

# SUMMARY OF PROCEEDINGS

*Twenty First Annual Conference*

## AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

McCORMICK THEOLOGICAL SEMINARY

CHICAGO, ILLINOIS

June 12-14, 1967

Additional Copies of these Proceedings  
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to Susan A. Schultz, Executive Secretary  
B. L. Fisher Library, Asbury Theological Seminary  
Wilmore, Kentucky 40390

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Wilmore, Kentucky 40390

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ATLA EXECUTIVE COMMITTEE FOR 1967-68

## Officers

Pres.	Arthur E. Jones Drew Univ. Sem. Library Madison, N. J. 07940	Vice-Pres.	Maria Grossmann Andover-Harvard Theo. Library 45 Francis Ave. Cambridge, Mass. 02138
Treas.	David Guston Bethel Theo. Sem. 3801 N. Hamline Ave. St. Paul, Minn. 55112	Executive- Sec'y	Susan A. Schultz B.L. Fisher Library Asbury Theo. Sem. Wilmore, Ky. 40390

## Members at Large

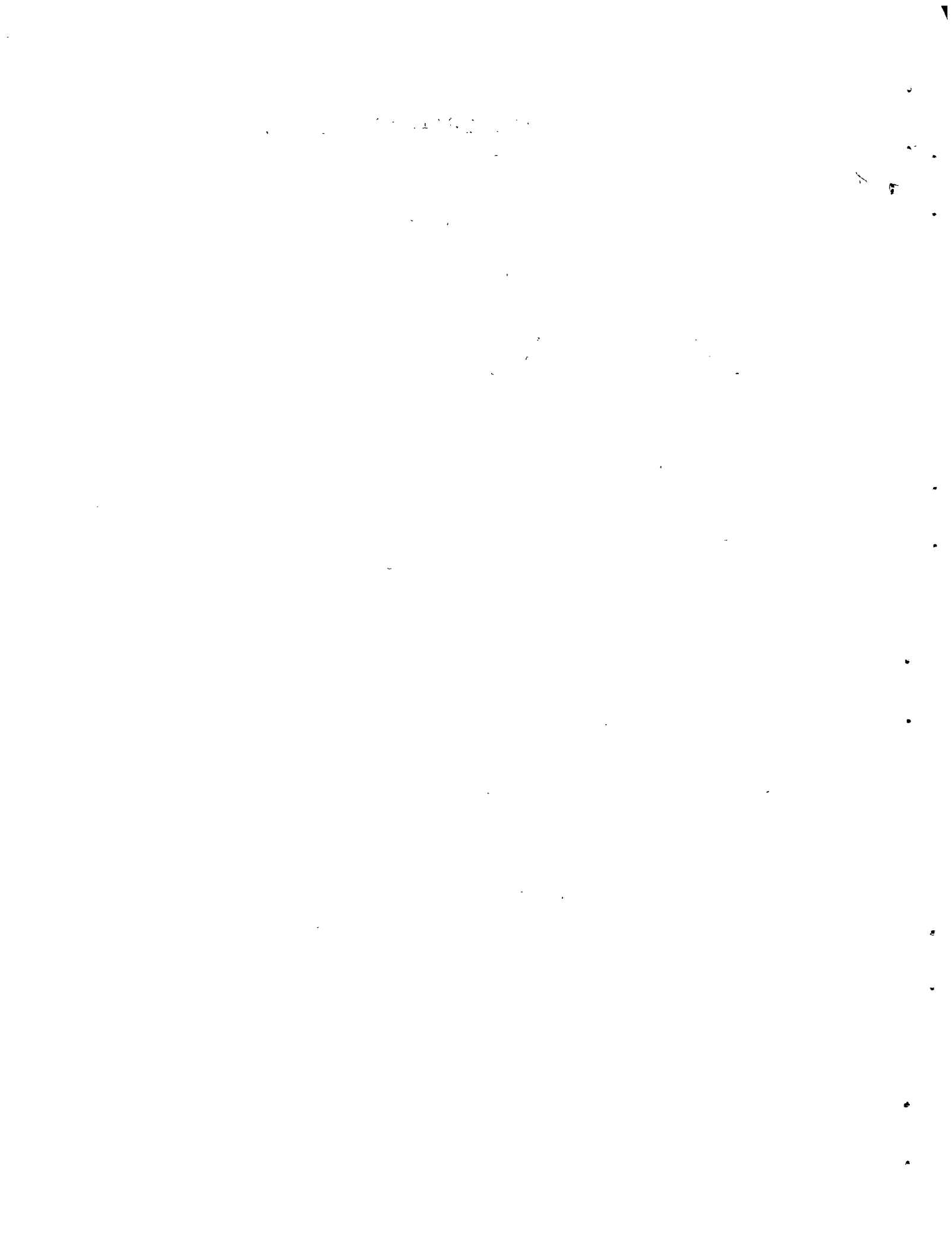
1966-68	Warren R. Mehl Eden Theo. Sem. 475 E. Lockwood Ave. Webster Grove, Mo. 63119	1967-69	Leo T. Crismon Sout. Bapt. Theo. Sem. 2825 Lexington Ave. Louisville, Ky. 40206
	Henry Scherer Lutheran Theo. Sem. 7301 Germantown Ave. Philadelphia, Penn. 19119		Genevieve Kelly Calif. Bapt. Theo. Sem. Seminary Knolls Covina, Calif. 91722

## Others

Past President	-	Roscoe Pierson Lexington Theo. Sem. Lexington, Ky. 40508
AATS Representative	-	Arthur R. McKay, Dean McCormick Theo. Sem. 800 W. Belden Ave. Chicago, Ill. 60614

## Officers 1966-67

President	-	Roscoe M. Pierson
Vice President	-	Arthur E. Jones
Treasurer	-	Peter N. VandenBerge
Executive Secretary	-	Thomas Edward Camp



BOARDS, COMMITTEES AND REPRESENTATIVES FOR 1967-68

EDITOR OF THE NEWSLETTER

Donn Michael Farris (1968)  
(Divinity School Library  
Duke Univ., Durham, N.C. 27706)

PERIODICAL INDEXING BOARD

Calvin H. Schmitt, Chairman (1970)  
(McCormick Theo. Sem.  
800 West Belden Ave.  
Chicago, Ill. 60614)

Robert F. Beach (1968)  
Edwin B. Colburn  
Bruce M. Metzger (AATS)  
Helen B. Uhrich (1969)

PERIODICAL EXCHANGE COMMITTEE

Robert M. Drury, Chairman (1969)  
(Central Bapt. Theo. Sem.  
Seminary Heights  
Kansas City, Kansas 66102)  
Oscar Burdick (1968)  
Gladys Scheer (1970)

COMMISSION ON LILLY ENDOWMENT  
SCHOLARSHIPS

Leo T. Crismon, Chairman (1968)  
(South. Bapt. Theo. Sem.  
2825 Lexington Rd.  
Louisville, Ky. 40206)  
Murry Newman (AATS)  
Maria Grossmann (1969)  
Warren R. Mehl (1970)

COMMITTEE ON STATISTICAL  
RECORDS

Henry Scherer, Chairman (1968)  
(Lutheran Theo. Sem.  
7301 Germantown Ave.  
Philadelphia, Penn. 19119)  
Nolan Bremer (1970)  
Arthur W. Kuschke (1969)

COMMITTEE ON FINANCIAL  
ASSISTANCE FROM FOUNDATIONS

Peter N. Vandenberg, Chairman (1968)  
(Colgate Rochester Divinity School  
1100 South Coodman St.  
Rochester, New York 14620)  
Robert F. Beach (1969)  
Raymond P. Morris (1970)

ATLA BOARD OF MICROTEXT

Raymond P. Morris, Chairman (1969)  
(Yale Divinity School Library  
409 Prospect Street  
New Haven, Conn. 06511)  
John D. Batsel (1968)  
Jaroslav Jan Pelikan (AATS)  
James Tanis (1970)

NOMINATING COMMITTEE

Robert F. Beach, Chairman (1969)  
(Union Theological Sem.  
3041 Broadway  
New York, New York 10027)  
Oscar Burdick (1968)  
Gerald W. Gillette (consulting  
Associate Member without  
vote) (1970)

MEMBERSHIP COMMITTEE

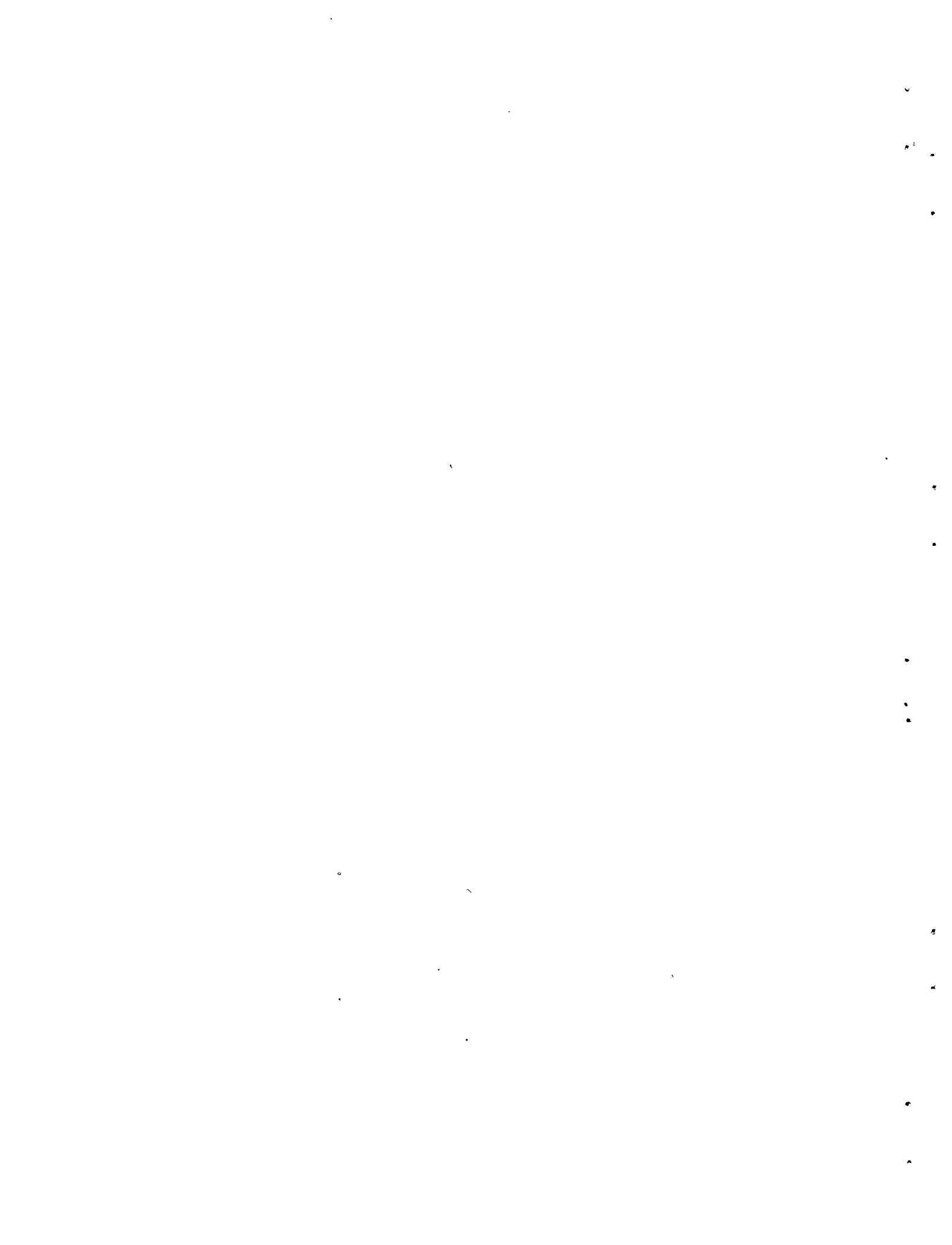
Keith C. Wills, Chairman (1969)  
S.W. Bapt. Theo. Sem.  
P.O. Box 22000  
Fort Worth, Texas 76122)  
James Irvine (1968)  
John Sayre (1970)

COMMITTEE ON CATALOGING AND CLASSIFICATION

Elvire R. Hilgert, Chairman (1970)  
(McCormick Theo. Sem.  
800 West Belden Ave.  
Chicago, Ill. 60614)  
James P. Else (1968)  
R. Virginia Leach (1969)

COMMITTEE ON BUILDINGS AND EQUIPMENT

Genevieve Kelly, Chairman (1968)  
(Calif. Bapt. Theo. Sem.  
Seminary Knolls  
Covina, Calif. 91722)  
Frederick L. Chenery (1970)  
William M. Roberts (1969)



ATLA REPRESENTATIVE TO UNITED  
STATES BOOK EXCHANGE

Roland E. Kircher (1969)  
(Wesley Theological Seminary  
4400 Massachusetts Avenue, N.W.  
Washington, D.C. 20016)

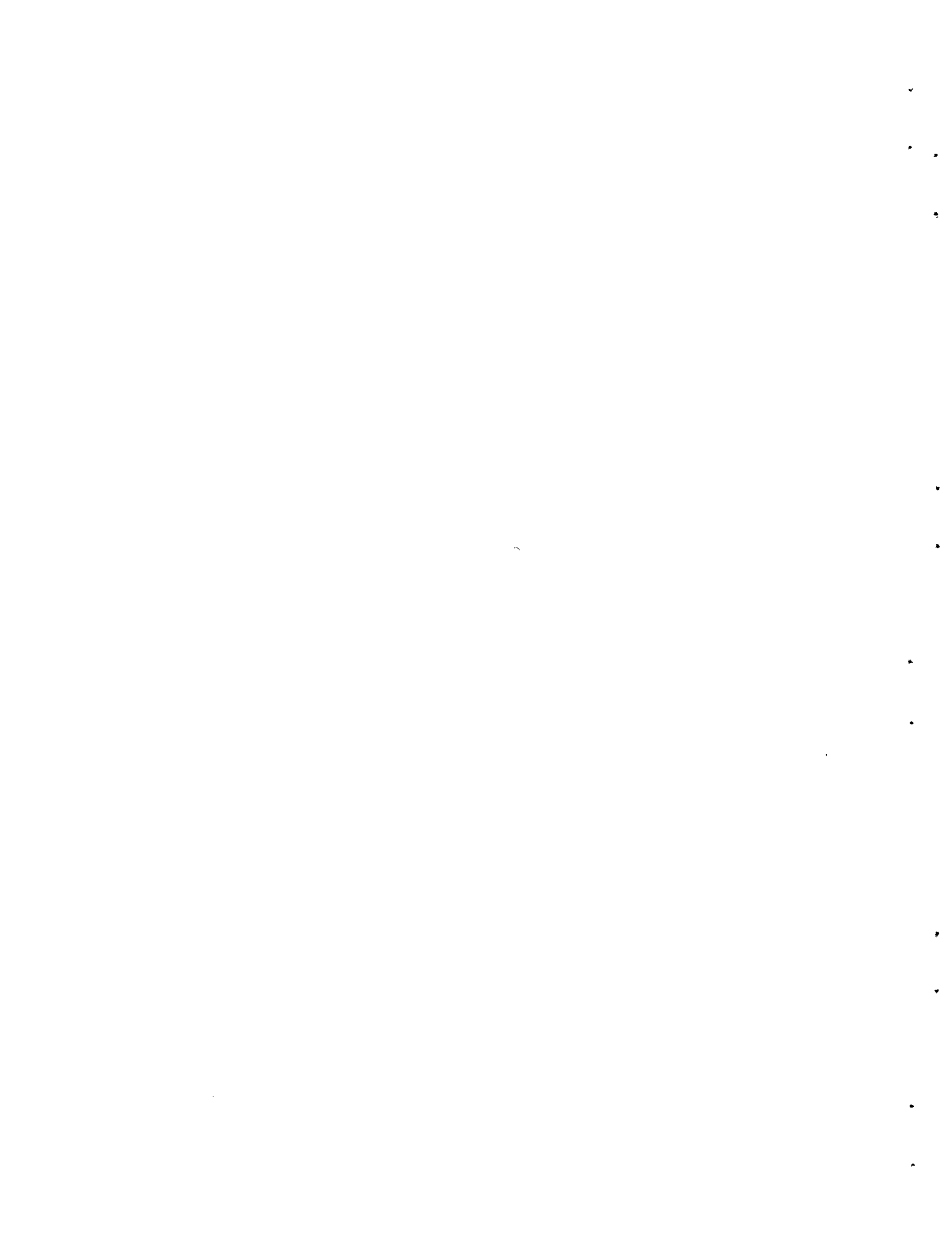
ATLA REPRESENTATIVE ON THE ALA  
COUNCIL

Robert Gordon Collier (1969)  
(Chicago Theological Seminary  
5757 University Avenue  
Chicago, Illinois 60637)

BUREAU OF PERSONNEL AND PLACEMENT

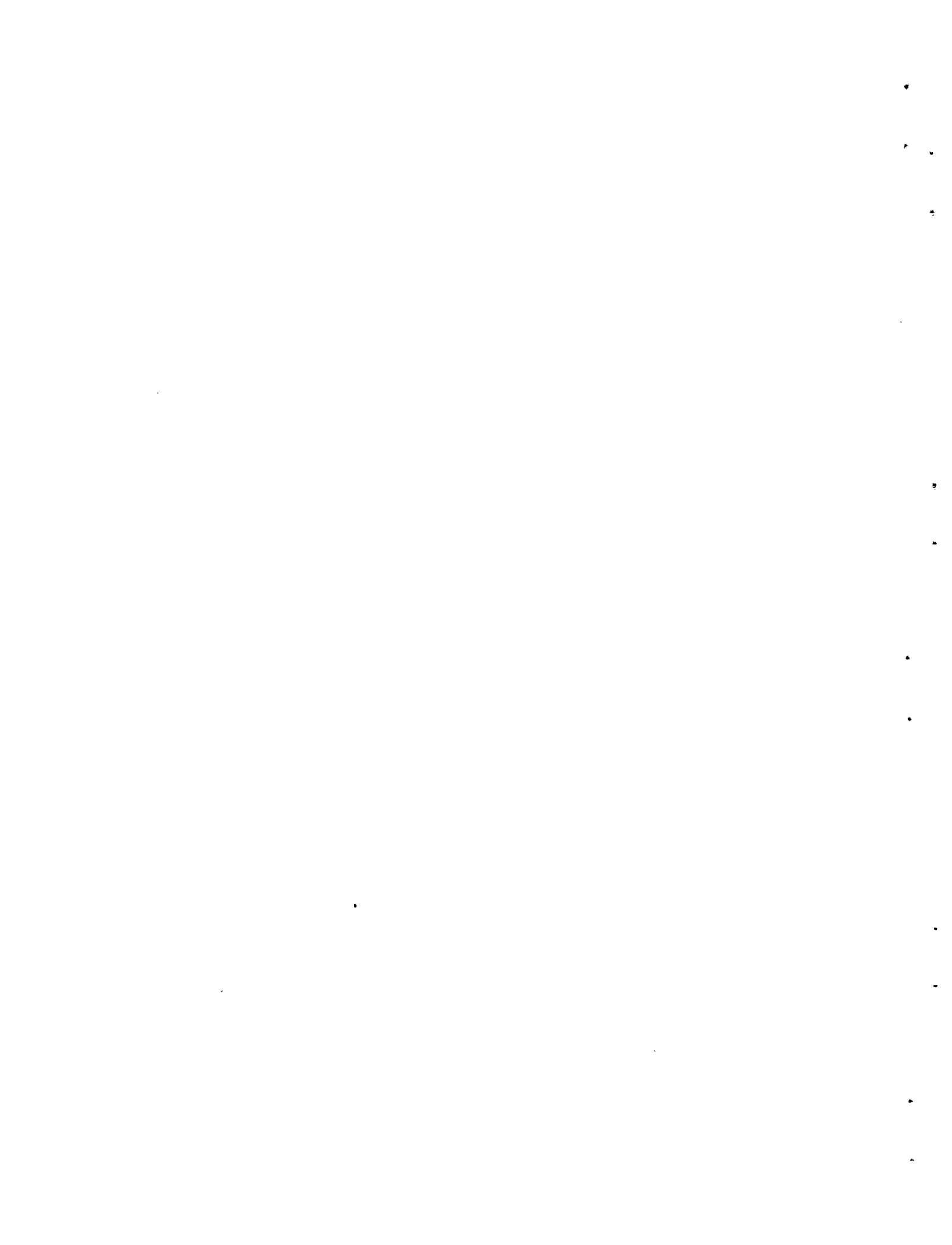
Harriet V. Leonard (1969)  
(Divinity School Library  
Duke University  
Durham, North Carolina 27706)





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PROGRAM AND INDEX TO PROCEEDINGSMonday, June 12, 1967

First Session. 10:30 A.M.

Roscoe M. Pierson, President, Presiding

WELCOME to McCormick Theological Seminary Campus, Dr. Floyd  
V. Filson, Dean

## MEMORIALS:

- The Late Kenneth S. Gapp, Librarian, Princeton Theological  
Seminary, Princeton, New Jersey.  
"A Statement on Miss Julia Pettee." Raymond P. Morris.....71
- PRESIDENT'S ADDRESS: "A Look at Theological Librarianship; a  
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- REPORT OF THE BUREAU OF PERSONNEL AND PLACEMENT: Harriet V.  
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- REPORT OF THE COMMITTEE ON FINANCIAL ASSISTANCE FROM FOUNDATIONS:  
Peter N. VandenBerge, Librarian, New Brunswick Theological  
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- TREASURER'S REPORT: Peter N. VandenBerge, Treasurer.....14
- PROPOSED ATLA BUDGET 1967-68: Peter N. VandenBerge, Treasurer..18
- ANNOUNCEMENTS AND ARRANGEMENTS: Host Librarian, Calvin H. Schmitt,  
McCormick Theological Seminary.....5

Second Session. 1:30 P.M.

Harvey Arnold, Librarian, Divinity School,  
University of Chicago, Presiding

- REPORT OF COMMITTEE ON PERIODICAL INDEXING: Calvin H. Schmitt,  
Librarian, McCormick Theological Seminary, Chairman.....19
- PAPER: "The Index and Its Public", Fay Dickerson, Editor, Index  
to Religious Periodical Literature.....21
- WORKSHOP: "The Anglo-American Cataloging Rules: North American  
Text," Miss F. Bernice Field, Associate Librarian for  
Technical Services, Yale University Library.....78

Third Session 7:30 P.M.

Alice M. Dagan, Librarian, Lutheran School of Theology  
(Maywood Campus), Presiding

PAPER: "Printing in Asian Characters and Languages (the  
European Background), "Miss Katherine Diehl, Reasearch  
Fellow, South Asia Committee, University of Chicago.....103  
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8:30 P.M.

OPEN HOUSE--McGaw Library, McCormick Theological Seminary.  
EXHIBIT: Bronislaw M. Bak, Studio Press, Chicago.

Tuesday, June 12

8:30 A.M.

DEVOTIONS: Dr. Jack L. Stotts, Assistant Professor of Christian  
Ethics, McCormick Theological Seminary, in the Seminary  
Chapel.

Fourth Session. 9:15 A.M.

R. Gordon Collier, Librarian, Chicago Theological  
Seminary, Presiding

PAPER: "Overseas Theological Libraries--Opportunity and  
challenge," Jannette Newhall, Librarian Emeritus,  
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REPORT OF THE MEMBERSHIP COMMITTEE: Susan A. Schultz, Librarian,  
Asbury Theological Seminary, Chairman.....36

PAPER: "Evaluation and Implications of the ATLA Library  
Development Program" Raymond P. Morris, Librarian, Yale  
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J. Irving Erikson, Librarian, North Park Theological  
Seminary, Presiding

PAPER: "The Literature of Vatican Council II: A Bibliog-  
raphical Commentary," Dr. C.J. Dyck, Professor of Histor-  
ical Theology Mennonite Biblical Seminary, Elkhart, Indiana139

- REPORT OF THE COMMITTEE ON STATISTICAL RECORDS: Henry Scherer,  
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- REPORT OF COMMITTEE ON BUILDINGS AND EQUIPMENT: David Guston,  
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- REPORT: "Planning the McGaw Memorial Library", Calvin H.  
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- REPORT OF THE COMMISSION ON LILLY ENDOWMENT SCHOLARSHIPS:  
Roland E. Kircher, Librarian, Wesley Theological Seminary,  
Chairman.....45

3:30 P.M.

MEETINGS OF DENOMINATIONAL AND AREA INTEREST GROUPS:

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Disciples: Roscoe Pierson, Convener  
Episcopalian: Newland Smith, Convener  
Lutheran: John Burritt, Convener  
Methodist: John Batsel, Convener  
Presbyterian and Reformed: Calvin Schmitt, Convener

Banquet. 6:30 P.M.  
Seminary Commons  
Arthur E. Jones, Presiding

INVOCATION

INTRODUCTION OF GUESTS

INTRODUCTION OF NEW MEMBERS OF ATLA

INTRODUCTION OF NEW OFFICERS

ADDRESS: "The Role of Jonathan Edwards in American Religious  
History," Dr. Thomas A. Schafer, Professor of Church  
History, McCormick Theological Seminary.....153

BENEDICTION

Wednesday, June 14  
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DEVOTIONS: Dr. Jack L. Stotts.

Sixth Session. 9:15 A.M.

Arthur E. Jones, Librarian,  
Drew University Theological Seminary  
Presiding

PAPER: "The Church in an Industrial Society," Dr. Marshal L  
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REPORT OF THE COMMITTEE ON RESOLUTIONS: Keith C. Wills, Director  
Southwestern Theological Seminary Library, Chairman.....68

ADJOURNMENT

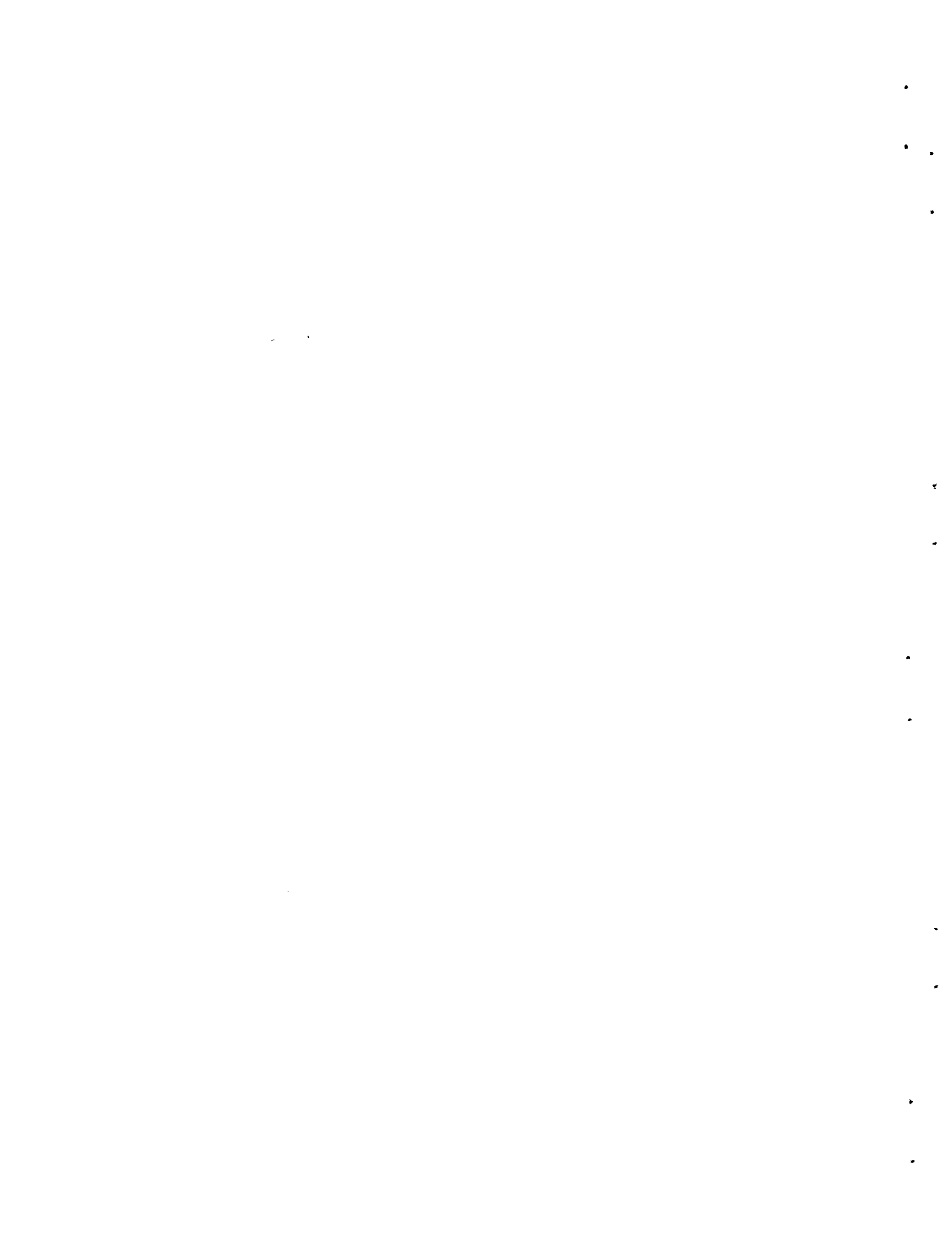
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PART I

MINUTES OF CONFERENCE BUSINESS SESSIONS

President Roscoe Pierson, Presiding





MINUTES OF THE BUSINESS SESSIONS  
 TWENTY-FIRST ANNUAL CONFERENCE  
 OF THE  
 AMERICAN THEOLOGICAL LIBRARY ASSOCIATION  
 McCORMICK THEOLOGICAL SEMINARY,  
 CHICAGO, ILLINOIS,  
 JUNE 12-14, 1967

PRESIDENT, ROSCOE M. PIERSON, PRESIDING

Monday, June 12, 10:30 A.M.

