de Dieu in 1968.

Whitehead saw his philosophical work not only in the context of the history of philosophy but also as an interpretation of the world as it is known through science. His greatest work, Process and Reality, is subtitled "An Essay in Cosmology." The strictly conceptual discussion of his thought, which is characteristic of philosophers, tend to neglect the fact that he was more concerned about the adequacy and relevance of his ideas to the sciences than with their rigorous precision and consistency. Yet during the thirties, forties, and fifties, Whitehead was largely ignored by the scientists.

In this respect too, the sixties brought the beginnings of a change. Robert Palter published a major book on Whitehead's Philosophy of Science in 1960. Milic Capek's influential Philosophical Impact of Contemporary Physics (1961) is largely Whiteheadian, as is J.M. Burgers' Experience and Conceptual Activity (1965). Ian Barbour's Issues in Science and Religion (1966) is a basically Whiteheadian treatment, widely accepted as a text in college courses in the field.

That Whitehead's work is now so much better understood is an important gain. It is accompanied by a risk. Since it is possible to master his powerful conceptuality and to enter into debate with others in terms of a common vocabulary, there is danger of cutting this discussion off even further from the general philosophical and cultural milieu. Those who share the excitement of living in this philosophical world may lose interest in going outside it.

However, the new mastery of Whitehead's conceptuality also opens up enormous opportunities for fruitful application. Whitehead asserts that the proper method of speculative philosophy is to generalize from one field of experience and then to test the applicability and usefulness of the generalizations in other fields. For example, one can generalize from psychology or from the analysis of immediate experience and test the applicability of these generalizations to physics and biology. Whitehead himself tested his speculations over a wide range. But one of the great attractions of Whitehead is the apparent usefulness of his conceptuality for the illumination of many other fields of thought.

A few books have been written illustrating these possibilities. Donald Sherburne's book, A Whiteheadian Aesthetic (1961), is a model of such work. Richard Overman's Evolution and the Christian Doctrine of Creation (1967) includes a Whiteheadian doctrine of evolution of the requisite sort. But little else has been done. I know of some dissertations which contain other samples of this kind of work. For example, Carter Colwell included in his dissertation at Emory University a Whiteheadian analysis of the ontological status of a poem in the theories of three literary critics. This made possible an understanding of the relationship of their criticisms to each other which was otherwise obscure. Del Langbauer has recently shown that the relation of the theistic and Brahmanistic traditions in Hinduism can be illumined by the Whiteheadian distinction between God and creativity and the relationship between the two. He has begun the process of analyzing different types and stages of Hindu mystical experience in Whiteheadian terms. I am convinced that the results can be extremely fruitful. I know of some scattered work that is being done on the conceptuality of the social sciences under Whitehead's influence. But in all these areas the surface has hardly been scratched. The opportunities are unlimited, and the potential results could be nothing less than the overcoming of the fragmentation and isolation of the many areas of knowledge as well as the illumination and clarification of each.

More has been done in theology than in most fields. Hartshorne and Ogden have argued effectively for the superiority of Whitehead's dipolar theism in comparison with traditional theism. I have gone some way toward developing a Whiteheadian anthropology in A Christian Natural Theology and The Structure of Christian Existence. Norman Pittenger has published a series of books on theological topics from the point of view of process theology. These are supplemented by the work of his English student, Peter Hamilton - The Living God and the Modern World (1967). Daniel Day Williams' The Spirit and the Forms of Love (1968) can be read as the first systematic Whiteheadian theology. Several process theologians have put forward Christologies, and in this field William Beardslee is pioneering a new and richer approach by employing

Whitehead's category of proposition as a way of understanding Christ in distinction from Jesus. But in the whole field of applying Whitehead's categories to the reinterpretation and reshaping of the Christian tradition, the most interesting and important work lies ahead.

The occasion for this lecture is the launching of a new journal, Process Studies. The first issue should be out this summer. As the title suggests, the material for this journal is to be broader than the work of Whitehead alone, yet it is clear that he will dominate it. In the opinion of the editors, that is, Lewis Ford and myself, and most of the advisory board, Whitehead is the towering figure in process philosophy, the man whose importance justifies the journal.

A specific purpose of the journal is to provide a regular and on-going place for the kind of discussion that thus far has been confined to special issues of other journals and special volumes of collected essays, such as Leclerc's The Relevance of Whitehead, 1961; Volume X of Tulane Studies in Philosophy, 1961; Kline's Alfred North Whitehead, Essays on his Philosophy, 1963; Process and Divinity, the Hartshorne Festschrift, edited by Reese and Freeman, 1964, the Fall 1967 issue of The Christian Scholar, and the winter 1969-70 issue of The Southern Journal of Philosophy, edited by Lewis Ford.

The new journal will make it possible to bring into the public forum a good deal of material now buried in dissertations. Obviously, this should include controversies about Whiteheadian interpretation, criticism and defenses of his work, clarification and development of particular aspects of his thought, and consideration of his relation to other philosophers.

A second purpose, even more important, is to encourage the writing of essays applying Whitehead's conceptuality to many fields. The examples mentioned above were from aesthetics, literary criticism, biology, physics, history of religions, and theology. Any number of other fields could be listed. Essays of this sort have been hard to publish in the past since they presuppose a knowledge of Whitehead's conceptuality

that has been rare. If our journal is successful, there should be a great increase of this kind of work in the seventies.

However, even if the journal were far more successful than we have reason to hope, there is no assurance that Whiteheadian studies will be ready for the projected kairos. That would require yet another step. After one has thoroughly mastered a conceptuality, or better, been thoroughly shaped in his perceptions by it, and after he has seen how it illuminates and clarifies an area of human concern, it may become possible for him to display this illumination and clarification in the language in which others are speaking of that concern. That is, with sufficient mastery it may become possible to give up the technical vocabulary without losing the power of the vision it expresses. Only so can Whitehead's philosophy be brought effectively into the mainstream of cultural and intellectual life of the seventies. But whether that will be possible remains to be seen.

I myself am engaging in a modest experiment in this direction at the present time, and I hope you will pardon me if I bore you with some detail. The book I am writing is of no great importance in itself, but it seems to me that it might pioneer a new genre as Sherburne pioneered the genre of employing a powerful Whiteheadian conceptuality to illuminate an important field in a way that Whitehead had not.

The problem on which I am writing is the rather narrow and technical one of explanation in history. This has been a major topic of debate in Anglo-Saxon philosophy of history in the past thirty years. I have tried to read practically everything that has been written on this subject during this period and to summarize the debate critically. That, of course, has nothing specifically to do with Whiteheadian philosophy.

However, reading the debate through Whiteheadian eyes has led me to see it somewhat differently from most of the participants. I will discuss that difference here only in respect to one quite important matter. There is a very close relation between what a philosopher regards as an adequate or appropriate explanation of an event and what

he believes about causality. The word "cause" is not always used, and the close connection to which I refer has rarely been systematically treated. The notion of cause, I think, is in such a state of confusion in recent philosophy that most philosophers prefer what they take to be the logical category of "explanation" to what might be regarded as an ontological category of "cause". Yet they do not really escape the influence of their conscious or unconscious ideas of causality.

Causality is a subject on which, I am convinced, Whitehead has shed light in a time otherwise consistently characterized by darkness and confusion on this subject. Employing the clarification he makes possible, I am describing the relationships among the disputants in ways I hope most of them would find fair. Quite specific conclusions can then be drawn.

Now my main point is that I am doing this in extensive dependence on Whitehead's thought, but without use of his terminology. I am using mostly the language in which the debate has thus far been carried out. My book should offer few difficulties to those whose philosophy is limited to the analytic tradition.

This book is addressed to one small segment of the dominant university culture and treats a problem of minor concern to it. Hence it is a long way from effecting the possible kairos to which I look forward. I have mentioned it only because it is the first attempt of which I am aware to make use of Whitehead's developed conceptuality in the discussion of a problem to which he did not address himself, without employing his terminology. Something like this will have to be done on a massive scale, both with respect to the topics of interest to the academic establishment and also for the questions that concern the counter-culture.

Let us consider the matter of religion. In a broad sense the counter-culture is certainly religious. But any attempt to impose on it traditional patterns of symbolization is doomed to frustration. Equally, any attempt to capture it directly in the language of an existing philosophy

such as Whitehead's will generate considerable resistance. It is essential to work from within the counter-culture and the images that it generates. I am convinced that thorough immersion in Whitehead would make it possible to understand these symbols with greater richness and to see how they are related to each other and to other aspects of experience. Since I am not at home in the counter-culture, my illustration may only serve to show that I am not the one who can carry out this task, but I hope it will at least indicate what that task is.

It is my impression that in the counter-culture, in contrast with the earlier stress on existential isolation and nihilism, there is sometimes an expressed desire to be "with it". Now the "it" in question has a very vague reference, but it is something other than one's own consciousness. It may be the rhythms of one's body or the sensibility of the community. But it is sometimes suggested that these also, are more or less "with it", that is, in phase with some more inclusive rhythm or movement or process in people, culture or nature. As time goes by it will be necessary to become clearer as to the meaning of key expressions like this. Perhaps the "it" might then be called life or nature or even spirit. In Adventure of Ideas Whitehead called it Eros. Perhaps that term might commend itself. But regardless of the term, there might be openness for clarification of what it is and how it operates and how the individual and the community are related to it. A Whiteheadian has some understanding of all that, an understanding he might communicate in the language of the counter-culture. Probably it would be rhetorically better not to mention that in Whitehead's fullest account, he called this "it" "the primordial nature of God." On the other hand, the time might come when that language would cease to be offensive. The time might even come when there could be recognition of the continuity between the experience and response cultivated in the counter-culture and that of the historic Christian community -- as well as discontinuity, of course. Whitehead's own view of Jesus as paradigmatic of the working of the divine Eros might commend itself.

Or consider an issue that may prove a major one between the dominant culture and the counter-culture. The dominant culture regards the world

given in ordinary waking experience as quite unequivocally the real world, and all other worlds as illusions. Some segments of the counter-culture are contemptuous of that world and seek reality in the quite different worlds into which drugs can introduce us.

In the Whiteheadian view, the world of ordinary waking consciousness is a very high level of abstraction away from the reality of what is there to be experienced, and it is at least possible that under the influence of some drugs one experiences other aspects of that reality. Whether that is true in a particular case depends on whether the drug alters the pattern of selection of data from the external world or whether it only introduces new organizations of the data in the brain or within the psychic experience itself. If chemical changes in the nervous system can open us to additional aspects of reality, and if these are richer and more beautiful, there is a strong argument in favor of the use of drugs.

On the other hand, our ordinary waking consciousness, while selective, is not arbitrarily so. This particular selection has arisen through millenia of evolution for its pragmatic survival value. There may have been those in the past who spontaneously experienced the world more as one now does under the influence of LSD, for example, but they died out. The survival value of ordinary waking consciousness has not been superseded. We may now be in position to supplement this mode of relatedness to our environment with other modes, but there is no indication that we can do without it as standard and normative for practical action.

In conclusion, I want to speak briefly of another possible kairos for Whitehead's thought. This is the crisis of what I choose to call liberal Christianity. By liberal Christianity I mean the overlapping of two circles -- authentic modernity and Christian faith. In this sense a liberal Christian is a man who is honestly and openly a part of the growing edge of the thought and sensibility of his time and simultaneously fully Christian in his life and conviction. I do not mean to speak of some rarified ideal possibility of these terms. I mean rather a state of affairs that was fairly common in many past periods, when a man had no difficulty understanding himself at once as a committed Christian and as a man open to truth

wherever it was to be found. But in recent decades many have felt they had to choose between being genuinely in tune with the times and being Christian. In this case the modernity that results is not Christian and the Christianity is not liberal. The Christianity that results is rigid and defensive and to some extent obscurantist. It may cultivate many Christian moral values effectively but it cannot cultivate them all, since they include openness and honesty and freedom from defensiveness. Unfortunately, when one curtails the Christian spirit in this way, it is likely to be injured in other ways as well. It may be well that such defensive forms of Christianity survive to remind others of something we have lost from our heritage, but they do much harm as well as good.

Those who choose modernity against Christianity often do so because of their commitment to truth, openness, objectivity, and honesty. Yet when cut off from its roots in Christian faith such commitment either withers or becomes the dogmatic orthodoxy of the dominant culture against which the counter-culture cries out in the name of personal authenticity and subjective immediacy. Sometimes Christianity is rejected because of the self-righteousness of Christians -- our failure to engage in effective self-criticism. When cut off from Christian roots even the reasons for self-criticism are gone and self-righteousness, in a fundamental sense, becomes inevitable. Neither in the dominant culture nor in the counter-culture does a Christian self-criticism occur. As a result there is little ability to recognize the truth and humanity of those in the opposing culture. In the church there is at least the call to love the enemy, however poorly it is heeded.

We need to be made continually sensitive to new demands and new possibilities -- to have our loyalties and concerns stretched again and again beyond the narrower limits to which they so quickly return. We need to be made aware of the importance of our attitudes and feelings -- of our motives as well as our deeds. And at the same time we must be freed from all compulsive need to prove ourselves good, to establish ourselves by the virtue either of motive or of act. In short, we need to experience that relation of law and grace that is at the heart of the Christian gospel.

We need to have our tendency to interpret all events in light of

their effect upon ourselves checked by the awareness that there are other equally real and equally important perspectives. Our easy contempt for the stupid, crude, bumbling, and even vicious persons we meet must be countered by the awareness that their lives too are precious.

We need further to be given hope that we are not entirely alone as individuals. We are supported by a community that is itself in fundamental harmony with a more inclusive purpose. In our commitment to the inclusive good, we move with this inclusive purpose and are sustained by it. Our intentions and actions have meaning and importance even when our objective achievements are unimpressive.

I am making these simple points to explain why, for me, the crisis in liberal Christianity is a matter of deep personal concern. Human survival may well depend upon its renewed vigor. But renewed vigor depends on conviction of truth as well as importance. As long as intellectual openness is felt as destructive of the Christian vision, as long as liberal Christianity is experienced as a compromise between tradition and modernity, as long as attention is turned away from deep conviction to superficial areas of agreement, liberal Christianity will continue to wither away. It could gain a new vitality if men found a unifying vision of reality that seemed at once Christian and the fulfillment of secular wisdom.

In Catholic circles such a vision has been partly supplied by Teilhard de Chardin. His vision has made it possible for the Catholic to affirm the technological, political, and scientific movements of the modern world as Christian. Within the multiplicity of these movements it has given him direction in the selection of that with which he can identify himself as Christian.

Whitehead's vision is far less explicitly Christian than Teilhard's. It has affinities with Buddhist and Taoist thought as well as with the Western tradition. For traditional Christianity that might be a threat. But I am convinced that for the emergence of a new liberal Christianity these affinities, along with the far wider scope of its relations to

the sciences, give Whitehead's philosophy superiority.

Whitehead offers us a far richer and clearer conception of God and of his activity in the world than does Teilhard. His cosmological affirmations pose less strain upon credulity than does Teilhard's eschatology. His categories make possible more refined accounts of the diversity of human experience and values.

Less often recognized is the clarification Whitehead makes possible of the basic mysteries of the faith. For example, Whitehead opens up to us an ontological understanding of the relation of grace, law and freedom. In each occasion of our existence we receive from God as gift a real possibility for our self-actualization, that is, the best possibility within that situation. The gift is also a call or claim upon us to realize just that possibility. Hence, grace expresses itself in law. But the law is neither imposed nor static. Our response to each new possibility is our own. There is punishment for inadequate and inappropriate response only in the sense that our failure to fulfill the possibilities offered in one moment limits the possibilities for the future. God gives such possibilities as can be given. There is no withholding on his part. He is, in this important and richly meaningful sense, pure love. Each moment is a new beginning, a new chance to respond more fully. But the locus of the new beginning is a function of our response to earlier possibilities. Thus grace expresses itself in law and always transcends every particular law. But law remains. There is real good and real evil. What we do matters.

In a time when we are increasingly polarized between conservatives and revolutionaries, Whitehead helps us to see both that we cannot live without the past and that vitality depends on ever new beginnings. This, too, is more than a bit of practical wisdom. It is rooted in his fundamental understanding of reality, and it grounds the liberal Christianity to which I am committed. There is no possibility of pure novelty. The reduction of the influence of the past does not increase openness to the future. On the contrary it reduces the capacity for any novelty. Where the weight of the past is reduced the result is not freedom and newness

but triviality. On the other hand, exact reproduction of the past restricts the amount of the past to which an event is effectively related. Repetition is possible only in relation to some very limited element in the past. The result is again triviality. Thus both simple openness and simple conservatism are self-defeating. Rich reenactment of the past depends on the novelty of the new synthesis, and openness to a new future depends on extensive but selective reenactment of the past.

Finally, the relation of faith to philosophy is clarified. Faith is not believing what is hard to believe, but taking seriously those insights and perspectives that have been shaped in a particular history, through peculiar events and experiences, and through the genius of unusual personalities. The Christian is one for whom the events centering in Jesus' life and death and the resurrection experiences of the disciples appear to be of special importance in shaping his perception of the issues of life. Philosophy, in contrast, stresses the repeatable elements in experience and seeks generalizations and schemes of relationships that organize these. It is possible, of course, for the established interpretations of the unique to conflict with the available generalizations about the ordinary. But in principle they should be supplementary. The philosopher who knows that his data are selected from the whole should not be suspicious of those assertions, which based on the insight of the poet or seer, go beyond his ability to verify. But he who is grasped by the insight of poet and seer should be careful to remember that we are all dealing with one world, and that the truth of these insights becomes extremely doubtful when they cannot be displayed as continuous with the general categories of the philosopher.

Our journal, Process Studies, will not center on process theology. Yet from my point of view it will not contribute less to liberal Christianity on that account. On the contrary, if questions of narrower Christian interest can be treated from time to time in healthy continuity with questions of history, physics, literature, and mathematics, a new confidence might emerge that Christian faith need not be condemned to the ghetto. It belongs with the other creative forces in society, pushing back the frontier of understanding and undergirding the whole movement

of creativity by celebrating it and calling for discriminating commitment to it.

ABSTRACTING SERVICES IN THE FIELDS OF
PHILOSOPHY AND RELIGION: the present position
and future prospects

Robert Collison

Many of the qualities of abstracts
and indexes are invisible to the user

CHARLES L. BERNIER

Pius II "showed his appreciation of Biondo's work by making an abstract of the first twenty books of his Decades," wrote R. J. Mitchell in her delightful The Laurels and the Tiara (1962, page 184). The fifteenth century was in fact the abstracting age: "We send herein enclosed, abstracts of such letters as hath been sent to the pope's holiness" (Nicholas Pocock. Records of the Reformation, volume I, 1870, page 117). And in the Rhymed table of contents in MS. Add. 16165: English verse between Chaucer and Surrey (1927, page 63), we find:

An Abstract made in latyne
Al in proose, eke lyne by lyne
Grounded vpon holy writte

- a verse believed to have been written about 1456. It was just about this time the following passage occurs in The Paston letters (volume 3, 1904, page 114): "I sende you...the rolle of the copies of all patentes... and also a abstracte drawn as it come simply to my remembrance." Thus, fully two centuries before Dennis de Sallo issued the first real abstracting journal*, the word "abstract" or "abstractum" in its present meaning was understood throughout Christian Europe. That the custom of making abstracts goes back far beyond this period is certain: the reports sent back by ambassadors needed to be abstracted for the use of the Court, and the documents set before parliaments and councils had to be abstracted for the purpose of those who must decide quickly on a course of action.

It would appear therefore that the introduction of the art of printing into Western Europe helped to reduce the widespread practice of abstracting books and documents for a considerable period. Printing at last made possible the supply of multiple copies of material at prices which made them available to a very large section of the reading public. The need for abstracting was therefore no longer as desperate as in the days when a single manuscript represented a considerable investment - witness the stationers of Paris with their system of overnight hiring of single folios for students to copy or summarize!

It is somewhat remarkable that - apart from the special field of sermons - the practice of abstracting played little part in the world of philosophy and theology until this century. The vigor with which the fields of science and technology were tackled by the abstractors in the eighteenth and nineteenth centuries has no parallel among the philosophers

*The Journal des scavans, the first issue of which is dated 1665.

and the theologians. It is true that William Frederick Poole (1821-1894), in indexing the contents of 560 volumes of 31 periodicals on philosophy and theology in the Library of The Brothers in Unity, at Yale, and in ensuring the publication of his index*, realized the need for access to the growing volume of periodical literature, but his own effort - a very fine one - was limited to bibliographical references only. In fairness it must be pointed out that the activity in abstracting during that period was bound to be strongest in fields where industry and commerce had a direct interest.

The first effort in the twentieth century was the short run (1939-1954) of Philosophical abstracts, edited by Dagobert D. Runes, with the aid of a large number of domestic and foreign "contributing editors" among whom we recognize such names as Rudolf Carnap, Irwin Edman, I.M. Bochenski, A. C. Ewing, I. H. Muirhead, Otto Neurath, and Sarvepalli Radhakrishnan. No editorial statement appeared in the first or succeeding issues - only the quotation:

φιλοσοφία Βίου Κυβερνήτης

appeared at the head of each issue, and this was probably sufficient. This quotation disappeared in Spring 1947 when The Russell F. Moore Company acquired Philosophical abstracts from The Philosophical Library, and Ralph B. Winn took over the editorship. The publisher, R. F. Moore, himself assumed the editorship in the Fall of 1948 and, with the aid of a "European Editor" (H. F. Tecoz), continued in this post until the unfortunate demise of the journal in 1954. It is a great pity that Philosophical abstracts was unable to continue (the last two issues were mimeographed), for the publisher's purpose was admirable, as his cumulative index* to the first twelve years' issues clearly shows.

The Centre National de la Recherche Scientifique of the French Ministry of Education began its comprehensive abstracting service, the Bulletin analytique (known, since 1956, as the Bulletin signaletique) in 1940. It was not, however, until 1947 that it added a quarterly section on Philosophy. Edited by Professor R. Bayer of the Sorbonne, and backed by a library and microform service provided with the aid of the Institut International de Philosophie, its aim to provide a comprehensive abstracting service was achieved almost from the start, though many of the abstracts were indicative rather than informative. A curious feature of the early issues of this journal is that, in the case of foreign-language titles, the translation into French is given pride of place, the original title following in parentheses (see Appendix III) - a system that was not reversed until 1952! The Philosophy section of the Bulletin cast its net widely from the first, and included ethics, metaphysics, psychology, epistemology, the philosophy and history of science, sociology, astrology, the occult, and graphology. It also included theology and religion, but its initial coverage in this respect was hardly impressive (133 entries out of a total of 1,660 in the first issue).

*An alphabetical index to subjects treated in the reviews and other periodicals to which no indexes have been published. 1848

*Decennial index to philosophical literature, 1939-1950. 1952.

Since those days things have improved, and at the present time the section on "Sciences religieuses" is larger than that on "Philosophie," the entries on psychology having been removed to a separate section. The abstracts are - as far as one can judge - all in French and are mostly indicative. The coverage is remarkably wide, but there are no subject indexes, and the author index includes other aspects of the humanities as well. The Bulletin signaletique remains, however, indispensable, and its maintenance of so high a standard for the last quarter-of-a-century is admirable.

The first number of the Internationale Zeitschriftenschau fur Bibelwissenschaft und Grenzgebiete/International review of Biblical studies/Revue internationale des etudes bibliques was issued under the imprint of the Katholisches Bibelwerk at Stuttgart in 1952. Publication was transferred with the second issue (1954) to Patmos-Verlag at Dusseldorf, and this company has been responsible for all subsequent issues. In his introduction to the first issue, Dr. Fridolin Stier - of the Department of Theology in the University of Tübingen - wrote that the need for such a work was clear and, so far, had not been met by any other publication. He pointed out how valuable it could be in stimulating exchanges of information and opinions in this field, and how useful it could be in drawing to the attention of the scholar the relevant progress that was being made in such fringe areas as archaeology, religious history, ancient history, Assyriology, Egyptology, literary history, etc. Powerfully aided by the important collections in the University Library at Tübingen, the editors of the International review decided to cover all faiths and all parts of the world. They were fortunate to get some financial support from the Minister of Culture, Dr. Albert Sauer, of south Württemberg-Hohenzollern, and the initial list of collaborators shows not only members of the faculty of the University of Tübingen, but also some outside contributors. The list of journals covered was almost 400, and the result was an impressive list of nearly 1400 entries, many of them accompanied by good unsigned abstracts. The vast majority of the abstracts were in German, but there was also the occasional English-language entry - presumably contributed by the writer of the original article.

The second issue was equally large - what was more impressive was the improvement in the classification, the addition of indexes of journals (and exact issues) covered, of authors and reviewers; and the higher standard achieved by many of the abstracts - which now bore the initials of the abstractors. Again, practically all the abstracts are in German, regardless of the language of the original. It is interesting to find that in this outstanding work, whose current issue (1969-70) includes double the number of entries of the first, the pattern remains much the same. The classification (with some improvements) has stood the test of time, the same forms of index are provided, the detailed contents list is the only form of subject guide, and the initialled abstracts are still largely in German. The abstracts, mostly informative but with a considerable number of indicative items, are of a very high standard, and the production is impeccable.

I regret that I have been unable to examine the files of the Philosophischer Literaturanzeiger, a journal originally published at a town with the delightful name of Schlehdorf am Kochelsee in 1949, and now issued bi-monthly from Meisenheim. The Philosophischer Literaturanzeiger, as its subtitle shows, is an abstracting and reviewing service in the field of

philosophy and related subjects. Ulrich gives its circulation as 700, but there is a complete set at Berkeley.

The next event in our field was the private circulation of two experimental issues (January and May 1956 respectively) of the proposed New Testament abstracts. This was the work of members of Weston College, theologate of the Jesuit Province of New England, led by Professor J. J. Collins (Editor), Father B. C. Connolly (Associate Editor), and Father W. M. Abbott (Managing Editor). The first experimental issue "was presented in multilithed form to the New Testament professors at 80 seminars, and the directors of theology departments at 30 colleges in the United States." The response was encouraging: 65% replied and confirmed that New Testament abstracts would be welcomed by teachers, professors, and librarians - though the majority felt that it would be beyond the capacity of college students, study clubs, and seminarians!

The second experimental issue took due note of the criticisms and suggestions received by the editors, who felt that their task was to present a current, yet permanent, record of periodical literature about the New Testament. They saw their journal as falling midway between the two extremes of, on the one hand, The Catholic Biblical quarterly, which provided an excellent, brief survey of periodical literature, and, on the other, the International review of Biblical studies, which afforded a complete review of work done in the whole field of Biblical and allied studies.

It is interesting to see that the editors at first thought the nature and length of abstracts should vary with the many different types of articles, and that each abstractor should make his own decisions on these points. In general, they wanted the essence of an article to be given so that the reader could assimilate it and then consider whether he would read the original article.

They believed too, from the first, that a book review could be as important as an article, and that it would be worthwhile to make readily accessible the opinions of experts about current books. Moreover, they felt there would be room in each issue for one extended abstract, written by a scholar of note, which could form a feature of that issue and draw attention to a current subject of discussion or controversy. An analysis of the subsequent correspondence showed that the right policy to follow would be one of rather briefer abstracts than those that had been compiled for the experimental issues. With regard to the extended abstract-cum-feature article proposal, while many people enjoyed the example submitted - Father Donnelly's fascinating abstract of Father Lyonnet's essay on original sin - the general verdict was that Theology digest was already providing its readers with just such expositions, and that New Testament abstracts could therefore abandon this idea.