WELCOME TO THE McCORMICK THEOLOGICAL SEMINARY CAMPUS.

Dean F. V. Filson, introduced by Calvin Schmitt, host librarian, extended a warm welcome in behalf of President Arthur R. McKay, the Faculty and the Administration.

MEMORIALS.

President Pierson spoke of the loss of Dr. Kenneth Gapp, Librarian, Princeton Theological Seminary, who passed away on July 5, 1966.

Dr. Raymond P. Morris read a paper in appreciation of Miss Julia Pettee and her work. Miss Pettee died on May 30, 1967.

PRESIDENTIAL ADDRESS.

Mr. Pierson's address to the Association was entitled: "A Look at the Theological Librarian; a Bibliothecal Jeremiad."

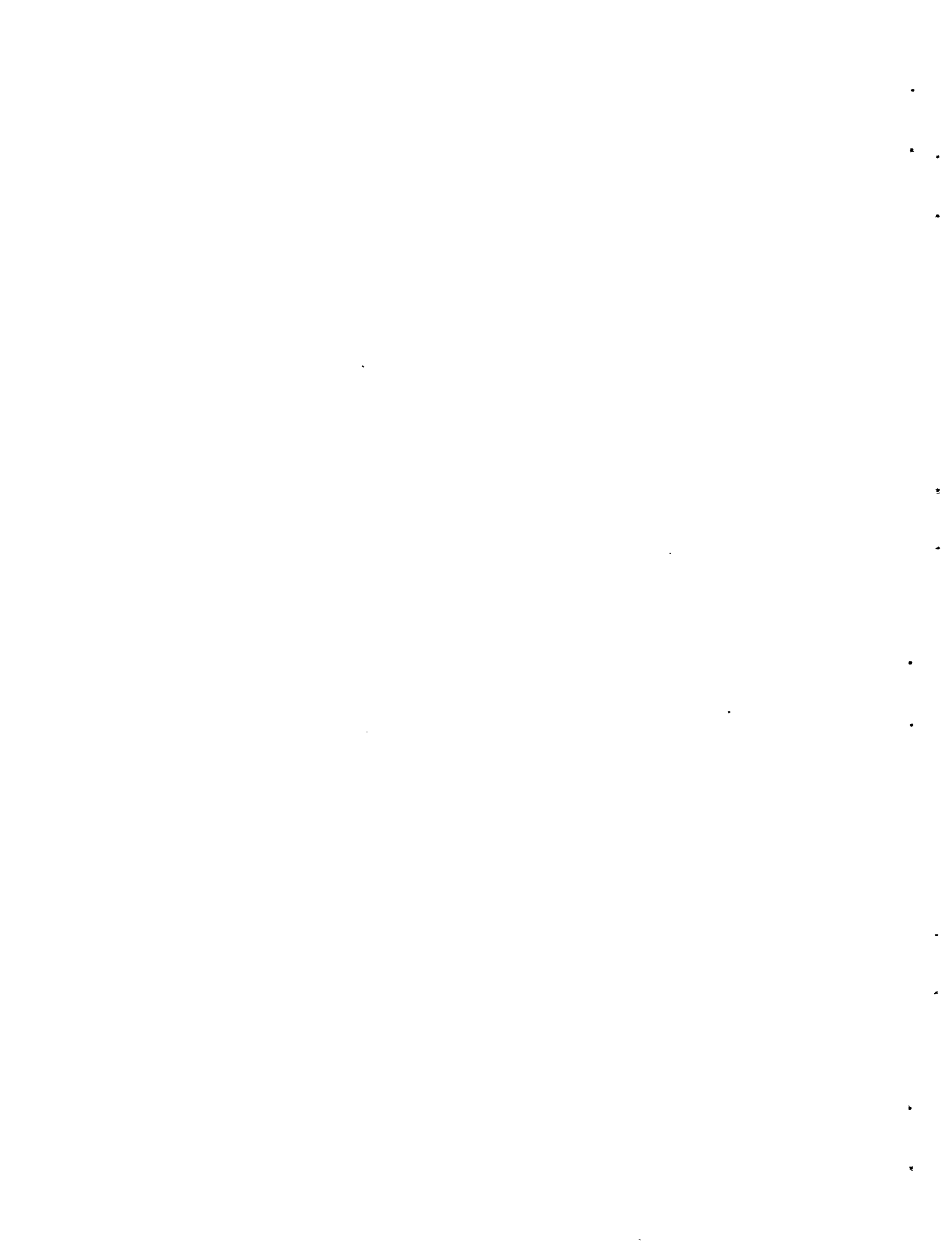
PRO TEM COMMITTEES.

The President appointed the following committees: Resolutions Committee: Keith Wills, chairman, Esther George and Niels Sonne; Tellers Committee: Virginia Leach, chairman, Ernest White and Isabel Stouffer.

FUTURE CONFERENCES.

The 1968 conference will be held on the campus of Concordia Theological Seminary, St. Louis. The dates will be those of the American Association of Theological Schools.

The 1969 conference is to meet at Pittsburgh Theological Seminary. The exact dates to be announced.



REPORTS.

The following reports were presented and accepted: Bureau of Personnel and Placement, by Harriet V. Leonard; Committee on Financial Assistance from Foundations, by Peter VanderBerge; Treasurer's Report, and the Proposed Budget, by the Treasurer, Peter Vandenberg.

It was regularly moved, seconded, and VOTED that the Recommendation of the Committee on Financial Assistance to Foundations for the establishment of a Blue Ribbon Committee be accepted with the understanding that this committee be appointed by the Executive Committee. It was clarified through questioning that the recommendation included the use of the necessary funds from the ATLA treasury to support such a committee.

It was regularly moved, seconded, and VOTED that the proposed budget for 1967-68 be adopted.

ANNOUNCEMENTS AND ARRANGEMENTS.

Calvin Schmitt, host librarian, most cordially welcomed the Association and dispensed the needed information to assure the well being of all.

Monday, June 12, 1:20 P.M.

COMMITTEE ON PERIODICAL INDEXING.

The report of the Committee on Periodical Indexing was regularly received.

Tuesday, June 13, 9:15 A.M.

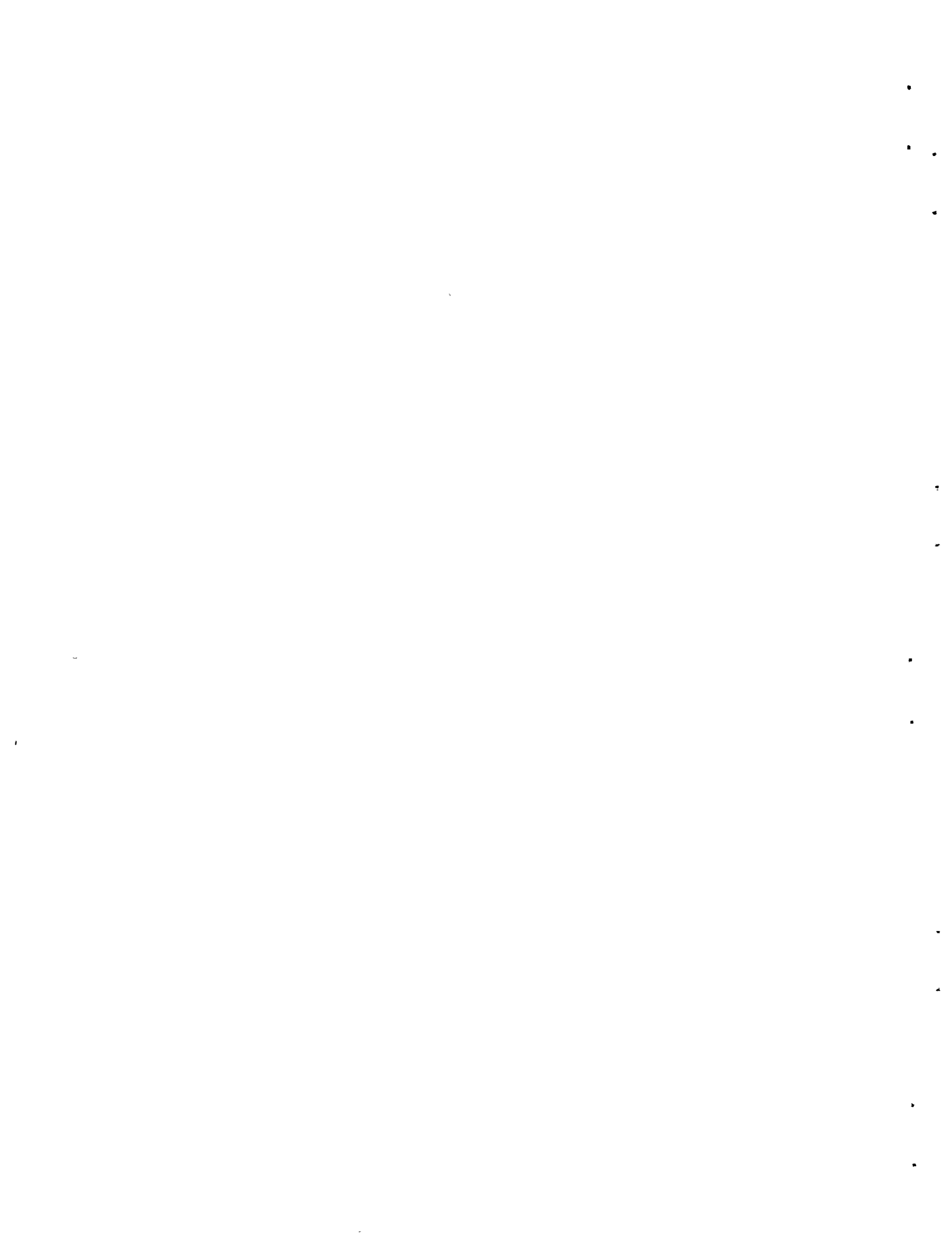
COMMITTEE ON CATALOGING AND CLASSIFICATION.

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

It was moved, seconded and VOTED that the recommendation of this Committee in regard to the appointment of a "liaison" position with the Library of Congress be adopted. (See Recommendation in the Committee's report in Part II of the Proceedings, p.33 ).

REPORTS.

The reports of the Periodical Exchange Committee, Teller's Committee, and the Membership Committee were regularly accepted.



Tuesday, June 13, 1:30 P.M.

REPORTS.

The reports of the Committee on Statistical Records, the Committee on Buildings and Equipment, and the Commission on Lilly Endowment Scholarships were presented and regularly received.

Wednesday, June 14, 9:15 A.M.

REPORTS.

The following reports were received: the Board on Microtext, the ATLA Representative to the U.S. Book Exchange, the ATLA Representative on the ALA Council, the Committee on Resolutions, and the Committee on Re-printing.

The Conference was adjourned by the President.

CONFERENCE RECALLED FOR BUSINESS:

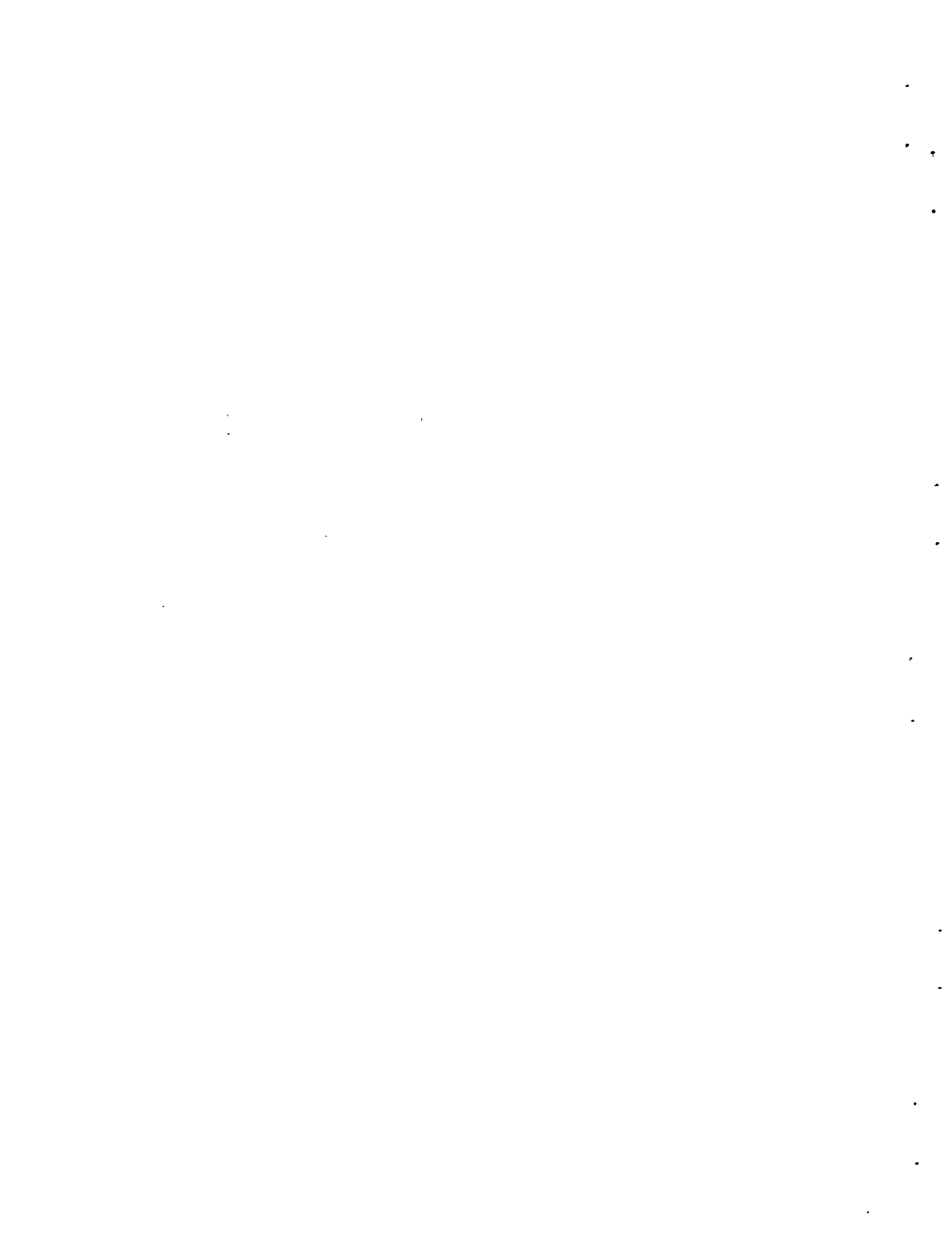
AMENDMENT OF THE CONSTITUTION.

Following the morning session, during the lunch hour in the Commons, the Conference was called into session for the first reading of a proposed change in the Constitution, Article VI, Section I, Executive Committee, to insert in the last sentence after the words, executive secretary: "and the editor of the Association's official publication," the sentence to read as follows: "The executive secretary and the editor of the Association's official publication shall be ex officio members of the Executive Committee without vote." It was regularly moved, seconded, and VOTED that this be approved.

The meeting was adjourned.

Respectfully submitted,

Susan A. Schultz  
Executive Secretary



## PART II

## COMMITTEE, BOARD AND OTHER REPORTS

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BUREAU OF PERSONNEL AND PLACEMENT

The activities of the Bureau of Personnel and Placement have continued at approximately the same pace for the last three years. The total number of positions available has dropped from thirty in 1965 to eighteen in 1966 to fifteen in 1967. The total number of registrants has varied little, from twenty-eight in 1965 to thirty in 1966 to twenty-seven in 1967. The number of positions filled through the Bureau, so far as we know, was four in 1965, two in 1966, and two in 1967. The two positions filled in 1967 were those of head librarians in theological schools.

The following information covers the time from May 10, 1966, through May 19, 1967:

Number of libraries listing positions open.....	15
Total number of positions open.....	15
Number of positions filled through the Bureau since May 9, 1966.....	2
Those having accepted positions other than those positions registered with the Bureau.....	8
Total number registered for positions.....	27
Currently active.....	17
Number of new applicants since May 1966.....	9
Those having written for information without registering.....	15

Of the 27 who were registered:

- 1 person has a graduate theological degree only
- 5 persons have a library degree only
- 19 have degrees in both theology and library science
- 2 persons have neither degree

In last year's report I gave employers some suggestions and exhortations as to their responsibilities when corresponding with the Bureau and with potential employees. You will be pleased to know that both management and labor are treated alike by the Bureau. During the past year I have sent out to our applicants the following notice: "I am very pleased to do anything I can to answer your questions and to get you in communication with employers. It would be very helpful if you, in return, would answer letters from employers promptly, and would tell me when you have taken a position or when you wish your name taken from our active files for any other reason." I hope this will effectively remind the applicants of the virtue of prompt communication.

You may be interested in a few details about the letters of inquiry which the Bureau receives, some of which are followed at a later time by registration with the Bureau. Correspondence with these inquirers involves personal encouragement of their

interest in librarianship and also public relations work on behalf of theological libraries.

The writers of these letters include a retiring minister who asks about opportunities in librarianship and the necessity of library school, and also a college sophomore who wants to be a theological librarian but who is having trouble with French and German courses. There are letters from persons just graduating from library school asking about available positions, and from seminary students needing money and encouragement to go to library school. Part of the satisfaction of directing the Bureau's work consists of being able to help some of these people make decisions in the light of what is possible and probable in the field of theological librarianship.

As always, I ask your support and your suggestions concerning the service given by the Bureau.

Respectfully submitted,

Harriet V. Leonard  
Bureau Head

COMMITTEE ON FINANCIAL ASSISTANCE FROM FOUNDATIONSAMERICAN THEOLOGICAL LIBRARY ASSOCIATION

June, 1967

the Committee on Financial Assistance from Foundations has not held a formal meeting since we gathered at last year's conference in Louisville, Kentucky, but we have not been unmindful of the interests of ATLA and have consulted together by letter and telephone whenever it was necessary.

At the close of last year's conference announcement was made of a grant of \$35,000 from the Sealantic Fund "to inaugurate an experimental fellowship program to improve the caliber of the librarians serving in fully accredited seminaries". This program has been initiated, publicized, and the first report about it is expected at this conclave. The Committee on Financial Assistance will continue to watch its progress, evaluate its effectiveness, and determine at the end of the three year period whether request should be made for further financial support, and whether the form of the program should remain the same or changed.

The Committee met jointly last June in Louisville with members of the Committee on Cataloguing and Classification and representatives of the Board of Periodical Indexing. Our purpose was to explore the possibility of developing a list of terms which could be used in a "machine-oriented" system of information storage and retrieval in the field of theology. It was recognized first of all that the Library of Congress is moving in the direction of computer retrieval of information, and that it would be a mistake to develop prematurely a special list in this subject area apart from a close coordination with what is followed at L.C. Secondly it was determined that a large sum of money would be required to put such a proposal into operation. Under these circumstances the Committee felt that for ATLA to undertake a separate project in this field at this time would be unwise and impractical.

During the year the committee received a proposal from one member of ATLA for the development of audio visual resources that could be used in theological libraries to orient and stimulate seminary students in the better use of the library. This envisioned the use of films and slides, prepared with artistic finesse, that would instruct as well as create an eagerness for library research. We are indebted to the author of this proposal for the lengthy description of his idea and agree that stimulating students to better use of library facilities is an important and continuing responsibility. However in the minds of the committee several questions arose.

Will the audio visual method accomplish what is intended? Can materials be produced that are applicable and usable in all of our theological libraries? How quickly will these become obsolete? Are materials already available, for instance on the college level, that could be utilized? Is this the type of project that would interest foundation support? After careful consideration the committee concluded that the suggestion, in spite of its merits, was not feasible as a proposal for foundation support.

ATLA can be proud of its many accomplishments. Through its microtext in index projects it contributes, not only to its member institutions, but to librarianship and scholarship in general. The ATLA Scholarship grants and Development program have raised standards and performance in each of our libraries. The annual conferences and the newsletter have stimulated thinking and established esprit-de-corp. For all this we can be grateful. But as ATLA faces the future we ask whether it is time to consider some serious questions. Ought we to re-evaluate our programs? What will be the basic needs of our libraries for the next decade or two? In what direction is theological education moving and what implications does this have for us? How can we best serve scholarship today? Once these factors have been determined, we can then ask what practical steps might be taken to reach our objectives. There is much conversation, for instance, about the impact of technology on library operation but as yet some of these possibilities have not been reduce to the level of feasibility. Recently AATS has received a grant ot conduct pilot projects looking towards closer cooperation of seminaries in a given geographical area-- in other words, to explore the possibility of a cluster of schools giving each other mutual assistance. What does such a development say to us as librarians? Can ATLA provide guidance in such matters? Any request for foundation support must be undergirded with adequate study and information. If we expect financial assistance from others, we must also demonstrate that we have carefully analyzed and sensibly appraised our situation.

Therefore we suggest that ATLA create a special "blue ribbon" Committee on Appraisal, instructed to study the projects of ATLA and determine the present and future needs of theological librarianship. In fulfilling its assignment, this committee would be asked to consult with the membership of ATLA, and leadership of AATS, and all others from whom helpful information might be obtained. The committee should be provided with sufficient funds from the general account to carry on this study and to hold at least two meetings during the year. It should report its progress at the next annual conference.

Respectfully submitted,

Peter N. VanderBerge, Chairman

WEBER, BORRELLI AND MALONE

May 22, 1967

President and  
Members of the Executive Committee  
American Theological Library Association  
New Brunswick, New Jersey

Gentlemen and Madam:

We have examined the books of account and financial record of:

THE AMERICAN THEOLOGICAL LIBRARY ASSOCIATION  
NEW BRUNSWICK, NEW JERSEY

for the period of May 1, 1966 to April 30, 1967 and from this examination have prepared the accompanying statement of assets, liabilities and fund balances at that date and the related statements of cash receipts and disbursements for the period 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 under the circumstances.

In our opinion, the accompanying statements (prepared on a cash basis) present fairly the assets, liabilities and fund balances of THE AMERICAN THEOLOGICAL LIBRARY ASSOCIATION at April 30, 1967, and the recorded cash transactions of the various funds for the period of May 1, 1966 to April 30, 1967, in accordance with generally accepted accounting principles applicable under the circumstances and on a basis consistent with that of the preceding year.

Respectfully submitted,

WEBER, BORRELLI AND MALONE

M. James Borrelli, C. P. A. (N. J.)

THE AMERICAN THEOLOGICAL LIBRARY ASSOCIATION  
NEW BRUNSWICK, NEW JERSEY

Exhibit - A

STATEMENT OF ASSETS, LIABILITIES AND  
FUND BALANCES AS OF APRIL 30, 1967

ASSETS

Cash in Bank - Checking Account	\$18,672.46
Cash in Banks - Savings Accounts	<u>39,322.16</u>
	57,994.62

Investment in Federal Home Loan Bank Bonds. Due March 1, 1967 (At cost)	24,932.38
Accrued Interest on Bonds	<u>537.76</u>

Total Assets

\$83,464.76

LIABILITIES AND FUND BALANCES

Liabilities

-0-

Fund Balances:

General Fund	10,032.39
Index Fund	29,417.49
Lilly Fund	28,791.97
Microtext Fund	12,176.53
Reprinting	<u>3,046.38</u>

Total Liabilities and Fund Balances

\$83,464.76

Exhibit - B

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS  
 GENERAL FUND  
FOR THE PERIOD MAY 1, 1966, to APRIL 30, 1967

Balance - May 1, 1966 \$ 8,312.75

## Receipts:

Sales	\$ 125.75
Dues	4,140.01
Book Exhibits	250.00
Interest on Savings	<u>312.68</u>

4,828.44

13,141.19

## Disbursements:

Publications	1,890.98
Annual Conference	500.00
Officers and Committees Expenses	113.60
Office Supplies and Expenses	131.53
Executive Secretary's Honorarium	400.00
Other	<u>72.69</u>

3,108.80

Balance - April 30, 1967

\$10,032.39

Exhibit - C

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS  
SPECIAL FUNDS  
FOR THE PERIOD MAY 1, 1966 TO APRIL 30, 1967

	<u>INDEX FUND</u>	<u>LILLY FUND</u>	<u>MICROTEXT FUND</u>	<u>REPRINTING FUND</u>
Balance - May 1, 1966	\$ 19,875.28	\$ 6,881.70	\$ 17,676.93	\$ 2,456.51
Receipts:				
Sales	24,881.68		15,067.47	556.30
Contributions and Grants		35,000.00		
Interest on Savings	<u>469.00</u>	<u>2,446.24</u>	<u>469.00</u>	<u>156.37</u>
Total Receipts	<u>25,350.68</u>	<u>37,446.24</u>	<u>15,536.47</u>	<u>712.67</u>
Total Receipts and Balances	<u>\$ 45,225.96</u>	<u>\$44,327.94</u>	<u>\$ 33,213.40</u>	<u>\$ 3,169.18</u>
Disbursements:				
Salaries and Pensions	12,000.00			
Printing	1,682.20			
Office Supplies and Expense		93.25		
Travel Expense	264.77	267.72	439.28	
Scholarship Grants		15,175.00		
Cost of Microfilming			18,875.05	
Other Expenses	1,861.50		1,722.54	122.80
Purchase of Investments				
\$25,000 Federal Home Loan				
Bank Bonds		24,932.38		
Accrued Interest on Bonds		<u>537.76</u>		
	<u>15,808.47</u>	<u>41,006.11</u>	<u>21,036.87</u>	<u>122.80</u>
Balance - April 30, 1967	<u>\$ 29,417.49</u>	<u>\$ 3,321.83</u>	<u>\$ 12,176.53</u>	<u>\$ 3,046.38</u>



PROPOSED ATLA BUDGET, 1967-68

Officers and Committees	\$ 1,600
Printing and Publicity	2,200
Executive Secretary's Honorarium	500
Annual Conference	400
Treasurer's Honorarium	200
Miscellaneous	<u>100</u>
	\$ 5,000

Respectfully,

Peter N. VandenBerge  
**Treasurer**

June 12, 1967

PERIODICAL INDEXING BOARD

Publication

The 1965 Annual was published last Fall. Volume 7 (1956-66) will be published in September. Since the last annual report, Volume 2 (1953-54) has gone out of print. We would be willing to reprint this volume as soon as the demand is sufficient to make it economically feasible.

Subscriptions

One year ago we passed the 400 mark in subscription sales. Our rate of sales for Volume 6 increased by eighteen percent to a total of 473.

Personnel

In addition to the editor, Miss Fay Dickerson, a second full-time staff member, Mrs. James Cobb, joined the staff on June 2, 1967. A part time professional assistant, Mr. Herbert L. Hanna, has provided expert assistance to the Editor.

Finances

Balance May 1, 1966	\$ 19,875.28	
Receipt from Sales	<u>25,350.68</u>	
Total		\$ 45,225.96
Disbursements: Salaries, Printing and distribution		<u>15,808.47</u>
Balance April 30, 1967		\$ 29,417.49

As of March 31, 1967, our invested grant funds, administered by the AATS through the Winters National Bank, Dayton, Ohio, total \$ 48,300.

Our operating account is handled by our treasurer, Mr. Peter VandenBerge. These accounts are subject to annual audit and are open to inspection by members of the Association.

Since the Annual Conference is being held on the McCormick Campus, we invite all members to visit the Index office on the second floor of the McGraw Memorial Library. As part of this report, we have asked the

editor, Miss Fay Dickerson, to bring you a special presentation on the work of Index including the results of a questionnaire sent to all subscribers.

Respectfully submitted,

Calvin H. Schmitt, Chairman  
Robert F. Beach  
Edwin B. Colburn  
Bruce M. Metzger  
Helen B. Uhrich

## THE INDEX AND ITS PUBLIC

Since the INDEX TO RELIGIOUS PERIODICAL LITERATURE is one of the major projects of the American Theological Library Association it is unnecessary to identify it for this audience. It may be interesting, though, to point out some of the changes in both the INDEX and its clientele which have been taking place.

One of the more noteworthy changes is that the number of journals indexed has increased from 31 in Volume 1 (1949-1952) to 113 in Volume 7 (1965-1966). We hope to expand this coverage even further in the future, but more will be said about that later.

Since March, 1961, indexing of the literature for the years 1955-1966 and 1960 through 1965 has been published. We now have a continuous run from Volume 1 through the first half of Volume 7 covering the years from 1949 through 1965. Ninety percent of the indexing for 1966 is completed, so, barring emergencies, the two-year cumulative Volume 7 (1965-1966) will be at the printers before Labor Day.