The wisdom of circulating the two experimental issues, and of carefully considering all the many comments and suggestions these elicited, is clear from the contents of the first issue of New Testament abstracts which appeared in the Fall of 1956. The 58 named abstractors* were mostly

*mostly theological students writing under the direction of their professors

members of Weston College, but included representatives of Johns Hopkins, St. Charles Seminary at Overbrook, and Emmanuel College, Boston - as well as the Jesuit Theologate at Toronto and L'Immaculee-Conception at Montreal. The well-classified abstracts had a truly professional approach, were signed and, in some cases, were the work of the authors themselves. There can be few such ventures that have achieved 84 pages in the first issue - a figure that now averages 120 pages per issue.

By Spring 1957 the team of abstractors had widened to include contributors from Maryland, Kansas, Indiana, and California, in addition the Jesuit Theologates at Frankfurt-am-Main and Maastricht. Where necessary, abstracts in foreign languages were translated by staff members. These domestic and foreign contributions have since been steadily extended, so that it is safe to say that the quality of the abstracts is of a very high order.

New Testament abstracts continued under the editorship of Professor Collins for many years. The Tenth Anniversary Celebration was held at Weston College on September 14, 1966, on which occasion particular tribute was paid to his superb editorial achievement. He was succeeded in 1967 by his colleagues, Fathers George W. MacRae and Simon E. Smith. In their announcement of Professor Collins' retirement, they took the opportunity to confirm that there would be no significant changes in editorial policy, and that New Testament abstracts aims generally at being comprehensive rather than selective in its survey of periodical literature. Subsequent issues have maintained the journal's policy of steady improvement, and features such as the Book Notices, the very useful Biographical Notes, and the thoughtful indexes have made New Testament abstracts indispensable to research libraries - a point emphasized by the fact that a reprint of volume 1-3 (1956-58) was already being issued by 1966, while microcard copies were made available as early as 1960.

In March 1958 the first issue of the non-sectarian Religious and theological abstracts was issued in Youngstown, Ohio. The editor, J. Donald Foster, had two associate editors - K. W. Napier and J. C. Christman. In their joint statement the editors expressed the hope that they could help to advance the knowledge of religious and theological subjects by publishing an extended bibliography of the scholarly periodical literature of this field and, at a more practical level, they desired to present this material in an organized fashion, so as to assist the reader - be he scholar or student - to find materials relevant to his interests. "It has not been our intention," wrote the editors, "to give an extended review or condensation of the articles" since they were of the opinion "that material of this nature should be read in its original form."* There were five named abstractors, the contents of the journal were classified, and 32 journals were listed as abstracted, suggestions for further titles being invited. The invitation evidently had its effect, for the second issue (June 1958) of Religious and theological abstracts listed 52 journals and eight abstractors.

With the beginning of the second year of publication there were 11

*my italics

abstractors and a list of 65 journals, but the editors were encountering "considerable difficulty in completing abstracting arrangements with many of the notable foreign publications," and they were also short of scholars able to abstract Catholic journals - the latter problem was soon solved with the help of the Benedictine monks of St. Anselm's Abbey at Manchester, New Hampshire, and their Dean, Dr. Placidus Riley, was appointed an associate editor.

By June 1960 Religious and theological abstracts was covering 115 journals, and had acquired Rabbi Richard L. Rubenstein as Associate Editor in charge of Hebrew and Israeli literature. The publishers took this opportunity to announce that in addition to the complete journal, scholars could avail themselves of one or more of its three sections: 1) Biblical and Theological; 2) Historical and Practical; 3) Religion and the Sciences - all at very low rates. By Summer 1961 the third section - Religion and the Sciences - was no longer being offered on separate subscription and, in fact, it had not been included in the journal after the December 1960 issue. The option of the sectional service was not offered after 1962.

The remarkable thing about Religious and theological abstracts has been its steady and uninterrupted growth in size and quality over so long a period. Volume 1, 1958, comprised 732 abstracts; volume 13, 1970, comprised 1998 abstracts representing 115 English- and foreign- language journals. In a recent letter Dr. Christman, the Editor, points out that the editorial policy with regard to abstractors has never varied: each must be a respected scholar in his field. The team of abstractors is now well over 50 in number and, in spite of the fact that they are asked to limit their abstracts to less than 100 words each, they are notably successful in conveying the subject and intent of the original article to a very wide audience.

The newest publication, The Philosopher's index, was first issued by Bowling Green University in 1967. It was not until volume 3, 1969, that this journal began including author abstracts. As the coverage of The Philosopher's index is international, the abstracts are left in the language of the original. In the combined issue nos. 1 and 2, Spring and Summer 1969, the name "Philosophy Documentation Center" appears as part of the imprint, and a subsequent issue explains that the Center "is an organization for the collection, storage, and dissemination of bibliographic data in philosophy," under the direction of Professor Richard H. Lineback - who has also been the Editor of The Philosopher's index since its inception. Since Winter 1969 the journal has also enjoyed the cooperation of the Philosophisches Institut at Dusseldorf University; this aid includes the abstracting and indexing of all relevant articles in German periodicals. In spite of its short history The Philosopher's index is already a service of importance to the scholarly community, and such features as its high editorial standards, its careful subject-indexing, its inclusion of a book-review index, and its rapidly increasing coverage of English- and foreign- language material are greatly appreciated. The addition of an SDI service is described in Appendix IV.

We thus have five current services on which to draw for information

concerning the contents of a vast range of books and periodicals:

Abstracting Journals	founded	frequency	cost
International review of Biblical studies	1952	annual	
Bulletin signaletique: Section 519 - Philosophie; Section 527 - Sciences religieuses	1947	quarterly quarterly	Fr. 65 Fr. 40
New Testament abstracts	1956	3 times p/yr.	\$10
Religious and philosophical abstracts	1958	quarterly	\$15
The philosopher's index	1969*	quarterly	\$20**

Thus, for a very low annual cost we have access to a very great amount of important and timely items in the fields of philosophy and religion. The individual circulations of these journals are not known, except in the case of Religious and theological abstracts which Dr. Christman estimates at 1,000 copies. It is not so many years ago that such a figure would be considered very high for an abstracting service, but nowadays - and in view of the low cost of the services described above - it should be possible to give these excellent journals better support. More support would enable each journal to achieve even greater coverage, issue cumulative indexes, and provide other adjuncts such as are available in abstracting services in other fields.

The actual coverage needs of course greater study. Appendix 1 shows a cumulated list of the journals which four of the current services announce they abstract. I have deliberately omitted the International review of Biblical studies from this survey, since so many of the journals covered by this service are fringe items - such as a large number of archaeological journals - from which the International review selects only the occasional items falling within its field. The coverage as shown in the Appendix is somewhat misleading, since every abstracting service is selective to a certain extent according to the policy of its editors which, again, may change when the editors change. The coverage can vary also in other ways. Abstractors have a choice of at least three methods of abstracting for any individual item: they can make an informative (or comprehensive abstract), or an indicative abstract, or an informative-indicative abstract which combines features of both informative and indicative abstracts. As these forms are not labelled as such, the reader of an abstract only becomes aware of which type he is being offered by giving more than casual attention to its contents. Naturally the abstractor has used good judgment in his initial decision on the type of abstract demanded, and to a great extent his hand is forced by the nature of the item with which he is dealing.

*first year of inclusion of abstracts
**individuals \$10

The fact remains however that there is no such thing as a comprehensive abstracting service, there is no such thing as comprehensive coverage, and we should never assume that because a journal is listed in an abstracting service we can always count on finding an adequate abstract of any article in which we happen to be interested.

The coverage in Appendix 1 is interesting from yet another point of view. It will be noted that quite a number of journals are covered by more than one service - in fact, some are covered by all four. (A test of the International review of Biblical studies list shows that the incidence of coverage would not be materially affected if symbols were added for that service). This overlapping of coverage has, of course, to be qualified: in a series of tests it was found that the incidence of coverage - that is, provision of abstracts for the same article - is not as high as the list would lead us to suppose. Thus, an article which is abstracted in one journal may be merely listed in another. There are very good reasons for such treatment, but the individual user may not always be aware of just how the editors arrive at them.

It is always of interest to compare different abstracts of the same article. In this connection three members of my seminar on abstracting agreed to carry out a small experiment. A recent article on a topical subject had been abstracted in both Religious and theological abstracts and The Philosopher's index. The three members of the seminar undertook to prepare separately their own abstracts of the same article; none of them saw either of the published abstracts until they had completed their own work. Appendix II includes the two published abstracts and the three seminar efforts. Many conclusions can be drawn from them. I believe here it is only necessary to draw attention to two of them. First of all, it is a much simpler matter to abstract scientific or technological material than it is to abstract material in the humanities. Secondly, it is encouraging to find that even in a first effort educated people, previously unskilled in the art of abstracting and certainly not experts in theological matters, can turn out very creditable work in this field - due, in part, I assume, to their sympathetic understanding of the underlying principles of abstracting.

In looking back through the files of the abstracting journals we have discussed, one point comes readily to mind - could not much of the overlapping coverage be eliminated in favor of increased coverage of the many journals at present not abstracted anywhere? There are attractions - and dangers in this idea. While such a move would be welcomed by libraries, it might not be so acceptable to private subscribers who usually depend on a single abstracting journal and therefore want their journal to be comprehensive within its own field. Another point, on which there need not be any controversy, is the desirability of abstracting journals' adopting a uniform method of making bibliographical references. In Appendix III I give examples of bibliographical references in the five current services described above. The differences are understandable, but they would also be a powerful stumbling-block in the path of any future move to provide union indexes - particularly if they were to be compiled by computer.

All the current services are very young and, apart from the short-lived Philosophical abstracts, there is no previous abstracting resource

on which to draw. While, in the case of science and technology, this would not be too troublesome, in the fields of philosophy and religion it is intolerable. What the writers of the past have said is still of great importance to present-day philosophers and theologians. Is the task of retrospective abstracting too great to bear at least an investigation of its possibility? Put another way, would the members of the American Theological Library Association welcome the provision of abstracts of the writings of the great philosophers and theologians of, in the first instance, the past 100 years? Should we dismiss out of hand a sustained effort to achieve such a useful research tool?

It appears to me that the time is now ripe to make two detailed investigations:

- 1) the possibility of greatly increasing coverage of current journals - perhaps by eliminating the present overlapping in the journals available to us
- 2) the feasibility of a national - or better, an international - effort to set up a movement to enable the planned retrospective abstracting of philosophical and theological journals to be undertaken

To make a proper study of these problems, the best way would be to summon an international conference of the leading scholars now involved in producing abstracts in these fields. With their awareness of what is practicable and what is advisable, it should not be difficult to come up with a plan that could be implemented without overmuch expenditure. Should not therefore the American Theological Library Association seek from a suitable foundation a sufficient grant to make this conference possible? And in planning this conference it would be very helpful if the editors of the Repertoire general de sciences religieuses, the Index to religious periodical literature, Philosophical books, the Heythrop journal, the Bibliographia philosophica, the Bibliographie de la philosophie, the Bibliographische Einführungen in das Studium der Philosophie, the Booklist of the Society for Old Testament Study, and the Repertoire bibliographique de la philosophie, were invited to give members of the conference the benefit of their experience.

Finally, let me say that none of my remarks should be construed in any way as critical of the journals we have under discussion. My attitude, on the contrary, is one of admiration for the way in which so much has been achieved without benefit from the subventions with which industry and commerce have eased the way of abstracting journals in more practical areas. I am well aware that what has and is being done in abstracting in the fields of philosophy and theology is freely undertaken in their very limited spare time by scholars who have a magnificent sense of public service which can only be compared with that of some of the finest abstractors of the eighteenth century. We owe them much, and I suggest this is a very suitable occasion to make public our continuing appreciation of their most useful services.

Bibliography

- The annals of abstracting, 1665-1970. Los Angeles, University of California, Graduate School of Library Service, 1971
- Bernier, Charles L. "Abstracts and abstracting." Encyclopedia of library and information science. volume 1, 1968. pp. 16-38
- Boehm, Eric H. Blueprint for bibliography: a system for the social sciences and humanities. Santa Barbara, California, Clio Press, 1965
- Boehm, Eric H. "Dissemination of knowledge in the humanities and social sciences." ACLS Newsletter, volume XIV, May 1963, pp. 3-12
- Borko, Harold and Chatman, Seymour. "Criteria for acceptable abstracts: a survey of abstractors' instructions." American documentation, 14, April 1963, pp. 149-60
- Collison, Robert. Abstracts and abstracting services. Santa Barbara, California, ABC-Clio, 1971
- Martyn, John. "Tests on abstracts journals: coverage, overlap and indexing." Journal of documentation, volume 23, no. 1, March 1967, pp. 45-70
- Tate, Fred A. and Wood, James L. "Libraries and abstracting and indexing services - a study in interdependency." Library trends, volume 16, no. 3, January 1968, pp. 353-374.
- Weil, Ben H. "Standards for writing abstracts." Journal of the American Society for Information Science, September-October 1970, pp. 351-357

Appendix I

Periodicals currently abstracted in:

B - Bulletin signaletique
 N - New Testament abstracts
 P - The Philosopher's index
 R - Religious and theological abstracts

Abhandlungen der deutschen Akademie
 der Wissenschaften zu Berlin B
 Abraxas P
 Acme B
 Acta philosophica fennica B
 Acta pontificia Academiae
 Scientiarum B
 African ecclesiastical review N
 Agora P
 American Benedictine review N
 American church quarterly N
 American ecclesiastical review B N
 American philosophical quarterly P
 American scholar B
 Analecta Bollandiana B
 Analecta sacri Ordinis cisterciensis B
 Analysis B P
 Andover Newton quarterly N R
 Andrews University Seminary studies N R
 Angelicum B N
 Angelican theological review B N R
 Annals of mathematical logic P
 Annual of Leeds University Oriental
 Society N
 The Antioch review B P
 Antonianum B N R
 Anuario filosofico P
 Apeiron P
 Aquinas P
 Archiv fur Begriffsgeschichte P
 Archiv fur Geschichte der Philosophie B P
 Archiv fur Rechts-und Sozialphilosophie B P
 Archiv fur Reformationsgeschichte B R
 Archives de philosophie B P
 Archivio di filosofia B
 Archivum franciscanum historicum B
 Archivum fratrum praedicatorum B
 Archives de sociologie des religions B
 Archiwum Historii Filozofii i Mysli
 spolecznej B
 L'Art sacre B

Aryan path B
 Augustinianum B N
 Australasian catholic record N
 Australasian journal of
 philosophy B P
 Australian biblical review N
 Australian journal of Biblical
 archaeology N
 Aut Aut B

Baptist quarterly B
 Bausteine N
 Beitrage fur christliche
 Philosophie B
 Bibbia e Oriente N
 Bibel und Kirche N
 Bibel und Leben N
 Bibel und Liturgie N
 Bible Today N
 Bible translator N R
 Bible et vie chretienne N
 Biblia revue N
 Biblica B N
 Biblical archaeologist B N R
 Biblical research N R
 Biblical theology N
 Biblical viewpoint R
 Bibliographie de la
 philosophie B
 Bibliotheca orientalis N
 Bibliotheca Sacra N R
 Biblische Zeitschrift B N R
 Bijragen B N R
 Boston College Studies in
 philosophy P
 Brethren life and thought R
 Bulletin of American Schools of
 Oriental Research B N R
 Bulletin of the John Rylands
 Library B N R
 Bulletin de litterature
 ecclesiastique B N

- Bulletin de la Societe francaise de
 philosophie B
 Bulletin de la Societe d' Histoire
 du Protestantisme francaise B
 Bulletin de la Societe de philosophie
 de Bordeaux B
 Bulletin de la Societe philosophique
 de Fribourg B
 Burgense N
- Cahiers de Josephologie N R
 Cahiers du Cercle Ernest-Renan N
 Cahiers metaphychiques B
 Cahiers rationalistes B
 Calvin theological journal N R
 Canadian journal of theology N R
 Carmelus B N
 Catholic Biblical quarterly B N R
 Catholica B.N
 Catholic World B
 Chicago studies N
 Chinese Studies in history and
 philosophy P
 Christian century N R
 Christian scholars' review N
 Christianity and crisis R
 Christianity today N R
 Christianisme social B
 Christus N
 Church history B R
 Churchman N
 Church quarterly N
 Church quarterly review B
 Ciencia Tomista N
 Cistercium B
 Ciudad de Dios B N
 Civiltà Cattolica B N
 Clergy monthly R
 Clergy review N
 Collationes Brugenses et Gandavenses N
 Collectanea franciscana B
 Collectanea Mechliniensia N
 Collectanea Ordinis cisterciensium
 reformatorum B
 Collectanea theologica B N
 Colloquium N
 Communio N
 Communio viatorum B N R
 Conceptus P
 Concilium N
 Concordia Historical Institute
 Quarterly R
 Concordia theological monthly N R
 Conservative judaism R
 Continuum N
- Convivium B P
 Le Courier rationaliste B
 Cross and crown N
 Cuadernos de filosofia B P
 Cuadernos del Seminario de
 problemas cientificos y
 filosoficos, Universidad de
 Mexico B
 Cultura Biblica N
- Danish yearbook of philosophy P
 Dansk teologisk tidsskrift N
 Darshana International P
 Deutsche Vierteljahresschrift für
 Literaturwissenschaft und
 Geistesgeschichte P
 Deutsch Zeitschrift für
 Philosophie B P
 Diakonia/Der Seelsorger N
 Dialectica B P
 Dialog N R
 Dialogue P
 Didascalía R
 Dieu vivant B
 Diogenes P
 Divinitas B N R
 Divus Thomas B N
 Doctor communis N
 Doctrine and life N
 Downside review N R
 Dunwoodie review N
- Eastern churches quarterly B
 Eastern churches review R
 Ecumenical review B N
 Ecumenist N
 Educational theory B P
 Eglise et theologie B
 Eglise vivante B
 Encounter N R
 English church music B
 Ephemerides Carmeliticae B N
 Ephemerides liturgicar B N
 Ephemerides Mariologicae N
 Ephemerides theologicae
 Lovanienses B N
 Erbe und Auftrag N
 Esprit et vie N
 Estyduis biblicos B
 Estudios eclesiasticos B N
 Estudios filosoficos B
 Ethics P
 Etudes N P
 Etudes evangeliques B
 Etudes franciscaines B N

- Les Etudes philosophiques B P
 Etudes theologiques et religieuses B N
 Euntet docete N
 Evangelical missions quarterly R
 Evangelical quarterly N R
 Evangelische Erzieher N
 Evangelische Kommentare N
 Evangelische Theologie B N R
 Evangile N
 Existential psychiatry P
 The Expository times N R
- Faith and thought B
 Filosofia P R
 Filosofia y letras B
 Filozofija B
 Filosofiske Problemer B
 Foi et vie B
 Foundations R
 Foundations of Language P
 Franciscan studies B N P
 Franziskanise Studien N
 Freiburger Zeitschrift fur Philosophie
 und Theologie B N P
- Geist und Leben N R
 Gereformereerd theologisch tijdschrift N R
 Giornale critico della filosofia
 italiana P
 Gnomon B N
 The Gordon review R
 Grace Journal R
 Greek Orthodox theological review B N R
 Greek, Roman and Byzantine studies N
 Gregorianum B N R
 Grundlagenstudien aus Kybernetik und
 Geisteswissenschaft P
- Hartford quarterly R
 Harvard theological review B N
 Hebrew philosophical quarterly B
 Hebrew Union College annual B N
 Hegel-Jahrbucher P
 Herder Korrespondenz B
 Hermathena P
 Heythrop journal N P
 History of religions B N R
 Homiletic and pastoral review N
 The Humanist B P
 Humanitas B P
- Indian ecclesiastical studies N
 Indian journal of theology B N R
 Indian philosophy and culture P
 Inquiry P
- International journal for
 philosophy of religion P
 International philosophical
 quarterly B P
 International review of
 missions R
 Internationale dialog
 Zeitschrift P
 Internationale kirchliche
 Zeitschrift B N
 Interpretation N R
 Ireniken B N
 Irish theological quarterly B N R
 Islamic culture B
 Der Islam B
 Studia missionalia edita a
 Facultate missiologica in Pont.
 Universitate Gregoriana. Islam B
 Israel exploration journal B N R
 Istina B N
 Iyyun B P
- Jahrbuch des Institute fur
 christliche Sozialwissenschaften
 der westphalischen Wilhelms-
 Universitat B
 Japanese religions R
 Jewish education R
 Jewish quarterly review B N R
 Journal for theology and the
 church N R
 Journal of the American Academy
 of Religion N R
 Journal of the American Scientific
 Affiliation R
 Journal of Bible and religion B
 Journal of Biblical literature B N R
 The Journal of the British Society
 for Phenomenology P
 Journal of church and state R
 Journal of ecclesiastical
 history B N R
 Journal of ecumenical studies N
 Journal of the Evangelical
 Theological Society N R
 Journal of existentialism P
 Journal of historical studies N
 Journal of the history of ideas B P
 Journal of the history of
 philosophy P
 Journal of the Indian Academy of
 Philosophy P
 Journal of Jewish studies B N R
 Journal of Near Eastern
 studies B N R

- Journal of pastoral care R
 The Journal of philosophy B P
 Journal of Presbyterian history R
 Journal of religion B N
 Journal of religion and health R
 Journal of religious studies B
 Journal of religious thought N R
 Journal of Semitic studies B N R
 The Journal of symbolic logic B P
 Journal of theological studies B N R
 Journal of thought P
 Journal of the Transactions of the
 Victoria Institute of the Philosophical
 Society of Great Britain B
 The Journal of value inquiry P
 Judaica B
 Judaism B N R
- Kairos B N
 Kant-Studien B P
 Katholische Gedanke N
 Katorikku Shingaku N
 Kerygma und Dogma B N R
 Kinesis P
 Kirchenblatt fur die Reformierte Schweiz N
 Kolner Zeitschrift fur Soziologie und
 Sozial-Psychologie P
 Kwartalnik filozoficzny B
- Laval theologique et philosophique B N P
 Learning for living R
 Leshonenu R
 Levant R
 Lexington theological quarterly N R
 Listy filologicke B
 Living light N
 Logique et analyse B P
 London quarterly & Holborn review R
 Louvain studies N
 Lumen B
 Lumen vitae B N R
 Lumiere et vie N
 Luther R
 Lutheran quarterly N R
 Lutheran world N R
 Lutherische Monatshefte N
 Lutherische Rundschau N
- Al Machriq B
 Main currents in modern thought P
 Maison-Dieu N
 Man and world P
 Manresa N
 Marianum N
 McCormick quarterly N
- Mediaeval studies P
 Mediaevalia philosophica
 polonarum B
 Melanges de philosophie et de
 litterature juives B
 Melanges de science
 religieuse N R
 Melita theologica N R
 Memoirs of the American
 Philosophical Society B
 The Mennonite quarterly review R
 Merkur B P
 Methods P
 The Mill news letter P
 Mind B P
 Ministerium N
 Miscelanea Comillas N
 Modern churchman N
 The Modern schoolman B P
 Le Monde non chretien B
 The Monist P
 Month N
 Munchener Theologische
 Zeitschrift B N
 Museon N
 Muslim world R
 Mysterium N
- Nea Sion B
 Nederduits Gereformeerde
 Teologiese Tydskrif N
 Nederlandse katholieke Stemmen B
 Nederlands theologisch
 Tijdschrift B N R
 Neue Zeitschrift fuer
 Systematische Theologie B R
 New Blackfriars N
 New philosophy B
 The New scholasticism B P
 New Testament studies B N R
 Norsk teologisk tidsskrift N
 North East Asia journal of
 theology N
 Notas y estudios de filosofia B
 Notre Dame Journal of formal
 logic P
 Nous P
 Nouvelle revue theologique B N R
 Nova et vetera B N R
 Novum Testamentum B N R
 Numen B N
- One church B
 One in Christ N
 Orient syrien B N

- Orientalia B N
 Orientalia christiana periodica B N
 Orientalistische Literaturzeitung B N
 Orientierung B N
 Orthodoxia B
 Ortodoxia B
 Ostkirchliche Studien B N

 The Pakistan philosophical journal P
 Palestine exploration quarterly B N R
 Palestra del clero N
 Paroisse et liturgie N
 Paroisse et mission B
 Pastoral-Blätter N
 Pastoral psychology B R
 Pensamiento B P
 La Pensee bouddhique B
 Pensee catholique B
 La Pensee B
 Pensiero e linguaggio in operazioni P
 Perkins School of Theology journal N
 The Personalist B P
 Perspective N
 Philosophia naturalis B P
 Philosophia reformate B P
 Philosophy B P
 Philosophy east and west B P R
 The Philosophical form P
 The Philosophy forum P
 Philosophy today P
 Philosophisches Jahrbuch B P
 Philosophischer Literaturanzeiger B
 Philosophische Perspektiven P
 Philosophy and phenomenological
 research B P
 The Philosophical quarterly B P
 The Philosophical review B P
 Philosophy and rhetoric P
 Philosophische Rundschau P
 Philosophical studies B P
 Phronesis B P
 Practical anthropology R
 Praxis B P
 Proceedings and Addresses of the
 American Philosophical Association P
 Proceedings of the American Catholic
 Philosophical Association B P
 Proceedings of the American
 Philosophical Society B
 Proche-Orient chretien B
 Proceedings of the Royal Philosophical
 Society B
 The Protestant B
 Protestantesimo B

 Les Questions liturgiques et
 paroissiales B
 Question de vida cristiana B

 Rassegna di filosofia B
 Ratio B P
 Razon y fe B N
 Recherches de science
 religieuse B N
 Recherches de theologie ancienne
 et medievale B N
 Reconstructionist R
 The reformed and Presbyterian
 world R
 Reformed review R
 Reformed theological review N R
 Religion in life B N R
 Religion och kultur B
 Religious education B R
 Religious humanism P R
 Religious studies N R
 Response R
 Restoration quarterly N R
 Review and expositor N R
 The Review of metaphysics B P
 Review of religion B
 Review of religions N
 Review of religious research R
 Revista Agustiniiana de
 espiritualidad N
 Revista biblica N
 Revista de cultura biblica N
 Revista de cultura teologica N
 Revista eclesiastica
 brasileira B N
 Revista espanola de teologica B N
 Revista de espiritualidad B N
 Revista de filosofia B P
 Revista portuguesa de filosofia B P
 Revue d'ascetique et de
 mystique B N
 Revue Benedictine B N
 Revue Biblique B N R
 Revue de l'enseignement
 philosophique B
 Revue d'esthetique B P
 Revue des Etudes augustiniennes BNP
 Revue des etudes juives B
 Revue d'histoire
 ecclesiastique N R
 Revue d'histoire et de
 philosophie religieuses B N
 Revue d l'histoire des
 religions B

- Revue internationale de philosophie B P
 Revue de metaphysique et de morale B P
 Revue de Qumran B N R
 Revue philosophique de la France et de
 L'etranger B P
 Revue philosophique de Louvain B P
 Revue reformee N
 Revue de sciences philosophiques et
 theologiques B N P
 Revue des sciences religieuses B
 Revue Teilhard de Chardin P
 Revue de theologie et de philosophie B
 Revue theosophique B
 Revue theologique de Louvain N
 Revue Thomiste B N P
 Revue de L'Universite d'Ottawa B N P R
 Ricerche filosofiche B
 Recherche religiose B
 Rivista critica di storia della
 filosofia B
 Rivista di ascetica e mistica N
 Rivista Biblica N
 Rivista di filosofia B P
 Rivista di filosofia neo-scolastica B
 Rivista internazionale di filosofia
 politica e sociale B
 Rivista di storia della Chiesa in
 Italia B
 Rivista di studi Crociani P
 Roczniki teologiczno-kanoniczne B N R
 Romische quartalschrift N
 Ruch Biblijny i liturgiczny N
 Ruch filozoficzny B

 Sacra doctrina N
 Sacris erudiri B N
 St. Vladimir's theological quarterly B N R
 Salmanticensis N
 Salzburger Jahrbuch fur Philosophie P
 Sapienza B N
 Schopenhauer-Jahrbuch P
 Sciences ecclesiastiques B
 Science et esprit N
 Scientia B P
 Scottish journal of theology B N R
 Scripta theologica N
 Scriptorium B N
 Scripture bulletin N
 Scuola cattolica N
 Sefarad B N
 Le Sillon B
 Sobornost B N
 Social compass B R
 Social theory and practice P
 Sophia B P
 Soundings R

 South East Asia journal of
 theology N
 The Southern journal of
 philosophy P
 Southwestern journal of
 theology N R
 Soviet studies in philosophy P
 Sowjetwissenschaft Gesellschaft-
 swissenschaftliche Beitrage P
 Stimmen der Zeit N R
 Stromata N
 Studi internazionali di
 filosofia P
 Studia filozoficzne B
 Studia islamica B
 Studia Leibnitiana P
 Studia liturgica N
 Studia logica B P
 Studia missionalia B
 Studien und Mitteilungen zur
 Geschichte des Benediktinerordens
 und seiner Zweige B
 Studia monastica B
 Studia Patavina N
 Studia philosophica B
 Studii teologice B
 Studia theologica B N
 Studia theologica varsaviensia N
 Studies in Bibliography and
 Booklore of the Library of the
 Jewish Institute of Religion B
 Studies in Soviet thought P
 Studies in philosophy and
 education P
 Studii Biblici Franciscani liber
 annuus N
 Studium N
 Studium generale P
 Svensk exegetisk arsbok N
 Svensk teologisk kvartalskrift B N
 Synthese B P
 Systematics P

 Tarbia B R
 Teorie a metoda P
 Testimonianze N
 Textus R
 Theologia B
 Theological studies B N R
 Theologie und Glaube N
 Theologie und Philosophie N P
 Theologische Literaturzeitung B N
 Theologische Quartalschrift N
 Theologische Revue B N
 Theologische Rundschau B N R
 Theologische Zeitschrift B N R

- Theology N R
 Theology Digest N
 Theology Today N R
 Theoria B P
 The Thomist B N P R
 Thought B N P
 Tijdschrift voor filosofie B P
 Tijdschrift voor theologie B N R
 Traditio B N P
 Tradition N R
 Transactions of the American
 Philosophical Society B
 Transactions of the Charles S. Peirce
 Society P
 Trierer theologische Zeitschrift N
 Tübinger theologische Quartalschrift B
 Tulane studies in philosophy P
 Tyndale bulletin N R
- Una sancta N
 Union Seminary quarterly review N R
 Unitas B N
 Universitas P
- Vedanta kesari B
 Verbum domini N
 Verkündigung und Forschung N
 Vetus Testamentum B N R
 Vie spirituelle B N
 Vigiliae christianae B N R
 Vita monastica B
 Vivarium B P
 Voprosy filozofii B
 Vox evangelica N R
 Vox reformata N
- The Way N
 Westminster theological journal N R
 Wissenschaft und Weisheit B N
 Wissenschaft und Weltbild BP
 Worship N
- Xiandai Foxue B
- Zeitschrift für Aesthetik und allgemeine
 Kunstwissenschaft P
 Zeitschrift für allgemeine Wissenschafts-
 theorie P
 Zeitschrift für die Alttestamentliche
 Wissenschaft B N R
 Zeitschrift der Deutschen Morgenländischen
 Gesellschaft B N
 Zeitschrift des Deutschen Palastine-
 Vereins N
 Zeitschrift für evangelische Ethik R
 Zeitschrift für katholische Theologie B N
- Zeitschrift für Kirchenges-
 chichte B N R
 Zeitschrift für die
 Neutestamentliche
 Wissenschaft B N R
 Die Zeitschrift für philosophische
 Forschung B P
 Zeitschrift für Philosophie und
 Theologie B
 Zeitschrift für Religions- und
 Geistesgeschichte B N P R
 Zeitschrift für schweizerische
 Kirchengeschichte B
 Zeitschrift für Theologie und
 Kirche B N R
 Zhurnal moskovskoi Patriarkhii B
 Zion R
 Zygon R

Appendix II

SPECIMEN INFORMATIVE ABSTRACTS

1967 Riga, Peter J. Toward a Theology of Protest. Thm, 1969,
33 (2):229-250.

Tension of the kingdom between the 'already' and 'not yet' makes Christianity essentially a protesting and dissenting religion against any idolatry of any temporal structure. God's Word alone is eternal. Distinguishes political from Christian protest, the latter being non-violent in the face of omnipotent demands of any human institution in relation to the hoped-for eschatological expectations of God. This drama knows an end divided into two periods: the parousia and the last judgment. Those "outside of the kingdom" are essentially characterized by violence in relation to the Christian and to each other. Christianity is a protesting religion by its very nature but in an absolutely non-violent way. The church must manifest preferential love and prophetic witness for the poor in concrete ways in order to benefit the great masses of poor all over the globe. WSS

Religious and Theological Abstracts, XIII (4), Winter 1970-71, no. 1967

The article deals with Christianity-as represented in the Gospels-is essentially a protesting religion, that is, it must constantly be in opposition to every totalitarian political or social regime, indeed, of any form of status quo in so far as these systems represent a total definition of man and his future. Only God is man's future and consequently, hope and the essence of Christian faith is to protest against everything which would deny this.

The Philosopher's Index, III (a), Fall 1969, p. 416

Riga states that because of the tension in the Christian world between the present preparation for the coming of Christ's Kingdom and its actualization, Christianity is by nature a "protesting religion". Since only God can exercise anger, the true disciple of Christ expresses his dissatisfaction through Christian meekness instead of through violence. In order to prepare the world for the second coming of Christ the Christian protests the natural selfishness, egotism, and hatred which results in nationalism, racism, militarism, and world poverty, but recognizes the fact that although every human institution is inherently imperfect, and political power is always relative, God's presence is to be seen in men and affairs. The New Testament sees injustice as a normal part of human life which can only be corrected by God at the last judgment. The true Christian is obligated to bear witness to the living reality of the Gospel not only through love of God but by showing active love and concern for social welfare, and by making concrete contributions toward the relief of human suffering.

A. M. Stephens

Christianity is related to the future by the eschatological doctrine of the New Testament in which there is a tension between the imperfect presence of the kingdom in the 'now' and the perfect and final coming of the kingdom of Christ Jesus. Christianity, therefore, is a protesting and dissenting religion against the idolatry of any temporal institution, whether political, social, or ecclesiastical, which hinders the Parousia. Protest should always be expressed in non-violent terms. Although the use of violence is suggested in the New Testament, these texts were written during a period of autocratic rule. The choice of violent versus non-violent protest was never really posed. Today a Christian should continue to exhibit the meekness of the beatitudes, an attitude which requires great courage and strength of the Holy Spirit, and he should protest, as did Christ Jesus, in an absolutely non-violent way. The Church, as the body of Christ, must also protest unjust actions. She must demonstrate her love and prophetic witness for the poor. The world today expects more from the Church than mere expressions of general principles; it asks for tangible and concrete proof of this love.

Elizabeth Bosted

The tension existing between the imperfect "now" and the projected perfect final coming of the kingdom in Christ has created a theology of protest which is inherent in the religion of Christianity. Christianity is a religion of the absolute future and, as such, must be a continuous critic, protestor, and dissenter. The New Testament does not encourage violence and allows only God the perogatives of anger and violence. As mortals, we must be obedient to God's will. The situation we are faced with has evolved in a democratic world, not the totalitarian world of the New Testament. For this reason, answers are not to be found in the New Testament but rather in each new generation of Christians. The Church must evince some changes if it expects to benefit society in this age of protest. It must take a stand in obliterating injustices. The world today expects more from the Church than mere expressions of love or enunciations of general principles; it asks for tangible and concrete proof of this love.

Elainea Timson

Appendix III

SAMPLES OF INDICATIVE ABSTRACTS

1210 LOUIS ROUGIER. L'incompatibilite du Christianisme avec vie paienne

Cette incompatibilite est basee sur la hantise de l'idolatre.

CRenan 57 (1968) 1-16 (ASTro)

International review of Biblical studies,
volume XVI, 1969/70, p179

1-571. FOX (H.M.). Le ressentiment nevrotique et les colonies. (Neurotic resentment and dependence). Psychiatry, U.S.A. (mai 1945), 8, 131-8. - Le transport au dela des mers, dans des pays etrangers, loin de toute compagnie feminine, amene un ressentiment nevrotique.

Bulletin analytique: philosophie, volume I,
no. 1, 1947, p43 (NB French title set in bold face)

190. L.B. GORGULHO, "A Manifestacao da Gloria," RevistEclBras 30 (1, '70) 71-85
A study on the Johannine view of Jesus as manifestation of the Father's glory.

New Testament abstracts, volume 15, no. 1,
Fall 1970, p56

1949 BRIDSTON, KEITH, et al. POLITICS IN THE CHURCH. IQ, 1969, 21 (2):
104-147. - A symposium on various aspects of the church as it relates to
politics. WSS

Religious and theological abstracts, volume XIII,
no. 4, Winter 1970-71. (NB 1) no pagination; 2)
title is set in larger capitals than those of
author)

MICHALOS, ALEX C. ANALYTIC AND OTHER "DUMB" GUIDES OF LIFE. ANALYSIS 30,
121-123 MR 70.

IT IS ARGUED THAT ANALYTIC PROBABILITY SENTENCES ARE ONE AMONG MANY KINDS
OF UNINFORMATIVE GUIDES OF LIFE.

The philosopher's index, volume IV, no.2,
Summer 1970, p417

22-19-931. ISHIZU (T.) En japonais. (Une approche de la base ultime de

l'experience religieuse). Bunka, Jap. (1967), 31, n 1, 1-32, res. angl. -
A travers les religions differentes et a travers l'experience de la vie
quotidienne.

Bulletin signaletique C(19-24): sciences
humaines, volume XXII, no. 1, 1968, p 32

(NB "En japonais" set in bold face)

Appendix IV

PHILOSOPHER'S INFORMATION RETRIEVAL SYSTEM (PIRS)

General Information

PIRS is a computerized system for the retrieval of bibliographic data in philosophy. It is the purpose of the system to provide complete bibliographic data, including abstracts, on articles and books on any topic in philosophy.

Those who will directly benefit from PIRS are philosophers, graduate students, other colleagues who are interested in the philosophy of their disciplines (e.g., philosophy of science, philosophy of religion, philosophy of education, etc.) and those doing research on any topic related to philosophy. PIRS will benefit users by eliminating the need to scan the hundreds of articles and books spawned by the information explosion. Users will be provided with bibliographies on any topic posthaste. Ultimately this service will benefit society because scholars and researchers can work more efficiently. The Board of Officers of the American Philosophical Association has recognized the usefulness of the system and is encouraging the Center to pursue the project.

Users will benefit because bibliographies, containing abstracts, will be compiled on the basis of authors and/or topics. In submitting a topic to be searched one may specify: (a) any logical combination of topics, e.g., Kant and metaphysics and either God or immortality; (b) a given period of time, e.g., 1961-1965; (c) given languages, e.g., English and German only; and (d) a given source or sources, e.g., all books and the Journal of Philosophy only. Based on information obtained from other operating information retrieval systems in other fields, we estimate that a bibliography of average length on a specific topic will cost a client approximately \$20.

In order to make these benefits available, a comprehensive data base must be collected, processed and stored. To attain this goal the following phases need to be carried out. Phase one will deal with building a base of: (a) Bibliographic data on philosophical periodicals published since 1 January 1967 (the Philosophy Documentation Center already has some of this information in machine readable form); (b) bibliographic information on philosophical periodicals published between 1945 and 1966 (required index headings and abstracts will be prepared by a staff of paid professional philosophers); and (c) bibliographic information on books published on philosophical topics after 1955. Phase two will deal with the construction of a data base of bibliographic information on: (a) articles published prior to 1945, (b) books published prior to 1955 as well as those published after 1955, but not included in phase one, and (c) comprehensive bibliographies on major philosophers. Phase three will consist of the collection and dissemination of articles on microfilm and the establishment of a selective dissemination of information system. The system will keep a philosopher informed of all new articles and books relevant to his particular interests by matching all data fed into PIRS against profiles of the philosopher's interests. Phases two and three will be undertaken as soon as phase one is complete and the necessary funds become available.

ONCE OVER LIGHTLY

Reminiscences of ATLA from its Founding to the Present

by

Robert F. Beach

A New England preacher is supposed to have begun his sermon as follows: "I will now make a few remarks before I say anything!"

Well, friends, this assignment has been such a complex and interesting one that I should perhaps alert you as to what you may expect to hear as well as to what has had, necessarily, to be omitted.

First of all, this is not, of course, a formal or academic history of ATLA-to-date. That would have taken far more than our allotted time tonight. To look across twenty-four rich years together in thirty or forty minutes, has required a high degree of selectivity.

In the second place, I have wanted to bring out the contribution of people--both those now with us and those who have gone before. Our story is one unusually rich in the dedicated contributions of individual colleagues.

Thirdly, I have tried to lift up a few highlights--developments, episodes, trends, "break-throughs"--which constitute especially notable accomplishments along the way.

Finally, as will soon be evident, I have felt it essential to record something of the sense of history which has unfolded in our years of service and fellowship together. ATLA has not just happened! There has been a cause, a need, an exploration, an open-ended task.

In preparing for this pleasant assignment, I wrote to ten long-standing ATLA colleagues, asking for their recollections; I am indebted to five who responded with letters giving specific items of recall.

So now, let us reminisce together, not only those of us who are grey, or white (or even pink) on top, but all of you who have joined the fellowship since ATLA began.

Let's begin with some pre-history. What steps preceded the formal founding of ATLA in 1947? What were the informal elements which contributed to the official beginnings?

First of all (without going back to Adam) was the Religious Books Round Table of the American Library Association. As Dr. L. R. Elliott reports it in the Proceedings of the Seventh Annual Conference (1953):

At the ALA Conference...1916 there was established a Round Table of Theological Librarians. This name was enlarged the next year to read "Round Table of Libraries of Religion and Theology." By 1920, public libraries were included.... In the years following, the emphasis of the RBRT shifted to the needs of the religious sections of public libraries, with major attention to seminary libraries diminishing. However, some of the seminary librarians remembered the earlier character of the RBRT and hoped for something that would better serve their particular needs. (p.1)

Another "pre-beginning" influence stems from the formation of the Conference of Theological Seminaries and Colleges of the United States and Canada in 1918, although Dr. Elliott points out that this body--predecessor to the AATS--"apparently placed little emphasis upon theological libraries." (op. cit., p.2)

A Third contributing influence, in the pre-ATLA period, was the pattern of informal meetings of theological librarians attending ALA conferences, or similar gatherings. As Dr. Elliott records it

Such a gathering occurred after the scheduled meeting of the RBRT in 1941. There were eleven persons present, nine of them from seminary libraries. Five of these nine...became charter members of ATLA, and two...joined later. (op. cit., p.2)

Dr. Elliott further reports that "similar support was soon forthcoming from the librarians of the Boston and New York areas, as well as from individuals across the nation." (op. cit., p.3)

Now let's move on to 1946, when two historical "threads" joined to bring about the formation of ATLA. The first of these influences, again reported by Dr. Elliott, is recorded as follows:

Under the impetus of this literature (e.g., Branscomb, Teaching with Books) a southern seminary librarian (i.e., L. R. Elliott) discussed with two southern seminary deans, who were members of the Executive Committee. From these conversations, which occurred during the latter part of 1945 and the early part of 1946, came the resolution voted by AATS at McCormick Presbyterian Seminary in June 1946, encouraging their Executive Committee to authorize the first national conference of theological librarians. (Elliott, op. cit., p.2)

Looking backwards, with the benefit of hindsight, it is interesting to note the above steps reported by Dr. Elliott and the following "feeder" relationship with which your speaker was closely involved. On December 14, 1946, as Librarian of Garrett, I had written a letter to all AATS librarians (and to a few other librarians working with collections of religious materials). The purpose of the letter was to convene an informal gathering at Mid-winter ALA in Chicago to review the possible

need for an organization of librarians of theological seminaries, and of other individuals working with collections of religious materials. This meeting, held on December 28th at the Drake Hotel, was attended by twelve librarians, some of whom became charter members of ATLA. In addition, letters were received from twenty-six other seminary librarians, indicating a genuine desire for the eventual formation of an organization devoted to the needs and programs of the libraries of theological seminaries throughout the country.

In view of the decision by AATS to set itself to study libraries as one of its major projects in 1948-50, in connection with which a committee had been appointed to convene a nation-wide conference of theological librarians in the near future, our Chicago meeting voted to cooperate with the AATS in developing plans for the projected conference.

Well, perhaps this is enough detail to indicate the broad flow of interest and support which led to the convening of our first conference, held at Louisville Presbyterian Seminary, June 23-24, 1947. (To the original convening committee appointed by AATS, i.e., Messrs. Hawk, Kuhlman and Elliott, were added Dr. Markley, and Messrs. Beach, Fleming, and Gapp.) As Dr. Elliott points out in his "Introductory Statement of the Convening Committee, the work of preparation for the Conference was not a light task; in fact, he reports that 667 communications were sent out. (1947 Proceedings, p.1)

[May I interrupt this flow of words now, for a moment, to ask for a show of hands? How many of you were at the Louisville organizing Conference in 1947?]

While it would obviously be impossible tonight to comment on all of the individual ATLA Conferences from 1947 to 1971, since 1947 was our first, I must say a few things about it! The first thing I want to do is acknowledge the important role of Dr. L. R. Elliott in getting things under way. Not only did he handle much of the preliminary organizing, but he served as Chairman of the Conference Steering Committee. An item under "Summary of First Business Session" notes that "an hearty and unanimous vote of appreciation was extended to Dr. Elliott for his constructive and imaginative preliminary work and for getting the conference under way." Of equal importance was the election of our Texas friend as ATLA's first president, a responsibility he ably carried through the first two years of our corporate existence.

It is important to note, in connection with the organizing conference the important role played by AATS in its support, encouragement and direct participation. Included in the conference program are not only two seminary presidents, but also to be noted was a stimulating address by Dean Lewis J. Sherrill (Louisville Presbyterian Seminary) entitled "Greetings and Challenge from AATS."

A glance at the program of the 1947 organizing conference reveals some themes which have since grown familiar to many of us gathered here tonight.

A Survey of Theological Library Operations (K. S. Gapp)
 Religious Periodical Indexing (Evah Ostrander & Lena B. Nofcier)
 Cataloging and Classification (Lucy W. Markley)
 Cooperative Procedures of Libraries (C. E. Batten)

At the concluding "Business Session" the following projects were agreed upon by the Executive Committee as especially important for our concern during the coming year. In each case, the individual named was asked to serve as chairman of a special project committee to work in the area indicated.

AATS Booklist	Raymond P. Morris
Cataloging and Classification	Lucy W. Markley
Periodical Exchange	Evah Ostrander
Periodical Indexing	Jannette E. Newhall
Publications	Robert F. Beach
Training of Personnel	Kenneth S. Gapp

(Do these topics sound familiar? And the names of the folks involved?)

And so, with the 1947 Louisville organizing conference behind us, a wide and beckoning future lay ahead--a span of twenty-four years which was to contain elements of exploration, hard work, tangible program gains, and (not least of all) rewarding fellowship. Naturally, those of us gathered at Louisville could not then foresee all the lines open to us. Nor could we know which beloved colleagues were to leave our ranks, following unusual periods of dedicated service to ATLA and its programs.

My thought, in the next section of this informal address of reminiscence and retrospect is to call to mind several of the especially significant projects and the key persons associated with them. Interpolated along the way, I shall hope to recollect a few relaxing and supportive memories of our fellowship together, whether in Louisville, Chicago, Toronto, New York, California or wherever!

Let me start with a project with which I have been long connected, the ATLA Index to Religious Periodical Literature.

At our very first conference an overview of the problem and the need were effectively put forward, and a committee was authorized to do further homework on the assignment. The 1952 conference Proceedings give Stillson Judah's report to the effect that an actual index was under way, including the indexing of 31 journals by 20 volunteer librarians. Book reviews were included, and a sum not in excess of \$1,200 was requested from the Association in support of the project. (\$6.00 was the sale price of volume one, edited by Stillson Judah.)

Succeeding steps would be worth a full chapter in the record were there time. Successive editors were Stillson Judah, Pamela Quiers, Lucy

Markley, and Fay Dickerson (since 1963). Successive editorial locations were Berkeley, Evanston, Princeton, and Chicago. Successive leadership as committee chairmen included Edward Starr, Stillson Judah, Jannette Newhall and Calvin Schmitt (since 1955). Partial financial support stems from an original Sealantic grant in 1956 of \$30,000, to which an additional grant of \$35,000 was secured from the same source in 1964. Most exciting and worthy of reporting is the growth of the Index in terms of titles included (31 to 137) and of copies sold. At the time of the 1970 conference 660 copies of the 1969 annual had been sold, a figure substantially exceeded by now. A reprint of volume 1 (1949-1952) has been executed. At present all volumes are in print. The Index is in excellent financial shape, and is exploring through its able staff and committee new methods of production and possible cooperation with parallel indexing ventures across the country. Our hats are off to all who have had a part in this exciting example of cooperation-in-process in an area of scholarly need. [Stillson Judah, Fay Dickerson, Jack Peltz and Calvin Schmitt, take a bow!]

Across the years, dozens of you--and your predecessors--have carried major responsibility for projects whose influence is beyond measure. Take, for example, the periodical exchange project. Can anyone here calculate how many tons of religious journals have moved across the country from situations where they were not needed to collections lacking the particular numbers or volumes offered? In another area, valuable records and counsel have been gathered to assist those involved in planning for a new building or new equipment. One does not forget Henry Sonne's Bibliography of post-Graduate Masters' Theses in Religion (1951) nor the extensive work connected with the development of the Aids to a Theological Library (revised 1969) and its predecessors.

Committee work in statistical records has produced important comparative data over the years, as have the services of such committees as those operating in areas of cataloging and classification, membership, reprinting, personnel and placement, publications, fellowship grants, and others.

Close cooperation with AATS has been evident not only in the setting up of the original conference, but in such cooperative ventures as the development and revision of library standards, the planning of joint conferences, etc.

I should like now to comment for a few minutes on a program, which, from the point of view of scope and lasting influence may well turn out to be the most significant of all ATLA ventures to date. I refer to the ATLA Library Development Program, whose guiding committee was so ably chaired by Raymond Morris. Based upon a 1961 Sealantic Fund grant of \$875,000, to which in 1964 a further \$436,750 was added, the main thrust of the program was two-fold. First, through team visitations and counsel to lift the standards of library performance; and secondly, through the principle of "matching funds" to stimulate individual seminaries to increase the level of their book and periodical acqui-

sitions by a substantial margin. (At the time of announcing the original grant from the Sealantic Fund, at our 1961 annual conference in Washington, President Connolly Gamble stated that so far as was known to us this grant was the most generous ever made to a library association for a book purchasing program. At the same time, the Association in formally acknowledging this substantial grant pledged its "steadfast cooperation in working toward the objectives envisioned." (p.6)

One year later Raymond Morris comments in his Annual Report to ATLA:

The Library Development Program will effect a far-reaching service if it results in nothing more than a book program. But it will fail in its objective if it is only a book program. We should not forget what books are for. The Program can become an exciting adventure in an understanding of the way we teach and learn and of the place of books in this process. (1962 Proceedings, p. 13)

By the time of the 1964 annual conference of ATLA, Raymond Morris was able to report that the program "will have raised not less than \$2,400,000, designated for the purchase of books and periodicals among the participating libraries." (Ibid., p. 15) At the same time, Mr. Morris announced the \$437,750 addition to the original grant, and adds, "Putting it dramatically, if the Program is as successful in the next two years as it has been in the past three, it promises to raise well on to \$4,000,000 which will be spent for books and periodicals during a five-year period among some 80 institutions, on and beyond what they would have done otherwise." (Ibid., p. 15-16)

Morris concludes his report by indicating the very real and substantial values created, quite apart from the major assistance to book purchasing, The Program has encouraged the strengthening of library resources through wills and bequests. It has been a decisive influence in building programs. The Program has "proven to be an effective method to understand a school, especially with an alert visiting team." (Ibid., p.18)

Without overwhelming you with figures, Raymond Morris' final report at the end of the five-year LDP Program points to a gain in book and periodical budget (1965-66) over the "normal budget" of 179.28%. (1967 Proceedings, p. 130) This is a fantastic improvement, quite apart from the very important educational values of the program.

It is time, I think, now for one of the "lighter moments" I promised you in getting this talk under way. Although there isn't time now to review the very sizable accomplishments of the Board of Microtext since its organization on April 9, 1957--again a project carried forward under the leadership of Raymond Morris--I do want to take a moment to express my conviction that "women are here to stay," and that, in particular, we owe a great deal to some of the long-suffering and hard working wives of

ATLA members. A good case in point is Mrs. Raymond (Jean) Morris. In fact, where would ATLA have been without her? At the end of the report of the Board of Microtext in the 1967 conference Proceedings appears this addendum:

At the conclusion of his report, Dr. Morris graciously paid tribute to Mrs. Morris for her contribution to the program, in being willing to live with endless impositions and have the home used as lecture room, sorting center, mailing depot. (p.60)

A happy sequel to this individual acknowledgement was the following action taken by the Association at our 1969 Pittsburgh Conference:

On recommendation of the Executive Committee, Mr. Prince presented to the Conference the nomination of Mrs. Raymond P. Morris as the first honorary member of the Association.

The record further states that "enthusiastic applause and a standing vote officially endorsed this recommendation. (Proceedings, p.6)

[Jean Morris, where are you? Will you please stand. And, if your husband is not at a committee meeting, will he stand also?]

Now, for the next few minutes I'd like us to recall together some of the characteristics and highlights of the annual conferences. Certainly these experiences together constitute an essential ingredient in the life of ATLA, and in our accomplishments and fellowship.

[Let me begin this section of my talk by asking to stand any persons who have attended each conference since the organizing meeting at Louisville in 1947...Next, will those stand who have missed only one conference? Two? Three?]