There also has been a change in the sources of financial support for the INDEX. Although 68% of the subscribers in 1958 were ATLA members, the percentage of seminary support has changed by June 1967 so that seminaries, provide only 29.3% of the subscribers. Bible colleges still account for about 3% of the subscriptions. There has been a gradual increase in the number of college and university libraries that support the INDEX; from 21% in 1958 to 50.8% in 1967. The percentage of government libraries--public, state, and national--has increased slightly. In 1958 these libraries constituted 5% of the total subscriptions, today almost 6%. Other orders from subscription agencies, or jobbers, and publishing houses currently account for around 11% of the total.

Expansion to a larger and more varied public introduces new factors. Levels of familiarity with theological and biblical subjects on the part of the users range from the expert knowledge of faculty members with specialized interests to the general, and sometimes vague, awareness of religious subjects by beginning students or other non-specialists. Subject headings which are assigned need to conform to those various needs. Cross references must be selected carefully to provide easy access to material on a given subject or in a particular field for all users, no matter what their approach to the literature may be.

Specificity of subject headings also is a problem. Some articles demand very precise headings such as "Death of God Theology," which has been recently established by the Library of Congress. In some literature, emphasis is given by the author to a traditional concept as he also discusses one or more contemporary interpretations. Here, a specific subject heading,

or subject headings, may be more of a disservice than an aid. One wishes for the insight to see far enough into the future to know which subject headings in use today will continue to provide ready access to desired material in the future, and which will become dated and useless. An example may be taken from a conversation with a professor of Christian ethics. He prefers finding related material under the larger heading, Christian ethics. So, at present, I have seen references from Situation ethics and Contextual ethics to Christian ethics. We are aware of arguments that would favor the use of Situation ethics and LC has assigned this heading. As a result, I may, before the publication of Volume 7, index an article where the differentiation is so required that I will be forced to revise some earlier indexing and use Situation ethics.<sup>1</sup> This kind of problem occurs frequently in subject indexing, as I am sure you all know.

Another dilemma facing the indexer as he considers present and future needs is well expressed by John Markus in American Documentation:

An ideal index would guide the searcher to every relevant item of information in every document. Published indexes fall far short of this ideal. One reason is the high cost of using the number of entries required to give such perfection in indexing. Another is the lack of a crystal ball that tells what somebody will want to look up in the future. Finally, an ideal index serving all future needs would be greatly over-indexed for current use. As a result, most index publishers try to achieve a practical compromise that will please most of the users most of the time.<sup>2</sup>

I would like to make some rather extensive comments on the questionnaire which was mailed to our subscriber in April. 464 forms were mailed; 225 have been returned and the results tallied. These questionnaires were designed to evoke responses that would enable us to evaluate the extent to which the INDEX TO RELIGIOUS PERIODICAL LITERATURE as a special bibliography is meeting the needs of its users.. We thank all of you who responded.

Questions provided a list of journals indexed in the IRPL. Subscribers were asked to mark those that they receive. As would be expected there is a wide range in the number of journals held by different types of libraries.

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<sup>1</sup> This proved to be true. Situation ethics is used in Volume 7 of the IRPL.

<sup>2</sup> John Markus, "State of the Art of Published Indexes", American Documentation, XIII, No. 1 (January, 1962)

On a limited sample, university and college libraries indicated subscriptions of from 4 to 105 of the journals, with an average of 45½ subscriptions. The seminary libraries on the average subscribe to a greater number with a range from 21 to 109 with an average of 70 journals. Of the two public libraries, one subscribed to 29, and the other to 31 of the journals.

The second question asked: "What periodicals not included would you recommend for inclusion?" Almost half of the libraries did not answer this question or noted that they did not have time. Are they satisfied with the current coverage? The remaining libraries suggested the addition of from 1 to 44 titles each and have thereby provided a list with a combined total of 248 journals which they would like to see added to the 112 currently indexed. Many of these journals received only one vote; however there are 53 titles that had from 3 to 25 votes each! The greatest demand was for Church History with 25 votes, Harvard Theological Review with 23 votes, and Ecumenical Review with 21 votes. These journals are standard titles already in other indexes. Additional titles in the same class and the number of votes for each include: Journal of Religion, 15 votes; Christian Century, 13 votes; Christian Scholar, 11 votes; Religion in Life, 10 votes; And Religious Education with 8 votes. Some of the reasons expressed for the addition of these titles in spite of the resulting duplication of indexing are as follows:

I realize that many of these titles are indexed in other places, but I would like to see the IPRL be as comprehensive as possible and cover all of the important religious journals, even if this meant that those periodicals presently being indexed elsewhere were eliminated from Reader's Guide, etc. and included in the IRPL. it would mean that students could consult one source and enjoy comprehensive coverage.

In spite of all the reasons for our not indexing periodicals indexed elsewhere, it is still a matter of regret that we cannot index the most important of these.

It might be convenient for readers if some of the religious periodicals now included in the Reader's Guide to Periodical Literature and Catholic Periodical Index were all in one index (such as Christian Century, America, Religion in Life, etc.)

Reader's convenience. Need comprehensive coverage in one index rather than four!

Although these titles are indexed in Social Sciences and Humanities Index one expects to find them in ATLA. They are scholarly and used a great deal here. Many theological libraries will have the ATLA Index but not the other.

While still on this subject of journals libraries would like

to have added to the IRPL, it is interesting to note some titles that had from 6 to 19 votes each; Andover Newton Quarterly, Communio Viatorum (Ecumenical Institute, Prague), Continuum, Evangelische Theologie, Methodist History, Motive, Response in Worship - Music- The Arts, Review of Religious Research, Revue d'histoire ecclesiastique, Revue de l'histoire des religions, Theological Studies (S. J. Woodstock, Md.), Theology (SPCK), Una Sancta (New York), and Zygon. Of the above mentioned journals, Methodist History and Zygon have been added to the IRPL since the publication of the 1965 Annual. Social Progress and Svensk Teologisk Kvartalskift have also been added.

Question 3 read: "What periodicals now included would you recommend be dropped?" Although the majority simply did not respond to this question, those who did voted to drop seminary bulletins and quarterlies or what they considered to be "secondary denominational material." Fifteen libraries voted to drop journals because they are indexed elsewhere. Only one library suggested dropping the scholarly journals indexed in Internationale Zeitschriftenschau fur Bibelwissenschaft und Grenzgebiete. Four suggested dropping those currently indexed in Catholic Periodical Index. Three libraries recommend dropping Journal of Biblical Literature and Interpretation because they are in the Social Sciences and Humanities Index. One would omit duplicates in Religious and Theological Abstracts and other titles in the British Humanities Index. However, in spite of all the current literature deploring the duplication of indexing, it is interesting that so few of our subscribers objected to this overlapping of effort. Instead, there is a strong preference indicated for our specialized index to be as inclusive as possible. Only 16 journals which are not covered by other indexes were mentioned by title to be dropped. These are all seminary or denominational publications. Only one received as many as four votes.

Some of the comments made in answering this question about titles to be deleted include:

None, the fuller coverage, the better.

Some of the reviews and journals from the individual seminaries in my estimation could be dropped without any serious loss of indexing. I hesitate to recommend specific titles since we do not receive many of these at present and they vary in standard. It is, however, quite common knowledge that some are more newsworthy and less scholarly than others.

So long as your staff and Budget allow, I fervently hope you will always seek to expand, rather than restrict, your fine coverage.

Your index is a very valuable tool to our library.

Another question that was not answered on the majority of returned questionnaires was number 4: "What areas would you recommend be given stronger representation?" The question was included to be studied in connection with question 2 asking for suggestions for new titles. Also, it was intended to give an opportunity to subscribers to make a general suggestion about subject material without having to mention specific titles. Fourteen libraries asked for more material on the ecumenical movement. Curiously enough, these libraries are not all the same as those who asked that Ecumenical Review, Communio Viatorum, Risk, or Una Sancta be indexed. Eight expressed a need for greater coverage of non-Christian religions. This also is supported by the titles suggested for addition. Other areas that subscribers mentioned as needing stronger coverage were Christian education and practical theology, religion and medicine, pastoral psychology and mental health, and church music and liturgy, as well as arts related to religion. One major public library commented that "more periodicals of a less scholarly nature would be welcome in a public library." Another thinks we have a disproportionate number of German titles. Two subscribers, a state librarian and a college librarian, pointed out that the Quaker tradition is in no way represented in the Index. This reminds all of us that a mere numerical count of specific titles may not result in the balance desired. Some objective evaluation is needed to reveal weaknesses that have not been detected.

More users responded to questions 5 and 6. This may be because the answers could be indicated by a simple check mark. Number 5 read: "In your library is the Index used most frequently by: faculty, students, others." Of those who answered, sixty-six indicated heaviest use by the faculty; 131 by students; and 20 by others. Thirteen volunteered that the heaviest use was by the librarian himself. Others indicated equal use by students and faculty.

Of the 150 who answered question 6: "In your library what use is made of the Book Review Section?" Would you recommend:

- a. Dropping the separate Book Review Section and entering a limited number of critical reviews in the main index section under appropriate subject and author headings
- b.. Maintaining the separate Book Review Section with wide coverage of book review citations. The new Book Review Index, published by Gale Research, was mentioned as a model for current listings and comprehensive coverage of reviews in selected journals. Some subscribers suggested that the book reviews in the IRPL be published quarterly and they indicated they would be willing to pay a higher subscription should this service be offered. Twenty-three subscribers specifically said they made little use of the book review citations, but of these only 14 voted to drop the section. Adding those who made no comment about the extent of use, only 28 voted to drop the Book Review Section and have a limited number of critical reviews



under author and subject entries in the body of the Index. Some want both. One large public library that voted to keep the present arrangement because it is otherwise "difficult, if not impossible, to locate reviews of Protestant religious books" added the request under a. that the obviously important books also be indexed under appropriate subjects. It is gratifying that 12 librarians volunteered that they use the book review citations as a book selection aid. Others, though, said this was not practical because of the tardiness of the Index.

Comments about the Book Review Section include:

The separate book review section is one of the most attractive features of the Index; by all means continue it.

I, as a librarian, depend on it heavily for book selection of doubtful titles.

In spite of the fact that the necessary lag in publication of the Index lessens its value for the location of reviews shortly after publication of periodicals, the book review section is its most important single feature and is used heavily.

It is used for locating reviews of books not listed in Book Review Digest.

Please list as many book reviews as possible.

We find the book review section most useful. Through this section we have found reviews for books which we could not locate by any other index.

We are not too interested in the book review section. It is our impression that it is rarely used. If it is retained, perhaps it could be on a highly selective basis.

...it is in use by both faculty and students, apparently. There is a good deal of interest in reviews. We urge you not to drop them or limit their number. But a single alphabet for the Index might be worth considering. Please continue your "wide coverage" whether or not in a separate form.

At the end, for question 7, space was provided for additional comments. We wanted critical comments, and have received them! Fifteen librarians asked that the publication date be speeded up. Others requested more frequent publications and larger cumulations. Some of the responses include:

Is there any possibility of speeding up the publication date of each volume...it is now the fourth month in 1967 and there is nothing for 1966. My experience is that greatest use, or at least greatest pressure,

is for articles appearing within the current year. I realize that there will always be a gap, but it is frustrating! Could the book reviews be issued separately and perhaps quarterly?

Although we hope you will find it feasible to add a good number of titles, especially English ones, we also wish to make another suggestion. Users have not complained about finding a desired title not indexed, but they are often disappointed to learn that your latest issue is still 1965. We explain that you do not have the same facilities as CHEM ABSTRACTS. All the same, we wonder if it would be at all within the realm of possibility to consider putting out 6 month cumulations in between the one and two year cumulations? Even if this were to make the Index quite a bit more expensive, it would add greatly to its usefulness for those trying to track down the latest information on a topic.

Since the Enoch Pratt Library is a public library, the use made of religious periodicals is different from that made in a university of seminary library; however, students from a number of colleges and universities, and occasionally other interested adult readers make considerable use of the periodicals on religious subjects. On the whole we find that the use of valuable materials in back files of periodicals is limited almost entirely to those which are adequately indexed. Therefore, an index such as the index to Religious Periodical Literature is indeed invaluable.

Is there a chance for some retrospective indexing to serve scholarship in non-contemporary area? IRPL has developed into one of the best current periodical indexes that librarians have. We are pleased to have it and hope that it will be able to maintain its present excellent format and coverage.

These quotations indicate the wide range of suggestions and ideas expressed by subscribers. Needless to say, it boosts the morale to know that the Index is a major reference tool serving a variety of needs. At the same time, one who believes that the current system of typing copy on Remington Rand Flexoprint cards and interfiling them on large panels is not practical for extensive expansion reads these comments with mixed feelings. We are investigating alternative systems, but are aware that the problems involved in changing systems militate against simultaneous major expansion of the indexing load.

An index to periodical literature has some of the characteristics of a growing child. The IRPL is now 18 years old. Limited coverage in early volumes was accepted as users rejoiced in the birth of a new guide to Protestant theological literature. Many of you cooperated by sending index copy to the editors. You accepted the limitations of a

new publication and looked forward to its growth, but no one could foresee all the events that would affect its development. Wise parents provide opportunities for their children to prepare themselves for life and service in the world. As the American Theological Library Association looks at the IRPL I think it has reason to be proud that over two-thirds of its support no longer comes from the parent organization. Although the extent of use of the Index in seminary libraries exceeds the degree of its use in college libraries, the fact that it has become a standard bibliography gives it a public that is sensitive to any bias. Suggestions for journals needed in university departments of religion include those on comparative religions as well as those on the arts, drama and music within Christendom. Journals in American church history that have been somewhat neglected are requested. Most subscribers are sensitive to the need for literature reflecting the social changes of the day in Asia and Africa as well as the Americas and Europe.

The answers you have given on the questionnaire indicate that there is no unanimity on the direction the IRPL should go. Some suggest dropping the few titles that are covered by other standard indexes; more, however, recommend the addition of established journals even though they are currently indexed elsewhere. Some request inclusion of more denominational material; others give priority to almost every other type of religious journal--those published by learned societies, ecumenical ventures, etc.. Some accept the present publication schedule, maybe because they are especially aware of the problems resulting from a limited staff; but others press hard for faster and more frequent publication. If these requests are to be met there will have to be changes in the method of production, in the format of the finished product, and I hardly need add, in increased personnel, both professional and clerical. It is very possible that the 18% growth in circulation figures for the period from June, 1966, to June, 1967, give some promise that further expansion would result in increased subscriptions which would help offset the increased cost of production.

Another conflict is indicated by comments about "popular" and "scholarly" journals. This is related to the question of comprehensive versus selective indexing. In either case value judgments must be made. One theory is that scholarly journals merit full indexing and that peripheral material should be indexed only on a selective basis. Are scholarly works only those by recognized authorities who have access to primary materials and who are making original contributions within their narrowly defined areas of interest? Are popular works only restatements of scholarly works or watered down interpretations? How does one define the new social and religious journals of dissent? To what extent do scholars need the popular and sometimes uninformed reactions to the philosophies and events of the day? Is the reporting of denominational news merely popular, or does it meet a scholarly need now or in the future? It is the natural tendency of indexers to be inclusive. Some value judgments that seem relatively simple from one perspective become increasingly difficult as one recalls the levels at which the IRPL is used. From one perspective, it is assumed

that journals selected for indexing merit full coverage, and that the broader and wider coverage of the entire field of religious literature is desirable. Obviously, choices must be made, and an index should drop journals that have so changed in quality that new contenders better express either the scholarly or popular thought of the day.

Quotations indicating the need of theological libraries for the addition of more scholarly journals and for retrospective indexing to serve scholarly needs are:

We suggest moving towards basically scholarly inclusions rather than popular titles and hope that the IRPL will be combined with the Catholic Periodical Index.

Your choice of periodicals is generally good, but you have to become more "international" because scientific research needs the best periodicals of all nations. You have to be less regionalist and sectarian. We should appreciate more collaboration to avoid useless repetition with other periodical indexes, e.g., Catholic Periodical Index, Religious and Theological Abstracts, New Testament Abstracts, etc. If you could publish more than one time a year, this would be more useful.

...our Professor of Church history asks whether the indexing of volumes prior to 1949 could be considered: The fact that it starts only at that date he considers to be the main weakness of the Index.

Maybe the only real possibility for meeting these expressed needs is given by the librarians who suggest that some sort of cooperation between Catholic Periodical Index and the Index to Religious Periodical Literature be initiated. One Catholic librarian wrote:

I am strongly in favor of some sort of unification between the Catholic Periodical Index and IRPL, I think the first step in this is to have a similar format, using similar subject headings, but I would not like to see it stop here. The ecumenical spirit is strong in most theological libraries, and to keep the strict segregation between articles published in Protestant or Catholic serials is a great waste in money and especially time on the part of researchers. Now it is necessary to look up a subject in two different indexes... Perhaps a survey should be run to find out what librarian in the field of theology would like in this regard. Also, try to find out how many libraries currently receive both CPI and IRPL...Also, I hope that as long as the present situation continues, there will be no more duplication of indexing between the two...

This kind of consolidation needs serious consideration. Mr. Arnold made a similar suggestion in the January 1967 issue of Library Trends.

...It could be hoped that the newly founded American Academy of Religion would concern itself with the bibliographic task in establishing a comprehensive, cooperative, coordinated bibliographic center (as for example the American Bibliographic Center for Philosophy). If it joined forces with the American Theological Library Association it could well produce an instrument of the scope of the Bibliographie de la Philosophie and the Repertoire. Protestants and Catholics need to work closer together in this ecumenical era in this respect. With this kind of cooperation the time "lag"<sup>3</sup> and the information "gap" could be overcome.<sup>3</sup>

In conclusion, I again thank all of you who took time to answer the questionnaire and to add comments. Now, will you take the initiative in continuing the discussion? Letters are read carefully so you do influence policy.

G. Fay Dickerson  
Editor, Index to  
Religious Periodical  
Literature

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<sup>3</sup> Harvey Arnold, "Philosophy and Religion", Library Trends, Sv., No. 1 (January 1967)

COMMITTEE ON CATALOGING AND CLASSIFICATION

The Committee on Cataloging and Classification of the American Theological Library Association was somewhat quiescent this year, chiefly because its Chairman has been unable to ascertain the consensus of the Association with respect to its wants and needs in the cataloging field. Thus this report will attempt to set forth the complexities of the situation and try to present a "state of the art" summary, as of June, 1967.

The entire country finds itself in a period of transition, moving toward a computer-oriented technology. The library world, reflecting this transition, has been gradually realizing the need for consolidation of effort, the mechanization of repetitive operations, and the upgrading of bibliographic and informational services. In order to do this, considerable money is being invested in experimentation and research. That large sums of money are available, when they can be properly tapped, is apparent from the existence of such projects as MEDLARS.

Centralization and the concentration of cataloging and processing in the hands of specialized agencies have been increasing in almost every field of librarianship, notable in the narrow subject disciplines which are served by "special" libraries. Obvious gains have been made in the control of literature in, for example, the space sciences, chemistry, medicine, and agriculture. Considerable progress seems to be also evident in the field of music, where the computer is being introduced both for musicological research and for literature control.

Theological libraries--traditionally "poverty-stricken"--have continued to operate in essentially the same patterns as those established during the late nineteenth century, insofar as bibliographical control of materials is concerned. The ATLA Index to Religious Periodical Literature, while indispensable, functions with minimal staff and fundamentally manual methods--a condition which severely limits its growth potential. The bibliographic identification of book literature continues to depend primarily upon the efforts of Library of Congress personnel and upon the specialized organizational work done at Union Theological Seminary in New York, supplemented by local cataloging and classification often performed under conditions of major staff shortages and with personnel who lack needed lan-

guage and subject competence.

If theological libraries are to conform to the national trend, they must consolidate their efforts and their funds to produce a single bibliographical listing--comprised of data for all types of materials: monographs, serials, theses and dissertations, manuscripts, microforms, audio-visuals--which will have international scope and utility. From this source, local cataloging data could be drawn or verified, to produce an adequate "finding list" of whatever depth the library might desire or be able to afford.

The deterrents to such a sizable cooperative effort are, however, formidable. (1) The separation of church and state in the United States makes it virtually impossible to secure Federal funds for a "religious" bibliographic project. Foundation grants may be available, provided that the project can be defined precisely and suitable personnel located for implementation. (2) ATLA interest lags. Although such a project has been repeatedly suggested in both Protestant and Catholic circles, leadership for it among the active members of ATLA has not materialized. (3) Despite aggiornamento, the theological seminary library not associated with a large research library on an academic campus continues to limit its collections to materials which support its own curricula. Hence, the overlapping of collections is relatively small, and the advantages of a unified bibliography or centralized cataloging are difficult to visualize. Physical separation and lack of high-speed communication facilities (e.g. teletypewriters, or even adequate telephone systems) contribute to the isolation of independent seminary libraries. In addition, their low salary scales and small budgets fail to attract newer library school graduates who are trained in the application of data processing techniques to library routines and bibliographic effort.

What, then, can theological libraries do to expedite the work of cataloging and classifying their materials? The feasible answer, for the moment, seems to be to cooperate in every way possible with the staff of the Library of Congress to encourage them to catalog and classify materials in such a way that they will be of maximum use in seminary collections. In particular, this means the establishment of a formal communication link between the American Theological Library Association and the Library of Congress. Such a move has been explored informally with members of the LC administrative staff and has been favorably received.

The Committee on Cataloging and Classification thus recommends the following:

(1) That the Executive Committee of ATLA establish a "liaison" position to represent the views of ATLA members to the Library of Congress. This "official cataloging representative" should be chosen by the Executive Committee from among the active (full) membership of the Association, and should be a person who is now cataloging in a seminary library or has been a cataloger during the past five years.

(2) That this representative be appointed for a term of three years, with possible reappointment for one or more additional terms. During his term(s), the representative shall be an ex officio member of the ATLA Committee on Cataloging and Classification but shall not be its Chairman.

(3) That this representative be empowered by ATLA to negotiate officially with the Processing Department of the Library of Congress on matters pertaining to the choice and form of entry, descriptive cataloging, subject headings, and classification--both Dewey and LC--of all theological materials..He shall also serve as liaison officer for policy matters relating to the Union Theological Seminary classification system, insofar as problems with that system are reported to him.

(4) That this representative collect, summarize, and transmit to the Library of Congress (and Union Theological Seminary in New York, as applicable) data about cataloging problems, this data to be gathered on a continuing basis from practicing catalogers in theological seminary libraries. (A report form for this purpose, together with a suggested covering letter, has been drafted by the Committee and is attached to the copies of this report which will be distributed to members of the Executive Committee of ATLA.)

Respectfully submitted,

R. Virginia Leach  
James P. Else  
Doralyn J. Hickey, Chairman



REPORT OF THE PERIODICAL EXCHANGE COMMITTEE FOR THE YEAR 1966/67

This has been an excellent year for the periodical exchange program. As of June 8, 1967, 83 libraries sent out a total of 115 lists of duplicate periodicals, including in a few cases lists of duplicate books. This compares with a total of 81 libraries sending out a total of 94 lists for the 1965/66 year. This is the largest number of participating libraries and lists sent for one year since the exchange program was started. A record number of 104 libraries now belong to the exchange. The last list of members of the exchange program was prepared and mailed in November 1966. A revised list is expected to be mailed this fall.

The Ecumenical Periodical Exchange has been in successful operation for nearly three years. A total of 50 are now participating 30 from A.T.L.A. and 20 from the Catholic Library Association, making a net gain of two from a year ago. As usual we would like to receive comments from participating librarians of A.T.L.A. on the success of the Ecumenical Periodical Exchange, and recommendations for its improvement.

Respectfully submitted,

Robert M. Drury, Chairman  
Oscar Burdick  
Nelle C. Davidson

TELLERS' COMMITTEE REPORT

We hereby certify that the following persons have been elected by majority vote to be officers of The American Theological Library Association during the year, 1967-1968:

For the office of Vice President:  
Dr. Maria Grossman

For the office of Treasurer:  
David Guston

For the Executive Committee:  
Position 1: Dr. Genevieve Kelly  
Position 2: Dr. Leo Crismon

Respectfully submitted,

The Tellers Committee  
Isabelle Stouffer  
Ernest White  
Virginia Leach, Chairman

June 12, 1967

MEMBERSHIP COMMITTEE

It may be of interest to trace the growth of the Association. The first membership roll published in the 1948 Proceedings listed 57 members. One year later in 1949, the total had almost quadrupled to 197 (107 full, 13 associate, and 77 institutional members). The number reported a year ago was 485. The present membership is 495, or a net gain of 10 members. There are 215 full members, 168 associate members, and 112 institutional members.

Correspondence, which included letters of invitation, letters of information, and letters of welcome, involved the sending of nearly fifty letters. A number of you sent in names of prospective members. This evidence of your loyalty and concern is greatly appreciated. I trust you will continue and increase this kind of cooperation with the new membership chairman.

If recommendations for the future are ingredients of a good report, perhaps I might venture to make a few. Research needs to be done to discover the potential for ATLA membership; e.g., there are now 112 institutional members but there are 148 seminaries listed as members of the American Association of Theological Schools. We now have 383 full and associate members which means an average of less than three per AATS member school. Even these few figures suggest that there is considerable recruiting to be done.

Another recommendation grows out of Miss Newhall's report this morning in which she suggested encouraging foreign librarians to affiliate with us. For many of these librarians the payment of the membership fee could well be an almost insurmountable obstacle. Does this perhaps suggest a means by which we could extend ourselves?

Thank you for the privilege of serving you in this small way for the past three years.

Respectfully submitted,

Keith Wills  
Kenneth Peterson  
Susan A. Schultz, Chairman

ATLA STATISTICAL REPORT, 1965-66

	Number of Volumes	Volumes Added	Total Staff FTE	Operating Expenditures			Libr. Expen. Index
				Salaries and Wages \$	Books \$	Total \$	
a 1. Anderson School of Theology	26,887	1,837	3	12,186	10,151	23,935	
2. Andover Newton Theol. School	92,823	2,414	6	32,545	12,497	49,921	6.8
3. Asbury Theol. Sem	57,919	3,627	7	31,150	17,837	52,546	7.4
4. Austin Presbyterian Theol. Sem.	72,483	3,626	4	15,090	22,885	41,744	12.7
a 5. Bangor Theol. Sem.	.....no report.....						
6. Berkeley Baptist Div. School	62,500	2,582	2	10,209	7,709	27,544	
7. Berkeley Div. School (Conn.)	32,276	955	1.5		7,500	28,235	
8. Bethany Theol. Sem.	55,899	1,631	3.5	19,268	9,086	29,020	
a 9. Bethel Theol Sem.	35,494	2,494	3	18,889	7,817	28,293	
10. Bexley Hall (Kenyon)	31,928	1,998	3.5	18,100	10,500	31,870	
11. Boston Univ. School of Theol.	75,683	3,059	8	38,664	12,914	62,198	
12. Brite Div. School (T.C.U.)	62,092	4,314	8.65	38,424	31,873	78,309	
13. California Bapt. Theol. Sem.	52,779	3,935	4.8	26,554	13,293	42,159	16.
14. Calvin Seminary	40,000	3,500	4	20,000	16,000	41,000	
15. Candler Sch. Theol. (Emory)	77,246	2,909	8	37,520	12,000	49,520	
16. Central Baptist Theol. Sem.	49,422mc	2,629mc					
17. Chicago Theol. Sem.	66,010 T						
18. Christian Theol. Sem.	68,075	2,900	6	38,789	13,408	62,683	9.5
19. Church Div. School of Pacific	29,692	2,531	2.5	13,446	21,857	37,760	
20. Colgate Rochester Div. School	109,523	2,430	6.6	35,945	14,356	54,552	8.6
21. Columbia Theological Sem.	72,600	2,857	3.5	28,108	19,129	55,106	9.3
22. Concordia Seminary, St. Louis	111,227	6,636	7	55,414	35,815	106,965	.8
a23. Conservative Baptist	25,900	1,850	1	5,836	3,711	13,085	6.6
24. Crozer	86,220	1,698	3	19,859	11,093	32,727	

ATLA STATISTICAL REPORT, 1965-66

	Number of volumes	Volumes Added	Total Staff FTE	Operating Expenditures			Total \$	Libr. Expen. <sup>3</sup> Index
				Salariee and Wages \$	Books \$			
25. Div. School Prot. Epis., Phila.	70,904	2,111	3	22,450	10,814	36,244	10.8	
26. Drake Univ. Div. School	32,346 T							
27. Drew Univ. Theol. School	179,000	4,471	10.1	77,680	27,869	134,061		
28. Duke Univ. Div. School	125,854	6,026	4	78,669	36,497	113,416		
29. Eastern Baptist Theol. Sem.	66,250	2,750	5.9	23,267	15,465	43,482	13.7	
30. Eden Theological Seminary	47,141	1,714	6	23,672	9,265	36,380	11.3	
31. Emmanuel College, Victoria U.	29,480	1,854	1	8,327	9,403	19,445		
32. Episcopal Theol., Mass.	63,150	2,300	2.5	15,694	11,936	30,423	6.6	
33. Episcopal Theol., Texas	40,872	2,667	3.6	21,962	11,360	36,009	13.5	
a34. Erskine Theological Seminary	17,525	1,904	2	8,169	5,077	16,372		
35. Evan. Lutheran, Columbus, Ohio	37,900	3,996	4.3	21,249	20,479	44,387	15.6	
36. Evangelical Theol., Naperville, Ill.	29,063	1,456	5.5	7,649	8,935	2,048		
a37. Facultad Evan. Teol., Buenos Aires	26,950	949	3	4,393	437	4,830		
38. Fuller Theological Seminary	64,310	5,162	10.5	35,855	39,677	76,456	9.7	
39. Garrett Theological Sem.	176,025	5,072	12	60,479	23,796	101,276	13.6	
40. General, New York	148,881	3,900	9	48,471	29,328	102,367	16.5	
41. Golden Gate Bap. Theol. Sem.	63,500 est.	3,500 est.	5	33,550	15,400	48,150		
a42. Gordon Divinity School	32,719	3,566	3	15,561	12,974	33,364		
43. Hamma Divinity School	34,862	2,900 est.	3	10,924	10,011	23,074		
44. Hartford Theol. Sem.	189,721	7,162	8	36,431	16,473	62,298	10.1	
45. Harvard Divinity School	272,381	10,280	12	71,566	36,248	130,481		
46. Hood Theological Semianry	10,525	235	1	7,000	1.050	9,665		
47. Howard Univ. School of Rel.	61,359	1,897	2	13,475	11,147	29,757		
a48. Huron College, London, Ont.	18,000	2,000	4	11,000	4,000			

ATLA STATISTICAL REPORT, 1965-66

	Number of Volumes	Volumes Added	Total Staff FTE	Operating Salaries and Wages \$	Expenditures Books \$	Total \$	Page 3 Libr. Expen. Index
49. Iliff School of Theology	71,440	2,860	5.1	27,165	8,005	40,995	12.2
50. Interdenom. Theol. Cen.	44,402	2,167	4	22,079	15,615	41,637	
a51. Johnson C. Smith Univ. Theol. S.	24,000	2,000	3	8,222	10,525	18,747	
52. Knox College, Toronto, Can.	55,076 T						
53. Lancaster Theol. Sem.	68,801	3,634	3	27,546	14,505	51,062	13.5
54. Lexington Theol. Sem.	51,347	2,755	3	25,500	12,125	42,225	9.5
55. Louisville Pres. Theol. Sem.	39,434 T						
56. Luther Theol. Sem.	82,729	3,696	6.5	28,062	14,396	45,163	9
a57. Lutheran School Theol., Chicago	95,513	4,605	7.4	45,115	19,270	73,148	10
58. Lutheran Theol. Sem., Gettysburg	87,440	2,223	7	30,849	13,261	47,555	11
59. Lutheran Theol. Sem., Phila.	88,772	4,500	6	29,132	14,015	49,747	18
60. Lutheran Theol. South. Sem.	36,849	1,942	2.3	11,929	10,483	24,666	1.2
61. McCormick Theol. Sem.	146,897	2,798	9	43,200	19,820	95,177	
62. McMaster Theol. Sem., Hamilton		.....no report.....					
a63. Memphis Theol. Sem.	11,000	3,552	1	8,266	4,623	13,500	
a64. Methodist Theol. Sem., Ohio	28,826	4,052	5	29,219	22,549	54,714	12.5
65. Moravian Theol. Sem.	18,949	1,408	1.5	13,322	7,500	20,832	
66. Nashotah House	41,753	1,209	2.2	9,855	4,400	17,249	
a67. Nazarene Theol. Sem.	33,472	411	2	11,234	3,664	15,500	
68. New Brunswick Theol. Sem.	114,967	1,978	3.7	16,959	10,453	29,776	14.2
a69. New Church Theol. School		.....no report.....					
70. New Orleans Baptist Theol. Sem.	108,000	5,350	8	36,556	24,213	71,371	
71. New York Theol. Sem.	47,251	1,625	3	21,954	6,821	29,614	8.2
a72. North American Baptist Sem.		.....no report.....					