It is interesting to recall the geographical pattern of our meetings. Our twenty-four conferences have taken us to fourteen states, as well as the District of Columbia, and one "foreign country." Three cities have entertained us more than once: Louisville twice (1947 & 1966), New York twice (1955 & 1965), and Chicago three times (1949, 1954, & 1967). Two seminaries have been hardy enough to play host twice, Chicago Theological Seminary in 1949 and 1954, and Southern Baptist at Louisville in 1952 and 1966.

[Social note, in connection with the fourth annual conference, held at Columbus, Ohio, in 1950: Bliss Hotel, single room, running water, \$1.50 up.]

Across the years I believe that we have overcome the provincialism which may have caused some of us to doubt the need to leave New England, or at least the north-east. I recall the elderly Boston lady who, after 70 years of staying-at-home, was finally persuaded to take a trip to California (which she did, incidentally, she said, by way of West Newton). Upon returning home she was asked how she liked California, to which she

responded, "Well, it was rather nice, but it seemed odd to be so far away from the ocean!"

On the serious side, drawing from within our ranks and inviting the talents of our teaching colleagues and others, a solid and inviting sequence of papers and addresses have characterized our conferences. In looking at the programs, my attention was especially drawn to the solid bibliographical papers which have been presented. Among these (note the denominational spread) Methodist, Plymouth Brethren, Baptist, Lutheran, Moravian, Roman Catholic, and Quaker. Other papers have treated such topics and areas as: Jonathan Edwards, Biblical studies, metaphysical movements, continental theology, New Testament abstracts, contemporary Luther research, the literature of Vatican Council II, "When Catholic and Protestant meet," etc.

Earlier years have helpfully reflected our close association with AATS; joint or "adjacent" conferences have been held in 1948, 1950, 1952, 1954, 1956 and 1958. Gradually the pattern of jointly-scheduled meetings was phased out, partly due to lack of adequate host facilities. There is a loss here. (In 1968 both AATS and ATLA met at St. Louis.)

Of course, board and committee reports make up a large part of successive conference programs. Because of the often "nitty-gritty" content of these reports (facts, figures, lists, citations), they do not always make easy bedtime reading. But when the history of ATLA is written, these reports will constitute an essential record of dedicated and creative work.

One or two further trends among the conference papers and reports: first, a concern with technological developments, including automation, needs mentioning. In 1966 at Louisville, Jim Michael (Concordia) conducted a seminar on the "Automated Library." In 1969 at Pittsburgh Prof. Ford L. Battles up-dated us with his paper on "Calvin and the Computer."

Speaking of technology and the need for keeping alert to newer trends and developments, we are indebted to the special Committee on Appraisal (Peter VandenBerge, Chairman) for basic review and stimulation of ATLA purpose and program. The effective work of this committee was carried on over two years, 1968-70, and its findings and recommendations contained in those years' Proceedings and Newsletter issues hold much potential for planning and guidance for the future.

Among the lighter conference program experiences, I am sure that some of you recall ~~three~~ unconventional addresses given at different occasions by our versatile Texas colleague, Dechard Turner: "My Favorite Four-letter Word" (1969), "The Salinger Pilgrim" (1963), "From Dore to Dali: The Artist and the Theological Book" (1970).

Notable among conference experiences have been the book displays arranged so faithfully, year after year, by Alec Allenson and his son Bob, both of whom we have grown to know and appreciate. [In fact, among the folder of memorabilia, I have on display up here following my talk is a prize snapshot of Mrs. Bob Allenson and family.]

Naturally, at our conferences there were off-duty experiences which were memorable. I am sure that many of you will recall some of the pleasant experiences offered by our host institutions. Leo Crismon's letter of recollection speaks of the New York World's Fair in 1965 and the Chuck Wagon Picnic at Fort Worth in 1957. There was the Memorial Arch and the Riverfront in St. Louis in 1968, and the baseball game at Pittsburgh in 1969.

There were opportunities for play-going (American Shakespeare Festival Theatre at Stratford, 1962) and for examining newly constructed library buildings (Southern Baptist, 1966; McCormick, 1967). I recall two pleasant boat trips: one on the Alleghany River to visit the Old Economy site of the Harmony Society (1969) and the other, up the Mississippi at New Orleans in 1970. Other good memories, I am sure, occur to many of you. (What about the episode of some of the ladies being locked out of their dormitory quarters because of being out too late?)

Now, let me quote from a colleague whom I have already mentioned:

All of this sounds as if I got more out of the "extras" than out of the main meetings and programs; perhaps these things are a little more impressive or more easily remembered now. However, I have maintained for twenty-five years that ATLA with its meetings and programs, has made a greater contribution to theological libraries than has any other single agency or effort...

The letter goes on to say:

Acquaintances or friendships which have been formed over the past twenty-five years are among the major contributions of ATLA to my life. Had it not been for these meetings, I would never have known many persons who have enriched my life greatly.

This contribution by one of our veteran members speaks for all of us as we assess our ATLA experiences across the years together.

I would be remiss if I did not pay a word of tribute to those responsible for the major publications which record our joint projects, plans, activities and accomplishments. I am thinking, first of all, of our Executive Secretaries (both past and present incumbents) who so faithfully prepare and distribute the conference Proceedings year after year. This is a tremendous task, added to many other duties. I should like to pay special tribute to our retiring Executive Secretary, Susan A. Schultz, for faithful work carried these past four years. (And, we

we are fortunate and happy to have David Wartluft as her successor-of-the-moment!)

The other publication I have in mind is, of course, the ATLA Newsletter, published quarterly (without fail) since 1953, following the earlier 1948-1953 News Bulletin. Editor of the Newsletter through thick and thin, including even his terms of Vice-presidency and Presidency of ATLA is none other than Donn Michael Farris.

Here are two brief highlights related to Donn Michael's terms as Editor. First of all, the Newsletter of Feb. 13, 1960, contains this editorial announcement:

The editor of the Newsletter and Mrs. Farris, who has actually produced the Newsletter since its establishment, offer their regrets that this issue has been considerably delayed in reaching the ATLA membership. As the reason for this tardiness, they wish to announce the arrival of their son, Evan Michael, who was born at the Duke University Medical Center at 2:39 p.m., Monday, January 25. He weighed seven pounds and eleven ounces, is growing rapidly, and is expected to join the Newsletter staff shortly...

And a sequel, in the Newsletter of August 18, 1962:

The Editor and Mrs. Farris, who is his chief and only assistant in publishing the Newsletter, announce the birth of Amy Virginia Farris on July 8 at the Duke University Medical Center. Although weighing only seven pounds and three ounces at birth, she has proved to be one of the chief factors in the unusual delay of this issue of the Newsletter.

Donn Michael, may I say for all of us, that you have done a fantastic job! The Newsletter is an essential element in ATLA's corporate experience. We do thank you and Mrs. Farris and the newer members of the family.

A final look backward before I conclude brings to mind some of our good friends and colleagues who have passed on, but whose dedicated contributions and friendship we shall continue to cherish.

I think particularly of Dr. L. R. Elliott, our first President, and long librarian of Southwestern Baptist Theological Seminary. Many of us were privileged to know and work with Dr. Elliott in the formative years of ATLA. His contributions, both personal and professional, were very real. I think of him most of all as a warm, kind, dedicated friendly colleague-of-the-way. May I quote briefly from several tributes by ATLA colleagues:

I speak as one born out of time into the honorable estate of seminary librarians...I will always remember gratefully your kindness to this newcomer, and the genial good humor with which you illuminated and enlivened the sessions of our ATLA meetings, which otherwise could easily become dull. (Paul Stonesifer)

And this one:

It was in 1951 that I first attended a meeting of ATLA in Rochester, New York. I remember distinctly how you, a veteran of ATLA sat beside me, a neophyte...and just visited and chatted. It was after that visit with you that I saw ATLA as something greater than a professional organization.... You, Dr. Elliott, are one of the founders of ATLA and I honor you for your rich contribution... (Roscoe Pierson)

Other departed colleagues come to our minds: John F. Lyons, Herbert Schmidt, Alexander Hyatt, Dorothea Conrad, Karl Jacobsen, Kenneth S. Gapp, Charles Johnson, Louise Conn, Paul T. Stonesifer, Neil Smith, James Rand, Florence Wood, Elizabeth Hughey, and Jules Moreau! These, and others, have given richly of themselves, and we do not forget their contributions.

And now, friends, to end it all: Ed Krentz in his 1968 conference address at St. Louis, which he called "Untitled no. 1", concluded with this one: Callimachus once said, "Mega Biblion, Mega Kakon" (A big book is a great evil"). It's probably also true about a long speech.

Thank you for your patience. Good night!

PART V

AREA THEOLOGICAL LIBRARY COOPERATIVES

THE INTERDENOMINATIONAL THEOLOGICAL CENTER

The Interdenominational Theological Center, located in Atlanta, Georgia, was chartered in 1958, and began operations in 1959 through the cooperative action of four schools of theology, representing four denominations. Since that time two additional schools of theology, representing two other denominations have become a part of the center.

The schools of theology composing the ITC include Gammon Theological Seminary, founded by the Methodist Episcopal Church 1883. Gammon was originally a part of Clark College. It has the largest enrollment of students in the ITC.

Morehouse School of Religion, founded by the American Baptist Home Mission Society, was formerly a part of Morehouse College. It serves primarily the Baptist churches of the South.

Phillips School of Theology was founded and originally located on the campus of Lane College in Jackson, Tennessee. Its purpose is to educate persons for the ministry of the Christian Methodist Episcopal Church, formerly the Colored Methodist Church.

Turner Theological Seminary evolved out of Morris Brown College. It was founded in 1885 to provide education for ministers of the African Methodist Episcopal Church.

The Johnson C. Smith Theological Seminary, until 1969 when it became a part of the ITC, was located on the campus of Johnson C. Smith University in Charlotte, North Carolina. It provides education for ministers of the United Presbyterian Church.

The Charles H. Mason Theological Seminary is the latest addition to the ITC. It joined the other constituent seminaries in 1970, and is primarily responsible for educating persons for ministry in the Church of God in Christ.

Ownership and management of the library is vested in ITC. Library services are centralized, and are available to all the students of the six denominations. Constituent seminaries contribute their holdings to this library. The library is a participating member in the Atlanta University Center Library and in the Union Library Catalog which includes twenty-eight institutions. A library exchange is carried on with Candler School of Theology at Emory University and Columbia Theological Seminary. Thus, ITC students have access to materials available in the major libraries of the area.

BOSTON THEOLOGICAL INSTITUTE

Several years ago theological librarians in the Boston area began discussing cooperation on a formal and informal basis. Three years ago, when the BTI was incorporated, the Library Committee was deemed one of the three most significant areas for action. The Library Committee has standing-committee status in the organization.

Until recently, seven schools' libraries have been participating in the BTI: Andover Newton School of Theology (Hills Library), Boston College (Bapst Library), Boston University School of Theology (Library), Episcopal Theological School (Library), Harvard Divinity School (Andover-Harvard Theological Library), St. John's Seminary (Library), and Weston College (Library). On 8 June 1971 final action was taken on the matter of Gordon-Conwell Theological Seminary by the Executive Committee and Trustees of BTI: the school has become an "associate member" of the BTI, the Library "participating fully" in the BTI Library Development Program. The seven now became eight.

With two-thirds of a million dollars in combined budget and three-quarters of a million "volumes," cooperation in the BTI represents a new kind of challenge. The schools cannot centralize library facilities because of institutional and geographic commitments. The key to cooperation seems to be: functional specialization (decentralized) and cooperative processing (centralized).

The programming can be discussed in three distinct-mutually interdependent-parts:

1. Cooperative processing ("Bibliographic Information and Communication System," "Centralized Acquisition," and the long-range union catalog project).
2. Collection building policies ("Description of Collecting Policies and Collections," used as a basis).
3. Readers' services ("Current Theological Bibliography," "Periodicals Files - BTI," and special orientation programs).

The power of BTI is based on two factors: the consensus of the Library Committee and the funding from the BTI (Executive Committee and Trustees). The power can be exercised to achieve sufficient standardization for centralized activities and to bring the BTI into mutually beneficial agreements with other "clusters".

The theological library consortia need to develop cooperative programs. An exploratory meeting has been held this spring. ATLA might want to try to meet the special needs of the consortia either by new assignments to committees and officers or by forming a new committee. In any case, the clusters can begin cooperative efforts on many fronts in the next biennium.

Ronald F. Diener, Librarian

CHICAGO AREA THEOLOGICAL LIBRARY ASSOCIATION

Resumé of Activities

There are 25 libraries currently participating in or more or less related to the Chicago Area Theological Library Association (CATLA). The institutions represented by these libraries include theological seminaries, universities, colleges, and some other organizations not engaged in formal theological education but which have interests in theological resources.

There are several persons on the roster of CATLA who have an active interest in CATLA, who are not on the library staffs of the schools concerned, but are professionally oriented to theological librarianship by experience and training.

CATLA is not a formal organization in the sense of having a constitution and a set of by-laws. Its individual membership consists of members of the library staffs of the institutions concerned and others mentioned above. CATLA is a remarkable group in that the voluntary association of its members has been motivated by an intense and loyal devotion to the task of grappling with problems confronting theological libraries in the midst of the contemporary self-examination of theological education, nationally and regionally. While CATLA does not operate under a constitution it is institutionalized in the sense of electing officers, establishing ad hoc committees, assessing itself financial contributions or accepting services rendered in lieu of financial commitment, and actively working at specific projects for the common good.

There are three active specific projects sponsored by CATLA. One is a monograph series union list initiated approximately five years ago. Most of the related institutions have contributed their holdings. The basic work has been completed. It is recorded on 3"x5" cards. The unresolved problem is a satisfactory procedure for keeping the monograph series up to date. A second project in process is the development of a regional union list of periodicals. Considerable editorial work has been completed. The production problems and the financing are the current issues. The third project is the revision of the second edition of a Directory of Libraries with holdings of resources in theological subject matter including a listing of such items as hours, staff and public services. The third edition will be published in August 1971.

Beyond these specific projects there are related matters which concern CATLA. One set of concerns might be put under the rubric of "institutional connections." There is an Association of Chicago Theological Schools (ACTS) consisting of 14 theological schools in the immediate Chicago area. This group has in its structure three Standing Committees and several Commissions with specific areas of responsibility. One is the Commission on Library Resources. The Executive Committee of CATLA has been designated as that Commission for ACTS. Further, in the last couple of years there has developed on the south and west side of Chicago a closer association of theological schools in that area which is commonly referred to as the southside cluster. The libraries in this group are developing their own integrated operations (a separate more detailed report is in preparation by Marlin Heckman). This group has reported to CATLA on its progress since the institutions concerned are also related to CATLA. (This "southside cluster" does not include all ACTS institutions.) There was on the northside of the city, a couple of years ago, a more structured effort to explore a northside cluster under the name of the Chicago Theological Institute. As such that structure is no longer operative for a variety of reasons. Although there are cooperative arrangements in force, they are not operative under a "cluster" rubric. Thus there is nothing quite comparable on the north side of the city to the organized efforts on the south side. Another area of "institutional

relations" in which non-common patterns of relations exist, concerns those between several universities and theological schools. These patterns are multiple at both the level of instructional connections and library relations. There is also now emerging (with considerable travail) a Chicago Metropolitan Cooperative Library Agency. It does have a proposed formal structure with constitution and by-laws. However, its operational development is in the future. Its comprehensive concept of integrating library resources should be of concern to theological libraries.

Finally, to return to CATLA. CATLA, either through the institutions it represents or their staff members includes relations both specific and general with all of the above institutional situations mentioned. It also clearly involves schools beyond the Chicago area and extends to Wisconsin, Michigan and Indiana.

Prepared by: Calvin Schmitt, McCormick Theological Seminary, Chairman
 Lowell Albee, Lutheran School of Theology, Vice-Chairman,
 and Chairman effective July 1, 1971
 Mrs. Gloria Sieben, St. Mary of the Lake Seminary,
 Secretary-Treasurer

THE CHICAGO CLUSTER OF THEOLOGICAL SCHOOLS

Eight theological seminaries form the non-geographical cluster known as CCTS or the Chicago Cluster of Theological Schools: Bellarmine School of Theology (Catholic, S.J.), Bethany Theological Seminary (Church of the Brethren), Chicago Theological Seminary (United Church of Christ), Catholic Theological Union (Franciscans, Passionists, Servites, and Society of the Divine Word), DeAndreis Seminary (Vincentians), The Lutheran School of Theology in Chicago, Meadville Theological School (Unitarian), and Northern Baptist Theological Seminary. All of the schools are in Hyde Park on Chicago's south side except Bethany and Northern which are in suburban Oak Brook and DeAndreis in suburban Lemont. The libraries of the eight schools hold over 525,000 volumes with library expenditures for the 1970-71 fiscal year of over \$330,000.

The cluster is incorporated in Illinois and is governed by the Common Council. All presidents and deans are members of the Council with each school having one vote. Additional members of the Council are the co-ordinator, Robert Flynn, and representatives of the librarians' group and the business managers' group. Member schools are assessed for the cluster budget on a 60/40 ratio. Sixty percent of the budget is paid equally by all schools. Forty percent is based on student enrollment.

The librarians of the cluster have met monthly since March 1970. Early discussions dealt with the organizational structure of the CCTS librarians, the types of projects that should be undertaken, the librarians' relationship to the Common Council of the cluster and what the relationship to the University of Chicago should be.

Meetings of the cluster librarians have resulted in the following agreements and programs for 1971. First, we all affirmed in principle a written statement about theological library cooperation. Second, we sought and achieved membership for library representation on the Common Council. Third, because each library would remain geographically separated from one another (23 miles from Hyde Park to Oak Brook), we developed a project for linking each library by teletype. At a modest investment for new equipment and by sharing the rental expense of a data line we now have an on-line communication system for interlibrary loans, reference queries, and acquisitions. This system, which has been operative since February 1971, links all the schools except DeAndreis and negotiations are now underway to include that library also. A courier system supplements the goals of the teletype network, thus making books requested from a Hyde Park area seminary available four days a week by 4:30 P.M. of the day requested. Requests from Bethany and Northern Baptist take longer. Fourth, all the CCTS libraries have generated a current title list of periodicals. These lists, hopefully, will be used in the near future to assign binding and storage responsibilities and to cut back certain duplications in titles. Fifth, we examined the reference collections of the CCTS libraries using Aids to a Theological Library (1969). Despite the fact that DeAndreis and Meadville did not participate in this project, the holdings of the six schools reporting represented 91 percent of the reference tools listed in Aids.... Further work is being done in the reference area. This includes purchasing some of the reference tools not represented in the collections. A compilation of an addendum is to be made by each library of titles in the reference collection which do not appear in Aids.... Sixth, we have discussed cooperative acquisitions but have no detailed policy at this time. A tentative agreement is that CCTS libraries will not buy 1) reprints; 2) a book of \$15.00 or over; or 3) start a new monograph series without direct consultation via teletype with the other CCTS libraries. This has cut back some expensive duplication. Finally, a handbook of the cluster libraries has been adapted from the larger Chicago area handbook.

Late in May 1971 a proposal was presented to the Common Council from the librarians proposing a systems analysis study of each library during 1971-72 in the categories of collection building, processing of library materials, educational services, administration and personnel. The goal of this analysis is to improve the operation of each library in each of the categories and then relate them to the other cluster libraries. The proposal involves releasing three of our own members part-time during the year to work on the study.

Prepared by Marlin L. Heckman, Bethany and Northern Baptist Theological
Seminaries
Albert E. Hurd, Chicago Theological Seminary

LIBRARIES OF THE SCHOOLS OF THEOLOGY IN DUBUQUE

Cooperative Library Programs

The major cooperative library program in Dubuque, Iowa, is the merging of the two libraries of the Aquinas Institute with the library of the Dubuque Theological Seminary, and the planning of a new building to house the combined libraries. There is also increasing cooperation in acquisitions with the library of the Wartburg Theological Seminary. After a few introductory paragraphs, details of these cooperative programs will be outlined.

Merged Libraries of the Aquinas Institute and the Dubuque Theological Seminary

New Building. In December, 1968, a contract was signed between the University of Dubuque and the Aquinas Institute which provides for DTS sharing the facilities of the Dominican Priory, and promises that the University will build and equip a new library building. Mr. William Wenzler, who designed the outstandingly functional and beautiful library at Eden Theological Seminary, has been appointed as architect. Mr. Mark Gormley, Director of Libraries, Wayne State University, will serve as chief consultant. The contract further specifies that when this building is completed, there will be a unified library supported equally by each institution.

Nature of the Present Merger. In May 1970, the faculties and administrative officers of the Aquinas Institute and the Dubuque Theological Seminary accepted the recommendations of the librarians and library committees that the three libraries be combined in the summer of 1970. The administrators did not think it wise to create the new legal entity two or more years ahead of having the new building, so there are still two governing bodies, two budgets, and two administrative librarians. Each book and shelf-list card clearly indicates ownership by one school or the other. Functionally, however, there is now just one library, with Miss Phyllis Tschudi, librarian for Aquinas, and Mr. Frederick L. Chenery, librarian for Dubuque, serving as co-librarians.

The Libraries Prior to the Merger. At the time of the merger the Aquinas Institute of Theology library (AIT) contained 46,776 volumes (35,929 books and 10,847 periodicals). All books were classified according to Dewey, using the alternative Lynn-Peterson Classification in theology and church history.

The Aquinas Institute of Philosophy library (RF) contained about 23,000 volumes (16,400 books and 6,600 periodicals). Some known duplicates were left in River Forest to be sold, and about 20,000 volumes were moved to Dubuque. About three-fourths of the library was classified according to the Library of Congress, with adaptations from Lynn-Peterson. About a fourth of the library had not been reclassified from Dewey, with Lynn-Peterson adaptations.

The Dubuque Theological Seminary library (DTS) contained 50,619 volumes (43,577 books and 7,042 periodicals). Most of these books were classified according to the Library of Congress, with some local adaptations. A few thousand volumes had yet to be reclassified from Dewey.

Acquisitions. About every two weeks there is an acquisitions meeting when the budgets are reviewed, and decisions are made about books to be ordered. Aside from such obvious instances of specialization as Roman Catholic and Reformed materials, there are few specific guidelines for deciding which library will buy a book. We assume that the libraries will always remain together, and don't worry about the unbalanced collections that would result if the libraries were to separate.

Each of the three libraries had many standing orders. The records for these are gradually being combined into a unified Kardex listing, and in most cases of duplication only one order is continued. By cancelling many orders, as we have also done with periodical subscriptions, funds are freed to help keep up with inflation and to enter new standing orders and subscriptions.

Classification and Cataloging. Since the merger, all new books have been classified in LC. As we can, AIT and RF books are being reclassified, and sometimes recataloged. All new and revised catalog cards are now filed into the DTS catalog, which is gradually becoming the unified catalog. Work is nearly finished on the combined reference collection, and many standard works from the RF collection have been recataloged and moved into the open stacks.

Cooperation with Wartburg Seminary

The Wartburg library contains about 73,000 volumes arranged by the Union Theological Seminary classification. The Rev. John Burritt, librarian, is most anxious to further cooperative work with AIT-DTS. This year he helped prepare a preliminary list of theological and philosophical series which are, or perhaps should be, on standing order in at least one of the libraries. The list will facilitate further reductions in duplicate standing orders, and encourage adding new series. Generally neither library orders an item of major expense without consulting the other.

Joint Programs for the Seminary and College Libraries

Last fall several meetings were called to discuss whether there might be still greater cooperation among the seminary and college libraries. There was discussion of expanding the plans for the new AIT-DTS seminary library to become a joint university library center for the six schools. Ultimately it was decided that this is not presently feasible. Subsequent talk about some cooperative program of joint services, such as acquisitions and cataloging, has also ceased for the present.

The new seminary library building will be planned so that it will be large enough and flexible enough to accommodate such joint services as might seem practicable at some future date.

Summary

There has been increasing public approval of the merger of the AIT, DTS, and RF libraries. The amount of confusion resulting from the merger has been much less than the librarians had feared. There are obvious advantages in having like materials brought together, such as having all public catalogs and reference collections in one location.

The combining of the reference, circulation, and technical services has been a great help, with improvements in both public service and efficiency.

Certainly it made no sense to have two independent libraries in the same building duplicating heavily in the purchase of new books, serials, and periodicals. We are now able to add research works which neither library could possibly have purchased on its own.

We are grateful that the administrative officers of the two schools were willing to allow us to combine the libraries before detailed plans for the new building are prepared. There is time for us to try out ideas, and to gain experience to help us assist the architects and consultants in their work.

Hopefully, we are open to further areas of cooperation with Wartburg and with the college libraries. While we presently feel overwhelmed by consummating the present merger, we realize this is only one step in the direction of better library service to students and teachers in Dubuque.

Frederick L. Chenery, Librarian
Dubuque Theological Seminary

LOUISVILLE CONSORTIA

Louisville Presbyterian Theological Seminary and Southern Baptist Theological Seminary are both engaged in two consortia relationships at the same time. The first, which is known as TEAM-A (Theological Education Association of Mid-America) is directed to ecumenical involvement and includes besides the Presbyterian and Baptist seminaries also the Roman Catholic St. Meinrad School of Theology in nearby Indiana, the Lexington Seminary of Wilmore with its Methodist heritage and present non-denominational character. The second, known as Kentuckiana Metroversity, is directed toward university and secular involvement and includes the university of Louisville, Bellarmine College, Spalding College, and the Jeffersonville South-East Campus of Indiana University in addition to the two seminaries.

Both consortia have already proved valuable to the seminaries in many ways, such as exchanges of students in a one month January interterm in TEAM-A, and permission for students to take courses in other schools in Kentuckiana Metroversity. Kentuckiana Metroversity is incorporated, has a central office, a Coordinator, Dr. John H. Ford, and is governed by a Board of the Presidents of the schools involved. It has also developed cooperative relationships with the public and special libraries in the area. Combined academic programs have been developed between the University of Louisville and the Baptist seminary in history, ancient near-Eastern studies, and social work on the master's level. Consideration is now being given to development of joint doctoral programs. TEAM-A is also incorporated and governed by a Board of the Presidents of the schools, but as yet has no central office or employee.

It has however published its second annual catalog. Both consortia are now in their second year of operation and both have adopted similar I.D. cards for the faculty, staff, and students of all the schools involved.

Despite the rather significant achievements of these consortia in other areas, it appears that the greatest contributions in both actually have been in library cooperation. Both have library councils composed of the librarians of each school, with TEAM-A meeting twice each semester and Metroversity meeting each month during the school year. While all libraries in Metroversity are in the Louisville area, the TEAM-A libraries are only within an eighty mile radius of Louisville. Library developments have been parallel in both consortia and include: reciprocal library privileges of students and faculties of all schools in all other libraries, the microfilming of Metroversity library card catalogs, the development of a computer produced union list of serials for both consortia. The ratification of a constitution and by-laws for the Metroversity Library Council, some informal coordination of purchases of expensive and important but little used materials, and the preparation of brief library resource manuals for each consortium. Studies have also been directed toward a cooperative periodical processing system and up-dating of the union lists; application of data processing and computers to library acquisitions, cataloging, and circulation; and possible projects for government and private grants. In TEAM-A studies of the balance and completeness of the collections have been made, and attention is being given to union lists of standing orders. Dr. Henry Brimm is currently making a consultative study of TEAM-A library cooperation under a grant from the American Association of Theological Schools.