	Number of Volumes	Volumes Added	Total Staff FTE	Operating Salaries and Wages \$	Expenditures Books \$	Total \$	
73. North Park Theol. Sem.	30,297	3,210	3.5	17,575est.	12,423	34,983	
a74. Northern Bapt. Theol. Sem.	60,808	1,268	4	13,479	5,735	20,551	7.9
75. Northwestern Lutheran Theol. S.	39,363	2,561	2	14,762	11,815	5,204	
a76. Pacific Lutheran Theol. Sem.	22,370	2,594	3.5	16,952	10,809	31,622	15
77. Pacific School of Religion	82,497	3,472	2	24,093	19,000	58,258	12.1
a78. Payne Theological Seminary	9,444	685	.33	1,500	2,423	3,923	
79. Perkins School of Theology	98,785	4,089	5				
80. Phillips Univ. Grad. Sem.	49,979	3,526	4	27,090	14,600	50,312	
81. Pittsburgh Theological Sem.	118,422	3,761	5	40,185	15,000	63,485	7.7
82. Princeton Theol. Sem.	281,627	4,850	12	72,066	28,305	106,752	8.2
83. Prot. Epis. Theol. Sem., Va.	84,525 T						
a84. St. John's College, Winnipeg, Can.	5,207	491	1	3,675	2,240	6,750	
85. St. Paul's School of Theology	27,582	5,212	7.5	31,950	15,081	55,397	
a86. St. Stephen's Col., Edmonton, Canada		.....no report.....					
87. San Francisco Theol. Sem.	115,176	4,029	6	48,240	26,471	94,698	8.6
88. School of Theol. at Claremont	80,992 T						
89. Seabury-Western Theol. Sem.	57,780	3,445	2	14,570	14,785	33,800	10
a90. Seventh-Day Adventist Theol.		.....no report.....					
91. Southeastern Bapt. Theol. Sem.	71,054	3,732	9	34,144	22,497	61,622	9
92. Southern Bapt. Theol. Sem.	138,250	8,025	18	93,472	29,485	160,275	13
93. Southwestern Bapt. Theol. Sem.	366,954	8,537	18	77,447	44,994	139,210	11
a94. Starr King School for Mini.	26,300	300	1	3,200	500	3,700	
na95. Temple Univ. (Phil. & Rel.)	24,845	1,662	1	8,040	7,150	17,570	
96. Trinity College, Theol. Toronto	24,325est	867est	2est	11,870est	3,672est	17,684est	

	Number of Volumes	Volumes Added	Total Staff FTE	Operating Salaries and Wages \$	Expenditures Books \$	Total \$	Libr. Expen. Index
a 97. Union College, Vancouver, Can.	22,374	2,522	2.5				
98. Union Theol. Sem., NYC	393,123	5,687	16	99,786	24,682	136,037	7.5
99. Union Theol. Sem. In Va.	112,488	5,377	7	45,999	22,077	74,460	10.2
100. United Theol. Sem., Dayton, O	58,509mc	2,536	5	26,890	13,310	42,608	10.8
a101. United Theol. Sem. of Twin Cities	23,036	3,965	3	15,280	20,742	38,724	13.9
102. Univ. Chicago Div, School	147,522	4,310	4				
103. Univ. Dubuque Theol. Sem.	35,943 T						
104. Univ. of South, School of Theol.	35,853	4,325	3	18,792	15,814	38351	
105. Vanderbilt Univ. Div. School	74,914	2,456	6	37,337	17,944	68,414	
a106. Va. Union Univ. School of Rel.		.....no report.....					
107. Wartburg Theol. Sem.	58,992	2,850	3	19,699	9,673	33,046	4.7
a108. Waterloo Lutheran Theol. Sem., Canada	15,613	2,407	4	10,407	15,702	27,874	
109. Wesley Theological Sem.	54,000	4,000	6	38,249	15,530	58,421	
110. Western Theological Sem.	44,768	1,745	2	11,194	13,894	26,890	10.6
na111. Westminster Theol. Sem.	45,125	2,171	3	17,746	10,564	29,711	10
a112. Wycliffe College, Toronot. Can.	27,570	297	1	5,500	1,677	7,277	
113. Yale Univ. Divinity School	239,964 T						

Meaning of symbols: a=associate member, na=not accredited, nm=not a member of ATLA, FTE=full time equivalent

est.=estimate, mc=includes microforms, T=from 1966 AATS Directory

&=combines figures for Central Lutheran and Luth. School of Theology, Rock Isl.

Dropped since 1965: Oberlin, St. Lawrence. Added: Hamma.

Response has been excellent, 99 of 113 possible replies, or 88%

(Some figures for 95% of our schools, with help of AATS Directory)

Your Committee on Statistical Records was not able to report in 1966 with the figures for the 1964-65 school year, since we were never able to get any figures from the U.S. Office of Education and no



report was published.

The ALA published the Library Statistics of Colleges and Universities 1956-66.  
We expect the Office of Education to again begin publishing in 1966-67.

If any of you find this report of interest or help, our work is well rewarded.

Respectfully submitted,  
Committee on Statistical Records: Arthur W. Kuschke, Jr.  
Henry L. Williams; Henry Scherer, Chairman.

June 12, 1967

Attention is also called to A Statistical Profile of the Theological Libraries of AATS Schools, by Aute L. Carr, which appeared in the March, 1966 (vol. 10, no 3) Monthly Staff Report of the AATS. This 13-page survey covers the year 1964-65 and analyzes data submitted in October 1955. It is **especially** useful in giving average figures for each of the following groups of theological schools: four groups divided by enrollment range, and also schools whose highest earned degree is a doctorate, a master's, or the B.D. It is thus possible to compare the statistics of one's own library with those of schools of the same size and also of those with the same degree programs. **Among** data analyzed in this fashion are the holdings of books, volumes added in 1964-65, periodicals received, total library expenditures, expenditures for books and periodicals, comparison of library expenditures with total school expenditures, and library staffs in their size, perquisites, and extra-library responsibilities.

THE COMMITTEE ON BUILDINGS AND EQUIPMENT

The work of the committee on Buildings and Equipment for the current year was primarily routine. Of special interest has been the opportunity to be of service to institutions outside of the North American continent. While there is much more the committee would like to do to serve seminary libraries of younger churches of Latin America, Asia and Africa, it has been able to forward suggestive plans and offer some guidance as to resources available, including those of bibliographic nature.

Genevieve Kelly has brought together a collection of colored slides on the libraries of the American Theological Library Association. Two sequences have been planned to be shown at the 1967 conference.

Respectfully submitted,

G. David Guston, Chairman  
Genevieve Kelly  
William M. Robarts

ANNUAL REPORT

of the

A. T. L. A. COMMISSION ON LILLY ENDOWMENT SCHOLARSHIPS

1967 - 68

In the report presented last year to the Association the Commission was able to announce the continuation of a reformulated scholarship program in the light of another grant from Lilly Endowment, Incorporated, in the amount of \$36,000 covering the period from 1967 to 1970. The report today constitutes the first year of the activities of the Commission under the new program.

The annual meeting of the Commission was held on March 2 and 3. A total of 19 formal applications were on hand asking for financial assistance of more than \$30,000. The amount at the disposal of the Commission for the year 1967-68 was \$12,000. After a very thorough study of the requests, scholarships were granted to and accepted by the following persons:

Mr. Charles R. Bandy, Assistant Librarian at the Eastern Baptist Theological Seminary in Philadelphia--to attend the School of Library Service at the Drexel Institute of Technology for a full-time study Program leading to a Master's Degree.

Mr. Ralph John Coffman, Andover Newton Theological Seminary, Newton Centre, Massachusetts--to underwrite tuition cost of a part-time work-study program leading to a Master's Degree at the Simmons College Graduate School of Library Science.

Mr. Lawrence N. Crumb, Assistant Librarian Nashota House, Nashota, Wisconsin--a second grant for the purpose of completing, during a full-time summer school program, the requirements leading to a Master's Degree in library science at the University of Wisconsin.

Mrs. Josephine M. Dearborn, Virginia Theological Seminary, Alexandria, Virginia--to attend the School of Library Science of the University of Maryland for a 12-month full-time study program leading to a Master's Degree.

Mr. Wilson Newman Flemister, Assistant Librarian at the Interdenominational Theological Center in Atlanta--to underwrite a formal program of study at the Candler School of Theology of Emory University, Atlanta, Georgia, with emphasis on theological subjects.

Mr. Leslie R. Galbraith, Phillips University Graduate Seminary-- to attend the School of Library Science of the University of Texas for a full-time study program leading to a Master's Degree.

Mr. Martin E. Leslie, Memphis Theological Seminary, Memphis, Tennessee--to study at the University of Illinois for one year leading to a Master's Degree in library science.

Mr. Ronald A. Lewis, Assistant Librarian and Cataloger, Bexley Hall, The Divinity School of Kenyon College--to complete residentail requirements for a course of study in the School of Library Science at the Kent State University, Kent, Ohio, leading to a Master's Degree.

Mr. Glenn E. Platt, Assistant in Acquistions, Andover Newton Theological School, Newton Centre, Massachusetts--to complete the requirements leading to a Master's Degree at Simmons College Graduate School of Library Service.

Mr. David J. Wartluft, Cataloger and Reference Assistant at the Library of the Lutheran Theological Seminary, Philadelphia--to underwrite a full-time study program at the Drexel Institute of Technology School of Library Service leading to a Master's Degree.

Mr. Clair D. Wilcoxon, Assistant Librarian and Cataloguer, United Theological Seminary, New Brighton, Minnesota--to finish a work-study program leading to a Master's Degree in Library Science at the University of Minnesota.

In accordance with the new emphasis of the reformulated scholarship program, it should be noted that 11 out of the 12 scholarships granted were given in support of either full or part-time study programs

leading to Master's Degrees in Library Science. One grant was made in support of a theological study program. There were no requests granted this year for the support of sabbaticals or other postgraduate studies, the need of which it is hoped will be met in future years more and more by the newly established Sealantic Fellowship Program. The expenses for administering the scholarship program from June, 1966 to June, 1967 amounted to \$318.97, which includes the expenses for the annual meeting and \$54.20 for office expenditures.

Since the term of the present chairman of the Commission expires this year, I would like to have the privilege of expressing a few words of personal gratitude to those who have been involved in the administration of the scholarship program. First of all, I think it would be most appropriate to recall the memory of the late Dr. Kenneth Gapp, under whose chairmanship the scholarship program of our Association began and who put it on a solid footing during the years of his service. I also would like to acknowledge the contributions of another member who unfortunately is no longer in our midst, namely Miss Ruth Eisenhart, who has been very actively engaged in the work of the program since its inception. Thanks should also go to Dr. Leo Crismon, who has carried on the work of the secretary of the Commission during the last three years; to Dr. Murray Newman, who is the representative of the American Association of Theological Schools; and to Dr. Maria Grossmann, who was appointed last year by the Executive Committee to fill the position left vacant by Miss Ruth Eisenhart. In addition, I do not want to forget the most significant help and cooperation that has been given by the two treasurers of ATLA, Harold L. Prince, and Peter N. VandenBerge.

Before concluding this report, the Commission would like to present a statement of information concerning the present status of the Sealantic Fellowship Program. To present such a statement at this point and place it in our convention program is primarily due to the fact that the activity of the Committee entrusted with the administration of the Sealantic Fellowship Program was very limited this year and primarily related to preliminary inquiries so that there was no need for an official meeting and therefore no need for an official report.

As most of you remember, the first announcement concerning this new program was presented by the

President of the Association at the closing of the banquet at last year's meeting in Louisville, Kentucky. Official announcements concerning the availability of the fellowships and a statement describing their nature as well as application forms were sent out in the fall of 1966 to all the presidents and librarians of institutions that have either full or associate membership in AATS. In this statement it was reported that the fiscal agent for the program is the American Association of Theological Schools and the American Theological Library Association. In subsequent discussion with the Director of the American Association of Theological Schools, Dr. Jesse H. Ziegler, it was decided that the clerical administration of the program should take place at the same office where the Lilly Endowment Scholarship Program was administered. This decision was made in clear recognition that there is an inseparable relationship between the two programs. In agreement with the conditions of the grant as formulated by the donor, AATS appointed three members of the Committee while ATLA was asked to appoint two. The three members on the part of AATS appointed by Dr. Ziegler are President Donald Heiges, of Gettysburg Lutheran Theological Seminary, who is also Chairman of the Commission on Faculty Fellowships of AATS; Dr. Sarah P. Little, Presbyterian School of Christian Education, Richmond, Virginia; and Dr. Murray Newman, Virginia Theological Seminary, Alexandria, Virginia. ATLA is represented by Dr. Raymond P. Morris, Librarian of the Yale Divinity School and by Chairman of the Commission on Lilly Endowment Scholarships.

The relative inactivity of the Committee this year was most likely due to the lateness of the announcement and the fact that applications for fellowships under the terms of the new program would need to have a longer period for planning and preparation on the part of the applications. However, several inquiries have been received from various institutions and individuals expressing their interest in relation to the opportunities of the program for the coming year. Announcements and application forms will again be sent out this fall to the members of the Association from the office of the new Chairman of the Commission on Lilly Endowment Scholarships to be announced.

Respectfully submitted,

Maria Grossmann  
Murray L. Newman  
Leo T. Crismon, Secretary  
Roland E. Kircher, Chairman

REPORT OF THE ATLA REPRESENTATIVE ON THE ALA COUNCIL  
June 14, 1967

Perhaps it is significant, following our distinguished President's report, that the theme of next week's American Library Association meeting will be "The Crisis in Library Manpower: Myth and Reality."

The ALA continues to fight battles in which we have a real interest. If you are either an institutional or individual member, take an interest when you see articles in ALA publications about the "Intellectual Freedom Committee" and the "Committee on Freedom of Access to Libraries." The freedom they are working to save is your own.

Briefly I will mention three other matters of many which ALA considers...

...The "Ad Hoc Joint Committee on National Library-Information Systems: sounds formidable...and we can hope it is. Made up of representatives of seven library organizations, it is working to set up machinery which will work to the goal of making all library materials available to any library user in the nation. May I ask your guidance: if we can be present on such a body, do you wish to be?

...Although we may feel that our status as "divinity schools" (by governmental fiat) makes federal library programs to be of little importance to us, we should be aware there are times that ALA can work to our advantage. For example, ALA encourages Congress to continue to maintain postal rates for educational and cultural materials at the lowest rate, where international agreement permits an option. It also supports a request by UNESCO that this process be more broadly applied. (Translation: You might get lower postal rates for books from abroad, so write your congressman if you see such a request from ALA.)

...A division of ALA, in cooperation with another institution, has made a proposal to a foundation. The Executive Board of ALA has supported this request, at the behest of the foundation. Is this an avenue of promise for us in seeking future financial assistance?

There are things we can do better together than separately. ATLA and ALA are both monuments to this fact.

Respectfully submitted,

Robert Gordon Collier  
The Chicago Theological Seminary



ATLA BOARD OF MICROTEXT

It is my pleasant responsibility to provide you with a report concerning the work of the ATLA Board of Microtext for the period covering May 1, 1966 through April 30, 1967.

On April 8, 1967, there was a meeting of the Board at which important matters confronting the microtext program were discussed. We are pleased to report that this was a year in which much microfilming has been completed. In order that you may sense what is done in any one year, we list the films produced during 1966-67.

Manuscripts

- |  |         |
|--|---------|
| Consultation on Church Union. Fourth Meeting, April 5-8, 1965, at Lexington, Ky. Papers, Reports, Preliminary Studies, etc. A Collection of All Important Documents on Microfilm. Lexington, 1965. | \$ 6.00 |
| Interchurch World Movement of North America. History of the Interchurch World Movement. (n.p., 1924?) 10 pt in 2 v.  | 12.00   |

Monographs

- |   |       |
|---|-------|
| Bigandet, Paul Ambrose, Bp. Voyage en Birmanie, par Mgr. Bigandet. Traduit de l'Anglais et Augm. D'une Introd. par Adrien Launay. Paris, Tegui, 1891.                   | 2.00  |
| Bötticher, Otto. Das Verhältnis des Deuteronomiums zu 2. Kön. 22. 23. und zur Prophetie Jeremia. Bonn a. Rh., E. Eisele, 1906.  | 1.75  |
| Fletcher, John William. Works. (2nd ed.) London, T. Cordeux, 1815-1818. 9 v.  | 39.00 |
| Herman von Wied, Abp. of Cologne. Simple and Religious Consultatio of Hermä...by What Meanes a Christian Reformation...May Be Begun Among Men. London, Daye, 1548. 2 v. | 14.00 |
| Kanter, Herman. Studien zu den Acta Apostolorum der Chester Beatty-Papyri. Breslau, K. Grund, 1937.   | 2.00  |
| Klostermann, Erich. Analecta zur Septuaginta, Hexapla und Patristik. Leipzig, A. Deichert, 1895.  | 2.00  |

- Lutheran Church Work and Observer. Harrisburg, Philadelphia V. 5-7; 1916-19. (continues numbering of Lutheran Church Work) Lacks a few scattered leaves. 98.00
- Lutheran Liturgical Association. Memoirs. Pittsburgh, 1906, v. 1-7. 8.00
- Lutheran Standard. Columbus, O., V. 1-108, 1842-1950. 582.00  
 (Partial file at .10 per lineal foot)  
 v. 109-118, 1851-1950.  
 (Partial file at .14 per lineal foot)  
 Merged with Lutheran Herald and the Ansgar Lutheran to form the Lutheran Standard.
- Presbyterian Home Missionary. New York (etc.) 40.00  
 v. 1- 15 Mar. 1872-Dec. 1886.  
 Title varies: 1872-80, The Rocky Mountain Presbyterian; 1881-82, Presbyterian Home Missions. (Partial file at .20 per lineal foot)
- South India Churchman (Church of South India) 41.00  
 (Madras,) Nov. 1947-Dec. 1965.
- Theological Education in America. Bulletin 2.00  
 1-5. New Haven, Conn. 1954-1956.
- Tidskrift for Teologi och kyrkliga Fragor. Rock Island, Ill., v. 1-19; 1899-1917. 19 v.  
 Title varies: 1899, Tidskrift for Svensk evangeliskluthersk Kirko-historia i. N. Amerika och for Teologiska och kyrkliga Fagor. Price on Application
- Tubinger Zeitschrift fur Theologie. Tubingen, 64.00  
 1828-40.
- Ungdoms-vannen; illustrerad Tidskrift for Fransjande af sann Gudsfruktan och allmant myttiga kunskapers Spridning. Rock Island, Ill. Arg. 1-9; Jan. 1879-Juni 1887. 9 v.  
 Absorbed by Hem-vannen. Price on Application
- Ungdomsvannen; illustrerad Tidskrift for Hemmet. Rock Island, Ill. Arg. 1-we; Nov. 1895-Nov/Dec. 1918. 23 v. in 17.  
 Title varies: 1895-99, Ungdoms-vannen; illustrerad Tidskrift for Ungdom Price on Application

Kurtz, Johann Heinrich. Text-Book of Church History. Rev. with Corrections and Additions from the 7th German ed. Philadelphia, H. B. Garner, 1884.	9.00
Luthardt, Christoph Ernst. Zur Einführung in das Akademische Leben und Studium des Theologen. Leipzig, Dörffling & Franke, 1892.	2.00
Müller, Eberhard Johannes. Augustins Lehre von der Einheit und Dreieinheit in ihrer Bedeutung für Sein und Erkennen. Erlangen, K. Döres, 1929.	2.00
Perry, William Stevens, Bp. 1832-1893. Historical Collections Relating to the American Colonial Church. Hartford, Conn., 1870-78. 5 v. in 4.	26.00
Reuning, Wilhelm. Zur Erklärung des Polykarpmartyriums. Darmstadt. C. F. Winter, 1917.	2.00

#### Periodicals

American Theological Library Association. Summary of Pro- ceedings. Price on Application.	
Archiv für die neueste Kirchengeschichte. Weimar, 1795-99 (Partial file at .16 per lineal foot.)	32.00
Christian Telescope. Dayton. V. 1-112, 1888-1946. Price on Application	
Der Christliche Botschafter. Harrisburg, Pa., (etc.) Jahr. 1-111; Jan. 1836-1946.	890.00
Church Messenger. Bethlehem, Pa. v. 1-21, no. 9; Oct. 1876-Sept. 1896. Title varies: v. 19-21: Lutheran Church Messenger. Merged in 1896 with The Workman and The Lutheran to form The Lutheran (new series)	18.00
Der Fröhliche Botschafter. Dayton, General Conference of the United Brethren Church, 1841-1901. Includes Die Geschaeflige Martha, 1840-42; Der Deutsche Telescope, 1846-49; Die Geschaeflige Martha, 1849-51, at which time the title became Der Fröhliche Botschafter.	230.00
International Journal of Apocrypha. London, International Society of Apocrypha. no. 1-51; Mar. 1905-Oct. 1917.	9.00
Journal des Missions Evangéliques. Paris. v. 1-139 1828-1964. (Partial file at .17 per lineal foot.)	630.00
Lutheran Church Visitor. Columbia, S. C. v. 1-15; 1904-19 Available: v. 3-6, with scattered leaves missing.	33.00

In addition to the work completed, the following titles are in process:

Manuscripts:	Hugel, Baron von. <u>Dairies</u>	
Periodicals:	Church Intelligencer. Raleigh.	Mutual Rights
	Die Kerkbode	Our Church Paper
	Lutheran Church Work	Der Sendbote
	Methodist Protestant	Wesleyan Notices
	Methodist Recorder	World Congregationalist

Since April 30, the following files have been filmed:

Augustana. Rock Island, Ill. v. 1-102, arg.; 673.00  
July 11, 1856, Dec. 1956.

Kirchenblatt fur die Reformierte Schweiz. Zurich. 21.00  
v. 1-24. 1845-68.

Vital Christianity 50.00

Kukunft Die Kirche 4.50

It would be impossible for those who have not engaged in the preparation of materials for micro-filming to under stand the effort that has been required to get this work done. In all, at least 35,000 lineal feet of film have been completed in the course of the year. This has involved the cooperation of many people. In order that you may sense the range of this cooperation, we list those who have provided services contributing to the ATLA Board of Microtext for the past year:

Mr. Harvey Arnold, Univ. of Chicago Div. School  
Dr. Roland H. Bainton, Prof. Emeritus, Yale Univ.  
Mrs. Florence S. Baker, Yale Div. School  
Miss Elizabeth Balz, Evang. Lutheran Theol. Sem.  
Mr. Robert F. Beach, Union Theol Sem.  
Miss Valborg Bestul, Luther Theol. Sem.  
Mr. Nolan R. Bremer, Concordia Sem.  
Mr. George Bricker, Lancaster Theol. Sem.  
Dr. Henry Brimm, Union Theol. Sem. in Virginia  
Mr. Cosby Brinkley, Photoduplication Dep., Univ. Chicago  
Mr. Oscar Burdick, Pacific School of Religion  
Mr. Ralph F.G. Calder, International Cong. Council  
Mr. T. Edward Camp, School of Theol. Univ. of the South  
Mr. Gordon Collier, Chicago Theol. Sem.  
Mr. Roland Diener, Foundation for Reformation Research  
Mr. Robert Drury, Central Bapt. Theol. Sem.  
Mr. James P. Else, School of Theol. at Claremont  
Mr. Donn Michael Farris, Duke Univ. Div. School

Miss Mary Lou Funk, United Brethren Publications  
 Dr. Herman Fussler, Univ. of Chicago  
 Dr. Kenneth Gapp, Princeton Theol. Sem.  
 Mr. Gerald W. Gillette, Presb. Hist. Society  
 Miss Barbara A. Griffis, Union Theol. Sem.  
 Dr. Maria Grossmann, Andover-Harvard Div. Library  
 Dr. Max Harrison, Missionary Research Library  
 Dr. Walter J. Hollenweger, World Counc. of Churches  
 (Geneve)  
 Miss Delena Goodman, Anderson Theol. Sem.  
 Mr. R. L. Hunt, International Journal of Rel. Ed.  
 Dr. Arthur E. Jones, Jr., Drew Univ.  
 Mr. Milton Kenin, Presb. Hist. Society  
 Dr. Edgar Krentz, Concordia Sem.  
 Mr. Roland E. Kircher, Wesley Theol. Sem.  
 Mr. Joel Lundeen Lutheran School of Theol. at  
 (Chicago)  
 Mr. Clyde W. Meadows, Church of United Brethren  
 in Christ  
 Mr. James J. Michael, Concordia Sem.  
 Mr. John Musgrave, Univ. of Michigan  
 Dr. James Nelson, United Theol. Sem.  
 The Rev. John H. Ness, Jr., Hist. Society of the  
 Evangelical United Brethren Church  
 Mr. Peter Oliver, Andover-Harvard Divinity Library  
 Mr. Roscoe Pierson, Lexington Theol. Sem.  
 Mrs. Sarah Robinson, Am. Bapt. Headquarters (Valley  
 Forge)  
 Dr. Henry Scherer, Lutheran Theol. Sem. at Phil.  
 Mr. Calvin H. Schmitt, McCormick Theol. Sem.  
 Dr. David Shipley, Meth. School of Theol. in Ohio  
 The Rev. E. W. Sihler, Am. Lutheran Church  
 Dr. (Mrs.) R. M. Somasekhar, M.A., Madras, S. India  
 Dr. Niels Sonne, General Theol. Sem.  
 Mr. Douglas Stange, Andover-Harvard Div. Library  
 Miss Isabel Stouffer, Princeton Theol. Sem.  
 Mr. Peter N. VanderBerge, New Brunswick Theol. Sem.  
 Mr. John Waggoner, Duke University  
 Mrs. Margaret Wang, Missionary Research Library  
 The Rev. Robert Wiederaenders, Luth. Hist. Conf.  
 \*Mr. John Batsel, Garrett Theol. Sem.  
 \*Dr. Jaroslav Pelikan, Yale Div. School  
 \*Mr. James Tanis, Yale Univ.

\*Members of the Board

We believe that the program is serving a useful purpose. You may be interested in the list of institutions (213) which have made purchases from the ATLA Board of Microtext:

Abilene Christian College	Concorids Seminary
Am. Bapt. Hist. Society	Concordia Theol. Sem.
Anderson School of Theol.	Conservative Bapt.
Andover-Harvard Div. School	Theol. Sem.
Andover Newton Theol. School	Cornell College, Mt.
Aquinas Inst. (Dubuque, Iowa)	Vernon, Iowa
Asbury Theol. Sem.	*Council for Ecumenical
Ashland Theol. Sem.	cooperation (London)
Atlantic Christian College	Dallas Theol. Sem.
(Augustana Theol. Sem.)	Dartmouth College
Austin College, Hopkins	Davidson College
Library (Sherman, Texas)	Div. Sch. of Kenyon College
Austin Presb. Theol. Sem.	Drake University
Bangor Theol. Sem.	Drew University
Baylor University	Duke Univ. Book Store
Belhaven College	Earlham College
Berkeley Bapt. Div. School	E. Tenn. State Univ.
Berkeley Divinity School	East-West Center Library
Bethany Theol. Sem.	(Honolulu)
Bethel College & Sem.	East. Bapt. Theol. Sem.
Bloomfield College & Sem.	Emory University
Boston Univ. African Studies	English Evangelical Lutheran
Center	Synod of the Southwest
Boston Univ. School of Theol.	Evang. Cong. School Theol.
California Bapt. Theol. Sem.	Evang. Lutheran Theol. Sem.
Carleton College	*Evang. Sem. of Puerto
Carolina Discipliana Library	Rico
Cascade College, Portland	*Evang. Sem. (Book Store,
Oregon	Rio Piedras, Puerto Rico)
Case Mem. Library (Hart-	Evang. U. Brethren Church
ford Theol. Sem. )	Eastern Conf.
Central Bapt. Theol. Sem.	Fondren Library (Perkins-
*Centre Saint-Irenee,	S.M.U.)
Lyon 2e, France	Fresno State College
Chicago Theol. Sem.	Fuller Theol. Sem.
Claremont School of Theol.	Furman Univ., Greenville,
Clearfield Co. Hist. Society	S.C.
(Penn.)	Garrett Theol. Sem.
Colgate Rochester Div.Sch.	General Theol. Sem.
College & Seminary Library	Georgetown University
(Naperville)	Golden Gate Bapt. Theol.
Colorado State Univ.	Sem.
(Ft. Collins)	Gordon Divinity School
Columbia Theol. Sem.	Graduate Theol. Union
Concordia Hist. Insti.	Bibliographical Center
	Grand Rapids Bapt. Bible
	College & Sem.

\*Purchasers from outside the United States

Harding College School of Bible  
& Religion  
 Hist. Society of the Evang.  
 United Brethren Church  
 Howard College  
 Howard University  
 Iliff School of Theol.  
 Ill. State Hist. Library  
 Ill. State Univ. (Normal,  
 Ill.)  
 Indiana State Univ.  
 Indiana Univ., Bloomington,  
 Ind.  
 Indiana Univ. of Penn.  
 Inst. of Church Growth  
 (Northwest Christian  
 College)  
 \*Institute of Islamic  
 Studies, McGill Univ.  
 \*Institute of Modern Hist.,  
 Academia Sinica, Taipei,  
 Taiwan  
 Interdenominational Theol.  
 Center  
 Jewish Theol. Sem. of Am.  
 Johnson C. Smith Univ.  
 Joint Univ. Libraries  
 (Vanderbilt)  
 Kansas State Hist. Soc.  
 Kansas State Univ.  
 Kent State Univ.  
 King College, Bristol,  
 Tenn.  
 \*Knox College  
 Lafayette College  
 Lamar State College of  
 Technology  
 Lancaster Theol. Sem.  
 Lexington Theol. Sem.  
 Lincoln Christian College  
 Louisiana State Univ.  
 Louisville Presb. Theol.  
 Sem.  
 Loyola Univ. Chicago  
 Loyola Univ. of Los  
 Angeles  
 Luther Theol. Sem.  
 Lutheran School of Theol.  
 (Maywood)  
 Lutheran Theol. Sem.  
 Gettysburg  
 Lutheran Theol. Sem.  
 Philadelphia  
 Lutheran Theol. South.  
 Sem.  
 McCormick Theol. Sem.  
 \*McGill Univ.  
 Maryknoll Sem.  
 Maryville College  
 Mennonite Biblical  
 Sem.  
 Mercer Univ.  
 Messiah College Book-  
 store  
 Methodist College  
 Methodist Pub. House Lib.  
 Methodist Theol. School  
 in Ohio  
 Michigan State Univ.  
 Milligan College  
 Missionary Research  
 Library  
 Monmouth College  
 Moravian College  
 Muskingham College  
 Nat. Lutheran Council,  
 N.Y.  
 Nebraska State Hist. Soc.  
 New Brunswick Theol. Sem.  
 New Orleans Bapt. Theol.  
 Sem.  
 N.Y. Public Library  
 N.Y. Theol. Sem.  
 North Park College & Sem.  
 Northern Ill. Univ.  
 Northwest Luth. Theol. Sem.  
 Northwestern College,  
 Orange City, Iowa  
 Northwestern Luth. Theol.  
 Sem.  
 Northwestern Univ.  
 Oberlin College  
 Oklahoma State Univ.  
 Oral Roberts Evang. Asso-  
 ciation  
 Otterbein College  
 Pacific Luth. Theol. Sem.  
 Pacific School of Rel.  
 Phillips Univ. Grad.Sem.  
 Pittsburgh Theol. Sem.  
 \*Pontificio Ateneo  
 Salesiano, Torino, Italy  
 Princeton Theol. Sem.

\*Purchasers from outside the United States

Protestant Epis. Theol.  
 Sem. in Virginia  
 Public Library-  
 Washington, D.C.  
 Reformed Theol. Sem.  
 Sacred Heart Univ.  
 \*St. Andrews Theol. Sem.  
 Manila  
 St. Mary's College  
 St. Paul School of  
 Theol.  
 St. Vincent College  
 San Francisco State  
 College  
 San Francisco Theol.  
 Sem.  
 School of Religion  
 School of the Ozarks  
 Southeastern Bapt. Theol.  
 Sem.  
 Southern Bapt. Theol.  
 Sem.  
 Southwestern Bapt. Theol.  
 Sem.  
 Southwestern Assemblies  
 of God College, Waxa-  
 hachie, Texas  
 Stanford Univ.  
 State College of Iowa  
 State Hist. Soc. of  
 Wisconsin  
 State Univ. College,  
 Plattsburgh, N.Y.  
 State Univ. of N.Y. at  
 Buffalo  
 Sweet Briar College  
 Sir George Williams  
 Univ., Montreal  
 Texas Christian Univ.  
 Tulane Univ.  
 \*Union College of British  
 Columbia  
 Union Theol. Sem.  
 Union Theol. Sem. of Va.  
 United Theol. Sem.  
 \*Univ. Library of  
 Helsinki  
 Univ. of Alabama  
 \*Univ. of Auckland  
 \*Univ. of British  
 Columbia  
 Univ. of Calif., Inter-  
 library Loan Serv.  
 Davis, Calif.  
 Univ. of Calif., Santa  
 Barbara  
 Univ. of Chicago  
 University of Colorado  
 University of Dubuque  
 Theol. Sem.  
 University of Ill.  
 Univ. of Louisville  
 \*Univ. of Melbourne  
 Univ. of Penn.  
 Univ. of San Francisco  
 Univ. of Southern Calif.  
 Univ. of the South,  
 School of Theol.  
 \*Univ. of Windsor  
 Univ. of Wyoming  
 Univ. Research Library  
 Univ. of Calif.  
 Utica College of Syracuse  
 Univ.  
 Vassar College  
 \*Victoria Univ.  
 Wake Forest College  
 Washington & Jefferson  
 College  
 Washington State Univ.  
 (Pullman)  
 Washington Univ.  
 \*Waterloo Lutheran Univ.,  
 Ontario  
 West Va. Meth. Hist. Soc.  
 West Va. Univ.  
 West Va. Wesleyan College  
 Western Conservative  
 Bapt. Theol. Sem.  
 Western Theol. Sem.  
 Wheaton College  
 Wittenberg Univ.  
 \*World Council of  
 Churches (Geneva)  
 Yale Univ. Div. School

\*Purchasers from outside the United States



Also, the following individuals (16) have made purchases from the ATLA Board of Microtext:

Allenson, Alex R. (Book Dealer)	Handspicker, M.B.
Asai, Prof. Kikuo (Kanazawa Univ., Kanazawa, Japan	Hines, Mrs. Virginia H.
Bangs, Prof. Carl	Jones, William A.
Benson, Stanley H.	Kelsey, M. T.
Bonsack, Edwin	Lentz, Mr. Archi- vist of Central States Luth. Synod., Louisville
Coats, George	Lewis, Capt. Raymond
Glass, Prof. (Vassar)	Stewart, W. Howard
	Wilburn, James R.

A promising venture has been to enlist the cooperation of historical and learned societies. As we mentioned in our report last year, the Board authorized that an invitation be extended to various archival, historical and learned societies to nominate personnel to serve on an Advisory Committee to the ATLA Board of Microtext. The response has been gratifying. Especially do we commend the cooperation of the Presbyterian Historical Society and Mr. Gerald W. Gillette. The Board can benefit from the counsel of the Advisory Committee and we believe also that we may be of greater service to these societies through this arrangement.

There are serious problems that we are encountering in the administration of the microtext program. We have not been able to resolve the matter of securing permission to film certain important files, especially those of continental origin. We are not sure that the formula under which we operate we shall be able to solve this problem. The substantial increase in the reprinting of standard theological journals and quarterlies has led the Board to re-evaluate the need for microfilm in these areas. Reprints are uniformly expensive. Even so, in many instances, I am sure we would agree that the reprint format is better than microfilm. However, there are budgetary problems for our libraries. Many of the learned quarterlies which owe their existence to library subscriptions have ignored this fact. In contracting for re-print back files, altogether too frequently they have not provided for an option other than the reprint. If the reprint business is hazardous, it is also a lucrative enterprise. The reprint business is in a state of confusion. It frequently is unstable. Doubtless in the future problems will result because of this.

We are increasingly aware of the problem of

securing quality work in the finished microfilm. As matters stand, we believe that we produce a good product. It is important that we maintain this reputation. There is a consensus among those who use microfilm extensively that most microfilming currently being done will need to be done over. The production of good film involves not only equipment but technical "know-how" and a well-equipped laboratory. To secure these services, either the files must be sent to a laboratory which can produce quality work, or the technician and filming equipment must be sent to the archive or the material itself. The latter could be done although, as one would expect, it would greatly increase the cost of production. Because of the nature of much of the material we film, we anticipate a low velocity of sales. It would be impossible to send a technician and equipment to the library or archive where this material is found without greatly increasing the price of the finished film. This is an unresolved problem.

As a result of these and other problems, the Board has authorized the Chairman to explore alternative ways and means of how the program can continue to serve ATLA successfully. Heretofore, the program has been administered through the office of the Yale Divinity School Library. The work has become of such proportion that it seems necessary to set up a separate office with separate secretarial arrangements. On the average, approximately fifty dictated letters are required per month as well as a multitude of other routine and detail duties. Filing must be kept up to date, accounts posted and cleared, lists of films available must be prepared and distributed, positive films produced must be inspected and scanned for quality, estimates of costs for partial files or xerox copies provided, and increasingly questions of a reference nature based on these files must be answered. Also, when possible, Yale files are used for filming which results in heavy collating and shipping assignments. In all, approximately two-thirds of a person's time is required to execute the business of the ATLA Board of Microtext. This is apart from time given to administration which the Chairman of the Board devotes to the matter. All of this suggests the problems which emerge as our program is extended and becomes established.

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 Proceedings, or is available through the Treasurer of ATLA. The project continues its service arrangements with the Photoduplication Department. The accounts of the Department are subject to audit by the University.

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 of the project are held in New Haven.

The Board wishes to make the following acknowledgements:

The Board recalls with gratitude the generosity of The Sealantic Fund, Inc., whose grant made this project possible.

We appreciate the services of AATS for investing capital resources in The Winters National Bank and Trust Company, Dayton, Ohio, and to Mr. Peter N. VanderBerge, Treasurer of ATLA.

Mr. Cosby Brinkley, Department Head of the Photoduplication Department of the University of Chicago Library, continues his commendable services. There is no individual who is more responsible for the success of the program than Mr. Brinkley. The Board takes this opportunity to express its appreciation.

Cataloguing in source as an aid in describing the film has been provided by Mrs. Florence S. Baker and members of the Yale Divinity Library staff.

Mr. Don Michael Farris has devoted space in the ATLA Newsletter to publicize current filming.

The members of the Board are: Mr. James Tanis, whose term expires in 1967; Mr. John D. Batsel, whose term expires in 1968; Dr. Jaroslav Pelikan (AATS appointee) whose term expires in 1969; and Raymond P. Morris, whose term expires in 1969.

Respectfully submitted:

Raymond P. Morris, Chairman

(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. Ed.)

COMMITTEE ON REPRINTING

During 1966-67 the Committee on Reprinting did not republish any additional works. It received a declining number of suggestions of books for possible reprinting. One title was seriously considered, but problems of obtaining a suitable copy for the printer and copyright clearance were insuperable. The other suggestions were turned over to commercial reprinting publishers and will likely be issued by them.

A cursory survey of existing records indicates that more than 60 works suggested to this Committee have been published by commercial publishers subsequent to this Committee's circulating its collected recommendations.

In the light of existing conditions it appears that this Committee no longer serves a useful function to the Association by being another supplier of theological reprints. Our prices can seldom be competitive with commercial reprint publishers due to our restricted market. This Committee therefore recommends:

1. That the Committee be abolished and that its funds be turned over to the general funds of the ATLA;
2. That the Executive Committee appoint some one person to receive suggestions of works to be reprinted from the membership and to circulate these suggestions among commercial publishers; and
3. That the existing inventory of reprints be assigned to A. R. Allenson, Inc., for sale through that firm after financial arrangements have been negotiated to the satisfaction of the Executive Committee.

The Committee which began with a capital gift of \$1,800 from the Rev. John Workman of Delaware, Ohio, has reprinted 14 works and has a present balance of more than \$3,000. The list of reprints is appended to this report and copies may be ordered from A. R. Allenson, Inc., Naperville, Illinois.

Respectfully submitted,

Peter L. Oliver  
Warren R. Mehl  
Roscoe M. Pierson, Chairman

REPRINTS CURRENTLY AVAILABLE

- Allen, Geoffrey Francis, 1902-  
The Theology of Missions. London: ACM Press, 1943.  
 78 p. Paperback only. \$2.50
- Barth, Karl, 1886-  
The Christian Life. Translated by J. Strathearn McNabb.  
 London: SCM Press, 1930. 64 p.  
 Cloth binding, permalife paper. \$2.50
- Barth, Karl, 1886-  
Theological Existence Today. Original English edition  
 published by Hodder & Stoughton in London in 1933.  
 Printed on permalife paper and bound in library buckram  
 \$4.00
- Brunner, Heinrich Emil  
The Word and the World. Originally published in London  
 by the SCM Press in 1931. 127 p.  
 Cloth binding, permalife paper. \$7.50
- Cureton, William, 1808-1864, ed. and tr.  
Spicilegium Syriacum: containing remains of Bardesan,  
 Meliton, Ambrose and Mara Bar Serapion; now first  
 edited, with an English translation and notes. London,  
 Rivingtons, 1855. iii, xv, 102 (85) p.  
 Cloth binding, permalife paper. \$7.50
- De Soyres, John  
Montanism and the Primitive Church: a study in the  
 ecclesiastical history of the second century. (The  
 Hulsean Prize essay for 1877) viii, 167 p. Published  
 in Cambridge, England, by Deighton, Bell and Co.  
 in 1878.  
 Cloth binding, permalife paper. \$7.50
- Eby, Frederick, 1874-  
Early Protestant Educators: the Educational Writings  
 of Martin Luther, John Calvin, and Other Leaders of  
 Protestant Thought.  
 New York: McGraw-Hill, 1931. xiii, 312 p. (McGraw-  
 Hill Education Classics)  
 Cloth binding, permalife paper. \$6.50
- Fenn, Eric, 1899-  
That They Go Forward: an Impression of the Oxford  
 Conference on Church, Community and State. London:  
 SCM Press, 1938. 104 p.  
 (Eric Fenn was Assistant General Secretary to the  
 Oxford Conference)  
 Paperback only. \$3.25

Hanson, Stig

The Unity of the Church in the New Testament: Colossians and Ephesians.

Uppsala: Almqvist & Wiksell, 1946. xi, 197 p.

(Acta Seminarii Neotestamentici Upsaliensis, 14)

Buckram binding, permalife paper. Approximately \$10.00

Kümmel, Werner Georg, 1905-

Römer 7 und die Bekehrung des Paulus. Leipzig, J. C. Hinrichs, 1929.

xvi, 160 p. (Untersuchungen zum N.T., Heft 17)

Cloth binding, permalife paper. \$6.50

The Racovian Catechism, with Notes and Illustrations, trans-

lated from the Latin: To Which is Prefixed a Sketch of the History of Unitarianism in Poland and the Adjacent Countries, by Thomas Rees. London: Printed for Longman, Hurst, Rees, Orme, and Brown, 1818;

Lexington, Ky.: Committee on Reprinting of the ATLA, 1962. lxxxiv, 404 p.

Reprinted in exact facsimile on permalife paper, bound in library buckram. \$14.00

Reimarus, Hermann Samuel, 1694-1768

Fragments from Reimarus, Consisting of Brief Critical Remarks on the Object of Jesus and His Disciples as Seen in the New Testament.

Translated from the German of G. E. Lessing; edited by Charles Voysey.

London: Williams and Norgate, 1879. v, 119 p.

("Before Reimarus no one had attempted to form a historical conception on the life of Jesus." Opening sentence of Chapter 2, Albert Schweitzer's The Quest of the Historical Jesus: the entire chapter is on Reimarus.)

Cloth binding, permalife paper. \$6.00

Schleiermacher, Friedrich Ernst Daniel

Brief Outline of the Study of Theology...To Which are Prefixed Reminiscences of Schleiermacher, by Freidrich Lücke. Translated from the German by William Farrer.

Edinburgh: T. & T. Clark, 1850; Lexington, Ky.:

Committee on Reprinting of the ATLA, 1963. xvi, 220 p.

Printed on permalife paper and bound in library buckram. \$7.75

Wrede, William, 1859-1908

Paul. Translated by Edward Lummis; with a preface by J. Estlin Carpenter. Boston: American Unitarian Association, 1908. xvi, 183 p. (Popular study of Paul by a critical scholar; see A. Schweitzer's Paul and His Interpreters; a Critical History for importance of Wrede.)

Cloth binding, permalife paper. \$6.50

Send orders to: Alec R. Allenson, 635 East Ogden Ave.,  
Naperville, Illinois 60540.

REPORT OF THE ATLA REPRESENTATIVE

ON THE

UNITED STATES BOOK EXCHANGE

The 19th Annual Meeting of the United States Book Exchange, Inc., took place on March 27, 1967, at the Ramada Inn in Washington, D. C. Representatives of all the members of the Council of National Library Associations were present.

In the nineteen years of its existence, from February 26, 1947, through 1966, U.S.B.E. has faced and answered many questions arising out of the kind and character of its structure and operations. As a "non-profit service agency, self-supporting from its own earnings in the operation, for the benefit of library acquisition programs, and as a clearing house for library duplicates," U.S.B.E. has found that each word and phrase of its description has at one time or another been the subject of inquiry or probing analysis.

Some questions which arose at the beginning of U.S.B.E.'s life appear to have been answered with a permanent affirmative. The most important of these for the continued existence of U.S.B.E. is the inquiry as to whether American libraries can and will serve as a continuing source of surplus publications which will be valuable through U.S.B.E.'s refining processes to other libraries. The answer comes in an ever-increasing stream of shipments to U.S.B.E. now at the rate of 2 million items per year. Other questions are perennial, reappearing as U.S.B.E. works and its environment changes.

At the 1966 meeting of the corporation the staff reported on a general situation which involved three of the recurring problems: Can U.S.B.E. continue in a competitive situation to earn its own way as a non-profit operation? What steps should U.S.B.E. take to keep abreast of the rapidly changing library environment in the United States? How can financing be found for services to libraries abroad which cannot pay their part of U.S.B.E. operations? To assist the staff and the board of directors in finding answers to these questions a special advisory committee was appointed to discuss the details of study and approach to the existing problems and to make recommendations on the basis of data provided by the staff.



Since the time of expiration of the AID contract with U.S.B.E. which helped to distribute duplicate materials to 1,600 foreign libraries, the foreign activities of U.S.B.E. have been significantly curtailed and the organization had to become self-supporting on the basis of its domestic program. The number of foreign libraries declined from 1,600 to 200. It became very quickly obvious that some services were not earning as much as it did cost U.S.B.E. to perform. After a careful cost analysis the recommendation of the advisory committee for a new 1967 fee schedule was enacted by the board and published in the November newsletter. The essence of this new service fee schedule is as follows: The annual membership fee of \$12 remains unchanged. For periodicals, for the first issue supplied of each title requested, the charge is \$1.00, for each subsequent issue of the same title if ordered at the same time it is 60 cents, except for recent issues published within 12 months of date of request the charge is \$1.00. For other publications, including books, annuals, monographs, monographic supplements to serials, etc., the charge is \$2.00. For rush searching within 48 hours on requests marked "Rush" or telephone requests an extra fee of \$1.00 per title is charged whether or not any items are supplied. These increases were inevitable in a time of general rising costs in order to improve and prevent deterioration of U.S.B.E. services. The primary need was to provide means, through acquiring and retaining trained manpower, of keeping up to date the filling of requests and filing of materials deposited on exchange. U.S.B.E. will be able to provide. There is already clear evidence that this increase in fees, now effective since January 1, has by no means negatively affected the volume of business.

Although wide distribution abroad is no longer a critical part of U.S.B.E. operations and although Government funds for expanded distribution have been unavailable now for more than three years, U.S.B.E. keeps in touch with the possibility of resuming a large scale program. U.S.B.E.'s interest in this area stems from its history, its reputation, its continued contacts with libraries abroad and its knowledge of what U.S.B.E. distribution would mean in helping fulfill the needs of thousands of institutions abroad. Its interest arises also from a feeling of responsibility to the American libraries which continue to hope that U.S.B.E. can find means to channel to institutions abroad the millions of publications which they are sending to U.S.B.E. in excess of the needs of American libraries and which require the U.S.B.E. refining and selection processes before they can be profitably acquired by the foreign libraries.

In the light of the increase in U.S. Government involvement in American library activities beginning with President Johnson's announcement on September 2 of the creation of the National Advisory Commission on Libraries and with another directive issued in January 1967 outlining a national policy statement on international book and library activities with a directive to all Government agencies giving detailed steps for implementing policy, it is again hoped that in the not too distant future the excellent facilities of U.S.B.E. will be utilized as an operating entity to increase the flow of books between the United States and other countries. The Executive Director of U.S.B.E. is presently actively engaged in discussions with various Government agencies and has been asked to present to the Inter Agency Book Committee on March 28, 1967, information on the resources of U.S.B.E. as a possible instrument for helping to carry out the intent of the policies of the Government in the area of book distribution to foreign countries. These observations constitute in general the present status of the activities of the United States Book Exchange. As a point of information it should be stated that the ATLA representative has been re-elected to serve as treasurer of the organization for another two-year term.

Respectfully submitted,

R. E. Kircher  
ATLA Representative  
to U.S.B.E.

RESOLUTIONS OF THE TWENTY-FIRST ANNUAL CONFERENCE  
OF THE  
AMERICAN THEOLOGICAL LIBRARY ASSOCIATION, 1967

- Whereas the Twenty-First Annual Conference of the American Theological Library Association held at McCormick Theological Seminary, Chicago, Illinois, June 12-14, 1967 has been a very beneficial meeting with its inspiring and informative program; and
- whereas the hospitality of the host school, the McCormick Theological Seminary, has been most gracious and thoughtful for all who have participated; and
- whereas the theological library profession has been enriched greatly by the fellowship, discussion and actions of this meeting;
- Therefore, be it resolved that we express our sincerest thanks to the librarian, Mr. Calvin H. Schmitt, to all the other personnel of the library, and to the administration, faculty and staff of McCormick Theological Seminary for their thorough preparation and untiring efforts to make our stay pleasant and completely enjoyable; and
- be it further resolved that we express our appreciation to the officers of the A.T.L.A. for their many hours of work planning for this meeting and for their labors throughout the year giving leadership in the performance of the many tasks of the association; and be it further resolved that we express our gratitude to the speakers, Miss F. Bernice Field, Miss Katherine Diehl, Dr. Jannette Newhall, Dr. C. J. Dyck, Dr. Thomas A. Schafer, Dr. Marshall L. Scott, and others for their stimulating, informative, and inspiring addresses; and
- be it further resolved that we express our appreciation to Mr. Alec R. Allenson and his son Robert for their provision of the annual book exhibit and for their continued support of the work of the A.T.L.A.; and
- be it finally resolved that we hereby renew our dedication to the task of theological librarianship and to the ministry of the A.T.L.A.

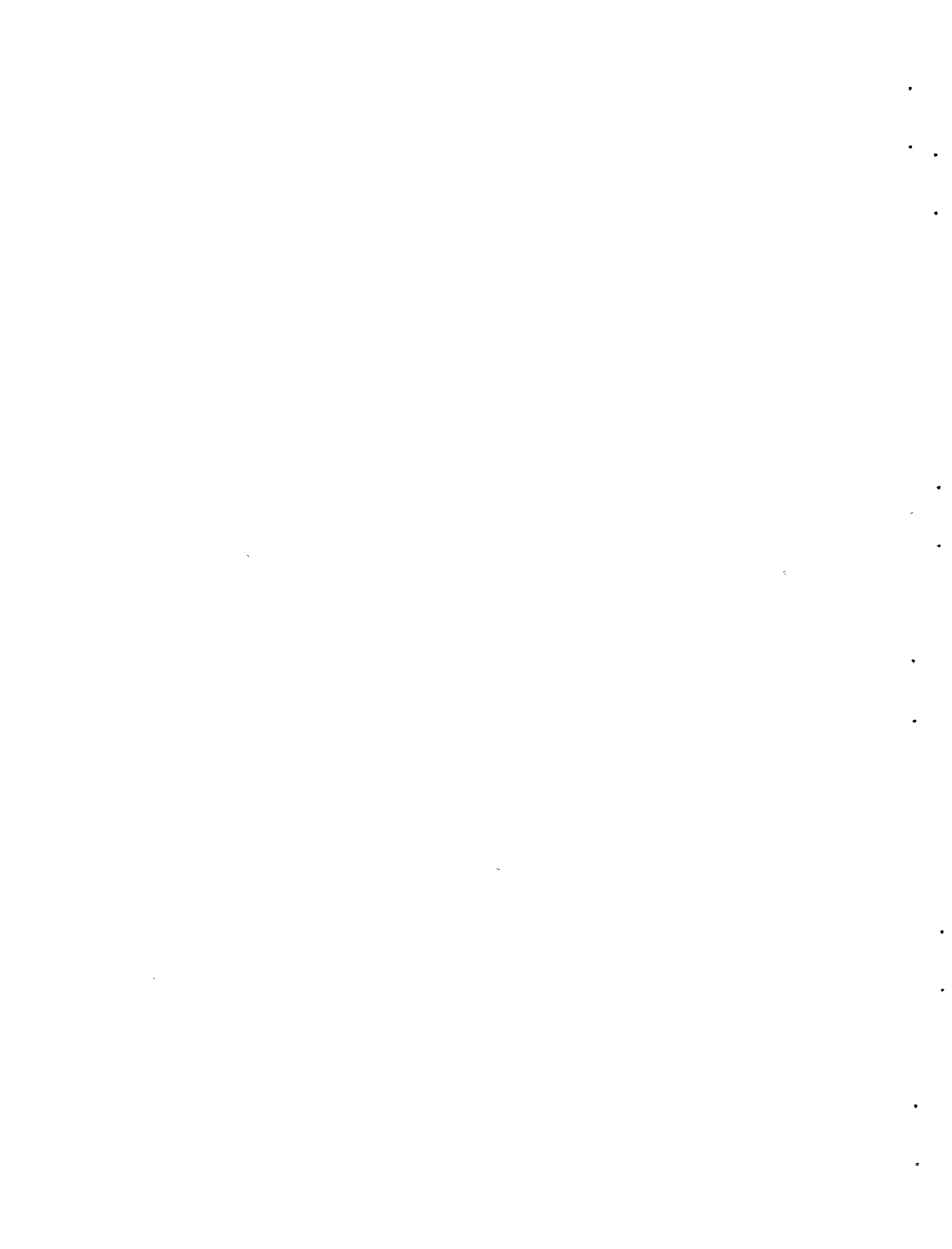
Respectfully submitted,

Esther D. George  
Niels H. Sonne  
Keith C. Wills, Chairman

RESOLUTIONS COMMITTEE

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STATEMENT ON MISS JULIA PETTEE

Mr. Chairman: I thank you for the privilege of the floor.