Father Simeon Daly of St. Meinrad School of Theology is the newly elected chairman of TEAM-A librarians; and the newly appointed library director at the University of Louisville, Mr. John Demos, is the newly elected chairman of Kentuckiana Metroversity librarians.

INFORMAL COOPERATION IN PHILADELPHIA

At present there are nine theological seminary libraries in (roughly) Eastern Pennsylvania doing cooperative work. The group originated in 1961 when the theological librarians of five Philadelphia schools gathered informally. The five began to explore ways to do something together. Out of this initial exploration came a union list of periodicals of the schools. A bit later each agreed to tag \$300. per year of its budget to procure back-run periodicals not held in the area.

Now the group is more formalized. George Bricker's term as chairman ended in April 1. The secretary is David J. Wartluft. Member libraries are Eastern Baptist Seminary, Philadelphia; Lancaster Seminary; Lutheran Seminary at Gettysburg; Lutheran Seminary at Philadelphia; Mary Immaculate, Northampton; Moravian Seminary, Overbrook; and Westminster Seminary, Philadelphia. Prior to its move Crozer Seminary in Chester was also a part of the group.

As reported in the ATLA NEWSLETTER, the group now publishes a quarterly newsletter, TEAMWORK, which commenced in September 1970. A fourth edition of the union list of periodicals is just off the press. \$300. in each school's budget continues to be earmarked for filling in back-runs or new holdings of periodicals. It is now the rule that the title not be held by a cooperating seminary rather than being unique to the Philadelphia area. In addition, another \$200. from each seminary is designated for purchasing monographs in series in addition to compiling a union catalog of monographs in series presently being operated by the Lancaster Seminary. The group is also devising a system for joint purchasing of certain foreign titles and other little-used material. As in the case of periodicals and monographs in series, each purchase is the sole property of a particular seminary; but it's guaranteed to be available to any other school in the group upon request.

Borrowing privileges are open to all students from any seminary at any other seminary merely by showing identification. In addition, each library is affiliated with the Union Catalog of Pennsylvania which records and reports holdings of all area libraries--public, academic, private, etc.--and totals over eight million listings. The group has applied to the Executive Committee via the Executive Secretary of ATLA to be recognized as a chapter of ATLA when the proper constitutional changes permit such local organizations.

This cooperation is among libraries only. There is no formal relationship among the schools themselves on this scale. Studies were made concerning the feasibility of a theological cluster, but nothing concrete has come of them. The Lutheran Seminary, Philadelphia, St. Charles, and the Protestant Episcopal Divinity School offer some joint courses, summer sessions, etc. Also, the two Lutheran seminaries operate jointly on a number of planes.

Perhaps this growth from below is the weakest aspect of the work in this area. Librarians have forged ahead of institutional administrators. There should now be drawn up some legal documents guaranteeing privileges and procedures which are presently resting only on the word of each librarian.

David J. Wartluft, Assistant Librarian
Lutheran Theological Seminary at
Philadelphia

COOPERATION AMONG LIBRARIES OF THE SAN FRANCISCO BAY AREA

The theological libraries of the San Francisco Bay Area have passed through three successive stages of cooperation. Such involvement among our libraries began with cooperative activities of two of our libraries forty years ago, and spread in time to include twelve seminary libraries in addition to three university libraries.

1) The first phase included the establishment of our first union catalog at the Pacific School of Religion. This was followed by the compilation of several editions of a union list of current periodicals

to which our seminaries subscribed; then a union list of periodicals, compiled by Richard Denton and produced on cards through the agency of the Western Theological Library Association. This last work included the holdings of the Southern California seminaries as well. A cooperative acquisition policy involving our Bay Area seminaries was made, and then later reformulated to include to some extent even the seminaries of Southern California. Finally, there were pilot projects in the fifties of cooperative acquisitions involving three of our seminaries.

2) The establishment of the Bibliographical Center of the Graduate Theological Union in 1964 marked the second phase, in which cooperative book selection, acquisition, and cataloging were performed on a fee basis for the nine seminaries, which are constituent members of the Graduate Theological Union, plus ordering and cataloging books for St. Patrick's Theological Seminary at Menlo Park forty miles away.

3) This first phase lasted until 1969 when the common library of the GTU was established with temporary quarters at the Church Divinity School of the Pacific. The change meant the operation of one common library with full library services for all, with limited services in three branch libraries; a common budget underwritten by seven of the seminaries and apportioned in ratio to the number of faculty members and students in the respective schools. Although St. Patrick's Theological Seminary and the Pacific School of Religion are not yet signatories to the common budget, PSR, while operating on a fee basis as in the earlier phase, is cooperating in building only one common collection; the Starr King School for the Ministry at present is paying for library services at the GTU, while closing its library and allowing its core collection to be integrated into the GTU common library.

Although the Golden Gate Baptist Theological Seminary at Mill Valley is not part of the GTU common library, it is not only a contributing member to it financially, but also in library services. It continues to send us cards of its acquisitions for filing in our GTU union catalog, and cooperates in our acquisition program which will be more firmly divided in the coming years.

Benefits of the Cooperative Effort

This cooperation has had four important effects: 1) the lowering of the percentage of unnecessary duplication in titles; 2) a reduction in the cost of the total operational budget for the GTU constituent seminaries; 3) a much larger common book budget, allowing us to have a much greater subject-area coverage; 4) a new vista of cooperation on a higher level with three university libraries; and 5) initial cooperation on a national level with seminary libraries of the Boston Theological Institute and those in the Chicago area.

Each phase of the cooperation lowered the level of unnecessary duplication of titles from an estimated 45 percent in the first phase to 32 percent in the second; and now less than 10 percent in the third. Our duplication of periodical and other serial titles has been reduced from an estimated 85 percent to less than 5 percent.

Simultaneously with the reduction in total operating costs to the constituent seminaries has been the concomitant rise in our book budget. Instead of several small individual library budgets, by pooling our resources, the GTU library spent \$67,814.00 last year on books and periodicals, and combined with an amount of \$22,691 spent by PSR, allowed us to add a total of \$90,505.00 worth of materials with only a little above five percent duplication in one common library program.

New Areas of Cooperation

Because of our cooperative effort, the GTU library now has a large enough budget to make its acquisitions important to the University of California, and also to Stanford University forty miles away. Therefore, our vision has been broadened to think in terms of a cooperative acquisition program involving not only these two libraries, but also the Robbins Collection of Boalt Hall of the University of California, which is building an extensive collection in religious law and related materials. Initial discussions with Boalt Hall and Stanford University have already resulted in area delineations, and agreements will be forthcoming this fall with the University of California main library.

In order to eliminate unnecessary duplication we have been allowed to add the catalog cards for the unique titles in the religious sections from both the Robbins Collection and Stanford University, and provisions have been made to keep the former's holdings up-to-date, and hopefully with Stanford. In order to cut duplication at the level of ordering, copies of our respective orders are being exchanged between the Robbins Collection and the GTU library. These measures allow us again to increase our area holdings which are brought together through our GTU union catalog.

In order to make our several collections more accessible, reciprocal free borrowing service has been established among libraries of GTU, Boalt Hall and the University of California for the students and faculty members of our respective schools. Stack permits at UC are granted GTU graduate students taking PhD or ThD degrees.

In order to allow the consolidation of books in subject areas determined by our joint acquisition policies and the movement of materials where they may be of most use, an agreement between the Robbins Collection and the GTU library has been concluded. Through this books from either library may be transferred to the other on a semi-permanent deposit basis. Such books, while technically remaining the property of the respective libraries, may for all intents and purposes be treated as permanent possessions of the depository library.

This summer the GTU is planning to print its catalog, which it hopefully will sell to enough libraries to defray the cost of publication. This will permit copies of our catalog to be located at the libraries of the Robbins Collection, the University of California, and Stanford University, again making easier the elimination of unnecessary duplication.

Another area of cooperation has been among the libraries of the GTU, the Robbins Collection of Boalt Hall and the University of California Medical Center. Here our three libraries are endeavoring to develop a computerized information retrieval system of all materials concerning the legal, medical and ethical problems involved in the rapidly growing application of medical science to such concerns as organ transplants, the point of death, cloning, etc. This can be later expanded, if the initial venture proves satisfactory. To defray the costs of development, it is planned to print and sell the index to libraries throughout the United States, and to issue annual supplements on a subscription basis.

Finally, on a national level, the GTU library is cooperating with the libraries of the Boston Theological Institute, and those in the Chicago area in the hope of developing a collaborative theological network. This will seek to form a joint program leading to communication and information retrieval systems, which will permit shared cataloging, better bibliographical control of serials, etc. This, of course, may be extended to include any theological libraries wishing to participate.

Although there are other cooperative projects that are in the offing, this will summarize most of those in which the constituent schools of the GTU common library are presently involved.

SEMINARY LIBRARY COOPERATION IN SOUTHERN CALIFORNIA

At the fifth annual meeting of WTLA at the Pacific School of Religion in Berkeley a suggestion was made that various libraries select author(s) and/or subject(s) for which they would be willing to compile an exhaustive bibliography in standard bibliographical form. Genevieve Kelly moved that the members submit to the Talbot Theological Seminary Library a list of items for which they would be willing to assume bibliographic control. California Baptist Theological Seminary accepted responsibility for collecting Baptist literature, particularly Western Baptistica, and Talbot accepted responsibility for Jewish-Christian relations and Plymouth Brethren authors.

In 1965 I spent 5½ months in Jerusalem on sabbatical leave working on the bibliography of Jewish-Christian relations, and now have over 5,000 cards on the subject. After working on the Plymouth Brethren list for over 20 years, I discovered a second-hand dealers list of Brethren writings in London. After extensive correspondence, I was able to acquire this list for the Biola Library. It contained approximately 5,000 titles with periodicals, biographical items, and in many cases the identity of the particular group with which the author fellowshiped. In 1969 I published a book containing an essay on Brethren literature which can now be obtained from Walterick Publishers in Kansas City. The Biola Library acquired extensively in these two areas until two years ago, when the change of administration suspended this emphasis.

The Southern Section of WTLA took further action on this matter at the meeting at Fuller Theological Seminary in Pasadena in November 1956. A union catalog was proposed and begun soon thereafter. It was originally located at Fuller Theological Seminary and then moved to the Southern Cali-

ifornia in Claremont, now The School of Theology at Claremont. At this meeting it was "recommended that...the Southern Section undertake a project of bibliographic control along the lines set forth in a former proposal, and (2) that a coordinator be appointed to register and process these bibliographic entries, and (3) that we submit herewith subject fields selected as our first assignment." In addition to those mentioned above, Fuller Theological Seminary accepted responsibility for Dead Sea scroll literature which I believe they have pursued quite vigorously since. Dr. William Sanford LaSor published a bibliography on the Dead Sea scroll literature from 1948 to 1957 as number 31 of The Fuller Library Bulletin in the Fall of 1958.

In 1960 a program began to develop for a Union List of Continuations which was undertaken and, after much tribulation, completed by Dick Denton of the Southern California School of Theology. This is on 4 x 6 cards and was made available to libraries around the country. It includes holdings of serials, some series, but not lectureships. A union list of periodicals currently subscribed to is in the checking process.

Mrs. Hagen of LAPL reported at the Southern Section meeting held at Pasadena College in December 1964 that they had probably the largest collection of cult literature in the nation. They collect especially books on the history and doctrine and discipline of the various groups. LAPL does not collect runs of periodicals of the various cults.

At the fifteenth annual conference held at the Graduate Theological Union in Berkeley in February 1965, Dorothy Hutchison reported on cult holdings. Fuller Theological Seminary reported that it collects mainly in Mormonism, Christian Science and Seventh Day Adventism. Pasadena College (Nazarene) had holdings in Swedenborgianism, Mormonism, Theosophy, I Am, and Black Muslims. The Biola Library has considerable holdings in cult literature. While not associated with WTLA, it is to be noted that the Theosophical Library in Pasadena is one of the world headquarters libraries in Theosophy, and that there is a substantial collection in various aspects of philosophical religions at the Philosophical and Religious Free Library at Escondido.

The libraries cooperating on the Southern California Union Catalog of Religion are: Fuller Theological Seminary, Pasadena College, Azusa-Pacific College, Talbot Theological Seminary Los Angeles Baptist Theological Seminary, The School of Theology at Claremont, Hebrew-Union College/Jewish Institute of Religion, the American Baptist Seminary of the West, Covina Campus. In the case of those schools whose libraries also serve a college, only the pertinent religious titles are submitted. The Methodist Historical Society of Los Angeles originally was included, but has now been amalgamated with the School of Theology at Claremont.

Arnold D. Ehlert

TORONTO SCHOOL OF THEOLOGY

The Toronto School of Theology is a federation of seven member

institutions and one affiliated institution. Member institutions are Emmanuel College of Victoria University, the University of St. Michael's College, Knox College, St. Augustine's Seminary of Toronto, University of Trinity College, Divinity College at McMaster University in Hamilton, Ontario. St. Augustine's, a Roman Catholic diocesan seminary and Regis, a Jesuit College, are located approximately 13 miles from the University of Toronto. All other members are located on the University of Toronto campus and are federated within or with the University. Each institution has its own library.

The Toronto School of Theology is an organization which has just come into being. It has had legal existence one year and has been functioning in its present form for two years; but its ancestry goes back something over twenty years. It began as the Toronto Graduate School of Theological Studies, a loose federation of originally four of these seven institutions which came together in order to pool their resources for advanced degrees in theology (Th.M. and Th.D.). Throughout most of the history each institution operated separately in its program for the basic degree (B.D., S.T.B., etc.).

Under the present organization, TST is administered by a board of trustees with representatives of the founding members, The officers of the school include the Director, an Assistant Director for Advanced Degree Studies and Assistant Director for Field Education, a Registrar and a Library Coordinator. All officers are parttime, the director giving 80% of his time in that role, other officers 50% as TST officers and filling a post within a college. The Library Coordinator is also Librarian of Emmanuel College. There are two councils and a library committee. The budget for the central office is provided by members according to a formula including a basic assessment of \$6,000 and a per capita assessment for each student, with further balancing charges and rebates.

The problem of evaluation of the holdings of the participating libraries associated in the University of Toronto in the areas of our fields of study has been given much discussion in the TST Library Committee and the Library Sub-Committee of the planning group which established TST. Two consultants have come to Toronto to consider the possibilities of Collection surveys, but due to the complexities of our situation no full-scale surveys have been designed. The member libraries have described their subject strengths and weaknesses. These descriptions are a step in the process for the development of more precise definition. We are asking each library to write in more detail its present acquisitions policies and we plan to proceed from the present policies to organize a joint acquisition policy. At the present time and in the foreseeable future no cooperative technical services are being undertaken. We are depending upon the University of Toronto central library catalogue services for the provision of the catalogue information available through the MARC tapes--LC and BNB.

The Coordinator is presently charged with developing a cooperative system of book selection, including in the study the question of cooperation in acquisitions. A portion of each library's budget for library materials is allocated (within the library) to be spent at the executive discretion of the library coordinator.

The bibliographic control for the cooperation within these libraries rests mainly upon what is known as the campus union catalogue. This union catalogue is interfiled in the new author-title catalogues of the central library of the University of Toronto. It is comprised of main entries only and covers all the holdings of forty-six libraries which report but are not administered by the U. of T. Library. Five of the seven TST libraries are included; the other two are not federated with the University and are unrepresented. The conversion of the campus union catalogue to electric data storage will begin in about three years time. When this will have been accomplished, it will be possible to have a copy of the complete campus union catalogue in each of our libraries.

Some eight to ten years ago the TGSTS fostered the development of a union list of theological periodicals in Toronto. This was edited in the Knox Library and duplicated in card form in all participating libraries and in the reference department of the central library. At present the master file is being maintained by St. Michael's College Library, and at least annual revisions will be issued. The file now has approximately 3000 cards representing more than 1370 periodical titles. This list shows full entry for each periodical and the actual holdings for each library holding a given title. It was the judgement of Dr. Ray Morris that this tool was one of the better ones which he had seen. We do not cover monographic series in our union lists. We have been assessing series acquired by standing orders and plan for wider coverage by having libraries assume further orders in the subjects of their special interest. We exchange back-runs so that we will establish as full a run as possible in a selected library.

The basic identification for circulation purposes for TST participating libraries is the library card of the University of Toronto. This card gives the TST student full graduate student privileges in the central library of the University of Toronto, access to the other campus libraries reported in the campus union catalogue and full access to all the TST libraries. This form of cooperation has existed for a good number of years. The library committee is presently developing circulation regulations so that a TST student will find the same regulations in all TST libraries.

We at the present time have no communication methods other than the telephone. Because we have free access by rule and reasonable access by geography, it has not been necessary to develop special interlibrary loan procedures within the TST participants. With the exception of two off campus libraries, the libraries are within ten minutes walk of each other.

Although there is a space problem, the members of the federation are not prepared to commit themselves to any cooperative buildings that could provide a solution for the acute space problems. These problems may inhibit the TST library development plans unless informed planning is undertaken by administrations which are being distracted by problems unrelated to theological education.

The Toronto School of Theology is an organization focused upon theological education at both the basic and advanced degree levels. It

displays a very high degree of cross-registration and a spirit of cooperation. But the degree of institutionalization of the library cooperation is fairly low. This latter is largely due to the spirit and development of the University of Toronto with its long history of federation in which the pattern of independent interdependent units for library service has been firmly established. The tradition has served the institution, or this collection of institutions, in a manner that is satisfactory for many of the consumers of the service. Although the students of the TST have expressed a desire for more consolidation of the theological library holdings, their arguments have not been convincing to those who would have to finance such consolidation. One cannot predict what might be the administrative response if funds should be available. No such consolidation can be worked out without a very major financial investment. While in the long run this could reduce costs, it requires the actual funds to invest which are not available. A major influence would be the establishment of advanced studies in religion within the university. A number of proposals have been developed in the past few years and at this time there is a committee working on a proposal that will involve the granting of degrees for organized joint programs drawing on existing department that have religious concern, interest, or emphasis. The representatives of the TST are fully involved within this proposal.

The collections of the TST libraries contain some 310,500 volumes in specific theological and religious subjects. The materials in the U.T.L. and much historical material in the arts collections is not included in this figure. A number of samplings that we have undertaken indicate our duplication of monographs is at about the 30% figure. With some certainty we can report that our duplication of periodical titles is 31%. Our first specific goal for library coordination is the reduction of these rates of duplication.

R. G. Bracewell
Library coordinator

PART VI

PROBLEMS SECTIONS REPORTS

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
25th Annual Conference

Problems Section

Technical Processes

Reporter: Roberta Hamburger

A group of 36 met Thursday morning of the Conference to discuss problems in the technical processes of the library. Prior to the Conference a questionnaire had been sent to A.T.L.A. members on which cataloging and classification problems could be indicated. Dorothy Gilliam, head cataloger of Union Theological Seminary, Richmond, and Chairman of the Cataloging and Classification Committee of A.T.L.A., presided over this problems section. She invited Vivian Prince, Associate Professor of the School of Library Science of the University of Southern California, to take the problems indicated by the questionnaire, to comment on them briefly and to lead group discussion about them. Miss Prince compiled the problems into several common categories and discussed each one briefly.

The first area of concern discussed was the priorities of processing books. All libraries have priorities that they have developed from practical experience. Miss Prince outlined a basic processing order that corresponds roughly to the Library of Congress list of priorities. They are:

- I. First
 1. Added volumes and copies (these could be done by clerical or student help with very little of the cataloger's time involved).
 2. New imprints.
 3. Requests (it does not matter why someone wants a book, if they have requested it, the book should be processed under the first priority).
- II. Second

Other new volumes and copies that do not fall in the above category.
- III. Finally
 1. Unsolicited gifts.
 2. Foreign books.
 3. Special en bloc groups.

A question of when to process non-book materials was raised. There was a general feeling that no distinction needed to be made. Whatever the media, the material could fall in the priority categories. Miss Prince said, "You must establish some priority for yourselves, since it makes for a better working cataloging department. It will reduce the amount of time you have to spend processing the books, and there will be a better cooperation from personnel, and supervisors feel more rewarded in the running of the department."

The second area of concern was the evaluating of subject collections. Very little can be done here except to check your collection against an authoritative list. No matter how well you know the field, you can not do

it off the top of your head.

The question of acquisitions then came up. How to avoid unwanted duplications; the advantages or disadvantages of approval plans; selection and ordering aids; involvement of faculty in selecting books. No easy or new ideas in any of these areas came up to solve the problems. The only way to avoid duplication is to carefully check the catalog and the working files of books on order and in process. The comment was made that putting the office files in alphabetical order by title makes it easier for those doing the searching, since they do not have to determine the correct entry for the book. According to Miss Prince, "Anybody at all can look up a title, but it takes a smart person to know the entry of some books in order to look it up." Approval plans can be successful if the groundwork is done carefully. One library reported that they get so many books they cannot possibly buy them all. In the area of faculty participation, Miss Prince commented that it was the responsibility of the librarian to see that the interests of the various faculty members are treated equally whether or not they request any books. No library in the group reported that they allocated a percentage of funds to the faculty.

The various aspects of cataloging were the final concerns of the morning. It was observed that probably everyone uses any cataloging they can get that they find useful and helpful. There is nothing generally better than Library of Congress cataloging as imperfect and imprecise as it is on occasion. However, one must watch the National Union Catalog for the inclusion of cataloging done by contributing and cooperating libraries that have not used the standard rules for entry, or have been careless in their use of subject headings.

There was a general discussion by the group over ways and means of cooperating in the cataloging of foreign books. The consideration was not for those books covered by the Library of Congress's National Program of Acquisitions and Cataloging, but other foreign material. The only practical solution offered, in order to get the original cataloging circulated among the theological libraries, was to cooperate with the National Union Catalog and to send all original cataloging to them where it will appear eventually to aid the other libraries.

Miss Prince said that one of the problems indicated on the questionnaire concerned the application of the Anglo-American Cataloging Rules to theological materials. Her question was, "What is the problem? It is no great upheaval to change from one set of rules to another. Are you thinking of one time cataloging? The rules of 1908 or 1940 to be the cataloging rules forevermore? You have to grow, you have to change. You change your subject headings, your rules of entry, your classification. The Library of Congress does all of this, and you must do this to live in the 1970's."

The Library of Congress has a policy of superimposition, of feeding into the catalog the new rules for new entries. When you find an entry in conflict with the new rules, you can do one of two things. One, begin using the new entry for the new titles, and put a note in the catalog, "For previous publications of this organization see the former name." This can be either temporary or permanent. When there is time and personnel

the old entries can be pulled and corrected, or the note left as is. Second, you can continue using the old entries and for all time to come change the L.C. entry to the former entry. One member of the group commented, "The problem for us as librarians and catalogers is that we know there are certain skeletons in the catalog that bother us. We want them to be consistent and we hate to see them." Miss Prince answered this by saying that reader access has greater priority than consistency. Do not worry about the inconsistencies. Just what would happen if we got the wrong main entry? Nothing. As long as the reader has access to the book, he probably will not know the entry is wrong.

Subject headings are another cataloging headache. Especially the areas of new headings and the use of standard subdivisions. Miss Prince said that in her opinion David J. Haykin has written the best book on the theory of subject headings (Subject Headings; a Practical Guide, 1951). He gives three questions to ask yourself, when you feel a new subject heading is needed.

1. Is there a body of literature on this theme or topic?
2. Is there a name by which this theme or topic is known?
3. And will people look in the catalog for that name for that material?

This is, in actual fact, what a subject catalog is designed to do. The Library of Congress list has been tested along these lines.

In 1924 the Library of Congress came out with a staff manual, Standard List of Subject Subdivisions. Although it was never for sale to the public, the few copies that did circulate proved to be of great value in checking the legitimacy of subdivisions. The group recommended that the Association ask the Library of Congress to update the list of subject subdivisions and offer it for sale to the public. But, in the meantime, what can you do to determine whether a subdivision can be used or not?

1. You look and see if the term is listed in the basic list. If there, it may have a note saying that it "may be used as a subdivision under..."
2. If not listed, you check a comparable term and see if the subdivision is used under it. Then, if not found,
3. You try to ferret it out. The 1924 book is useful here, but it contains only the terms up to that date.
4. Finally, if you feel you must use it, and it meets all the qualifications above, write it in your subject list and use it.

Finally, the simplified filing rules were mentioned. And, although they are simpler than the old rules, some instruction is needed so that they can be used effectively. The filing is further complicated by the complexity of our language. There will never be a strictly alphabetical catalog no matter how ideal the concept sounds in theory.

The Technical Processes Problems Section ended without answering any

of the problems indicated on the questionnaire. But there was a general feeling that no one was alone in his concerns. Others have these same problems. And perhaps the problems are not as big as they seem when encountered in the individual situation.

The Problems Section on Administration

The discussion group on administrative problems was attended by 23 Persons. Vernon Ritter, librarian, Westmont College, Santa Barbara, presided. The discussion centered on statistics, the role of the faculty library committee, and staff selection.

Statistics. Someone questioned the wisdom of combining expenditures for binding with expenditures for books in the statistical report, since binding is for preservation rather than augmentation of the collection. The group agreed that the statistician and the Committee on Statistical Records should list the components of the budget to be included in determining the dues for institutional members of ATLA under the by-law on dues amended by the 1971 conference; also, that they clarify and standardize the basis on which financial statistics are reported.

The Role of the Library Committee. What are the values and the limitations of this committee? The Committee should be advisory and serve in a liaison capacity, it was agreed, but apparently in some situations this committee has exercised considerable authority. The Committee should be representative. In one school it consists of representatives of the faculty and students, the dean (or deans), and the library staff attends without vote. One librarian meets with heads of departments for book selection purposes. A joint committee of two schools in a consortium served effectively in trimming duplicates from the two periodical subscription lists. The group agreed that ATLA should prepare a statement on the library committee: how it should be constituted, its role and function, and that such a statement be sent to AATS and to member schools.

Staff Selection. The comment was made that among administrators the ignorance of management techniques was appalling, and the suggestion was given that there are now available excellent books on systems analysis which can be utilized to bridge this gap.

In the selection of student assistants, should need have priority over qualifications for library work? The response was that need should be a secondary consideration and that students should be given library aptitude tests and typing tests as aids in screening applicants. Should the cataloger be a person who is first of all a scholar with a knowledge of foreign languages or a professionally trained person who is willing to learn languages? There was some discussion of the merits of the use of forms and questionnaires in writing to references listed by applicants.

Concern was expressed about the best utilization of qualified personnel who move to a new location. Librarians would do well to inform their colleagues in a given area about staff members moving to that area.

Susan Schultz
Recorder

Problems Section

Non-Book Materials

The non-book materials problem section met on Thursday, June 17, with Gilbert R. Englerth, librarian, Eastern Baptist Theological Seminary, as panel chairman, Lucille Hager, as recorder.

The panel consisted of the following members: Lucille Hager, report of survey on the use of AV resources in 112 AATS accredited seminaries; Paul Hamm, report on research project in non-book media; David Green, planning and construction of a new library which will incorporate a non-book media center; Norman Wente, coordination, circulation and care of non-book material; Keith C. Wills, purchasing and administration of non-book material in a large seminary library, where the emphasis in the past has been on printed material; Erich Schultz, problems and priorities of acquiring and administering non-book material on a limited AV budget; William K. Harmaning, basic philosophy which determines the acquisition and administration of non-book media.