Dear Friends:

I wish to acknowledge my affection for and appreciation of the late Julia Pettee, a long-time member of A.T.L.A., who died this last May.

It was my privilege to know Miss Pettee for over thirty-six years; first when she was classifier-cataloguer at the Union Theological Seminary Library, later when she was in New Haven, and in more recent years in her home in retirement at Salisbury, Connecticut. Julia Pettee began life and she died in northwestern Connecticut. Salisbury was her home. She wrote its history during her retirement years, for which the State honored her. Her forebears were Connecticut people, who developed an iron industry, using charcoal and bog iron ore, smelted in a furnace, the remains of which are still standing. This industry provided ordnance for the patriots of the Revolution, and during the first half of the last century. There is a Pettee Creek, and Pettee lore is embedded in this quiet beautiful community.

I cherish the memories of Julia Pettee as a friend, and I honor her as a workman. In a generation when librarianship simply went unnoticed, Miss Pettee, by her creativeness, insight, enterprise--those matters which distinguish the extraordinary from the ordinary--made for herself and for theological librarianship a name known not only in her vicinity, but the whole nation, and, indeed, beyond in the world. She created a classification scheme which has in turn exercised as much influence in theological education as any book written by her distinguished colleagues and faculty at Union. She wrote our most important treatment of subject headings. In my recent conversation with her, in a few moments given to reminiscence, she bemoaned that she had not written of the importance of the shelf-list! I cherish these last visits with her, as she was, the body failing, but the mind clear and the spirit sharp. We talked of Viet-Nam, of the problems of race and social justice. She insisted to the very end that James Reston's column in the New York Times be read to her, as well as the editorials of the St. Louis Post-Dispatch. She wanted the sentiment of the country. She didn't trust eastern bias. Inevitably, we got around to Vassar, and the rumor that it might move to New Haven. As a loyal Vassar alumnus she had unmistakable ideas about this!

What gave Miss Pettee a touch of greatness, for there is no other way to describe some things, was her ability to see the potential in a situation. She was a hard-working and faithful librarian, as all of us are hard-working and faithful librarians. Nor do I deprecate just being a hard-

working, loyal and faithful librarian. The important work of libraries must be carried on by people like this. But what distinguishes Miss Pettee from myself, or most of us, was that she saw in her work more than we do and she had the initiative and ability--and it takes both-- to move on this which she saw. Because of her, theological librarianship carries a little more dignity, it is of better report, and it is more useful to man. She lent a sense of importance to her task. Therefore I honor her. It matters not that she was a "classifier of the old school" and was not what we might today prefer as a more balanced librarian. What she did was important, then and now. Long after we are finished and are forgotten, Julia Pettee will be recalled and her name mentioned as among those who deserve remembrance. Thank you for your kind attention.

Raymond P. Morris

A LOOK AT THEOLOGICAL LIBRARIANSHIP;  
A BIBLIOTHECAL JEREMIAD?

Roscoe M. Pierson

Let me begin by defining my terms, because I feel they do need some explanation in the light of the differing definitions in our standard dictionaries. Bibliothecal is obvious; it is an adjectival expression of the English noun library. Jeremiad has a less exact meaning. According to the Random House Dictionary of the English Language it means a lamentation, a mournful complaint; whereas the Webster's New International Dictionary of the English Language, 2d edition, defines it as "a lamenting and denunciatory complaint; a doleful story; a dolorous tirade." Permit me to choose the first meaning of the former and the second meaning of the latter of these dictionaries. My precedent for this can be found in the writings of an eminent nineteenth-century university divine, Lewis Carroll, who noted in his famous theological work Through the Looking Glass:

"The question is," said Alice, "whether you can make words mean so many different things."

"The question is," said Humpty Dumpty, "which is to be master--that's all."

Citing Dr. Dumpty as my authority, I make this choice for three reasons: (1) because I wish to treat a negatively oriented situation as positively as possible; (2) because I do not wish to be denunciatory--merely dolorous; and (3) because you, my good friends, are victims of, and not perpetrators of, the problem--as I see it.

This, then, is a subjective address; it is my interpretation of an existential situation. It may very well be a completely inaccurate interpretation--I hope so. I hope I am erroneous in the conclusions I draw; and I further hope I have based my reasoning on false assumptions and incomplete evidence.

What am I talking about? Well, it is this: I miss a number of familiar faces; faces that were with us several years ago, but whose owners are no longer practicing theological librarians. I have had correspondence with others who are thinking of, or are seeking to leave our ranks. Why is this? Why are long-time theological librarians leaving the practice of theological librarianship?



Some are leaving because they have found greater challenge in another area of professional librarianship. Others, I think, feel the ship is sinking and are seeking safer havens--I do not call them rats, for I believe I understand something of their thinking, and that is what I am going to share with you.

I make this assumption: Successful men and women in a profession do not leave that profession without sufficient reason. When such people do leave, they do so with the belief that the new professional situation will offer superior opportunities for service and personal development than the previous position.

Now the living men and women who are not here today because they are no longer active theological librarians fall into two groupings: (1) the honored retired; and (2) those who have changed professions and no longer consider themselves to be theological librarians. I choose to honor the first group, and consider only the second. Why do men and women who have held what we all acknowledge to be some of the finest, and, if you will, highest, positions in our profession decide to part from us?

Perhaps the reasons which I will offer are not theirs; perhaps they are the mental meanderings of a frustrated middle-aged man, and nothing more. Again, I venture to hope so.

Let me say that I know that what I am saying does not apply to all of you. I do honestly believe that it applies to enough of us to have some validity, and to be of concern to all of us.

The unsettled state of the times. All of us have been caught up in the atmosphere of our part of this century. Things are unsettled, even though two great wars have been fought in the name of peace and freedom, and a score of lesser conflicts have been historic footnotes. The issues have not been resolved, even though some of the points have been eliminated from the agenda. Men and women around the world are living with the keys to their suitcases close at hand. Commitments of any nature are not really considered to be permanently binding. The family is dissolving in many parts of the globe; patriotism seems to be in vogue only in the "under-developed" nations, and then it is lauded. In this climate, the educated men and women who are qualified librarians often review their allegiance to their profession. "Is the grass greener somewhere else?" This question in a more literate and sophisticated form has been considered by every person in this room. Those who have answered it "yes" are not attending this conference.

The unsettled state of the Church. This topic is nearer to the center of our concern, and, accordingly, it will be dealt with more carefully, even if not more wisely.

The church is in a period of unrest. Until recently the quantitative symbols used to register its influence have been climbing rather steadily across two decades. Now, however, they have begun to stumble. No one will quarrel with the fact that church membership is no longer showing the same rate of growth as the population. Neither will there be any difficulties with the observation that within the church there may be a realignment of church members along socio-economic lines with a political overtone. The stand within local congregations on such matters as open housing, civil rights, and similar matters, illustrates this point. Let me document it with a quotation by President John C. Bennett, of Union Theological Seminary in New York, from The Tower for

"...there are a good many people with great resources who would never support an institution with the type of theology and social commitments that they hear about in connection with Union... One finds that people who on social issues are most inclined to praise the Seminary are not in the habit of giving more than token amounts to religious institutions;" (p. 2)

There is a decline in enrollment in theological seminaries in our country. Notwithstanding the statistics of the AATS, there is a definite decline in the number of students seeking the first professional degree for the ministry in the AATS accredited seminaries. This is widely known and no adroit juggling of statistics will conceal the fact that the ministry is, at least temporarily, out of favor with the young men and women who have completed their undergraduate studies. There is some evidence that by prolonging theological studies, and by the number of students who are seeking advanced degrees in our institutions we are approaching that apocryphal nation whose citizens exist by taking in each other's washing. This condition is not unobserved by the cynically astute among us.

The growing power of the ecumenists is evident to a large number of us. To some of you this Movement is of not immediate interest, save in an academic and bibliographical sense. To others, especially those who serve in denominational seminaries and whose churches are involved in some phase of union, there is either a spectre, or a challenge--take it as you wish--of the approaching merger of a number of old, but small and struggling, seminaries. To those in the inter-denominational seminaries there is a growing awareness

that as the ecumenical movement stitches together differing denominations the interdenominational institution will be without the consummate institution. This will not mean the demise of interdenominational seminaries, but it will certainly cause dynamic changes in their constituencies. Dr. John Mackay spoke on this question at length as long ago as the AATS meeting in Berkeley, California, in June, 1956. It is a fact of life that denominational administrators in churches where union has been achieved will want theological students under their immediate oversight. I have heard a number of you mention that this denominational realignment will radically change many of the great seminaries of our country. Their libraries will, accordingly, be changed.

At the same time that the number of seminarians preparing for the pastoral ministry appears to be declining, the number of persons training to teach in seminaries, and colleges, is increasing. According to denominational placement officers there is a surfeit of scholars wishing to teach in the existing theological seminaries. When this is considered in the light of the possible decline in the number of seminaries it portends more change in our ivory towers.

We can all see that academically prepared men who wish to teach one of the curricular subjects cannot find chairs from which to utilize their highly skilled and educated talents. Many of these men, and most of them are men, can be induced to become librarians until opportunities open up to them for teaching. Seminaries are anxious to "upgrade" their faculties, and few of us have doctorates in subject areas. Therefore positions in theological libraries may increasingly become holding stations for those who wish to move into the classroom. Such scholars may well bring vigor and intelligence into our libraries, but it may be that this will be transitory, and that the rate of turnover will increase. At any rate, there is forthcoming competition for library positions in our institutions.

All this is at the same time that there is an increasing demand for librarians in secular libraries. The governmental, school, college, industrial, and public libraries are requiring an ever increasing number of men and women to serve in them. The number of institutions serving this sector of our country is growing, and the opportunities for substantial salaries and fringe benefits are excellent. What sort of persons are we to recruit to serve in our theological libraries? The answer is frightening. Of course, there are, and always will be, dedicated men and women who will wish to put their lives into total service to God and for the church. There will, alas, also be wives of professors wanting part-time jobs

after the children are out of school, and others who can give less than complete devotion to theological librarianship.

It is going to be increasingly difficult to recruit librarians to serve in our institutions; but, on the positive side, it is going to be easier to recruit ministers and scholars who can be trained in the skills of librarianship after they have been employed by our institutions. In question is our ability to hold the more ambitious of these persons in our ranks. We are all aware of young ministers who have received scholarship grants through this association who are now teaching or serving as librarians in libraries not in our Association. Why they have left is at least partially revealed in the contemporary climate I have indicated.

Is it hopeless? It is homiletically bad to conclude a sermon on a plaintive, dismal, negative note; accordingly, I shall not do so. There are many fine things in the future for our association. More rigorous academic requirements are in the air. All of our institutions are seeking to upgrade at every point. The professional doctorate is "blowing in the wind." I doubt if it can be stilled. This will mean that the seminaries granting this degree will have to strengthen their collections, increase their budgets, and enlarge their staffs. Many of us will, within a few years, be working with better resources and personnel than ever before. There will be available for librarianship many men with the academic background and discipline which will enhance our image in the scholarly world. The seminary curriculum will be more varied and on a better academic level, all of which will make the challenges of theological librarianship more appealing and more rewarding to the creative practitioner.

My conclusion, then, is for us to look at the troublesome winds that are besetting us with valor; the future for theological librarians is bright.

THE ANGLO-AMERICAN CATALOGING RULES

F. Bernice Field

The program this afternoon will be divided into two parts. The first part will cover the general character of the new cataloging rules for entry and heading, the principles on which they are based, and the problems of implementing them. At the end of this section I shall be glad to answer any questions you may have.

The second part, which is particularly for catalogers and others interested in cataloging, will be devoted to a discussion of specific rules, with emphasis on headings used in cataloging publications in the field of religion. Those of you who are not interested in discussing rules will, I hope, feel free to leave before we start on this.

In both parts I shall concentrate on the first section of the code, that is, the rules for entry and heading, since that section embodies the major changes from the ALA rules. If any of you wish to raise questions about descriptive cataloging, I suggest that we take them up at the end of the afternoon.

The General Character of the Rules and  
the Problems of Implementation

General Character of the Rules.

The Anglo-American Cataloging Rules approach cataloging differently from the 1908 and 1949 cataloging codes, and this basic difference must be understood before one tries to use the new rules for entry and heading. The earlier codes emphasize specific rules for types of publications and classes of persons and corporate bodies, while the new rules focus on types of authorship and classes of names. This change in emphasis results in fewer rules than in ALA because many of the cataloging problems for which ALA has provided specific rules are covered by more comprehensive rules in the new code.

A few illustrations will clarify this difference. ALA has a special rule called Encyclopedias and dictionaries; in the Anglo-American code a general rule for Works produced under editorial direction covers not only these two types of publications but other works produced under editorial direction. Since this rule stresses type of authorship rather than type of publication, it is more comprehensive than the ALA

rule. Married women, who generally have names that include surnames, are included in the Anglo-American rule for Entry under surname, which makes the lengthy rule for Married women that ALA has unnecessary; in this case the emphasis is on class of name rather than class of person. Banks, which are among the organizations known as corporate bodies, are covered by the general rule for entry of corporate bodies; this does away with the need for the separate rule for entry of banks that ALA has. Here again it is the class of name for which the rule is made rather than the type of corporate body.

The different character of the Anglo-American Cataloging Rules lies first in the fact that they are based on a set of principles which have been followed as consistently as possible. These are discussed in the Introduction and are given in each chapter in connection with the rules that are based on them. I shall discuss them a little later.

A second difference is that choice of entry and form of heading have been treated as separate problems instead of being intermingled as they are in the ALA code. In using the new rules, therefore, you must first choose the entry according to the rules in chapter one, and after that decide on the form of heading, according to the rules in chapters 2-4.

Third, choice of entry has been treated as a problem of authorship responsibility. Hence the rules are framed around an analysis of the various patterns in which this responsibility may be distributed. Again an illustration will make this clear. The ALA code has a special rule for Festschriften; there is no corresponding rule in AACR. By analyzing the type of authorship under which a Festschrift falls, one can easily discover that it fits into rule 3. Works of shared authorship, for Festschriften are "works for which different authors have prepared contributions...written specifically for a particular occasion..." This rule, however, covers not only Festschriften, but also other cases of shared authorship; thus it does away with the need for the separate ALA rules for joint authors, composite works, correspondence, debates, and two or more authors writing under one pseudonym.

A fourth difference is that the construction of the heading has been treated as a problem of name, and the rules for establishing the form of name are based on considerations of language and custom, which determine the entry element of the name and its relationship to other name headings in the catalog.

Rules for types of publications and classes of persons or corporate bodies have normally been included only when they involve special problems of authorship responsibility or require special headings that could not be taken care of satisfactorily in the general rules. In using the Anglo-American Cataloging Rules one must always keep in mind that special rules are to be used together with the general rules and that the relevant general rules apply to any aspects of a special problem that are not dealt with in a special rule.

A brief look at the organization of the rules explains this. Each of the chapters on headings for name, chapter 2 on Headings for Persons and chapter 3 on Headings for Corporate Bodies, starts with a basic rule, which outlines the principles on which the selection of the form of name are based. Then follow rules which modify the basic rule: Directions for choice among different names, for the fullness and language of the name, additions which may be made to names to distinguish two of the same name, omissions from names, etc. These rules, which are given only once for personal names and once for corporate names, are applicable to all of these names. Thus not only are the specifications consistent for a class of names, but also they do not have to be repeated under each rule in the chapter. In the ALA rules, the directions for language of a name, for example, are found in rule after rule. Librarians must be aware of this difference and learn to refer to the general rules for information that is applicable to a specific rule which they are using.

#### Basic Principles of the Rules.

A few minutes ago I referred to the fact that the new rules are based on principles which are followed as consistently as possible throughout the code. I should next like to outline the basic principles on which the rules for entry and heading in chapters 1-4 are based, for to use the new rules effectively it is important that you know what these principles are.

Chapter 1, which deals with choice of entry, brings together in one place the rules for deciding on the main entry that are scattered throughout the ALA code. This chapter includes the rules for assigning added entries, also. The basic principle on which the rules in chapter 1 are based is a major change from present practice. In the second paragraph of chapter 1 (page 9) under Sources for determining entry, are the following statements:

"The entry for a work is normally based on the statements that appear on the title page, or on any part of the work that is used as its substitute, but other statements that are openly expressed (e.g. on the cover, half title, verso of the title page, in the caption title, or colophon) are also taken into account. Material that appears only in the preface, introduction, or text enters into the determination of the main entry only when the information on the title page, etc., is ambiguous or insufficient. Outside sources are used to assist in determining the entry when the work is published anonymously or when there is suspicion or evidence that statements in the publication may be erroneous or fictitious."

In other words, this paragraph tells catalogers to use the obvious entry instead of trying to ferret out of a book some obscure entry that will not occur to users of the catalog. This sensible view of the main entry will make the catalog seem more reasonable to everyone; and it will, I hope, help to keep catalogers from worrying as much as they do now about whether they are entering a book correctly.

The General Principles underlying the rules for choice of entry, given in the next paragraph, tell you that this is essentially an author-title code; entry is under author, editor, or compiler when there is one; if there is no author, entry is under title. Furthermore, as you will find in the rules through-out the code, if there are more than three authors or editors, entry is under title.

The general principle for entry of name, both personal names covered in chapter 2 and corporate names in chapter 3, is to follow the form of name which a person or corporate body customarily uses rather than the full name of a person in the vernacular or the official name of a corporate body, which the ALA Cataloging Rules specify.

Following this principle the basic rule in chapter 2 for establishing the heading for a person is that he shall be entered "under the name by which he is commonly identified, whether it be his real name, nickname, title of nobility, or other appellation." Thus a person who consistently uses one pseudonym will be entered under that pseudonym even if his real name is known. An



English form of name will be used in place of a vernacular form if that form has become firmly established in English-speaking countries.

Entry of surnames with prefixes will follow the custom of the language, which in some cases results in a different entry from that prescribed by the ALA rules. Epithets commonly associated with names will no longer be used in headings so that headings for saints, for example, will include only the person's title rather than the title and the epithet. Thus, Pope Gregory I, who is also a saint, will be entered as Gregory I, Pope, instead of Gregorius I, the Great, Saint, Pope, which is the present entry. This will simplify the heading and the filing.

Entry of corporate names, like entry of personal names, follows the basic principle of using the form of name that the body itself uses, which generally means in its publications. Since corporate bodies frequently have subdivisions or may be agencies of governments, their entry is more complicated than personal names, however. Thus a corporate body may be entered under a higher body of which it is a part, under the name of the government of which it is an agency, or in certain cases under the name of the place in which it is located.

The greatest difference in entry of corporate names between the new rules and the old is that the artificial distinction between societies and institutions has been dropped; the rule for entry of corporate bodies under their names applies to all corporate bodies, regardless of the nature of the organization or whether the body has a physical plant.

Another major difference is that when the name of a corporate body changes, a new heading is established under the new name for cataloging publications that appear under that name.

And finally many bodies which are subordinate to other corporate bodies are entered directly under their names instead of under the parent body.

Some corporate bodies, specifically local churches and educational institutions, libraries, galleries, museums, hospitals, etc., whose names begin with such common words as state, public, city, etc., will still be entered under place. These exceptions are contrary to the general principles of the code and were

made primarily because the large research libraries said that they could not support the monumental amount of recataloging that the rules without these exceptions would require. In addition, there were many of us on the code revision committee who felt that to enter corporate bodies whose names begin with such common words as I have just cited under their names would be a disservice to readers. The exceptions were agreed upon to keep some of these headings in their present form.

Chapter 4 on Uniform Titles provides means for bringing together the editions, translations, etc., of a given work which have appeared under various titles, and for properly identifying a work when its title is obscured by the wording on the title page. The rules in this chapter apply both to works which are entered under the uniform title as main entry and to those which are entered under a personal or corporate author.

The ALA rules have accustomed us to uniform titles for the category of literature which ALA calls "anonymous classics", for the Bible and other sacred literature, for liturgical works, for anonymous manuscripts; such titles are also widely used for music. The Anglo-American Cataloging Rules add uniform titles for modern works and collected editions as well, but the Introductory Notes point out that the need to apply the rules to such works will vary from library to library. If a library feels the need for a uniform title for any work, rules are provided for establishing them, based on general principles and formed according to standard procedures.

#### Summary.

In summary, the new cataloging rules follow the principle of entry under author or principal author when one can be determined, under editor when there is no author or principal author and the editor is primarily responsible for the work, under a compiler named on the title page when the work is a collection, and under title when the authorship is diffuse, indeterminate or unknown.

The entry for a work is normally based on the statements that appear on the title page or its substitute. Entry of names, both personal and corporate, follows the policy of using the name which the person or corporate body generally uses, or is known to prefer. Selection of uniform titles follows a standard pattern.

The new code is more comprehensive in scope than previous codes; for it not only includes rules not found in earlier codes, but the rules themselves, being broader in scope, result in a wider coverage of cataloging problems. Instead of considering each specific cataloging problem separately, the Anglo-American Cataloging Rules approach the larger problem into which the specific one fits, relate the different aspects of each problem, and follow basic principles of entry, which will apply to any new problem in the same category that may arise in the future. The organization of the new rules brings like problems together so that similarity of treatment becomes natural rather than difficult.

These basic characteristics of the new code make the rules logical and reasonable rather than arbitrary and difficult to explain. Once you have gained an understanding of the principles and pattern of the code, you will, I feel certain, find that the rules are easier to apply and that the resulting entries are less difficult to use than present ones. Although the rules will require adjustments in your thinking, I think you will find that they are worth the effort.

#### Problems of Implementing the New Rules

I should like next to discuss the problems of implementing the Anglo-American Cataloging Rules, and particularly the Library of Congress policy of superimposition, which people do not seem to understand.

#### Superimposition.

The Library of Congress, recognizing that it cannot recatalog all entries in its catalog that do not conform to the new cataloging rules, has announced, as most of you probably know, that it will superimpose the new rules on the old; that is, it (1) will apply the new rules for choice of entry only to works that are new to the library, (2) will apply the new rules for headings only to persons or bodies that are being established for the first time, (3) will establish new subordinate units of previously established corporate bodies according to the new rules as far as questions of independent entry or direct or indirect subheading are concerned, and (4) if the unit should be treated as a subheading, will use the established heading for the main body. In talks with people this spring I have discovered that some librarians interpret this to mean that LC will use two forms for one name or body, the one already established according to ALA and a new one established according to

AACR. This is not true, as you will understand if you read the Library of Congress statement in Cataloging Service Bulletin 79 carefully. If a heading is already established in their catalog, LC will continue to use it even though this means that entries on the same card may be established according to two sets of rules.

#### Implementation of the Rules.

Libraries have several choices in relation to the Anglo-American Cataloging Rules; and they should, I firmly believe, decide on their policies before they start using the rules.

First, they may accept the Library of Congress policy of superimposition, maintaining all headings that have been established and following the new rules for new headings. If they do this, they will be able to use LC cards as they come.

Second, they may decide to adopt the new rules for all headings. In such a case, they have a choice of (a) recataloging when headings do not conform, (b) interfiling the new headings with the old and making see also references to connect them, or (c) starting a new catalog for entries made according to the new rules.

Third, libraries may continue to use the ALA rules for all headings. Since we have all had so much trouble with the inconsistencies of the ALA rules, it seems inconceivable to me that any library could decide to do this however!

With either the second or third alternative, that is, adopting the new rules for all headings or continuing to use the ALA rules, libraries will have to check all entries on LC cards, main and added, to see if they conform to the rules which they are following. This could require a phenomenal amount of time in the long run.

Most large libraries, and most libraries, I expect, will follow LC in order to make maximum use of LC cards; but they will have to realize that entries are prepared according to different rules and train staff to watch for these. The integration of cards prepared by two different sets of cataloging rules will probably not cause as much difficulty as librarians think. If the works of a given author are kept together in the catalog under a single form of heading, it should not be a cause for concern that another

author's works are to be found under a different form of heading. Few catalogers and many fewer reference librarians and other users of the catalog are sufficiently knowledgeable of our present complex cataloging rules and their many exceptions to be able to go directly to all types of headings in the catalog. We are all dependent on cross references, more than we shall be with the new rules.

Most use of the catalog involves the search for a single heading, not the class of heading in which the person or corporate body falls in the cataloging rules. If you are looking for an institution under its name and you find it there, you will not be disturbed if for another institution you are referred from the name to the place in which it is located, or to the name of the parent body, with the name of the institution as a sub-heading. If this were not true, we would not be getting along as well as we are now with the extensive inconsistencies that exist in our catalogs. Some of these inconsistencies have resulted from the inadequacies of the ALA rules, some from changes in the rules that have taken place during the last sixty years. It may comfort you to know that the Library of Congress estimates that not more than ten to fifteen per cent of the headings will be affected by the Anglo-American rules.

#### Recataloging.

The amount of recataloging that the new rules will require will to a considerable extent be up to individual libraries. LC has said that it will not recatalog if more than three entries are affected. Some of you may wish to go further than that. The maintenance of any growing catalog requires some continuous recataloging, most often involving only few entries; and there could be more of this minor recataloging with the new rules. If, for example, you receive a new edition of a work and, according to the new rules, it should be entered under title instead of under the person or corporate body chosen for the entry of a previous edition, you may decide to recatalog the earlier edition. Or if the form of an author's name established according to the new rules is different from that already in the catalog, and there is only one entry, or perhaps a few entries, under the old form, you will have to decide whether to recatalog. I expect that in many instances our decision will depend on whether LC makes the change. When only minor details of form differentiate headings established according to the two sets of rules, you will probably correct the cards without recataloging.

On the other side of the picture, if you accept the policy of making new entries for new names of corporate bodies instead of recataloging all entries to the latest name, and of making new entries for serials which change title instead of recataloging, you will be spared a very considerable amount of the recataloging that you now do.

As a final word in this part of the afternoon's program, I should like to say that the Anglo-American Cataloging Rules will not answer every question; no code does. The rules give you general guidelines and must be applied with judgment; there is, in fact, more opportunity to apply judgment in using the new rules than the old ones. If, however, you learn to understand the general principles of the Anglo-American rules and to apply them to all types of cataloging problems, the new code will answer more of your questions than the ALA code does.

Differing interpretations of the rules are inevitable, also; but we cannot expect that every rule will be so clear that it cannot be interpreted differently. Certainly we have had no uniformity with the ALA rules, as entries in the printed National Union Catalog and studies by the Union Catalog Division at the Library of Congress have shown only too clearly. I believe, however, that because the Anglo-American Cataloging Rules are based on clearly defined principles, which are followed consistently throughout the code, and are logical instead of arbitrary, better results will follow their use.

### The Rules for Entry and Heading

#### With Emphasis on Religious Headings

#### Orientation to the Anglo-American Cataloging Rules

Earlier this afternoon I remarked that adjustment to the change in emphasis of the new cataloging rules will be difficult at first; I should, therefore, like to make some suggestions as to how to begin to orient yourselves to them.

First, I suggest that you study the Contents of the Anglo-American Cataloging Rules in order to understand the framework of the new code. Note the headings of the first four chapters: chapter 1, Entry; chapter 2, Headings for Persons; chapter 3, Headings for Corporate Bodies; chapter 4, Uniform Titles. Consider the topics that are included in each chapter and note that there are always general rules, followed by special

ones. Next read the Introduction (pages 1-6), paying particular attention to the sections headed General character and Structure; these sections will help to give you the point of view of the new rules.

When you begin to study a chapter, read carefully the Introductory and Preliminary Notes, for therein lie the clues to an understanding of the rules that follow. Too often we tend to ignore preliminary matter; in the Anglo-American Cataloging Rules you cannot afford to do this, for the rules are based on principles which you must understand, and these principles are in the introductory sections. Be sure that you understand the general rules in each chapter, also, before you go on to the special ones, for these are the base on which the special rules are built. Special rules must always be used with the general ones. If you start with a rule for a special type of publication, be sure to go back to the general rules at the beginning of the chapter and study them carefully to see how the two fit together.

In studying the rules, pay special attention to the examples, for these show you what a rule includes. To explain this, I should like to go over two rules with you. Please turn first to rule 1 on page 11.

Rule 1, Works of single authorship, directs you to "Enter a work, a collection of works, or selections from works by one author, under the person or corporate body that is the author, whether named in the work or not." This rule covers essentially ALA rule 1. General rule and rule 2. Individual authors, Works by: but, if you look at the examples, you will find that it also covers the following rules:

Page 11:

Example 1:	ALA 32B	Anonymous work which bears on its title page "By the author of..." and names another work
Example 4:	ALA 22C	Excerpts from a single author
Example 5:	ALA 136	Exhibitions

Page 12:

Example 1:	ALA 71	Corporate bodies. General rule
Example 2:	ALA 16	Ships' logs
Examples 3-4 (in rule 1B)	ALA 31B(3)	Attributed author, with real author established

Please turn to page 41: Rule 19B. Other related works.  
This rule is even more comprehensive, and it covers a  
number of ALA rules that might not occur to you if you  
do not study the examples. They are:

Page 41:

Examples 1-2:	ALA 28	Concordances
Examples 3-5:	ALA 25	Continuations (Supplements)
Example 6:	ALA 26	Sequels
Example 7:	ALA 14	Radio scripts

Page 42:

Example 1:	ALA 14	Radio scripts
Examples 2-3:	ALA 15	Scenarios. Note change to entry under author in- stead of under name of motion picture
Example 4-5:	ALA 5C(3)	Special number of a periodical Example 5: note change to entry under title in- stead of under name of periodical
Example 6:	ALA 25D	Series of monographs forming a supplement to a periodical
Example 7:	ALA 25C	Single monograph issued as a supple- ment to a periodical



Examples 8-9: ALA 5C(4)      Collection of extracts from a periodical. Note change to entry under editor instead of under name of periodical. These follow the general principles of the code that works be entered under author.

You can see from these that the examples are important and must not be ignored. They are not always listed in the index under the terms used in the ALA rules, though in many cases they are. The point to keep in mind is that the new rules, by being based on principles which are followed as consistently as possible, are more comprehensive than the ALA rules; therefore, many of the specific ALA rules are no longer necessary.

In thinking about how to find a rule for entry of a work, or why a change in the main entry for a particular type of work has been made, or why a specific rule in ALA is included in a certain general rule in AACR, bear in mind that this is an author-title code; entry is under author, editor, or compiler when there is one; if there is no author, entry is under title.

The different approach to the rules for entry and heading has resulted in a substantial reduction of the amount of text required to state them. Let me reassure you, however, that the smaller number of rules does not mean that the cases in the ALA Cataloging Rules are not covered by the Anglo-American Cataloging Rules; every rule in the ALA code has been checked and included in the new rules in some manner.

Next I should like to go over some of the rules with you. I shall touch on ones that I think will be of particular interest to you; if there are others about which you have questions, please feel free to ask about them.

The first rule to which I should like to call your attention is rule 2 (page 12) Works of unknown or uncertain authorship, or by unnamed groups. This rule contains two major changes and a third slight one. First, a work of uncertain authorship, which has been attributed to one or more authors and which, according to ALA, would be entered under an author's name, followed by the subdivision Spurious and doubtful works, will now be entered under title unless reference sources

indicate that a certain person is the probable author. The subdivision Spurious and doubtful works will not be used in either the main or added entry after the name of the attributed author. LC will, however, retain this subheading when it is already in use under an author's name.

Second, works by a group which lacks a name will be entered under title instead of under such made-up headings as Boston. Citizens and London. Women. See example at top of page 13.

The minor change is in the last sentence on page 13. "No added entry is made under a non-alphabetical typographical device that stands for an author's name." This means no entries under asterisks, question marks, and the like.

Rule 3 (page 14), Works of shared authorship, stresses entry under the person or corporate body to whom principal responsibility is attributed by wording or typography rather than the author named first on the title page, which is a basic consideration in many of the ALA rules. This emphasis on principal responsibility will be noted throughout the new rules.

In Rule 6 (page 20), Serials, is first a general rule for deciding when to enter a serial under title, under corporate author, or under personal author. This should be studied carefully, for it embodies some changes from present practice. Note particularly the examples on page 21 under Entry under corporate body; the second and third examples are a change from the ALA rule (5C(1)), which would make entry under title.

The major change, however, is in paragraph D (page 22), Change of title, author, or name of corporate body, which directs that "If the title of a serial changes, if the corporate body under which it is entered changes, or undergoes a change of name, or if the person under whom it is entered ceases to be its author, make a separate entry for issues appearing after the change."

The change from entry under latest title, latest author, or latest name of a corporate author, not only reflects the prevailing practice in libraries today, but also the consensus of the Catalog Code Revision Committee. In spite of this, the Code Revision Committee voted to request the Library of Congress to continue to catalog serials under latest title or

latest name of the issuing body, for the bibliographical information which the LC cards provide when each serial is cataloged as a single entry is too valuable to lose. This exception is noted in footnote 12 Page 22. You, therefore, have a choice; you may follow LC and re-catalog under latest title or author, or you may follow the AA rules and make a separate entry under the new title.

Rules 7-18 (beginning at the bottom of page 23) attempt to define how one selects the main entry when the authorship is mixed in character and divided in responsibility. This was one of the most difficult areas of the rules to clarify; we hope that the results will give you the bases for reasoning your way to a conclusion. Some of the rules in this section are new; some are found in the ALA code. The principal change is in rule 7 (page 24), Adapter or original author, which specifies that entry of an adaptation in a different literary style or form shall be under the adapter rather than under the heading of the original work (ALA 32).

Rule 17 (beginning at the bottom of page 33), Corporate author or personal author, tries to solve one of our ever-recurring problems-when to enter a publication under a corporate author or a personal author when both appear in the publication. The ALA rule makes a difference between reports which are not clearly administrative or routine in character and those which are. It also draws a line between reports by an official and those not by an official. The new rule makes the distinction between those publications which describe the corporate thought or activity of a body or its functions, procedures, resources, etc., and those which embody the results of scholarly investigation or research. We hope that this rule will be easier to follow than the ALA rule, but I suspect that nothing will make this problem really easy.

Rule 25 (page 52), Treaties, intergovernmental agreements, etc. Although in your libraries you are unlikely to have many treaties to catalog, you should understand the changes in the pattern of entry of treaties because the same pattern is followed in the rule for entry of Concordats, which is section C of this rule.

The headings for treaties have been extensively revised, with the aim of making it easier to find individual treaties in the catalog. The new rules

differentiate between bilateral or trilateral treaties and multilateral ones (i. e., those with more than three countries involved). For bilateral and trilateral treaties the subheading Treaties, etc. after names of jurisdictions will be followed by the name of the country with which the treaty is made and the date of the treaty rather than the inclusive dates of an administration or reign and the name of the president or ruler.

Rule 25A2 (page 54). Peace treaties and multilateral (other than trilateral) treaties are to be entered under a uniform heading consisting of the name by which a treaty is known and the date of signing instead of under the signatories or the name of the conference at which the treaty was signed. Furthermore, the name is given in direct form rather than in the inverted form now used as subject headings for treaties. Thus we shall have Treaty of Paris, 1763, instead of the present, Paris, Treaty of, 1763.

Rule 25C (page 57). Concordats, etc. The rule for Concordats and treaties between the Holy See and a secular power are changed in the same way; that is, the country and date of the treaty replace the dates of the Pope's pontificate and his name. Likewise concordats with conventional names enter under their names (25C2).

Rules 27-32 (beginning on page 64) deal with certain religious publications. Rule 28 (page 65), Theological creeds, confessions of faith, etc., is a new rule which includes change of main entry from the issuing body to a uniform title, with added entry for the issuing body. Otherwise there is little difference between these rules and the ALA ones.

#### Headings for Persons.

Chapter I has indicated to us how to select the main entry but not the form it should take. For that we turn to chapter 2 for names of persons and chapter 3 for names of corporate bodies.

Earlier this afternoon I explained the principle on which the rules for entry of names are based, that is, entry is under the form of name which a person or body customarily uses. The new rules spell out the Library of Congress "no conflict" policy which LC and many other libraries have been following for a number of years. This is a major change from the ALA rule, however.

I shall not go over the rules for entry of personal names in detail but urge you to study the general rules for Choice and Form of Name (pages 74-78) carefully; these rules, which cover fullness of the name, language, spelling, etc., apply to all personal names.

Rule 46E, beginning on page 84, Surnames with separately written prefixes, includes a number of changes in entry from present rules; the changes were made to conform to national practices in the countries which use the languages. The main differences are in the German and Italian names. In the rule for German names (top of page 86) the first group of examples is a change. ALA enters German names uniformly under the part following the prefix. In the rule for Italian names (on the same page) all but the last two names in the first group of examples are a change. ALA enters Italian names under the prefix when it consists simply of an article, under the part following the prefix when it consists of or contains a preposition. This rule in general enters under the prefix except for medieval and early names.

Rule 52 (page 96). Dates. Dates are not added uniformly to a person's name, as ALA specifies, but are given if readily ascertainable at the time of cataloging or when necessary to distinguish between two persons with the same name. I might say in this connection that I often get questions from my staff about LC practice. They say: Why doesn't LC use the date when it is in the book? The answer to this is that LC has probably already established the name without a date. In such cases, they add the date to their authority card; but to add it to catalog cards they would have to reprint every card they already have without the date in order to have the headings on cards conform when they send them out to fill orders for LC cards. This they cannot afford to do. If, however, they have to reprint the cards for some other reason, the date information is on the authority card and is picked up at that time.

Rule 53 (page 98). Distinguishing terms. Please note that only phrases that appear regularly with the name in author statements or in reference sources may be added to a person's name to distinguish him from other persons with the same name. The cataloger no longer makes up descriptive phrases to add after a name, such as "writer on agriculture", "clockmaker", etc. If there are neither dates nor phrases commonly associated with a name, the same heading is used for all. The thought back of this is that it is better for

the catalog user to have all titles of such authors filed in one alphabet rather than in several alphabets, according to phrases made up at the whim of a cataloger and which no user could be expected to know.

#### Headings for Corporate Bodies.

I have already cited the differences between the new rules and the ALA rules in entry of corporate bodies. In considering the form of name to be used for a corporate body, be sure to note the various possibilities that are given in rule 62.

Rule 68 (page 114), Changes of name, outlines the new principle of establishing a new heading under a new name when the name of a corporate body changes. Although I approve of this rule and we have been following it at Yale for a couple of years, I think that there are times when it may be better to catalog under the latest name. For example, we catalog under the latest name if the name changes shortly after the body was established and during this period it issued very few or no publications and also when the name changes frequently.

Rule 69 (page 115), Bodies with names implying subordination, outlines the conditions under which a subordinate body is entered as a subheading under the body of which it is a part; these might be summarized briefly as when the name includes the entire name of the higher body, when the name implies subordination, or that the body is part of something else, or when the name of the higher body is required for identification.

Rule 69A (page 116), Direct or indirect subheading, results in a change that may not be apparent unless you note the examples. The rule states: "Enter a body treated subordinately as a subheading of the lowest element in the hierarchy above it that may be independently entered." Thus headings will show the organizational hierarchy of a body only when necessary to clarify the function of the smaller body. In deciding on the entry, you must, on the basis of the types listed in rule 69, figure out first what is the lowest element in the hierarchy that can be entered independently and whether the intervening elements are essential to clarify the function of the subordinate body. Example 1 Public Library Association, embodies a change. While Public Library Association answers the requirements for independent entry, Armed Forces Librarians Section does not, for its name implies subordination. The Section is not necessary to explain the function of the Military Library Standards Committee, however; therefore, this committee is entered

directly. under the Association.

In the second example, however, the Bylaws Committee must be entered under the Cataloging and Classification Section, for any division or section of ALA may have a bylaws committee; the name of the Section to which it is attached is essential to clarify the function of the Committee. But it is not essential to show that CCS is part of the Resources and Technical Services Division, so the Section is entered directly under the ALA.

In rule 70 (page 117), Other subordinate bodies, you will note more drastic changes. Subordinate bodies of corporations and libraries, schools, and museums of universities with names which do not imply subordination are henceforth to be entered directly under their names instead of under the corporation or university; and subordinate organizations whose names indicate their functions are also entered independently. The examples show clearly the differences between the entry of bodies according to this rule and according to ALA. Except for the first example and the last three at the top of page 118, the examples given here are presently entered under the headings from which references are indicated.

Conferences, Congresses, Meetings, etc. (page 133-136)

Conferences, congresses, symposia and similar meetings are ever a problem to catalogers. The general rule for entry of these meetings (rule 87, page 134) includes six separate rules in ALA, and again it follows the general principle of the code by specifying entry under name. A lengthy footnote to this rule explains when a conference is considered to have a name that can be used for entry and when it is considered not to have a name. If the words referring to the conference have the character of a specific designation rather than a general description, it is considered to have a name which can be used as entry. Such factors as capitalization of the initial letters, consistency in wording, and use of the definite article in references to the conference in the text are evidences that it is a meeting with a name. If, however, the reference to the conference are in the form of a diffused statement, or if the conference is described only by the name of the sponsoring organization and a word or phrase denoting the meeting in general terms, it is considered to be unnamed. This footnote should be read carefully. I hope that it will prevent some of the headings that have been used for names of conferences up to now.

Religious Bodies and Officials.

The next section of the code, beginning on page 136, has rules for Religious Bodies and Officials, and there are a number of changes in these.

Rule 92A. Church Councils. In this section the example Council of Nicaea is a change from Nicaea, Council of. This is like the change in entry of peace treaties—entry under direct rather than inverted form—in other words, entry under the name as it appears.

1st example: Catholic Church. Concilium Plenarium Americae Latinae, Rome, 1899 in ALA has the entry: Catholic Church in Spanish America. Plenary Council. 1st, Rome, 1899

2d example: Catholic Church. Plenary Council of Baltimore, 2d, 1866 in ALA has entry: Catholic Church in the U.S. Plenary Council. 2d Baltimore, 1866

3d example Methodist Episcopal Church, South. West Oklahoma Conference in ALA has entry: Methodist Episcopal Church, South. Conferences. West Oklahoma

4th example: Society of Friends. Philadelphia Yearly Meeting in ALA has entry: Friends, Society of. Philadelphia Yearly Meeting

All of these changes follow the general principle of the AACR in entering under the name which the body uses. Although they may startle you at first, I believe that, if you think about them a little, they will seem sensible and logical. Remember, also, that in accordance with the LC policy of superimposition, the present headings are likely to be continued. If you have to establish a new heading, you will then need to think of the change in form, although from present pronouncements from LC I think they will probably retain the present form for new headings of this type.

Rule 93A. Autocephalous bodies (page 137), In this rule again the inverted forms in ALA have given way to the direct forms which are used by the body. In ALA



Antioch (Jacobite patriarchate) is entered as Antioch (Patriarchate, Jacobite).

Rule 93B. Subordinate bodies. The dioceses, synods, and other subordinate units of religious bodies are entered as subheadings under the name of the body. The difference between the new rule and the old is that the subheading uses the name in the form in which it appears, following the general principle of the code, rather than as a form heading followed by the place name. The new rules thus give you:

Church of England. Diocese of North Queens-  
in place of  
Church of England. Dioceses (Overseas)  
North Queensland

Evangelical and Reformed Church. Reading  
Synod in place of:  
Evangelical and Reformed Church. Synods.  
Reading

Protestant Episcopal Church in the U.S.A.  
Diocese of Southern Virginia in place of:  
Protestant Episcopal Church in the U.S.A.  
Dioceses. Southern Virginia (ALA) South-  
ern Virginia (Diocese) LC

It is surely more logical to use the name of the subordinate unit rather than a form heading, though, again, present forms will not be changed. LC has announced that whenever local administrative units of Protestant denominations are firmly established under such groupings, the grouping will be retained for new headings, also.

Note the last example in this rule, also, which is a change from Orthodox Eastern Church, Russian Patriarch. In relation to this, LC has announced that it will retain established headings for national Orthodox churches but will establish new headings according to the AA rules.

I should also call your attention here to the fact that the rule in ALA 9120C2) which provides for state, provincial, and local organizations of the Baptist, Congregational and Unitarian churches to be entered under form headings, such as Baptists and Congregational Churches in Connecticut, has been dropped. Thus Philadelphia Baptist Association enters under

That name instead of under Baptists. Pennsylvania. Philadelphia Baptist Association. This not only follows the general policy of entering corporate bodies under their names whenever possible, but it also removes from the code headings that have no basis for existence. LC has announced that it will retain previously established headings but will establish new headings under the AA rule.

Rule 93B2 (pages 137-138). Catholic patriarchates, dioceses, etc. The entry of patriarchates, dioceses, etc., of the Catholic Church is a major change. The rule and the examples at the top of page 138 show entry under Catholic Church; the ALA rule enters these under place. The first and third examples, according to ALA, would be:

Santiago de Cube (Archdiocese)

Venice (Patriarchate)

LC has announced that it will retain established headings but that new headings will be established according to the new rules.

Rule 95B (page 139), Papal diplomatic missions, etc., is a new rule.

Rule 98 (page 141), Local churches, etc., maintains a local church under the name of the place where it is located, as an exception to the general rule for entry of corporate bodies, unless the first word of its name is the name of the place in its catalog entry form, in which case it is entered under its name. Thus, while the first group of examples at the bottom of page 141 follows the ALA practice of entering the churches under place, the second group at the top of page 142 does not. This exception is reasonable in that it avoids repetition of the place name in the heading.

#### Uniform Titles.

Please turn next to chapter 4, Uniform Titles. In the earlier part of my talk this afternoon, I explained the general policies of uniform titles in the new code. I shall not repeat that but should like you to turn to the Special Rules, beginning on page 156.

Bible (rules 108-114). The rules for entry of the Bible and its parts, include a number of changes from present practices. You will note, for example, on page

158 that many more references are called for than we now make; these were added partly because it seemed apparent that we were not making enough references from obvious entries to the entry under Bible and partly to take care of the differences between names of books in the Catholic and Protestant Bibles.

Rule 109E1. Single Selections. Lord's prayer is used as a heading in the ALA rules, but the headings Ten commandments and Miserere are new.

Notice also in rule 109E3 (page 159), Other selections, that version will now precede date in Bible headings. This change will also be found in rules 111, Version, and 113, Year. The Catalog Code Revision Committee made this change, thinking it more important that the various editions of the same version should be found together in the catalog than the editions of the same date.

Rule 110. Language, includes some changes, also. 110B, the rule for the text in two languages, specifies that if one language is modern and the other an early one, the early language shall be given in the main entry. Four choices are given for other cases, which differ slightly from present practices.

In rule 112 (page 16), Alternative to version, section (a) on the next page is a change. The first example, according to ALA, would be entered thus:

Bible. Manuscripts, Greek. N.T. Epistles  
of Paul (Codes Boernerianus)

LC has announced that new facsimile editions of manuscripts for which a heading has been established will be cataloged under the established heading; but for new works it will follow the AA rule with a reference from the ALA form.

Sections (b) and (c) of this rule are new.

Rule 114. Apocryphal books, on the next page, is a major change. When the Catalog Code Revision Committee began consideration of Bible headings, a proposal was made to enter the individual books of both the Apocrypha and the Apocryphal books under their own names instead of under Bible. Since the Apocrypha is included in editions of the Bible, the decision was made to continue to enter it and its individual books under Bible. O.T.; but since the Apocryphal books are not included in either the Catholic canon of

the Bible or in the Apocrypha of the Protestant Bible, the decision was to enter these under their own names.

New editions of apocryphal books that have already been established will continue to be entered under the established heading by LC; but those books which are new to the Library of Congress will be cataloged according to this rule, with a reference from the ALA heading.

Rule 115. Jewish Scriptures other than the Bible. Section A2 of 115 provides a new subheading under Talmud. Rule 115D for Midrashim is a change, but this had already been announced in the Library of Congress Cataloging Service Bulletin. The ALA rule enters these under Midrash.

In rule 117 (page 166), Hindu, Jain, Sikh, and Zoroastrian scriptures, sections C-F are new; and in rule 118, Islamic scriptures, sections B-C are new.

Rule 119 (page 169). Liturgical works. The headings for liturgical works differ in two respects from those prescribed by the ALA Cataloging Rules.

The major difference is that the uniform titles used in ALA on the author line, following the name of the church and the form subheading Liturgy and ritual, have been shifted to the title line and are to be given as bracketed titles. This conforms to the practice for uniform titles given throughout chapter 4 and to those prescribed for music in chapter 13. Thus the use of uniform titles for works entered under author will be consistent.

Secondly, the number of approaches to liturgical works given in the ALA rules has been reduced. Through main or added entries ALA provides access to liturgical works of the Catholic Church under (1) name of the book, (2) place where used, (3) the monastic order, (4) the rite which authorizes it, (5) the language when the work is a translation. A missal, for example, that is used by St. Augustine's abbey in Canterbury, Eng., which is Benedictine, has the main entry: Catholic Church. Liturgy and ritual. Missals, and added entries under: (1) Catholic Church. Liturgy and ritual. Benedictine and (2) Catholic Church. Liturgy and ritual. Canterbury, thus giving an approach to the work through the title, the monastic order, and the place.

The new rule provides one approach to each work in the following order of preference: (1) name of the rite, (2) name of the place or institution in which the work is

authorized or traditional, or (3) name of the religious order for which the work is authorized or traditional. Thus the title cited above, which has three approaches according to the ALA rules has one in the Anglo-American Cataloging Rules. The uniform title used under Catholic Church. Liturgy and ritual (119C1b) is: (Missal (St. Augustine's Abbey, Canterbury)).

The Library of Congress will postpone the application of this rule until 1968, at which time it will announce details.

You have probably noticed, also, in rule 119A (page 168), first example, that the Book of common prayer of the Church of England, which, according to the ALA rule, is treated as an exception and entered directly under Church of England. Book of common prayer on the author line—that is Liturgy and ritual is omitted, is entered in the Anglo-American rules under Church of England. Liturgy and ritual, with the title, Book of common prayer, as a bracketed title on the second line. The new code, insofar as it can, follows the same principle of entry for all works in the same category and does not make arbitrary exceptions that are hard to remember and justify.

References. (Chapter 5, page 173).

The final chapter in the first part of the new code deals with references. You will note that there are many more references suggested in this section than we now make and also some new forms of references. You will need to study these and decide which ones will be useful in your library.

PRINTING IN ASIAN CHARACTERS AND LANGUAGES  
(THE EUROPEAN BACKGROUND)

Katharine Smith Diehl\*

While at Serampore College (in Serampore, about fifteen miles north of Calcutta and on the opposite side of the Hugli River) Hemendranath Kumar Sircar (my assistant) and I counted the languages in which Carey Library books were printed. Our total was a bit over eighty, quite enough to keep us puzzled. Carey Library has had few accessions since 1870, and most of these languages had been acceptably committed to print by 1820. This means that more than one hundred years ago a few very scholarly Europeans had collected and/or manufactured real books, printed them with movable types made of metal, in virtually every character then (or now) used for written communication.

Germany was the country in which this printing with movable metal types began in the Western World. Quickly its popularity, and its dangers to both purse and soul, spread--especially southeast to Italy and southwest to the Iberian Peninsula.

The products of this printing machinery, and in particular those products utilizing non-roman or non-gothic types, are being traced in order to determine where the printing began, by whom it was sponsored, and what they manufactured. There are books related to drugs and simples, and books related to faith. The contrast is found again and again, whether the printshops belonged to a religious or a secular mission.

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\* The author, Katharine S. Diehl, was bibliographer at the Carey Library from September 1961 to late 1962. With the assistance of the Theological Education Fund (for library renovation) and Lilly Endowment, Inc. (for salaries) and H.K. Sircar for his tremendous store of linguistic ability and information, the Early Indian imprints series of publications was prepared. This paper is a sequel to that study and a partial preface to another which will be carried forward in South Asia from Fall, 1967.

There is a reason why this kind of document has been preserved. Two kinds of printeries existed: establishments whose objectives were service to crown and merchant; establishments whose primary objective was the salvation of souls. Many records were printed--for carrying on the business of the day but, as with our daily paper, when they had served their purpose they were discarded. Those publications serving the universal desires of mankind were cherished, they were prepared in more substantial format, many with board bindings, many with leather. It is these latter books which are known to the present generation, either as books examined or as books reported by scholars of our own or an earlier generation.

Dr. Ohdedar, Chief Librarian of Jadavpur University in Greater Calcutta, says it this way:

(All trading companies encouraged missions) but all of them acted alike with regard to one thing: they encouraged the missionaries. The missionaries in their zeal to spread Christianity in this country, mixed with the people, felt the need for their education, built schools and colleges, installed printing presses, introduced the use of printed books and established libraries.<sup>1</sup>

#### SOME PLACES AND PEOPLE IN EUROPE

In the Low Countries, Hebrew types were in use in Deventer (1517), Anvers (1533), Louvain (1528). Chaldaic was used in 1531, at Anvers.<sup>2</sup> But in Bologne, Hebrew types were used as early as 1477, for a Psalter; in 1486 at Soncino, for the Prophets; and at Naples in 1486-87 for a Hagiographa. The printer of the Hagiographa was Samuel B. Samuel Romano, whether he was a Christian is not known, but the printers of both the Psalter and the Prophets were Jewish printers.<sup>3</sup>

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1 Ohdedar. The growth of the library in modern India. (Calcutta, 1966) p. 1

2 Nijhoff. L'Art typographique dans les pays-bas. (LaHaye, 1926) Plates #28-29, Vol I; and #186,26,10 and 26 for Chaldaic, in Vol. II

3 North. Book of a thousand tongues. (New York, 1938)p. 163

The Krombergers of Nuremberg, a family of printers for several generations, provided Jacob Kromberger (i.e. Jacobo Cromberger) who organised his first Seville press in 1500. Seville had had a press as early as 1477, but Jacobo Kromberger's establishment moved with the Court of King Manuel, and was not necessarily long at one location. Jacobo's son John (or Johannes, or Juan) carried on the business after his father's death in 1528. Both men had large inventories of types. Grandson Jacome Cromberger took over the business several years after his own father's death in 1540, i.e. by 1545.<sup>4</sup>

The Crombergers were Christian. By the time they had arrived in the Iberian Peninsula the Jewish printers had completed the printing of the Bible (i.e., the Old Testament).<sup>5</sup>

As had happened earlier to the Muslims, it was now the Jews who felt the hand of the church. Crombergers were in a religious position to win favour and they did. In 1539 printing was begun in Mexico City, by printer Giovanni Paoli who had been commissioned by the Archbishop through Juan Cromberger whose firm had supplied the equipment.<sup>6</sup> The Bishopric at Goa had been created in 1538.<sup>7</sup>

Frei Joao d'Albuquerque, a cousin of the Governor, was sent out as Bishop. It may even have been this same Cromberger firm that supplied the press and printing material which King John III presented to the fifteen Jesuit priests and lay brothers who went to Goa in 1555. Lay Brother Bustamente<sup>8</sup> had roman types only, but with these he could print in Latin and in Portuguese. Concalves says this of Bustamente:

P. Joao de Bustamente (desde 1563 aparice com o nome de Rodriguez) nascen pelos anos de 1536 a 1540 em Valenzuela (Cordova), entrou no mes de Julho de 1555, em Coimbra, che gou am 1556 e Goa, onde instalou a tipografia. Ordenado sacerdote em 1564, tale ceu a 23 de Agoste de 1588 no Còlegio de s. Paulo.

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4 Eaton. The wandering printers. Unpublished University of Chicago dissertation, 1948) pp. 108-, 261-, etc.

5 Haebler. Typographie Iberique du Zuinzieme siecle. (La Haye, 1902) Plates XXII, XXXIX, LIX  
North. op. cit. p. 39

6 Riddell & Oswald. "Printing", in Encyclopaedia Britannica (1953) XVIII: 499-500

7 Panikkar. Malabar and the Portuguese. (Bombay, 1929) p. 186

8 Gonçaves. Primeira parte de Historia dos Religiosos da Companhia de Jesus. (Coimbra, 1960) II: 141, note 8



Ludwig Koch, S.J., presents a lengthy and detailed survey of Jesuit printing<sup>9</sup> along the west coast of India, naming the stations, people, etc. Among the logical and interesting events which occurred --and of especial interest after Francis Xavier's itinerary is known--took place in 1588. Oratio habita à Fara D. Martino was delivered in the speaker's own Japanese. Bustamente had taught type-casting to several young men, one being Constantino Dourado, a Japanese. He cast the types for D. Martino's Oratio. Tamil types had been cut and completed by Joao Gonsalves (died 1578), a few more by Joao da Fario (died 1582) but the sum was insufficient to print. Work consequently was continued in roman letters until 1649 at the Rachol College, and to 1654 at the College of St. Paul in Goa. Permission from the Society at home, in Rome, was necessary for the change and this was granted late in Jesuit history simply because there had been such limited early success in type casting.<sup>10</sup> Priolkar traces about a dozen of the examples of very early Jesuit printing to libraries now owning them. The earliest extant book known to him (1561) is in the New York Public Library, Compendio spiritual da vida Christos (Goa). The British Museum has a copy of Orta's Coloquios dos simples (Goa, 1563). National Library in Lisbon owns a 1565 and a 1568 book, the Peking Pei-t'ang Library one published in 1581; and the Jesuit Archives in Rome a 1588 book. The Priolkar volume is interesting for the beginner, for it was intended as an anniversary book celebrating the 400 years of printing in India, 1556-1956.

Back to mid-17th century European activity. The Authorised Version had been completed. No matter that Encyclopaedia Britannica's 1953 printing has no entry for Brain Walton--it does name several of his assistants! No matter the fluidity and the verbal accuracy of the translations and versions already printed,<sup>11</sup> Bishop Brian Walton led scholars to complete an enormous literary edifice: Biblia sacra polyglotta, complectentia. Textus originales Hebraicum, cum Pentateucho Samaritano; Chaldaicum, Graecum; Versionumque antiquarium; Samaritanæ, Graecæ LXXII Interp., Chaldaicæ, Syriacæ, Arabicæ, Aethiopicæ, Persicæ, Vulg. Lat., Quicquid comparari poterat...Editit Brianus Waltonus, S.T.D. Londoni, Imprimebat Thomas Roycroft, 1655-1657. It is in six folio volumes, of usually ten columns to each pair of facing pages.