The basic concern of the survey conducted by a graduate student of Concordia Seminary and reported on by Miss Hager was the utilization of the electronic media (audio and video tape recorders) by the AATS accredited seminaries, schools of theology, and schools of divinity within larger universities. Survey showed that over 90 per cent of the respondents use the audio reel to reel tape recorder; 60 per cent use the audio cassette tape recorder; 78 per cent use the video tape recorder in the educational process. Responses also indicated major usage in the broad areas of speech and communication, worship and music, education and counseling. Replies also indicated use of such materials in continuing education--one school using FM and long-distance telephone to make courses available in certain listening centers. The survey also showed that several schools make their audio and video equipment available for off-campus use.

Mr. Hamm, reporting on his research project of the role of the librarian in theological education, stated that his basic philosophy is that the librarian is an educator rather than a manager of books. He is therefore responsible for all types of learning material. The librarian is best qualified to know what material is available and should strive to help instructors find and locate such materials. The library would therefore be thought of as the learning center with books and non-book material available to the campus community.

In the report given by Mr. Green, he stressed a threefold set of problems with the use of non-book materials which developed in the planning of the new GTU building which will serve as a learning center:

1. Educational--direct application in the learning process--would involve mostly playback--would be used by a large group of people.
2. Expensive equipment--easily accessible at various hours and the security of this equipment;

3. Creation of the material and the storage of such material.

The library is well suited to develop and distribute such a non-book collection and to control it bibliographically. The necessary staff would include a technical administrator who might serve also as an AV bibliographer and thus be the collection developer. The materials could be used in the study centers located at various points on the campus-- such centers being the focal point in the present philosophy for the new building.

Mr. Wentz reported on the housekeeping chores involved in non-book materials from a traditional library standpoint using his own library situation. The first is equipment. Statistics on use of the equipment showed that the faculty is catching on to the use of this type of material in the educational process. Circulation records of the equipment, etc. are maintained by the librarian's office. Equipment is available only to the seminary community to be used on the seminary campus. It must be returned in good condition. He stressed the necessity to have a good contract with a legitimate company for the repair of such equipment-- all equipment has a yearly check-up. Advanced reservation for use of the equipment is vital. The more portable the equipment the better it can be used in carrels equipped with a lot of electric outlets. All materials receive full cataloging. Materials will be replaced as items are damaged. The need for professional assistance will increase as the use of the material increases.

Mr. Wills from Southwestern Baptist reported that his library was an older building with very little provision for the new media being used in the libraries. However, cassette tapes are being added and also lectures from various seminaries are acquired on tape. Many lectures are sent free of charge with permission to duplicate the tapes and thus allows for the building up of a tape collection with very little expense. (During Mr. Wills' presentation the panel chairman distributed a list of audio-visual sources.) Very few films are purchased; catalogs of films are made available to faculty and arrangements are made by the library staff to rent rather than buy. Budget allowance is made for the rental of these films. Someone of the group asked if any library had made the titles of films available for rental in the card catalog--the catalog would therefore include all materials available on a certain subject.

Mr. Schultz indicated that his seminary library was not the AV center of the campus. His collection does include music recordings and microforms. His library is making available recorders by which students record certain texts for the blind students. Very little resources are available to use for the selection of non-book materials. Critical reviews are not available as they are for books. Guide to Microforms is available but it is no selection guide. Expertise is necessary in selection of the materials and equipment. The AV staff member would have to know the collection very well because requested material may be available in the book collection. Book jobbers will not handle orders for non-book material and orders therefore have to be placed directly with the producer. If material could be reviewed before purchase, better collections would develop.

Mr. Harmaning, the only member on the panel who is the non-book media director, expressed the idea that the basic philosophy of the acquisition and use of non-book materials reflects the philosophy of the total seminary. Professors have no qualms in accepting multi-media presentations in lieu of the printed page. Garrett has experimented to see where professors and students are inclined to go in this area. This center therefore becomes the center for the media service to the entire Garrett community. Equipment is available to create the necessary media which carries out the ideas and needs presented to the center for development. Assistance is given to the student in the making of films, use of the camera, splicing film, etc.

When students are demanding that certain services and equipment be made available, the administration listens and budget provisions are made for the purchase of such items. Equipment is complete solid state with no audio or video adjustments necessary. The school therefore operates under the philosophy that if the equipment is not being used in the educational set-up, it is available to the requestor.

The group suggested the following recommendations for conference attention:

The Association should consider the project of recording books for the blind using the Morris list as a basis of selection.

The Association should consider appointing a committee to set up bibliographic control of non-book material owned by the libraries of ATLA.

PART VII

APPENDICES

Constitution

By-Laws

List of Members

Conference Visitors

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

CONSTITUTION

As Revised June 1971

ARTICLE I. NAME

The name of this organization shall be the American Theological Library Association (ATLA)

ARTICLE II. PURPOSE

The purpose of the Association shall be to bring its members into closer working relations with each other, to support theological and religious librarianship, to improve theological libraries, and to interpret the role of such libraries in theological education. In order to accomplish these objectives, the Association shall develop and implement standards of library service, promote research and experimental projects, encourage cooperative programs that make resources more available, publish and disseminate literature, and cooperate with organizations having similar aims.

ARTICLE III. RELATIONSHIP TO OTHER ASSOCIATIONS

The Association may (1) enter into affiliation with organizations of related interest through a proposal of the Executive Committee to which the membership gives its approval by a majority vote at an annual meeting of the Association, (2) may enroll or withdraw as an institutional member of another organization by vote of the Executive Committee, or (3) may be represented in its relations with another organization by an appointee of the Executive Committee.

ARTICLE IV. MEMBERSHIP

Section 1. Institutional Members. Libraries of American Association of Theological Schools' member schools and of accredited educational schools engaged predominately at the post-college level in theological education, and libraries of organizations maintaining collections primarily for ecclesiastical and theological research may be elected to institutional membership through procedures established by the Executive Committee and by compliance with conditions prescribed in the By-Laws..

Section 2. Full members. Persons who are, or at the time of election were, actively engaged in professional library or bibliographic work in theological or religious fields are eligible for full membership through procedures established by the Executive Committee and by compliance with conditions prescribed in the By-Laws.

Section 3. Associate Members. Persons interested in, or associated with, the work of theological librarianship may be elected to associate membership through procedures established by the Executive Committee and by compliance with conditions prescribed in the By-Laws.

Section 4. Contributing and Sustaining Members. Persons or institutions eligible for membership may become contributing or sustaining members upon payment of the annual sums prescribed in the By-Laws.

Section 5. Student Members. Persons enrolled in library schools of recognized standing may be elected to student membership through procedures established by the Executive Committee and by compliance with conditions prescribed in the By-Laws.

Section 6. Honorary Members. Persons who have made outstanding contributions in the advance of the purposes for which this association stands may be nominated by the Executive Committee and be elected honorary members by a two-thirds vote of the members present at any annual meeting of the Association. Honorary membership shall be for life.

Section 7. Suspension and Reinstatement. The membership of any individual or institution may be suspended for cause by a two-thirds vote of the Executive Committee. A suspended member may be reinstated by a two-thirds vote of the Executive Committee.

ARTICLE V. OFFICERS

Section 1. Officers and Duties. The officers of the Association shall be a president, a vice-president, a recording secretary, and a treasurer, who shall perform the duties usually attached to these offices, or those assigned by action of the Association.

Section 2. Term. The president and vice-president shall be full members of the Association and shall serve for one year or until their successors are elected and qualified. The recording secretary and treasurer shall be full members of the Association and shall serve for three years or until their successors are elected and qualified.

Section 3. President-Elect. The vice-president shall be the president-elect and shall succeed to the office of president at the end of the president's term.

ARTICLE VI. EXECUTIVE COMMITTEE

Section 1. Members. The Executive Committee shall consist of the president, vice-president, immediate past president, recording secretary, treasurer, and six members-at-large, who are full members of the Association. The members-at-large are to be elected for three-year terms so arranged that two are elected each year. No member-at-large shall immediately succeed himself. The Executive Director and the Editor of the Association's official publication shall be ex officio members of the Executive Committee without vote.

Section 2. Duties and Responsibilities. The Executive Committee shall have general oversight and direction of the affairs of the Association, and shall perform such specific duties as may be given to it in the Constitution and By-Laws, or those assigned by action of the Association. It shall conduct all business of the Association between annual and other meetings of the Association, and shall have authority to make decisions for the Association during the periods between meetings. It shall decide upon the investment and the expenditures of all funds belonging to the Association as a whole, and shall be authorized to allot such funds to projects and committees. It shall propose an operating budget to the annual meeting of the Association. It shall provide the Association at the annual meeting with an audited report of all funds held, received and disbursed.

ARTICLE VII. STAFF SERVICES

Section 1. The Association, upon recommendations of any standing committee and/or the Executive Committee, may approve such administrative staff as necessary to carry out the Association's policies and program.

Section 2. The duties and responsibilities of staff personnel shall be specified in the By-Laws.

Section 3. Funding. Adequate funding of staff services shall be provided in a budget approved by the Association.

ARTICLE VIII. MEETINGS

Section 1. General Meetings. The Association shall hold an annual meeting of the members for the election of officers and members-at-large of the Executive Committee and for the transaction of general business at such place and time as may be determined by the Executive Committee. Special meetings may be called at any time by the Executive Committee.

Section 2. Admission to Meetings. General meetings or conferences are open to all interested in the work of the Association.

ARTICLE IX. RIGHT TO VOTE

Section 1. Full Members. Each full member shall be entitled to one vote.

Section 2. Institutional Members. Each institutional member shall be entitled to one vote to be cast by its authorized representative.

ARTICLE X. CHAPTERS

Section 1. Members of the Association in any locality may be constituted a chapter of the Association with the approval of the Executive Committee.

Section 2. Officers shall be elected at regular intervals by members of the individual chapters and shall consist of at least a chairman and secretary.

ARTICLE XI. BY-LAWS

By-Laws may be adopted, suspended, or amended by a majority vote of the full members and institutional members of the Association voting at any general session of any annual meeting.

ARTICLE XII. AMENDMENTS

This constitution may be amended by a two-thirds vote of the full members and the institutional members, voting at any general session of two successive conferences not less than six months apart, provided that notice of the proposed amendment is published in the official publication of the Association not less than three weeks before final consideration.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

BY-LAWS

As Revised June 1971

ARTICLE I. DUES

Section 1. Institutional Members. The annual dues for institutional members shall be determined by the following scale of library operating expenditures as reported in the official financial statement for the preceding year:

Up to \$ 50,000	-	\$25.00
\$ 50,001 - 75,000	-	30.00
75,001 -100,000	-	35.00
100,001 -125,000	-	40.00
125,001 -150,000	-	45.00
150,001 -175,000	-	50.00
175,001 -200,000	-	55.00
200,001 up	-	60.00

Section 2. Full and Associate Members. The annual dues for full and associate members shall be determined by the following scale:

SALARY BRACKET	FULL	ASSOCIATE
Under \$5000	\$10	\$ 6
500-7499	15	8
7500-9999	20	10
10,000 and up	25	12

Full members on retired status are exempt from payment of dues.

Section 3. Contributing and Sustaining Members. The annual dues for contributing members shall be \$250, and for sustaining members \$500.

Section 4. Student Members. The annual dues for student members shall be \$5.

Section 5. Honorary Members. There shall be no dues for honorary members.

Section 6. Suspension for Non-Payment of Dues. Members failing to pay their dues within the first six months of the fiscal year will be automatically suspended. Members thus suspended may be reinstated upon payment of dues for the current year.

ARTICLE II. NOMINATIONS AND ELECTIONS

Section 1. Committee. There shall be a Nominating Committee of three full members of the Association appointed by the Executive Committee. One member shall be appointed annually for a three-year term. The senior member of the Committee shall be chairman. Each new appointment shall be made at such time as to enable this committee to meet during the annual meeting preceding the one at which elections are to be made from the nominees. This committee shall nominate candidates for the elective positions to be filled for the Association as a whole.

Section 2. Reports. The Nominating Committee shall report at least one and, when feasible, two nominations for each elective position to the recording secretary not less than six months before the annual meeting at which nominees are to be considered. Nominations shall be published by the recording secretary in the official publication of the Association not less than three months before the annual meeting.

Section 3. Nominations by Others. Nominations other than those by the Nominating Committee may be made by petition signed by not less than ten full members of the Association, and shall be filed with the recording secretary not less than two months preceding the annual meeting and shall be published in the official publication of the Association not less than three weeks before the annual meeting. Upon declaration of the Executive Committee at the annual meeting of a vacancy in the official slate, nominations may be made from the floor without prior notification.

Section 4. Consent of the Nominees. No nomination shall be presented without the known consent of the nominee.

Section 5. Elections. Elections to offices shall be by written ballot which may be cast at the annual meeting or forwarded by mail to the recording secretary prior to the date of the election. The candidate receiving the largest number of votes shall be elected. In case of a tie vote, the successful candidate shall be determined by lot.

ARTICLE III. QUORUM

Section 1. Executive Committee. A majority of the voting members of the Executive Committee shall constitute a quorum. In the absence of a quorum the president may authorize a mail vote. An affirmative vote of a majority of the voting members of the Committee shall be required to pass a motion. On each mail vote, each member shall have the option of voting for the motion, against the motion, or to hold for discussion.

Section 2. Association. Fifty voting members at any duly constituted meeting of the Association shall be a quorum for the transaction of all business.

ARTICLE IV. COMMITTEES

Section 1. Authorization. Committees of the Association shall be authorized by action of the Association of the Executive Committee.

Section 2. Appointment of Committee Members. Committee members shall be appointed by the Executive Committee unless it is otherwise provided in the action authorizing the Committee or in the Constitution and By-Laws.

Section 3. Joint Committees. ATLA members of joint committees of ATLA and AATS shall be appointed by the president of ATLA with the approval of the Executive Committee and shall be full members of the Association.

Section 4. Eligibility. Full and Associate members shall be eligible to serve as members on all committees except as otherwise provided in the Constitution and By-Laws.

Section 5. Term. Members of standing committees shall serve a three-year term, or until their successors have been appointed. In the first year one member shall be appointed for three years, one member for two years, one member for one year.

ARTICLE V. VACANCIES

Section 1. Elective Positions. Appointments to fill vacancies in elective positions of the Association as a whole (except president and vice-president) shall be made by the Executive Committee until it is possible for the Association to fill the vacancy at the next regular annual election in accordance with the By-Laws.

a. A vacancy in the office of president shall be filled for the remainder of the term by the vice-president. The succession shall not prevent a person who succeeds to the presidency because of a vacancy from serving his normal term as president the next year, as is provided in the Constitution.

b. A vacancy in the office of vice-president can be filled only by election as provided in the By-Laws.

c. If vacancies occur in the offices of president and vice-president within the same term, the Executive Committee shall elect as president one of the Committee for the remainder of the term. When a regular election is next held, a president and a vice-president shall be elected.

d. Vacancies among the members-at-large on the Executive Committee shall be filled by election at the next regular election after the vacancy occurs.

e. Appointments to fill vacancies on a committee shall be made by the president, unless otherwise provided in the action authorizing the Committee, or in the By-Laws.

ARTICLE VI. YEARS

Section 1. Fiscal Year. The fiscal year of the Association shall be May 1 to April 30.

Section 2. Membership Year. The membership year of the Association shall be the same as the fiscal year.

Section 3. Elective and Appointive Year. The term of office for elective and appointive positions of the Association filled annually shall be the period beginning with the adjournment of the annual meeting and ending with the adjournment of the next succeeding annual meeting. The term of office of the Nominating Committee is excepted from this pattern in accordance with the provisions of Article II, Section 1 above.

ARTICLE VII. AFFILIATIONS

Section 1. The Association is affiliated with the American Association of Theological Schools. Recognizing the historic relationship of the American Theological Library Association with the American Association of Theological Schools, a representative designated by the American Association of Theological Schools shall be invited to participate, without vote, in the meetings of the Executive Committee.

Section 2. The Association is affiliated with the American Library Association.

ARTICLE VIII. CHAPTERS

Section 1. Officers and Members. A list of officers and members in each chapter shall be filed annually with the recording secretary of the Association.

Section 2. Reports. Each chapter shall present a report of its activities at the annual meeting of the Association.

ARTICLE IX. RULES OF ORDER

The rules contained in Robert's Rules of Order, the latest edition, shall govern the Association in all cases to which they are applicable, and in which they are not inconsistent with the Constitution and By-Laws.

ARTICLE X. AGENT FOR FUNDS

The Association may enter into specific agreements with the American Association of Theological Schools (AATS) to act as agent for funds designated for ATLA purposes.

ARTICLE XI. DISPOSITION OF ASSETS

In the event of the dissolution of the Association, the assets will be turned over to an organization (or organizations) exempt under section 501(c) (3) of the 1954 Internal Revenue Code.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

Members as of March 15, 1972

HONORARY MEMBERS

Allenson, Alec R., 635 East Ogden Avenue, Naperville, Illinois 60540
 *Morris, Mrs. Raymond P., 159 Westwood Road, New Haven, Connecticut 06515

STUDENT MEMBERS

Horn, Joseph A., 88 Burt Street, Dorchester, Massachusetts 02124
 Menzel, John Paul, Jr., 30 Union Place, Roosevelt, New York 11575
 Richardson, John V., Jr., 1907 Capers Avenue, Apt. 2, Nashville, Tennessee 37212
 Wilson, Mrs. Martha M., 1500 Duke University Road, Apt. A3B, Durham,
 North Carolina 27706

FULL MEMBERS

Albee, Lowell, Jr., Assistant Librarian, Lutheran School of Theology.
 Mail: 8420 So. Kimbark Avenue, Chicago, Illinois 60619
 *Alhadeef, Rev. John J., S. J., Graduate Theological Union Library,
 2451 Ridge Road, Berkeley, California 94709
 Arnold, Harvey, Librarian, Divinity School of the University of Chicago,
 Chicago, Illinois 60637
 Atkinson, Marjorie (retired), 4 Willow Lane, Kensington, California 94707
 Aycock, Mrs. B. D. (Martha), Reference Librarian, Union Theological Seminary
 in Virginia, 3401 Brook Road, Richmond, Virginia 23117

Baker, Mrs. Florence S., (retired), 153 Livingston Street, New Haven,
 Connecticut 06511
 Balz, Elizabeth L., Librarian, Evangelical Lutheran Theological Seminary,
 Capitol University, Columbus, Ohio 43209
 Barber, Dr. Cyril J., Librarian, Trinity Evangelical Divinity School,
 2045 Half Day Road, Deerfield, Illinois 60015
 Barkstrom, Mrs. Alice Ann, Serials Librarian, McCormick Theological Seminary,
 1314 West Argyle, Chicago, Illinois 60640
 Batsel, John David, Head Librarian, Garrett Theological Seminary, 2121
 Sheridan Road, Evanston, Illinois 60201
 *Beach, Robert F., Librarian, Union Theological Seminary, Broadway at 120th
 Street, New York, New York 10027
 Berky, Andrew S., Director, Schwenkfelder Library, Pennsburg, Pennsylvania
 18073
 *Bertels, Rev. Henry J., S.J., Director of Library, Woodstock College,
 637 W. 125th Street, New York, New York 10027
 Bestul, Valborg (retired), 2383 Bourne Avenue, St. Paul, Minnesota 55108
 Boell, Margaret (retired), Meadville Theological Seminary, 5701 Woodlawn
 Avenue, Chicago, Illinois 60637
 *Bollier, John A., San Fernando Valley State College, Northridge, California
 91324

(* Indicates attendance at 1971 Conference)

- *Booher, Harold H., Librarian, Episcopal Theological Seminary of the Southwest,
P. O. Box 2247, Austin, Texas 78705
- Boshears, Onva K., Jr., 840 Malabu Drive, Apt. 102, Lexington, Kentucky 40502
- Bothel, Larry L., Associate Librarian, Episcopal Theological School
99 Brattle Street, Cambridge, Massachusetts 02138
- Bouquet, Rev. Francis L. (retired), 1220 South Eliseo Drive, Kentfield,
California, 94904
- *Bracewell, Rev. R. Grant, Librarian, (Victoria Univ. Library), Emmanuel
College, 75 Queen's Park Crescent, Toronto 5, Ontario, Canada
- Bricker, Rev. George H., Librarian, Lancaster Theological Seminary, Lancaster,
Pennsylvania 17603
- Brimm, Dr. Henry M. (retired), 3305 Gloucester Road, Richmond, Virginia 23227
- Brockway, Duncan, Librarian, Case Memorial Library, Hartford Seminary
Foundation, 55 Elizabeth Street, Hartford, Connecticut 06105
- Brown, Rev. Arthur E., Librarian, Maryknoll Seminary Library, Maryknoll,
New York 10545
- Brueckmann, John E., 137 Ridgeway Street, East Stroudsburg, Pennsylvania 18301
- *Bullock, Mrs. Frances E., Circulation Librarian, Union Theological Seminary,
80 LaSalle Street, Apt. 15E, New York, New York 10027
- *Burdick, Rev. Oscar A., Librarian, Pacific School of Religion, 1798 Scenic
Avenue, Berkeley, California 94709
- *Burrirt, Rev. John K., Librarian, Wartburg Theological Seminary, 333 Wartburg
Place, Dubuque, Iowa 52002
- Byers, Mrs. Clara L. (retired), 739 Plymouth Road, Claremont, California 91711
- *Caddy, Rev. James L., Head Librarian, St. Mary Seminary, 1227 Ansel Road,
Cleveland, Ohio 44108
- *Caldwell, Mr. Alva, Reference-Acquisitions Librarian, Garrett Theological
Seminary, 2121 Sheridan Road, Evanston, Illinois 60201
- Camp, Thomas Edward, Librarian, The School of Theology Library, University
of the South, Sewanee, Tennessee 37375
- Cannon, Velma R. (retired), 219 Durham Street, Cobourg, Ontario, Canada
- Chen, David, Emory University Theology Library, 101 Theology Building,
Atlanta, Georgia 30322
- *Chenery, Frederick L., Librarian, Dubuque Theological Seminary, 2570 Asbury
Road, Dubuque, Iowa 52001
- Clark, Forrest Shelton, Southern Baptist Theological Seminary, Apt. 316,
Rice Hall, Godfrey Avenue, Louisville, Kentucky 40206
- *Clark, Dr. Robert M., Librarian, Vancouver School of Theology Library,
6050 Chancellor Boulevard, Vancouver 8, B. C., Canada
- Coppinger, Rev. John H., Atonement Seminary Library, 145 Taylor Street, N.E.,
Washington, D. C. 20017
- Crabtree, Robert E., Librarian, Nazarene Theological Seminary, 1700 East
Meyer Boulevard, Kansas City, Missouri 64131
- Crawford, Elizabeth L. (retired), 155 Ewing Street, Princeton, New Jersey 08540
- *Crismon, Dr. Leo T., (retired), 404 Pleasant View, Louisville, Kentucky 40206
- Dagan, Alice M. (retired), 1405 South 11th Avenue, Maywood, Illinois 60153
- Daly, Rev. Simeon, Librarian, St. Meinrad School of Theology, Archabbey
Library, St. Meinrad, Indiana 47577
- *Davis, Rev. Clifton G., Librarian, Bangor Theological Seminary, 300 Union
Street, Bangor, Maine 04401
- *Day, Viola N., Yale Divinity School Library, 100 Westford Drive, Southport,
Connecticut 06490

- *Dayton, Donald W., Acquisitions Librarian, B. L. Fisher Library, Asbury Theological Seminary, Wilmore, Kentucky 40390
- *Dearborn, Mrs. Josephine M., Cataloger, Virginia Theological Seminary, Alexandria, Virginia 22304
- Debusman, Dr. Paul M., Acquisitions Librarian, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206
- *Deering, Dr. Ronald F., Associate Librarian, Box 234, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206
- *DeKlerk, Peter, Calvin Theological Seminary, 3233 Burton Street, S. E., Grand Rapids, Michigan 49506
- Denton, William Richard, Acquisitions Librarian, School of Theology at Claremont. Mail: 352 South Anapolis Drive, Claremont, California 91711
- *Dickerson, G. Fay, Index to Religions Periodical Literature, 800 West Belden Avenue, Chicago, Illinois 60614
- *Dickinson, Mrs. Lenore M., Cataloger, Andover-Harvard Theological Library, Harvard Divinity School, 45 Francis Avenue, Cambridge, Massachusetts 02138
- *Diener, Ronald E., Boston Theological Union, Office of The Librarian, 45 Francis Street, Cambridge, Massachusetts 02138
- Douglas, Dr. George Lees, Librarian, Knox College, 59 St. George Street, Toronto 5, Ontario, Canada
- *Drury, Robert M., Librarian, Central Baptist Theological Seminary, 2521 Washington Avenue, Kansas City, Kansas 66102
- Dunn, (Mrs.) Estella D., New Orleans Baptist Theological Seminary, 4809 Laine Avenue, New Orleans, Louisiana 70126
- Dutton, Miss Margaret E. (Reorganized Church of Jesus Christ of L.D.S.) Department of History, The Auditorium, Independence, Missouri 64051
- Dvorak, Robert, Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pennsylvania, 19118
- Eastwood, Edna Mae (retired) 215 North Center Street, Naperville, Illinois 60540
- *Ehlert, Dr. Arnold D., Librarian, The Biola Library, 13800 Biola Avenue, La Mirada, California 90638
- Else, James P., School of Theology at Claremont, 187 Brown Drive, Claremont, California 91711
- Englehardt, David Leroy, Librarian, New Brunswick Theological Seminary, 17 Seminary Place, New Brunswick, New Jersey 08901
- *Englerth, Dr. Gilbert R., Librarian, Eastern Baptist Theological Seminary, City Line and Lancaster Avenue, Philadelphia, Pennsylvania 19151
- *Erickson, J. Irving, Director, North Park Theological Seminary, 5125 N. Spalding Avenue, Chicago, Illinois 60625
- Evans, Esther, 708 Louise Circle, Durham, North Carolina 27705
- Fahey, James L., Pope John XVIII National Seminary, Weston, Massachusetts, 02193
- *Farris, Donn Michael, Librarian, Divinity School Library, Duke University, Durham, North Carolina 27706
- Faupel, David William, Reference Librarian, B. L. Fisher Library, Asbury Theological Seminary, Wilmore, Kentucky 40390
- Fetterer, Rev. Raymond A., St. Francis Seminary, 3257 S. Lake Drive, Milwaukee, Wisconsin 53207
- Flemister, Wilson N., Librarian, Interdenominational Theological Center, Mail: 234 Napoleon Drive, S. W., Atlanta, Georgia 30314
- Frank, Emma L. (retired), 148 N. Prospect Street, Oberlin, Ohio 44074
- *Frantz, Mrs. John C. (Ruth E.), Catalog Librarian, Midwestern Baptist Seminary 5001 North Oak Trafficway, Kansas City, Missouri 64118

(* Indicates attendance at 1971 Conference)

Fritz, Dr. William R., Librarian, Lutheran Theological Southern Seminary,
4201 N. Main Street, Columbia, South Carolina 29203

- *Galbraith, Les R., Office of Church and Society, United Presbyterian Church,
830 Witherspoon Building, Philadelphia, Pennsylvania 19107
- Gardiner, Mabel F., (retired), 15 Calvin Circle, Westminster Place,
Evanston, Illinois 60201
- Gericke, Dr. Paul, Director of Library Services, New Orleans Baptist Seminary,
3939 Gentilly Boulevard, New Orleans, Louisiana 70126
- Germovnik, Rev. Francis, De Andreis Seminary, 511 E. 127th Street, Lemont,
Illinois 60439
- *Gilliam, Dorothy Jane, Head Cataloger, Union Theological Seminary,
3401 Brook Road, Richmond, Virginia 23227
- *Goddard, Dr. Burton L., Director of the Library, Gordon-Conwell Theological
Seminary, Hamilton, Massachusetts 01936
- *Goodman, Delena, Librarian, School of Theology Library, Anderson College,
Anderson, Indiana 46011
- Goodwin, Jack H., Librarian, Virginia Theological Seminary, Alexandria,
Virginia 22304
- *Green, Rev. David E., Reference Librarian, Graduate Theological Union
Library, 2451 Ridge Road, Berkeley, California 94709
- Griffis, Barbara Ann, Ecumenical Librarian, Union Theological Seminary,
Broadway at 120th Street, New York, New York 10027
- *Grossman, Mrs. Walter, Librarian, Andover-Harvard Theological Library,
45 Francis Avenue, Cambridge, Massachusetts 02138
- *Guston, David, Librarian, Bethel Theological Seminary, 3949 Bethel Drive,
Saint Paul, Minnesota 55112
- Gwynn, W. Lash, Wesley Theological Seminary Library, (home address) 6100
Westchester Park Drive, Apt. 1003, College Park, Maryland 20740
- *Hager, Lucille, Director of the Library, Concordia Seminary, 801 De Mun
Avenue, St. Louis, Missouri 63105
- Hall, Joseph H., Librarian, Covenant Theological Seminary, (home address)
826 Crestland, Bollevin, Missouri 63011
- *Hamburger, Roberta, Cataloger, Graduate Seminary Library, Box 2218
University Station, Enid, Oklahoma 73701
- Hamill, Mrs. Geneva S., Cataloguer, Boston University Theology Library,
745 Commonwealth Avenue, Boston, Massachusetts, 02215
- *Hamm, G. Paul, Librarian, Golden Gate Theological Seminary, Seminary Drive,
Mill Valley, California 94941
- Harrer, John A. (retired), 14 Beacon Street, Room 207, Boston, Massachusetts
02108
- Hartmann, Dale, Assistant Librarian, Concordia Theological Seminary,
Concordia Court, Springfield, Illinois 62702
- Hawkins, Rev. Ronald A., Cataloger, United Theological Seminary, 1810
Harvard Boulevard, Dayton, Ohio 45406
- Heiser, Rev. W. Charles, S. J., Librarian, School of Divinity, Saint Louis
University, 3655 West Pine Boulevard, Room 0616, St. Louis,
Missouri 63108
- *Hellman, Rev. George F., Librarian, St. Leonard College, 8100 Ayo Road,
Dayton, Ohio 45459
- *Henderson, Mrs. Lynne R., Theological Cataloger, Rose Memorial Library,
Drew University, Madison, New Jersey 07945
- *Hennessy, Rev. William Daviess, Associate Librarian, Louisville Presbyterian
Theological Seminary, 1044 Alta Vista Road, Louisville, Kentucky 40205

- Hickey, Dr. Doralyn J., Associate Professor, School of Library Science,
University of North Carolina, Chapel Hill, North Carolina 27514
- *Hilgert, Elvire R., McGaw Memorial Library, McCormick Theological Seminary,
800 West Belden Avenue, Chicago, Illinois 60614
- Hill, Rev. Lawrence H., O.S.B., Periodicals and Reference Librarian,
St. Vincent College Library, Latrobe, Pennsylvania 15650
- *Hockett, Leta, Acting Librarian, Western Evangelical Seminary, 4200 S. E.
Jennings Avenue, Portland, Oregon 97222
- Hodges, Elizabeth, (retired), Holderness, New Hampshire 03245
- Hodges, Thelma F., Assistant Librarian, Christian Theological Seminary,
Box 88267, Mapleton Station, Indianapolis, Indiana 46208
- *Hunter, Edward, Librarian, Methodist School of Theology Library, Delaware,
Ohio 43015
- *Hurd, Albert E., Librarian, Chicago Theological Seminary, 5757 University
Avenue, Chicago, Illinois 60637
- Irvine, Dr. James S., Assistant to the Librarian, Princeton Theological
Seminary, (home address) 25 Madison Street, Princeton, New Jersey 08540
- *Jeschke, Channing R., Librarian, Theology Library, Emory University, Atlanta,
Georgia 30322
- Joaquin, Frederick C., Librarian, Nashotah House, Nashotah, Wisconsin 53058
- *Jochimsen, Mrs. Elizabeth, Circulation Librarian, School of Theology at
Claremont, Foothill Boulevard at College Avenue, Claremont, California,
91711
- *Johnson, Elinor C., Associate Librarian, Lutheran School of Theology
Library, 1100 E. 55th Street, Chicago, Illinois 60615
- Jones, Dr. Arthur, Jr., Library Director, Rose Memorial Library, Drew
University, Madison, New Jersey 07940
- *Judah, Dr. Jay Stillson, Director, Graduate Theological Union Library,
(home address) 818 Oxford Street, Berkeley, California 94707
- Kansfield, Rev. Norman, Associate Librarian, Beardslee Memorial Library,
Western Theological Seminary, Holland, Michigan 49423
- *Kelly, Dr. Genevieve, Librarian, California Baptist Theological Seminary,
Seminary Knolls, Covina, California 91722
- Kenney, Miss Jennifer L., Circulation Librarian, General Theological Seminary,
(home address) Roberts House, 151 East 36th Street, New York, New York
10016
- *Kim, Miss Kyungsook, Senior Cataloger, Yale University Divinity Library,
409 Prospect Street, New Haven, Connecticut 06510
- *Kircher, Roland E., Librarian, Wesley Theological Seminary, 4400
Massachusetts Avenue, N. W., Washington, D. C. 20016
- *Klemt, Calvin Carl, Librarian, Austin Presbyterian Theological Seminary,
100 West 27th, Austin, Texas 78705
- *Kley, Roland, Librarian, United Theological Seminary of the Twin Cities,
3000 Fifth Street, N.W., New Brighton, Minnesota 55112
- Kline, Rev. Marion, Librarian, Union Theological Seminary, P. O. Box 841,
Manila, The Philippines
- *Kubo, Sakae, Seventh Day Adventist Theological Seminary, Andrews University,
Berrien Springs, Michigan 49104
- Kuschke, Arthur W., Jr., Librarian, Westminster Theological Seminary,
Chestnut Hill, Philadelphia, Pennsylvania 19118

(* Indicates attendance at 1971 Conference)

- Lamb, John E., Associate Librarian, The Divinity School of the Protestant Episcopal Church in Philadelphia, 4205 Spruce Street, Philadelphia, Pennsylvania 19104
- Lashmett, Clark T., American Baptist Seminary of the West, Seminary Knolls, Covina, California 91722
- Leddy, Rev. John J., O.M.T., Librarian, Oblate College Library, 391 Michigan Avenue, N. E., Washington, D. C. 20017
- Leonard, Harriet V., Reference Librarian, Divinity School Library, Duke University, Durham, North Carolina 27706
- * Lewis, Ronald A., Librarian for Technical Services, Bexley Hall, Crozer Seminary Library, 1100 So. Goodman Street, Rochester, New York 14620
- Lo, Lydia, Cataloger, General Theological Seminary, 175 Ninth Avenue, New York, New York 10011
- * Lundeen, Joel W., Director of Library, Lutheran School of Theology at Chicago, 1100 East 55th Street, Chicago, Illinois 60615
- Lussow, Eleanor M., Reference Librarian, Colgate Rochester, Bexley Hall, Crozer Seminary Library, 1100 South Goodman Street, Rochester, New York 14620
- * Lyons, Sarah, Librarian, Conservative Baptist Theological Seminary, P. O. Box 10,000, University Park Station, Denver, Colorado 80210
- Mabson, Rev. Robert L., Assistant Librarian, Memphis Theological Seminary, (home address) 3940 Pikes Peak Avenue, Memphis, Tennessee 38108
- McClain, Rev. Joseph P., Librarian, Mary Immaculate Seminary, Northampton, Pennsylvania 18067
- McGrath, Rev. Laurence W., Librarian, St. John's Seminary, 127 Lake Street, Brighton, Massachusetts 02135
- McIntosh, Dr. Lawrence Dennis, Theological Librarian, Drew University Library, Madison, New Jersey 07940
- MacKenzie, Rev. Vincent, S.J., Chief Librarian, Regis College Library, 3425 Bayview Avenue, Willowdale, Ontario, Canada
- * McLeod, Dr. H. Eugene, Librarian, Southeastern Baptist Theological Seminary, Box 752, Wake Forest, North Carolina, 27587
- McPherson, J. Mac, Bridwell Library, Perkins School of Theology, Southern Methodist University, Dallas, Texas 75238
- McTaggart, John B., Director of Library Services, Methodist Theological School in Ohio, P. O. Box 630, Delaware, Ohio 43015
- McWhirter, David Ian, Christian Theological Seminary, Box 88267, Mapleton Station, Indianapolis, Indiana 46208
- Magrill, J. Richard, Jr., Order Librarian, Princeton Theological Seminary, Speer Library, P. O. Box 111, Princeton, New Jersey 08540
- Markley, Lucy W. (retired), 435 Elm Street, New Haven, Connecticut 06511
- * Marshall, Thomas A., S.J., Cataloger, Graduate Theological Union, 2451 Ridge Road, Berkeley, California 94709
- Martina, Sister Mary, Library, St. Anthony-On-Hudson, Washington Avenue, Rensselaer, New York 12144
- * Matthews, Donald N., Librarian, A. R. Wentz Library, Lutheran Theological Seminary, Gettysburg, Pennsylvania 17325
- * Matthews, Robert M., Jr., Head Librarian, St. Mary's Seminary and University, 5400 Roland Avenue, Baltimore, Maryland 21210
- * Mehl, Rev. Warren R., Librarian, Eden Theological Seminary, 475 East Lockwood Avenue, Webster Groves, Missouri 63119
- Mori, Mrs. Kiyoko, Associate Librarian, Bethany Theological Seminary, Butterfield and Meyers Roads, Oak Brook, Illinois 60521
- * Morris, Dr. Raymond P., Librarian, Yale Divinity School Library, 409 Prospect Street, New Haven, Connecticut 06510

- Mosholder, Wilma, Librarian, Seminario Evangelico de Puerto Rico,
P. O. Box C, Rio Piedras, Puerto Rico 00928
- Moss, Thelma K., Cataloger, Colgate Rochester Bexley Hall, Crozer Seminary,
S. Goodman Street, Rochester, New York 14620
- * Newhall, Dr. Jannette E. (retired), Apartment 3, 38 Buswell Street, Boston,
Massachusetts 02215
- Newhall, Margaret E. (retired), Route #1, Sewanee, Tennessee 37375
- *Nordquest, Corrine M., Head Cataloger, Pittsburgh Theological Seminary,
616 North Highland Avenue, Pittsburgh, Pennsylvania 15206
- *O'Brien, Mrs. Betty, Cataloger, St. Leonard College, 8100 Clys Road,
Dayton, Ohio 45449
- *O'Brien, Elmer, Librarian, United Theological Seminary, 1810 Harvard
Boulevard, Dayton, Ohio 45406
- Oliver, Peter L., Assistant Librarian, Andover-Harvard Theological
Library, Harvard Divinity School, 45 Francis Avenue, Cambridge,
Massachusetts 02138
- *Olsen, Robert A., Jr., Librarian, Brite Divinity School, Texas Christian
University, Fort Worth, Texas 76109
- O'Neal, Ellis E., Jr., Librarian, Andover Newton Theological School,
210 Herrick Road, Newton Centre, Massachusetts 02159
- Oosterink, Rev. Dick J., Jr., Librarian, U. S. Army Chaplain School, (home
address), 401 19th Avenue, Paterson, New Jersey 07504
- Osburn, Edwin C. (retired), Route 2, Box 304, Guntersville, Alabama 35976
- Palamatier, Lucy M. (retired), R. D. #1, Box 324, Pennington, New Jersey
08534
- *Parks, Miss Dorothy, Public Service Librarian, Divinity Library, Joint
University Libraries, Nashville, Tennessee 37203
- *Partridge, William G., Librarian, c/o Pine Hill Divinity Hall, 640
Francklyn Street, Halifax, N. S., Canada
- Patterson, Robert Logan, Assistant Librarian, Boston Theological Institute,
45 Francis Avenue, Cambridge, Massachusetts 02138
- *Pauls, Mr. Adonijah, Librarian, Mennonite Brethren Biblical Seminary,
4824 East Butler Street at Chestnut, Fresno, California 93702
- *Peltz, John A., Assistant Editor, Index to Religious Periodical Literature,
McCormick Theological Seminary, 800 West Belden, Chicago, Illinois
60614
- Petroff, Loumona J., Catalog and Reference Librarian, Boston University
Theological Library, (home address) 228 Kelton Street, Apartment 17,
Allston, Massachusetts 02134
- Phelps, Douglas, Acquisitions Librarian, Vanderbilt University Divinity
School, Divinity Library-Joint University Libraries, Nashville,
Tennessee 37203
- Pierson, Rev. Roscoe M., Librarian, Lexington Theological Seminary,
Lexington, Kentucky 40508
- Platt, Rev. Glenn E., Assistant Librarian, Andover Newton Theological School,
(Home address) 165 Herrick Road, Newton Centre, Massachusetts 02159
- Poehlmann, Mrs. Ruth I., Head Librarian, St. Patrick's Seminary, McKeon
Memorial Library, 320 Middlefield Road, Menlo Park, California 94025
- Powell, Martha C., Church Music Librarian, Southern Baptist Theological
Seminary, 2825 Lexington Road, Louisville, Kentucky 40206
- Price, Frank Wilson (retired), 3 Hillcrest Lane, Lexington, Virginia 24450
- Prichard, Mrs. Ruth D., Reference Librarian, Southeastern Baptist
Theological Seminary, 219 South Street, P.O. Box 752, Wake Forest,
North Carolina 27587

- * Prince, Rev. Harold B., Librarian, Columbia Theological Seminary, 701
Columbia Drive, Decatur, Georgia 30031
- Rapske, Rev. Arnold, Chairman, Library Committee, North American Baptist
College, 115 St. 25 Avenue R R #3, Edmonton 73, Alberta, Canada
- Richards, Mrs. Alma L., Cataloger, Eden Theological Seminary, 475 E.
Lockwood Avenue, Webster Grove, Missouri 63119
- * Ringering, Joyce E., Librarian, North American Baptist Seminary, 1605 South
Euclid Avenue, Sioux Falls, South Dakota 57105
- Rist, Dr. Martin (retired), 350 Ponca Drive, Box 889, Boulder, Colorado
80301
- Robbins, Mrs. Ruth G. (retired), P. O. Box 314, Capitola, California 95010
- Robinson, Nancy Drue, Catalog Librarian, Southern Baptist Theological
Seminary, 2825 Lexington Road, Louisville, Kentucky 40206
- * Roten, Dr. Paul, Librarian, Associated Mennonite Biblical Seminary, 3003
Benham Avenue, Elkhart, Indiana 46514
- * Rowe, Dr. Kenneth E., Methodist Research Librarian, Drew University Library,
Madison, New Jersey 07940
- * Royer, Elizabeth, (retired) Librarian, Theology Library, 101 Theology
Building, Emory University, Atlanta, Georgia 30322
- Russell, Emily G. (retired), Quarryville Presbyterian Home, Route 2, Box 12-A,
Quarryville, Pennsylvania 17566
- Sack, Nobel V., Western Evangelical Seminary, 4200 S.E. Jennings Avenue,
Portland, Oregon 97222
- Sayre, John L., Librarian, Graduate Seminary Library, Phillips University,
Box 2218, University Station, Enid, Oklahoma 73701
- * Schappler, Rev. Norbert, Head Librarian, Conception Seminary Library,
Conception Seminary, Conception, Missouri 64433
- Scheer, Gladys E., Assistant Librarian, Lexington Theological Seminary,
Lexington, Kentucky 40508
- Schenk, Rev. Demetrius, T.O.R. Librarian, St. Francis Seminary, Loretto,
Pennsylvania 15940
- * Scherer, Dr. Henry, Librarian, Lutheran Theological Seminary, 7301
Germantown Avenue, Philadelphia, Pennsylvania 19119
- Schild, Karl (retired), 584 East Geneva Avenue, Philadelphia, Pennsylvania
19120
- * Schmitt, Calvin H., Librarian, McCormick Theological Seminary, 800 West
Belden Avenue, Chicago, Illinois 60614
- * Schultz, Rev. Eric R.W., University Librarian, Waterloo Lutheran University,
Waterloo, Ontario, Canada
- * Schultz, Susan A., Director of Library Services, B. L. Fisher Library,
Asbury Theological Seminary, Wilmore, Kentucky 40390
- Schuppert, Mildred, Librarian, Western Theological Seminary, Holland,
Michigan 49423
- Scollard, Rev. Robert J., Librarian, St. Basil's Seminary, 95 St. Joseph
Street, Toronto 5, Ontario, Canada
- Shaw, Dr. Henry K., Librarian, Christian Theological Seminary, Box 88267,
Mapleton Station, Indianapolis, Indiana 46208
- Shellem, Fr. John J., Librarian, Ryan Memorial Library, St. Charles
Seminary, Overbrook, Philadelphia, Pennsylvania 19151
- Sieben, Mrs. Gloria, Librarian, St. Mary of the Lake Seminary, Mundelien,
Illinois 60060
- Simmers, Carrie R. (retired), Bethany Theological Seminary, Butterfield
and Myers Road, Oak Brook, Illinois 60523

- Slay, Catherine T., Circulation Librarian, Union Theological Seminary,
3401 Brook Road, Richmond, Virginia 23227
- *Smith, Elizabeth A., Cataloger, Southeastern Seminary, Box 2180, Wake
Forest, North Carolina 27587
- *Smith, Newland F., Librarian, Seabury-Western Theological Seminary,
2122 Sheridan Road, Evanston, Illinois 60201
- *Sonne, Niels, Librarian, General Theological Seminary, Chelsea Square,
New York, New York 10011
- *Sparks, Dr. William, Librarian, St. Paul School of Theology, Methodist,
5123 Truman Road, Kansas City, Missouri 64127
- *Spore, Mary K., Librarian, Weston College Library, 99 Brattle Street,
Cambridge, Massachusetts 02138
- *Steege, Mrs. Barbara Whalen, Director of Library, Concordia Theological
Seminary, Concordia Court, Springfield, Illinois 62702
- Stirewalt, Sr. Catharine A., Head Cataloger, Lutheran Theological Seminary,
7301 Germantown Avenue, Philadelphia, Pennsylvania 19119
- Stouffer, Isabelle, Assistant Librarian, Speer Library, Princeton
Theological Seminary, P.O. Box 111, Princeton, New Jersey 08540
- Swayne, Miss Elizabeth J.G., Reference Librarian, Boston University
School of Theology, 745 Commonwealth Ave., Boston, Massachusetts 02215
- Taylor, Larry D., Assistant Librarian, St. Charles Seminary, Overbrook,
Philadelphia, Pennsylvania 19151
- *Teague, Mrs. Grace N., Kesler Circulating Library, Joint University Library
Building, Nashville, Tennessee 37203
- Thomas, Duncan, General Theological Seminary, Chelsea Square, New York,
New York 10011
- Thomas, Page A., Associate Librarian, Bridwell Library, Perkins School of
Theology, Southern Methodist University, Dallas, Texas 75222
- Townsend, Rev. John, Librarian, Instructor, St. Vladimir's Orthodox
Theological Seminary, 575 Scarsdale Road, Crestwood, Tuckahoe,
New York 10707
- *Trost, Dr. Theodore Louis, (retired) 91 Commonwealth Road, Rochester,
New York 14618
- Trotti, Dr. John Boone, Librarian, Union Theological Seminary, 3401 Brook
Road, Richmond, Virginia 23227
- Tschudi, Phillis, Librarian, Agnes S. Cunningham Memorial Library, Aquinas
Institute School of Theology. (Home address: 2570 Asbury, Dubuque,
Iowa 52001
- Turner, Mr. Dechert H., Jr., Librarian, Perkins School of Theology,
Southern Methodist University, Dallas, Texas 75222
- Tuttle, Walter Alan, Librarian, Northern Baptist Theological Seminary,
Oakbrook, Illinois 60521
- *Uhrich, Helen B., Assistant Librarian, Yale Divinity School Library,
409 Prospect Street, New Haven, Connecticut 06510
- *Umenhofer, Rev. Kenneth H., Assistant Director of Library, Gordon Conwell
Theological Seminary, Hamilton, Massachusetts 01936
- *VandenBerge, Peter N., Director of Library Services, Colgate Rochester/
Bexley Hall/ Crozer Theological Seminary, 1100 South Goodman Street,
Rochester, New York 14620
- Voigt, Louis C., Librarian, Hamma School of Theology, Wittenberg University,
Springfield, Ohio 45501

- Waggoner, Miss Miriam, Head Librarian, Baptist Bible College, 538 Venard Road, Clarks Summit, Pennsylvania 18411
- Wagner, Rev. James R., Librarian, Reformed Theological Seminary, 5422 Clinton Boulevard, Jackson, Mississippi 39209
- Warnick, Mrs. John H. (retired) 5528 Miller Avenue, Dallas, Texas 75206
- * Wartluft, Rev. David J., Assistant Librarian, Lutheran Theological Seminary, 7301 Germantown Avenue, Philadelphia, Pennsylvania 19119
- Weekes, Dr. K. David, Librarian, Midwestern Baptist Theological Seminary, 5001 North Oak Street Trafficway, Kansas City, Missouri 64118
- * Wente, Norman G., Head Librarian, Luther Theological Seminary, 2375 Como Avenue West, St. Paul, Minnesota 55108
- Wernecke, Herbert H. (retired) 608 Fair Oaks Avenue, Webster Grove, Missouri 63119
- Wheeler, Mrs. Velma Bane, Cataloger, Garrett Theological Seminary, 2121 Sheridan Road, Evanston, Illinois 60202
- White, Cecil R., Assistant Librarian, Southwestern Baptist Seminary. (Home address: 3705 Carriage Hill Dr., Ft. Worth, Texas 76119)
- * White, Ernest M., Librarian, Louisville Presbyterian Theological Seminary Library, 1044 Alta Vista Road, Louisville, Kentucky 40205
- * Whitelock, (Mrs. Wayne R.) Margaret, Cataloger, Princeton Theological Seminary, Princeton, New Jersey 08540
- * Willard, Dr. Charles, Librarian, Robert E. Speer Library, Princeton Theological Seminary, Princeton, New Jersey 08540
- Williams, Ethel L., Librarian, School of Religion, Howard University, 6th and Howard Place, Washington, D.C. 20001
- Wills, Floreid, Catalog Librarian, Southwestern Baptist Theological Seminary. (Home address: 1313 W. Boyce, Fort Worth, Texas 76115)
- * Wills, Dr. Keith C., Director of Library, Southwestern Baptist Theological Seminary, P.O. Box 22000-2E, Fort Worth, Texas 76122
- Witmer, Dr. John A., Librarian, Dallas Theological Seminary, 3909 Swiss Avenue, Dallas, Texas 75204
- * Wittig, Glenn R., Reference Librarian, Robert E. Speer Library, P.O. Box 111, Princeton Theological Seminary, Princeton, New Jersey 08540
- Zimpher, William E., Librarian, Boston University School of Theology, 745 Commonwealth Avenue, Boston, Massachusetts 02215

ASSOCIATE MEMBERS

- Alexander, Robert J., Serials Librarian, Lincoln University, Vail Memorial Library, Lincoln, Pennsylvania 19352
- * Allenson, Robert D., Bookseller, 635 East Ogden Avenue, Naperville, Illinois 60540
- Alston, Annie May, Librarian, Harding Graduate School of Religion, 1000 Cherry Road, Memphis, Tennessee 38117
- * Arendas, Irene, Head Librarian, Rosemead Graduate School of Psychology (Home address: 6933 N. Rosemead Blvd., #28, San Gabriel, California 91775)
- Atkinson, Rev. Ernest E., Librarian, Mexican Baptist Bible Institute, 8019 Panama South, San Antonio, Texas 78224
- Benson, Dr. Stanley H., Head Librarian, Oklahoma Baptist University, 3907 N. Chapman Street, Shawnee, Oklahoma 74801
- Bernard, Patrick S., Head Special Catalog Section, Catalog Publication Division, Library of Congress, Washington, D.C. 20540
- Bourquin, David, Library Science Student, University of Southern California. (Home address: 43 N. Buena Vista, Redlands, California 92373)

- Bradshaw, Mrs. Doris Crump, Wyngate Manor Apartments, #32, 107 West Broadway, Columbia, Missouri 65201
- Braig, Christian C., Librarian, Mary Meuser Memorial Library. (Home address: 1922 Easthill Drive, Bethlehem, Pennsylvania 18017)
- Bremer, Rev. Nolan Richard, Librarian, Concordia College, (Home address: 216 Midland, Tuckahoe, New York 10707)
- Brink, Rev. David R., Reader Services Librarian, Carleton College, Northfield, Minnesota 55057
- *Carmickle, Miss Loretta, Librarian, San Jose Bible College, P.O. Box 1090, San Jose, California 91508
- Chambers, Elizabeth, Peabody College, 313 Garrison Street, Nashville, Tennessee 37203
- Clouten, Keith H., Librarian, Theological College, Avondale College, Cooranbong, New South Wales, Australia
- Conn, Rev. Harvie M., 2152 Keith Road, Abington, Pennsylvania 19001
- Corcoran, Wilma, Librarian, Zion Research Library, Boston University, 771 Commonwealth Avenue, Boston, Massachusetts 02215
- Corum, Frederick M., Head, Catalog Department, State University of New York, Binghamton, New York 13901
- Couture, Rev. Roger A., Librarian, Oblate House of Studies, 100 Cushing Street, Cambridge, Massachusetts 02138
- Cowan, Claude A., Head of Technical Services, Birmingham-Southern College, 905 Eighth Avenue West, Birmingham, Alabama 35204
- Davies, Stanley, Librarian, St. Mark's Collegiate Library, Box 67, G.P.O., Canberra, A.C.T., Australia
- DeNoble, Rev. Augustine, Assistant Librarian and Cataloger, Mt. Angel Abbey, St. Benedict, Oregon 97373
- Dorn, R.W., General Manager, Otto Harrassowitz, 6200 Wiesbaden, Postfach 349, Germany
- Dow, Norman D., Librarian, St. Mary of the Woods College, St. Mary of the Woods, Indiana 47876
- *Eddy, Rev. Clyde E., Librarian, St. Paul Seminary, 2260 Summit Avenue, St. Paul, Minnesota 55101
- Ehernberger, Nicolette, Librarian, Kenrick Seminary, 7800 Kenrick Drive, Webster Grove, Missouri 63119
- Eisenhart, Elizabeth Jane, Librarian, American Bible Society, 1865 Broadway, New York, New York 10023
- Eisenhart, Ruth C., Associate Catalog Editor, National Union Catalog Publication Project, Library of Congress. (Home address: 2500 Wisconsin Avenue, N.W., Washington, D.C. 20007)
- Ellingson, John, Concordia Lutheran Junior College, 4090 Geddes Road, Ann Arbor, Michigan 48105
- *Elliott, Darline, Librarian, Baptist International Seminary, Apartado Aereo 6613, Cali, Colombia, South America
- Ellis, Pierce S., Jr., Abingdon Press, 201 Eighth Avenue, South, Nashville, Tennessee 37203
- Eury, Jessie C., Librarian, Lincoln Christian College, Box 178, Lincoln, Illinois 62656
- Ewald, Robert B., Senior Cataloger, Library of Congress. (Home address: 130 Twelfth Street S.E., Washington, D.C. 20003)

- Farrell, Fr. Colman, Abbey Library, St. Benedict's College, Atchison, Kansas
66002
- Fillion, Dr. Paul-Emile, Chief Librarian, Laurentian University Library,
(Home address: 1150 St. Cyrille Ouest, Quebec 6, Que., Canada)
- Finger, Mary Joan, Librarian, Scarritt College Library, 1104 19th Avenue
South, Nashville, Tennessee 37212
- Finlay, Rev. Donald F., Librarian, Pontifical Institute of Mediaeval
Studies, 59 Queens Park Cr., Toronto 181, Ontario, Canada
- Flokstra, Rev. Gerard J., Jr., Head Librarian, Central Bible College,
(Home address: 3064 North Barnes, Springfield, Missouri 65803)
- Gal, Dr. Imre, Head Librarian, Bloomfield College Library, 467 Franklin
Street, Bloomfield, New Jersey 07003
- Gallagher, Brother Simon P., O.S.B., Librarian, Saint Mary's Abbey,
Box #397, Morristown, New Jersey 07960
- Gamble, Dr. Conolly, Jr., Director of Continuing Education, Union
Theological Seminary, 3401 Brook Road, Richmond, Virginia 23227
- Gault, Robert D., Librarian, Northwest Christian College, Eleventh and
Adler, Eugene, Oregon 97401
- * George, Esther D., Librarian and Archivist, Commission on Archives and
History of United Methodist Church - E.U.B. Library. (Home address:
819 Uhrig Avenue, Apartment 2, Dayton, Ohio 45406)
- * Gillette, Gerald W., Research Historian, The Presbyterian Historical
Society, 425 Lombard Street, Philadelphia, Pennsylvania 19147
- Gillman, Ian, Librarian, Theological Hall, Emmanuel College, Upland
Road, St. Lucia, Brisbane; Queensland, Australia
- Gongoll, Ward E., Head Librarian, De Sales Hall, Theology, 5001 Eastern
Avenue, Hyattsville, Maryland 20782
- Green, Ruth C., Library of Kirk in the Hills, Bloomfield Hills,
Michigan 48013
- Gundlah, William Library Director, Eastern Baptist College, St. Davids,
Pennsylvania 19087
- Guyot, Rev. G.H., C.M., Librarian, St. Mary's Seminary, 9845 Memorial
Drive, Houston, Texas 77024
- Harrelson, Larry E., Information Services Librarian, University of
Oklahoma. (Home address: 1403 Morland Ave., Norman, Oklahoma 73069)
- Hathaway, Richard F., Assistant Librarian, Lincoln Christian College.
(Home address: 210 Mayfair Drive, Lincoln, Illinois 62656)
- * Haynes, Evelyn B., Librarian, Western Baptist Bible College, 5000 Deer
Park Drive, S.E., Salem, Oregon 97302
- Hearn, Rev. J.E., Head Librarian, North Central Bible College, 920 Elliot
Avenue South, Minneapolis, Minnesota 55404
- * Heckman, Dr. Marlin L., 2524 Grove Street, La Verne, California 91750
- Henderson, Mrs. Kathryn Luther, Assistant Professor, University of
Illinois, Graduate School of Library Science. (Home address: 1107 E.
Silver Street, Urbana, Illinois 61801)
- Henderson, William T., Binding Librarian, Assistant Professor, University
of Illinois. (Home address: 1107 E. Silver Street, Urbana, Illinois 61801)
- Heneise, Harold K., Librarian, Seminaire Theologique Baptiste d'Haiti,
Limbe, Haiti, West Indies
- Heredia, Maria Lopez de, International Centre of Religious Education,
260 Colborne Street, London, Ontario, Canada
- Hershey, Fred E., Student, Rutgers University. (Home address: 1915 Far Hills
Avenue, Dayton, Ohio 45419)

- Highfield, Betty Jane, Librarian, North Park College, 5125 N. Spaulding Avenue, Chicago, Illinois 60625
- Howard, John V., Librarian, New College Library, Mound Place, Edinburgh 1, Scotland
- Humphreys, Joan, Librarian, Theological Hall, St. Andrew's College, Newtown, New South Wales, Australia
- Huseman, Rev. Dwight A., Assistant Librarian, Gettysburg College. (Home address: 162 Early Avenue, Gettysburg, Pa. 17325)
- Johnson, Dr. Shildes R.V., Nyack Missionary College, Nyack, New York 10960
- Johnstone, Mrs. Betty Lou, Western Conservative Baptist Seminary, 5511 S.E. Hawthorne Blvd., Portland, Oregon 97215
- *Jorve, Ronald M., 602 Boyer Avenue, Apt. G-5, Walla Walla, Washington 99362
- *Kendrick, Miss Alice, Assistant Director, Office of Research, Statistics and Archives, Lutheran Council in the U.S.A., 315 Park Avenue South, New York, New York 10010
- Kennedy, James R., Jr., Reference Librarian, Earlham College Library, Richmond, Indiana 47374
- Kincheloe, Mrs. Evah (retired), Stony Hollow Road, R.R. 2, Box 173A, Georgetown, Ohio 45121
- Klopf, Rev. Richard, Librarian, Mercer School of Theology, 65 Fourth Street, Garden City, New York 11530
- Krahn, Dr. Cornelius, Director, Mennonite Library and Archives of Bethel College, North Newton, Kansas 67117
- Kretzmann, Rev. Herbert, Director of Library, Lutheran Theological Seminary, P.O. Box 16, Baguio City, Philippines
- *Leach, Mrs. R. Virginia, Episcopal Theological School, 99 Brattle Street, Cambridge, Massachusetts 02138
- Lee, Rev. Jung Young, Assistant Professor, Otterbein College. (Home address: 3571 Panama Drive, Westerville, Ohio 43081)
- Lehman, James O., Assistant Librarian, Eastern Mennonite Seminary, Harrisonburg, Virginia 22801
- *Little, Rev. Brooks B., Director, The Upper Room, Devotional Library and Museum, 1908 Grand Avenue, Nashville, Tennessee 37203
- Luks, Lewis F., Head Librarian, Marish College Library, 3875 Harewood Road, N.E., Washington, D.C. 20017
- McClosky, Rev. J. Terrence, Head Librarian, Holy Redeemer College, Waterford, Wisconsin 53185
- McCoy, Betty Joe, Supervisor of Data Processing, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206
- Makoul, Rev. Solomon, Rector, St. Basil's Seminary, 30 East Street, Methuen, Massachusetts 01844
- Markham, Mrs. Anne, Librarian, Mid-Continent Baptist Bible College, 15th and Dunbar Streets, Mayfield, Kentucky 42066
- Maxey, Victor L., Librarian, Cincinnati Bible Seminary, 2700 Glenway Avenue, Cincinnati, Ohio 45204
- Maxson, Wayne C., 4532 North Broad Street, Philadelphia, Pa. 19140
- May, Dr. Lynn E., Jr., Executive Secretary, Historical Commission, Southern Baptist Convention, 127 Ninth Avenue N., Nashville, Tennessee 37203
- *Meredith, Don L., Assistant Librarian, Harding Graduate School of Religion, 1000 Cherry Road, Memphis, Tennessee 38117

- Miller, William B., Assistant Secretary, Presbyterian Historical Society,
425 Lombard Street, Philadelphia, Pennsylvania 19147
- Mintel, Rev. Richard H., Pastor, Archivist, New Jersey Synod of the
Lutheran Church in America, 48 Radnor Boulevard, Marlton, New Jersey
08053
- Montalbano, Rev. F.J., O.M.I., Librarian, Oblate College of the Southwest,
285 Oblate Drive, San Antonio, Texas 78216
- Moul, Prof. Gail Allan, Librarian, Baptist Bible Institute, 1360 College
Drive, Graceville, Florida 32440
- Meuller, Theodore A. (retired), 3122 Rittenhouse Street, N.W., Washington,
E.C. 20015
- Muntz, Rev. J. Richard, Librarian, San Francisco Baptist Theological
Seminary, 1225 Franklin Street, San Francisco, California 94109
- Nairn, Charles E., Director, Lake Superior State College Library. (Home
address: 903 Prospect, Sault Ste. Marie, Michigan 49783)
- Nelson, Rev. Wesley J., Assistant Librarian for Technical Services, Ferrum
Junior College, Ferrum, Virginia 24088
- Ness, Dr. John H., Jr., Executive Secretary, Commission on Archives and
History, Box 488, Lake Junaluska, North Carolina 28745
- O'Malley, Rev. Kenneth Gerald, C.P., Co-Director, Catholic Theological
Union, 5401 S. Cornell Street, Chicago, Illinois 60615
- O'Mara, Very Rev. J.A., St. Augustine's Seminary, 2661 Kingston Road,
Scarborough, Ontario, Canada
- Orth, Rev. Raymond E., Assistant Pastor, Solomon Lutheran Church. (Home
address: 401 West Main Street, Woodville, Ohio 43469)
- Parker, Mrs. Harold M., Jr., (Barbara Ann), 500 East Virginia, Gunnison,
Colorado 81230
- Pearson, Rev. Lennart, Librarian, Presbyterian College Library, Clinton,
South Carolina 29325
- Pennington, Jasper Green, Reference Librarian, School of Theology, University
of the South, Sewanee, Tennessee 37375
- Peterson, Dr. Kenneth G., Associate Librarian, University of Virginia. (Home
address: 2911 Brookmere Road, Charlottesville, Virginia 22901)
- Poetzel, Rev. Richard K., C.S.S.R., Librarian, Mt. St. Alphonsus Seminary,
Esopus, New York 12429
- Porter, Mrs. Hazel, Librarian, Southwestern College, (Home address: 404
Sunrise, Norman, Oklahoma 73069)
- Priest, Mrs. Holly (Harry C.), Librarian, Ecumenical Institute of Canada,
11 Madison Avenue, Toronto k80, Canada
- Quiers, Mrs. Pamela W., Editor, Kraus Reprint Corp., 805 Mamaronek Avenue,
Mamaronek, New York 10543
- Rauch, Sister Sylvia M., Librarian, St. Paul's College Library, 7th and Hamlin
Streets N.E., Washington, D.C.20017
- *Schandorff, Mrs. Esther, Librarian, Pasadena College Library, 1539 East
Howard Street, Pasadena, California 91107
- Schlegel, Rev. Aloysius J., S.J., Librarian, De Nobili College, Poona,
14, India

- Schlitzer, Rev. Albert L., Professor Emeritus, Department of Theology,
University of Notre Dame, Corby Hall, Notre Dame, Indiana 46556
- Schuetz, Rev. Robert, Director of Libraries, St. Vincent Seminary, Latrobe,
Pennsylvania 15650
- Seery, John A., Catalog Librarian, B.L. Fisher Library, Asbury Theological
Seminary, Wilmore, Ky. 40390
- Shaffer, Kenneth R., Director of the School of Library Science, Simmons
College, Boston, Massachusetts 02115
- Shell, Elton E., Head Librarian, San Bernardino Valley College. (Home address:
34010 Mariposa Street, Yucaipa, California 92399)
- Sizemore, W. Christian, 1302 Forest Circle Drive, Douglas, Georgia 31533
- Smith, Alison, Librarian, El Seminario Episcopal del Caribe, Apartado 757,
Carolina, Puerto Rico 00630
- Stanley, Nell, Librarian, The Foreign Mission Board of the Southern Baptist
Convention, 3806 Monument Avenue, Richmond, Virginia 23230
- Steiner, Rev. Urban J., O.S.B., Assistant Librarian, The Alcuin Library,
St. John's University, Collegeville, Minnesota 56321
- Stone, Mrs. David G., Librarian, Northeastern Collegiate Bible Institute,
12 Oak Lane, Essex Falls, New Jersey 07021
- Stricker, Rev. Robert A., Librarian, Mt. St. Mary's Seminary, 5440 Moeller
Avenue, Norwood, Ohio 45212
- Sturtevant, Anne F., Head, Education, Philosophy and Religion Department,
Free Library of Philadelphia, Logan Square, Philadelphia, Pa. 19103
- Suput, Ray R., Director of University Library, Head of Department and
Professor of Library Science, Ball State University. (Home address:
2116 Euclid Avenue, Muncie, Indiana 47304)
- Swann, Rev. Arthur W., University of the Pacific. (Home address: 434 Bristol
Avenue, Stockton, California 95204)
- Sweeney, Rev. David, Director of Library, Christ the King Seminary, St.
Bonaventure, New York 14778
- Szeto, Dorcas, 9221 37th Avenue South, Seattle, Washington 98118
- Tanis, Rev. James R., Director of Libraries, Bryn Mawr College. (home
address: 111 Deep Dene Road, Villanova, Pennsylvania 19085)
- Tolbert, Mrs. Jean F., Religion Librarian, Baylor University Library,
Box 6307, Waco, Texas 76706
- van der Bent, Ans J., Librarian, World Council of Churches Library, 150,
Route de Ferney, 1211, Geneva 20, Switzerland
- VanPuffelen, Rev. John, Librarian, Appalachian Bible Institute, Bradley,
West Virginia 25818
- * Von Elm, Sister Theodore Mary, Librarian, St. Francis Center for Christian
Renewal, P.O. Box 332, Oklahoma City, Oklahoma 73101
- Weidenhamer, Rev. Bradley E., Librarian, Ashland Theological Seminary,
910 Center Street, Ashland, Ohio 44805
- White, Joyce L., Librarian, Penniman Library, University of Pennsylvania,
Philadelphia, Pennsylvania 19104
- Williams, Rev. C.E.H., Assistant Archivist, Vancouver School of Theology,
6050 Chancellor Blvd., Vancouver 8, British Columbia, Canada
- Williams, Marvin Dale, Jr., Director of the Library and Archivist,
Disciples of Christ Historical Society, 1101 Nineteenth Avenue, South,
Nashville, Tennessee 37212

- Winger, Faith L., Cataloger, Near East Collection, Paley Library, Temple University, Philadelphia, Pennsylvania 19122
- Wood, Shirley N., Librarian, Columbia Bible College Library, Box 3122, Columbia, South Carolina 29203
- Wright, Rev. Robert R., Managing Editor, Association Press, 291 Broadway, New York, New York 10007
- Zelley, Rev. Paul R.S., Dean, Three Hierarchs Seminary, P.O. Box 608, Maitland, Florida 32751

INSTITUTIONAL MEMBERS

- American Baptist Seminary of the West, Covina Campus, 1300 E. Covina Hills Road, Covina, California 91722
- Anderson College School of Theology, Anderson, Indiana 46010
- Andover Newton Theological School, 210 Herrick Road, Newton Centre, Massachusetts 02159
- Aquinas Institute School of Theology, Agnes S. Cunningham Memorial Library, 2570 Asbury, Dubuque, Iowa 52001
- Asbury Theological Seminary, B.L. Fisher Library, Wilmore, Kentucky 40390
- Ashland Theological Seminary, 910 Center Street, Ashland, Ohio 44805
- Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, Indiana 46514
- Atonement Seminary, 145 Taylor Street, N.E., Washington, D.C. 20017
- Austin Presbyterian Theological Seminary, 100 East 27th Street, Austin, Texas 78705
- Bangor Theological Seminary, 300 Union Street, Bangor, Maine 04401
- Bethany Theological Seminary, Butterfield and Meyers Roads, Oak Brook, Illinois 60523
- Bethel Theological Seminary, 3949 Bethel Drive, St. Paul, Minnesota 55112
- Boston University School of Theology, 745 Commonwealth Avenue, Boston, Massachusetts 02215
- Brite Divinity School, Texas Christian University, Box 29010 A.T.C.U. Station, Fort Worth, Texas 76109
- Calvin Seminary, 3233 Burton Street, S.E., Grand Rapids, Michigan 49506
- Catholic Seminary Foundation Library, 4615 Northwestern Avenue, Indianapolis, Indiana 46208
- Central Baptist Theological Seminary, Seminary Heights, Kansas City, Kansas 66102
- Chicago Theological Seminary, 5757 University Avenue, Chicago, Illinois 60637
- Christian Theological Seminary, Box 88267, Mapleton Station, Indianapolis, Indiana 46208
- Colgate Rochester/Bexley Hall/Crozer Divinity School, Ambrose Swasey Library, 1100 South Goodman Street, Rochester, New York 14620
- Columbia Theological Seminary, 701 Columbia Drive, Decatur, Georgia 30030
- Concordia Seminary, 801 De Mun Avenue, St. Louis, Missouri 63105
- Concordia Theological Seminary, Concordia Court, Springfield, Ill. 62702
- Conservative Baptist Theological Seminary, 1500 East 10th Avenue, Denver, Colorado 80210

Divinity School of the Protestant Episcopal Church in Philadelphia,
 4205 Spruce Street, Philadelphia, Pennsylvania 19104
 Drew University Theological School, Madison, New Jersey 07940
 Dubuque Theological Seminary, 2570 Asbury Road, Dubuque, Iowa 52001
 Duke University Divinity School, Durham, North Carolina 27706

Earlham School of Religion, Earlham College, Richmond, Indiana 47374
 Eastern Baptist Theological Seminary, Lancaster Avenue and City Line,
 Overbrook, Philadelphia, Pennsylvania 19151
 Eastern Mennonite College, Harrisonburg, Virginia 22801
 Eden Theological Seminary, 475 East Lockwood Avenue, Webster Groves,
 Missouri 63119
 Emmanuel College, (See Victoria University)
 Emmanuel School of Religion, Milligan College, Tennessee 37682
 Emory University, Theology Library, 101 Theology Building, Atlanta,
 Georgia 30322
 Episcopal Theological School, 99 Brattle Street, Cambridge, Massachusetts
 02138
 Episcopal Theological Seminary of the Southwest, Box 2247, Austin, Texas
 78767
 Erskine Theological Seminary, Box 267, Due West, South Carolina 29639
 Evangelical Lutheran Theological Seminary, Capital University, Columbus,
 Ohio 43209
 Evangelical Theological Seminary, 329 East School Avenue, Naperville,
 Illinois 60540

Fuller Theological Seminary, 135 North Oakland Avenue, Pasadena,
 California 91101
 Garrett Theological Seminary, 2121 Sheridan Road, Evanston, Illinois
 60201
 General Theological Seminary, Chelsea Square, New York, New York 10011
 Golden Gate Baptist Theological Seminary, Strawberry Point, Mill Valley,
 California 94942
 Graduate Theological Union, 2451 Ridge Road, Berkeley, California 94709

Hama School of Theology, Wittenberg University, Springfield, Ohio 45501
 Hartford Seminary Foundation, 55 Elizabeth Street, Hartford, Conn. 06105
 Harvard Divinity School, 45 Francis Avenue, Cambridge, Massachusetts 02138
 Hood Theological Seminary, Livingstone College, Salisbury, North
 Carolina 28144
 Howard University School of Religion, 6th and Howard Place, N.W., Washington,
 D.C. 20001
 Huron College Faculty of Theology, London 72, Ontario, Canada

Iliff School of Theology, Ira J. Taylor Library, 2233 South University
 Blvd, Denver, Colorado 80210
 Interdenominational Theological Center, 671 Beckwith Street, S.W.,
 Atlanta, Georgia 30314

Knox College, Caven Library, 59 St. George Street, Toronto 5,
 Ontario, Canada

Lancaster Theological Seminary, West James and Pine Streets, Lancaster,
 Pennsylvania 17603

- Louisville Presbyterian Theological Seminary, 1044 Alta Vista Road,
Louisville, Kentucky 40205
- Luther Theological Seminary, 2375 Como Avenue, West, St. Paul, Minnesota
55108
- Lutheran School of Theology at Chicago, 1100 East 55th Street, Chicago,
Illinois 60615
- Lutheran Theological Seminary, A.R. Wentz Library, Gettysburg, Pennsylvania
17325
- Lutheran Theological Seminary at Philadelphia, Krauth Memorial Library,
7301 Germantown Avenue, Philadelphia, Pennsylvania 19119
- McCormick Theological Seminary, 800 West Belden Avenue, Chicago,
Illinois 60614
- McGill University Faculty of Religious Studies, Divinity Hall Library,
3520 University Street, Montreal 112, Quebec, Canada
- McMaster Divinity College, Hamilton 16, Ontario, Canada
- Memphis Theological Seminary, 168 East Parkway South, Memphis, Tenn. 38104
- Methodist Theological School in Ohio, P.O. Box 630, Delaware, Ohio 43015
- Midwestern Baptist Theological Seminary, 5001 N. Oak Street, Trafficway,
Kansas City, Missouri 64118
- Missouri School of Religion, 9th and Lowry, Columbia, Missouri 65201
- Moravian Theological Seminary, Bethlehem, Pennsylvania 18018
- Nashotah House, Nashotah, Wisconsin 53058
- Nazarene Theological Seminary, 1700 East Meyer Boulevard, Kansas City,
Missouri 64131
- New Church Theological School, 48 Sargent Street, Newton, Massachusetts
02158
- New Orleans Baptist Theological Seminary, 3939 Gentilly Boulevard,
New Orleans, Louisiana 70126
- North American Baptist Seminary, 1605 South Euclid Avenue, Sioux Falls,
South Dakota 57105
- North Park Theological Seminary, 5125 North Spaulding Avenue, Chicago,
Illinois 60625
- Northern Baptist Theological Seminary, 100 West Butterfield Road,
Oak Brook, Illinois 60521
- Northwestern Lutheran Theological Seminary, 1501 Fulham Street, St. Paul,
Minnesota 55108
- Pacific School of Religion, 1798 Scenic Avenue, Berkeley, California 94709
- Perkins School of Theology, Southern Methodist University, Dallas,
Texas 75222
- Phillips University, Graduate Seminary, Box 2218, University Station,
Enid, Oklahoma 73701
- Pittsburgh Theological Seminary, 616 North Highland Avenue, Pittsburgh,
Pennsylvania 15206
- Princeton Theological Seminary, P.O. Box 111, Princeton, New Jersey 08540
- St. Bernard's Seminary, 2260 Lake Avenue, Rochester, New York 14612
- St. John's College Faculty of Theology, University of Manitoba,
Dysart Road, Winnipeg 19, Manitoba, Canada
- St. John's Provincial Seminary, 44011 Five Mile Road, P.O. Box 298,
Plymouth, Michigan 48170

St. John's Seminary, 127 Lake Street, Brighton, Massachusetts 02135
 St. John's Seminary, 5012 East Seminary Road, Camarillo, California 93010
 St. Mary of the Lake Seminary, Feehan Memorial Library, Mundelein,
 Illinois 60060
 Saint Mary Seminary, 1227 Ansel Road, Cleveland, Ohio 44108
 St. Mary's Seminary and University School of Theology, 5400 Roland
 Avenue, Baltimore, Maryland 21210
 Saint Paul School of Theology (Methodist), 5123 Truman Road, Kansas City,
 Missouri 64127
 St. Stephen's College, Edmonton 7, Alberta, Canada
 St. Vincent College, Latrobe, Pennsylvania 15650
 School of Theology at Claremont, Foothill Boulevard at College Avenue,
 Claremont, California 91711
 Seabury-Western Theological Seminary, 600 Haven Street, Evanston,
 Illinois 60201
 Seminary of St. Vincent De Paul, Box 460, Military Road, Boynton Beach,
 Florida 33435
 Seventh-Day Adventist Theological Seminary, Andrews University, Berrien
 Springs, Michigan 49103
 Southeastern Baptist Theological Seminary, P.O. Box 752, Wake Forest,
 North Carolina 27587
 Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville,
 Kentucky 40206
 Southwestern Baptist Theological Seminary, Fleming Library, Box 22000-U,
 Forth Worth, Texas 76122

Talbot Theological Seminary, Tose Memorial Library, 13800 Biola Avenue,
 La Mirada, California 90638
 Trinity College Faculty of Theology, Hoskin Avenue, Toronto 5, Ontario,
 Canada

Union Theological Seminary, Broadway at 120th Street, New York, New York
 10027
 Union Theological Seminary in Virginia, 3401 Brook Road, Richmond,
 Virginia 23227
 United Theological Seminary, 1810 Harvard Boulevard, Dayton, Ohio 45406
 United Theological Seminary of the Twin Cities, 3000 Fifth Street, N.W.,
 New Brighton, Minnesota 55112
 University of Chicago Divinity School, Chicago, Illinois 60637
 University of the South, School of Theology, Sewanee, Tennessee 37375

Vancouver School of Theology Library, 6050 Chancellor Boulevard,
 Vancouver 8, British Columbia, Canada
 Victoria University Library, Emmanuel College, 71 Queen's Park Crescent,
 Toronto 5, Ontario, Canada
 Virginia Theological Seminary Library, Alexandria, Virginia 22304

Wartburg Theological Seminary, 333 Wartburg Place, Dubuque, Iowa 52001
 Washington Theological Coalition, 9001 New Hampshire Avenue, Silver
 Spring, Maryland 20910
 Waterloo Lutheran University, Waterloo, Ontario, Canada
 Wesley Theological Seminary, 4400 Massachusetts Avenue, N.W., Washington,
 D.C. 20016

Western Theological Seminary, Beardslee Library, Holland, Michigan 49423
Westminster Theological Seminary Library, Willow Grove Avenue and Church
Road, Chestnut Hill, Philadelphia, Pennsylvania 19118
Weston College, 99 Brattle Street, Cambridge, Massachusetts 02138
Woodstock College, 637 West 125th Street, New York, New York 10027
Wycliffe College, Hoskin Avenue, Toronto 5, Ontario, Canada

Yale University Divinity School, 409 Prospect Street, New Haven,
Connecticut 06510

CONFERENCE VISITORS

Allen, Clara
Blocher, Joan
Blout, Nancy
Davis, Madelyn
Divelbiss, Ned
Englehardt, Mrs. D. L.
Ensign, Maril
Ewens, Gayle
Grabbe, Lester L.
Hadidian, Dikran
Hanson, Kenneth
Hashbarger, Sharon
Herrick, Charles R.
Jackson, B. F.
Kissinger, Warren S.
Lindberg, Philip
Miller, Charles Ronald
Moore, Dorothy
Neth, Mr. & Mrs. John W.
Niilus, Walter E.
Owrey, Carol
Paul, A. Curtis
Poehlman, Ruth I.
Rae, Margaret
Rice, Mrs. Fred
Ritter, R. Vernon
Seidenzahl, Eva
Starrs, Robert F.
Wartluft, Mrs. David J.
Weller, Dorothy
West, Joan