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9 Koch. Jesuiten lexikon. (Paderborn, 1934,1962) II:1213-15

10 Priolkar. The printing press in India. (Bombay, 1958) pp. 11-23

11 Hendricks. "Profitless Printing," in The Journal of Library History (Tallahassee, April 1967) II: 98-116

Late September 1653, impression of the text of this Polyglot (not the prefatory matter) began on the first volume at Thomas Roycroft's shop in Bartholomew Close. There were but two printing presses; types had been secured from several founderies. Early September 1654 this first volume (not the preface) was struck off. The next year (1655) the second volume was completed, and in 1656 the third, fourth, and fifth were completed. In 1657, volume six and the preface to the first were done, and its binding completed. The work is cited variously--London Polyglot,

Walton's Polyglot--and rarely by its proper title-page name. Roycroft's shop was gutted by fire in 1666, and those types which were in the place at the time were lost. Some Armenian and some Coptic types had been necessary, but none had been cast in metal up to the time of printing, so wooden types were used for these languages only.<sup>12</sup>

A polyglot publication of any book is a difficult typographical exercise. Some languages are economical in space, some alphabets are also economical in space. The converse is true. Walton's Polyglot pages are pleasant to look at, artistically good. The fonts are clear, and the clarity is consistent to the end of the job! So important was the set to the Serampore trio (William Carey, Joshua Marshman, and William Ward) that a set was ordered--and when it did not arrive in what seemed an apparently reasonable time a second set was ordered. Both are still there, and both have been used. The linguists had literary problems, the press had technological problems.<sup>13</sup>

At about the same time in France people were wondering about the rest of the world. Officially Henry IV, in December 1604, formalised the influence of the first of the Bignons.<sup>14</sup> The "Gentlemen of the long robe" owned public office in France, with the right to sell or bequeath the post at any time. The fee to the Crown was 1/60th the price of the charge, and the Bignon family was "a veritable dynasty of magistrates and librarians who administered the royal library for almost a century and half prior to the Revolution"--beginning with Jerome Bignon who was a linguist (French, Latin, Spanish, Italian), author of a fine travel book, advocate general to Grand Council

<sup>12</sup> Reed...Old English letter foundries. (London, 1887) p. 172

<sup>13</sup> Based on catalogue of the Carey Library, this author's inventory.

<sup>14</sup> Clarke. "Librarians to the King, 1642-1784." in Library Quarterly XXXVI (October, 1966), 293-98

for nearly two decades before his appointment to the office of Royal Librarian. Following in 1651 came Jerome Bignon II; M. de Louvais, in 1684; Abbe Jean Paul Bignon in 1718; Jerome Bignon de Blanzay in 1741; Armand Jerome Bignon in 1743; Jean Frederic Bignon in 1770; and J.C.P. Lenon in 1781. The family influence is especially important to history/travel/communication because the Abbe Jean Paul Bignon had the Compagnie des Indes send, each year, copies of books from Asia; he enlarged the Chinese collection; and collected materials (by diplomatic ransacking) from Middle East libraries.

17th Century Oxford University was experiencing change:

Indeed the introduction of the study of the Oriental language cannot well be dated higher than the y. 1635, (though Wm. Bedwell had brought a fount of Arabic from Leyden in ca. 1612) in which year that great promoter of learning, Arch. Laud, gave his noble present of Oriental manuscripts to the Univ. of Oxford, notwithstanding that Sir Paul Pindar had twenty-four years before made a present of the same kind to the Univ.: as a proof of this Dr. Pocock who had travelled to East, and on his return was made by Archb. Laud his first Arabic Lecturer, was the year afterwards sent to Constantinople to acquire a more thorough knowledge of that language, as well as to collect manuscripts at the charges of his patron.<sup>15</sup>

In 1658, the quotation from Mores concerns Clark:

Dr. Samuel Clark, learned Orientalist, was made Arch typographicus: a person set over the printers, who shall be well skilled in the Greek and Latin tongues, and in philological studies... whose office is to supervise and look after the business of Printing, and to provide at the University expence all paper, presses, types, etc., to prescribe the module of the letter, the quality of the paper, and the size of the margins, when any book is printed at the cost of the University:

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<sup>15</sup> Mores. A dissertation upon English typographical founders. (Oxford reprint) pp. 8-9

and also to correct the errors of the press.  
 (Mores has quoted this from Lemoine. Typo-  
graphical antiquities. (London, 1797) p. 87)

Now some information concerning Dr. Fell,

Vice-Chancellor of Oxford University:

Dr. John Fell in 1666 Vice Chancellor of Oxford, in 1667 presented to Oxford a complete type foundry, consisting of the punches and matrices of twenty founts of Roman, Italic, Orientals, Saxons, Black, and other letters, besides moulds, and all the apparatus and utensils necessary for a complete printing office. (The orientals were two sizes of Hebrew, Coptic, Arabic, Syriac, Samaritan)

.....

The Good Bishop (also) provided from Holland the choicest of Puncheons, matrices, etc. with all manner of types that could be had, as also a Letter Founder, a Dutchman by birth, who had served the States in the same quality at Batavia, in the East Indies. He was an excellent workman, and succeeded by his son, who has since been succeeded by Mr. Andrews.<sup>16</sup>

The Letter Founder, the "Dutchman", was Peter Walpergen. Not only was Walpergen expert at letter casting, he made some exquisite music types which were long unused at the Oxford University Press. Not until 1898, when Robert Bridges was ready to commit his Yattendon Hymnal to print in types which were worthy of a truly beautiful book, were these Walpergen music types again used. (While I was working on my Hymns and tunes [Scarecrow, 1966] I was peculiarly conscious of the beauty of these Yattendon Hymnal types, but not until I started tracing the history of Asian typography did I find the story of them.)

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16 Reed. op. cit. pp. 146-49, for the above series of quotations

It was many years later that the Cambridge University Press became important through their contact with Missionary Printing.

Richard Watts, 1802-09, was Printer to Cambridge University and distinguished cutter and founder of Oriental and foreign characters. He worked under the patronage of the Bible Society and the Mission Presses in India and elsewhere, he produced the punches to a large number of languages hitherto unknown to English typography. He worked with scholars, some of whom actually superintended the execution of founts. His collection at the time of his death in 1844 included almost every Oriental language in which the Scriptures had been printed. His son William Mavor Watts succeeded him, and he prepared a broadside specimen of his father's founts; 67 in number.<sup>17</sup>

The ecumenical venture which began in Denmark, moved to Saxony, and then to England before two men were deputed to Tranquebar, at the Danish Factory (warehouse) on the Bay of Bengal, brings the University of Halle in Saxony to the fore typographically.<sup>18</sup> Bartholomew Ziegenbalg and Henry Plutschau were sent to represent the King of Denmark at the Factory. Letters from them were translated by the chaplain to the King's uncle, Prince George. Rev. A.W. Boehme, chaplain, asked the London Society for the Proagation of the Gospel (S.P.G.) to assist by sending printing equipment. The S.P.G. represented the Established Church, hence Government, and Government's policy was non-interference with local religions. The Society for Promoting Christian Knowledge (S.P.C.K.) was approached, represented the non-Establishment, and did cooperate. They sent a press, roman types, and a printer--a Mr. Fincke who died en route. When the equipment finally reached Tranquebar, one of the Danish soldiers who knew printing, was pressed into service and it is his name as printer that appears on the earliest of Early Indian imprints, at Carey Library: Gospels and Acts, in Tamil, printed by G. Adler, 1714.<sup>19</sup>

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17 Reed. op. cit. pp. 362-63

18 Allen. Two hundred years of the S.P.C.K. (London, 1898) pp. 258-61

19 Diehl. Early Indian imprints. (New York, 1964) #1011, on pp. 420-23

Death of Printer Fincke was not the only difficulty experienced. A German historian has recounted this:

(The Danish Crown Prince Christian set up a Royal Foundation, 11 Sept. 1711, in perpetuity to assist the Mission financially, etc., with orders to the Directors of the (Danish) East India Company to give aid and not to oppose the work.)

Therefore it was arranged that the Tamil printing press should be established there in Tranquebar without hindrance. For the typesetters and their freight, the King in a "Protectorium" of 9th Dec. 1712, requested the protection and aid of all whose ports it might enter. He sent a personal donation, gifts, letters, and promise of an annual advance of cash. But the ship sank. However, the whole was renewed though money was scarce due to war.

Very early they procured for Tranquebar a press, and had the Tamil letters prepared in Halle. Again in 1753, it is reported that 'new Malabar letters had been cut and cast and already sent to Tranquebar.<sup>20</sup>

There had been a small bit of roman type printing at this Danish Lutheran Mission, but Ziegenbalg knew it was unwise to continue. The people spoke Tamil, the Jesuits and the Portuguese merchants had introduced Portuguese (however, do always recall that the first Jesuit intention was to use Tamil, or local, typography--they had had bad luck!), the Danish merchants had introduced Danish. In return for preparing the types, the University of Halle asked for a copy of the printed work.

The matter of paper supply was very practically settled at this Danish factory: set up a paper mill and make it locally. This mill, as several others in South India and the one set up at Serampore much later (December 1810), provided work for local workmen, and substantially reduced the requirements for European papers. Much later Chinese paper was commonly used (it had served as ballast on Company ships bound westward) but the quality was very inferior and most of it has already gone to dust. Fine English book paper, on the other hand, was exquisite. Back to types! And pre-19th century events.

There have been many words wasted about the types used in Governor Rheede tot Draakenstein's Horti malabarici.

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20 Lehmann. It began at Tranquebar. (Madras, 1956)  
pp. 86-91

(Amsterdam, 1678-1703) Careful examination of the copy in John Crerar Library, Chicago, indicates that all the languages of Asia appearing therein have been prepared for printing from plates and not from cast types. There is Old Malayalam, Devnagri (for Sanskrit), Arabic, and roman. A still earlier book, Baldaeus's Beschrijving der Oost-Indische Kusten Malabar (Amsterdam, 1672) contains very carefully executed drawn letters in Tamil, with the Pater Noster, and Credo in Tamil letters; and also transliterated into Tamil in roman letters. The Baldaeus work was examined in the Harper Library's Rare Book Room (University of Chicago). Apparently, from what has been reported the types cast at Halle were the earliest to be cast in Europe in Tamil characters. When the earliest Malayalam and the earliest Devnagri were cast has not yet been recorded in my notes. In 1715 at Amsterdam, the Oratio Dominica, edited by John Chamberlain was printed by William and David Goere. It includes Sinhalese, Aethiopic, Old and Tranquebar Tamil, Javanese, Arabic for printing in Malay, and an awkward Devnagri (called Bengali) for Malay--on the grounds that Bengali vocabulary was on the decline and a language closer to Arabic would replace it. (The reasoning is almost mid-20th century--for it is very difficult to convince West Pakistani Urdu-speakers that East Pakistani residents intend to speak Bengali!)

At Colombo, Ceylon, the Dutch had a Company Press. Here in 1739 the Gospels, tr. by Konym, was printed.<sup>21</sup> At the time I quoted the published statement, the Chamberlain Oratio noted above had not been discovered. It may be quite possible that the Gospels is the first translation of any script into Sinhalese that was printed in Asia, but the Lord's Prayer printed in Amsterdam in 1715 is in Sinhalese. There is, of course, quite a difference in the length of these publications. In any event, the language and the spelling have so changed that when, at Serampore, we entertained the new Metropolitan of the Church of India, Pakistan, Burma, and Ceylon and asked him to read from the Gospels (1739 ed.) he gulped, umphed a bit, and finally said, "It isn't spelled right!" A dramatic evidence of change in language and vocabulary due, chiefly, to introduction of the printing press.

As in Europe the art of printing moved outwards from Germany, so in India it followed the coastline south, around the cape, north to Hugli in Bengal. As late as 1768 there was no press in Bengal, but ten years later the East India Company's press at Hugli published Halhed's Grammar of the Bengal language using types prepared by, or under the close

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21 Diehl. op. cit. #1009, p. 420

supervision of, Charles Wilkins, press superintendent. Both Bengali and Nasta'lik fonts were cast, a large portion of the text is printed in Bengali, perhaps one line in the entire book is in Nasta'lik, the balance in roman. The book is well-nigh perfect, the Bengali is beautifully clear. Folks who understand the language are usually sorry that the style of this font has been replaced--the reason most probably being that it requires a bit too much space because of the width of each symbol.

Concerning the Nasta'lik: Persian is based on Arabic nash. At the end of the XIV century a calligrapher of Tabriz, Mir 'Ali, invented the style--a compromise between the nash and the ta'lik, hence its name.

Lorsque la lithographie fut introduite en Perse et dans la partie musulmane de l'Inde, c'est au moyen de cette ecriture que l'on publie les oeuvres des auteurs classiques des langues persane et hindoustanie.<sup>22</sup>

The author continues concerning the personal and commercial writing in Persian, which used a still more abridged form, which they called sikeste. In this the letters are interlaced, and are not always in the classical style. It was invented by a calligrapher, Sefia, probably towards the end of the 17th century; and perfected by a dervish 'Abd-el-Mejid de Talekan. Wilkins worked with the earlier form of the letter for printing in Persian to do Company business.

It had seemed strange that Joshua Marshman, one of the Serampore Brethren, should have taken Chinese language studies so seriously. Of all the records which I had been able to read at Serampore, nothing shed real light on his motivation. A London source explains:<sup>23</sup>

The British and Foreign Bible Society; working with "Mr. Chaumont, an accomplished Chinese scholar" (had received) an estimate... of the probable expense of printing 1000 copies. And it was

22 Huart. "Ecriture Arabe" in Fossey. Notices sur les caracteres. (Paris, 1927) pp. 103-13

23 Owen. The history...of the British and Foreign Bible Society. (London, 1816) I: 95-97



computed that each copy bound would cost the Society about two guineas. On this calculation therefore, united with an apprehension of the uncertain issue of the experiment, it was deemed expedient to decline, under present circumstances, any further prosecution of the matter. This final decision, took place on the 23d of July (1804), after an investigation conscientiously and indefatigably pursued for more than three months. The wisdom of the decision, which suspended, rather than diminished the consideration of the subject, will best appear from the time in which the Minute recording it is expressed.

(The Minute reads) Considering the expense of the undertaking, and the desirableness of obtaining still further evidence relative to the contents of the manuscript, and of committing the circulation to the care of persons acquainted with the Chinese language, and of undoubted religious character, The Committee recommend that the Society do not at present proceed to the editing or the transcribing of the manuscript; but that they carefully preserve the information already obtained, and encourage their friends to communicate from time to time such particulars as may come before them relative to the object.

Thus ended this attempt to provide, in the Metropolis of the British dominions, an edition of some portion of the Christian Scriptures in their vernacular languages, for the inhabitants of the populous and benighted empire of China...The period in due time arrived; and it seems to have been wisely permitted, that the undertaking should fail in London, in order that it might be accomplished, by aid derived from the same source, in the more advantageous situation of Serampore and Canton.

That referred to 1804. By February 1808, Lord Minto could say at the College of Fort William in Bengal of three young men who took the Chinese language examination:

These young people read Chinese books, and translate them, and they write compositions of their own in the Chinese language and character. A Chinese press, too, is established, and in actual use. In a word (the Serampore Missionaries) have at last rent and admitted a dawn of day through

that thick impenetrable cloud...which for so many ages has insulated that vast empire from the rest of mankind.

I must not omit to commend the zealous and persevering labors of Mr. Lasser, and of these learned and pious persons associated with him (chiefly Joshua Marshman), who have accomplished... Chinese versions, in the Chinese character, of the Gospels of Matthew, Mark, and Luke, throwing open that precious news, with all its religious and moral treasures, to the largest associated population in the world.<sup>24</sup>

The story, as told by the Serampore Missionaries:

RELATIVE TO THE CHINESE, the encouragements given to the study of this language by three of our youths, have not only contributed to their proficiency but, with other circumstances, have tended to accelerate the translation. Providence has furnished us with a Chinese foundry, if it may be so termed. More than eighteen months ago we began to employ, under Chinese superintendence, certain natives of Bengal, for many years accustomed to cut the patterns of flowers used in printing cottons. The delicate workmanship required in their former employ fits them for cutting the stronger lines of the Chinese characters, when they are written, and the work superintended, by a Chinese artist.

Some months ago we began printing a newly revised copy of the Gospel of Matthew, to the middle of which we are nearly advanced. The difficulty of afterwards correcting the blocks causes us to advance with slow and careful circumspection. The whole New Testament will be printed in octavo, on a size resembling that of Confucius (Serampore, 1809). Two pages are cut on one block. When printed off, the page is folded, so as to have the two blanks inward, in the manner of the Chinese. The blocks are made of the wood of the Tamarind tree.

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24 Owen. op. cit. II: 10-11

Previously to our sending the last Memoir, we had completed founts of types in the Bengalee, Nagree, Orissa, and Mahratta characters, besides the fount of Persian which we received from England. To these, three more have since been added: namely, the Punjabee, the Chinese, and the Burman.<sup>25</sup>

There is need to add nothing except the hope that readers will recognise the Bible Society's date within the year 1804, and the Serampore date as within the years 1809-1811.

#### AN AMERICAN CONTRIBUTION

It was John Lawson, first at Serampore and later in Calcutta, whom I tried to bring into the American typographical fold: without success. He was English, but had gone to Calcutta via the U.S.A. in order to attempt to evade the Company's regulation forbidding the entrance of missionaries within their territories. (Serampore at the time of its Mission settlement was under the Danish flag.) Lawson succeeded in reducing the size of both the Bengali and the Chinese types so that far less paper was required for printing the Scriptures.

The American contribution to Asian printing technology is the very neat identification of the signatures to the printed sheets, symbols used to prevent confusion when assembling (gathering) a book.

The European and British signatures were, and are, the letters of the roman alphabet--using twenty-three, twenty-four, or all twenty-six letters. Some printers used either I or J, but not both; and either one or two of the U, V, W, sequence, but not all. A large book, printed on big pages, and manufactured on a small-size press requires many sheets. I've found certain signature sequences running from A-Z, A2-Z2, Aaa-Kkkkk. Another uses all letters of the alphabet, runs completely through the alphabet four times, and the fifth time to SSSSS. The American system would have reduced this to 1-123. Only very rarely did the presses under European superintendence take over the idea, but the Americans found it practicable. Readers who are interested in this kind of detail may refer to the Bible section of Early Indian imprints.<sup>26</sup>

<sup>25</sup> Serampore Missionaries. Second Memoir of the state of the translations. Nov. 1809. Quoted in William Dealtry's A vindication. (London, 1811) pp. xci-scii  
<sup>26</sup> Diehl. op. cit. pp. 394-431

## XEROX PRINTS ON EXHIBITION

Prints representing more than four score of the books in the William Carey Historical Library at Serampore College, and prints representing use of oriental types in European printed books named within this paper, are on exhibition at the McGaw Memorial Library, McCormick Theological Seminary. The Serampore books were photographed by Sri Saha, librarian of Indian Statistical Institute, Calcutta, following our Exhibition of approximately three hundred thirty books printed in Greater India--Canton/Singapore/Rangoon/Calcutta/Ludhiana--through the year 1850. This film, as all the portions of work published under the bibliographic project I directed, is called Early Indian imprints.....

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in Libri, are not mentioned within the text because  
they refer to printing in Asia rather than in the West.  
They form a sequel to work in Europe, in that they ex-  
hibit the problems and the successes which two members  
of one family (Dr. William Carey and his son Felix  
Carey, of the Serampore Mission) had as the earliest  
mission press in Bengal was put into operation and,  
later, expanded.

The author is librarian, Dacca University, an energetic  
scholar in Burmese and Bengal history, director of the  
library education programme at Dacca University, and  
editor of the new journal, The Eastern Librarian, 1966--.  
He is at present working on the history of Muslim  
libraries.

OVERSEAS THEOLOGICAL LIBRARIES -- OPPORTUNITY AND CHALLENGE

Jannette E. Newhall

This report is limited very largely to Asian libraries and to personal experiences. Readers should therefore be warned of the need for supplementation to cover other overseas libraries in Africa and Latin America.

My recent history is a relevant introduction. I retired from Boston University School of Theology in 1964 and was invited to Union Theological Seminary in the Philippines as visiting professor and library consultant. The latter function was the predominant need at that time. Union is constructing a new campus 35 kilometers south of Manila. A new library-office building was at the critical planning stage when I arrived in October 1964. I had the privilege of working with a most co-operative Filipino architect and with numerous furniture and other firms. Everything is made to order--card catalogs, steel shelves, and the rest. My limited skill in sketching was tested to the full as I tried to indicate how to make wooden bookcases with movable shelves and steel booktrucks. We moved into the new building in December 1965 and were reasonably settled when I left in March 1966.

As many of you will know, Ruth Eisenhart joined me in Manila and we spent eight weeks carrying on library workshops--chiefly cataloging--in Manila, Taiwan, Indonesia, Sarawak, and Singapore. These were sponsored by the Fund for Theological Education (FTE-Singapore) which is the continuation of the older Nanking Fund. It contributes to many projects in theological education in Southeast Asia, particularly in areas where there are many Chinese students. It should be distinguished from the Theological Education Fund (TEF-London) which was established by the International Missionary Council at the Ghana Assembly in 1958. It is a service commission under the World Council of Churches. Like ATLA, it has received generous support from the Sealantic Fund. It has also had direct gifts from member churches of the World Council.

The main aim of the Theological Education Fund is the improvement of theological education in Africa, Asia, and Latin America. In fulfilling this aim it has worked in several directions. It has offered scholarships to faculty members to improve the quality of teaching. It has helped in the construction of buildings in some centers, especially where it was possible to consolidate the work of two or more small schools in a more adequate center, usually in or near a university.

Of special interest to ATLA are its emphases on libraries and on textbooks. Just a word on the textbook project. In many seminaries the library has been of little or no use to the



students because the books were chiefly in Western languages which they could not read. The textbook project of TEF aims to produce basic books on theology in the vernacular, written at a level that is helpful to the students. Some of the books are translations; others are original writings in the vernacular by local scholars. Miss Daphne Terry, formerly of SPCK, is giving skilled counsel on this work.

The library project, under the direction of Miss Freda Dearing, has made cash grants in varying amounts to some 300 theological libraries in Africa, Asia, and Latin America for the purchase of books. A good combination of guidance and considerable freedom has characterized this program. The "Morris List", which we all know so well, was the initial guide. Supplementary lists have called attention to newer materials. Our Mr. Allenson has served the Fund as American agent and given fine service to many of these libraries.

The Fund has also sponsored library consultants, who have gone at the invitation of various countries and for various purposes. The pioneer in this aspect was Raymond Morris, whose work under the Fund for Theological Education (Singapore) set the pattern as he traveled over the Far East, giving leadership especially to faculties in methods of teaching that would involve more use of libraries. His wise counsel and scholarly insight are bearing fruit in many centers. Several of our number have contributed to this program--Niels Sonne, Calvin Schmitt, Roscoe Pierson, the late Charles Johnson, and others.

This last year I have been in Boston working on a library manual for the libraries of Africa, Asia, and Latin America under TEF (London). I am now on my way home from the Far East where I have been traveling as a library consultant under the Fund since mid-April. My special assignment was to conduct a library workshop in Korea at the invitation of the Korean Association of Accredited Theological Schools. The workshop was held the first week in May, with twenty-four active participants and several occasional visitors. After the workshop I spent two weeks visiting the individual schools, becoming acquainted with their special needs and collections and talking with administrators and staff. On the trip to Korea I was able to visit the Theological College of Lanka at Pilimatalawa, Ceylon; Trinity Theological College, Singapore; Union and St. Andrew's Seminaries in the Philippines; Taiwan Theological College in Taipei; and, in Japan on the return trip, Doshisha School of Theology, Kyoto; Kwansai Gakuin and Seiwa Departments of Theology and Tokyo Union Seminary in Tokyo.

#### The Theological Library Situation in the Far East

You will be chiefly interested to know something of the situation in the libraries where I have visited. They are not to be taken as the standard for other parts of the world in every respect, though many problems are common to

all. According to the reports of some of my colleagues, India, Africa, and Latin America face some unique problems which are not found in the Far East. I speak only of the situations I have observed and, in most cases, from brief experience. However, the following observations seem reasonably secure.

1. There is great respect for books in the Orient, where writing is prized for the beauty of its form as well as for its content. We all know that printing from movable type (characters) was known in China and Korea prior to Gutenberg. I have seen an ancient Chinese volume in Korea (about 1241 A.D.) in which one character on the page was turned upside down, an indication that it was engraved on a separate block and not as part of a panel. Literacy in the classical languages is widespread. The simplified syllabary of Japan and the Hangul of Korea make reading practically universal in these countries. In the Philippines the situation is somewhat different for the official language is now Tagalog (pronounced: Ta-gah log), but there are more than 70 local dialects, which are quite distinct. The result is that general education is carried on in English after the third grade. Our students at Union-Manila had to converse with each other in English because they came from many language groups. Tagalog is also taught in the schools but its use is still limited outside the Manila area. Spanish is required in later education but is nearly as dead as Latin for all except historical scholars.

Next to English, German is the most frequently used language in the Far East. The German influence is especially found in Korea and Japan where there are rich collections of books right through the period of World War II. Contemporary German publications are regularly found in the libraries of these two countries, but less frequently in Taiwan and the Philippines. Philippine theological libraries are heavily English with perhaps 10% in continental and 10% in Philippine languages. In Korea, Japan, and Taiwan Oriental volumes vary from 20% to 40%. This depends on whether a basic collection survived the war. Many libraries are largely the product of the last two decades of book purchasing.

2. Administration. The general pattern of library administration in the Orient is similar to what existed in the United States prior to the founding of ATLA. Usually a professor carries the title of librarian and has general responsibility for the library. But he is teaching a full load of class hours so has little time for detailed supervision. Also usually he has no professional training and perhaps little understanding of the need for it. In this he is on a par with the rest of the faculty and administration. For instance, in one institution I visited a year ago, I was told that the librarianship was a job wished

off on a young instructor for a year or two while he was building up a reputation so that he could move on to better things! It is small wonder in such an atmosphere that many libraries in the past have grown like Topsy without organization, disciplined book selection, and adequate budgets.

Largely as a result of the influence of FTE and TEF, this spirit is changing and there is real concern for trained leadership and strong programs. Library courses and library schools are now available in the major countries of the Far East. It is no longer necessary for students to seek library education in the United States or England, though many would prefer such opportunities. Some professional librarians are now employed in many of the libraries I visited and the number will increase.

3. Services. Most of the major libraries in this area have reasonably adequate reading rooms and stack areas that are at least partially open to serious students. Books are loaned for home and dormitory use. Some reference service is available, but budgets are very limited and staff salaries and positions have to take second place after the purchase of books so all types of personal service are limited.

Cataloging varies all the way from old fixed location systems to Library of Congress done for one library by a sister institution in the States. Union (N.Y.) is used in several large seminaries in the Philippines and by one or two in Japan. A modification of Union with special relevance to Chinese literature has been made at Tainan Theological College. It is used for Chinese literature in Singapore and Sarawak and for the general collection at Taiwan Theological College. It is used for Chinese literature in Singapore and Sarawak and for the general collection at Taiwan Theological College, Taipei. Dewey is the most common system. It is not to be confused, however, with the Korean and the Nippon Decimal Classifications, which differ widely from it in the use of the class numbers. They give more space to non-Christian religions and condense all of Christianity into the 190's. If Dewey is bad for a seminary collection, you can easily imagine the problems for a seminary which can use only 190-199. The temptation has been to create local expansions or totally new local systems with all the attendant problems.

Book collections of the major seminaries in the Orient range between 5,000 and 15,000 volumes, with two or three which claim 30,000 to 50,000. These latter libraries contain special older collections and some duplicate materials. However, the general level of book holdings is good when compared with other overseas libraries.

What are the Needs to which ATLA might Respond?

As a result of my experiences in the Far East and my conversations with librarians who have worked in other areas, I see certain places where I covet the concern and co-operation of ATLA members as individuals or as institutions.

1. The establishment of correspondence with sister institutions in other lands is highly desirable. This might mean the willingness to answer cataloging questions. For instance, I wrote from Manila to ask Mrs. Leach for the best form for cataloging Barth's Kirchliche Dogmatik with all its subtitles. A Xeroxed copy of a few cards makes an amazing difference to a librarian who has little training and none of the tools. It might also mean some supplementing of periodical files from duplicates not needed in the ATLA Periodical Exchange.

2. Older editions of standard works might be sent to overseas libraries. It is hard to believe here in America how few library tools are available in these other countries. When budgets are so limited that teachers can get only a fraction of the books they want, it is small wonder that a librarian's request for Mann or Akers is turned down. Many of our libraries have older editions of library school or reference works which are standing on our shelves unused. I would urge that an attempt be made to place these older editions in libraries abroad. Let me mention a few titles that would be most welcome in some of the libraries I have visited.

Dewey, 16th ed.  
 L.C. Subject Headings  
 Books in Print--recent edition  
 Mann or Akers on Cataloging  
 Sears, any recent edition  
 Ulrich's Periodicals Directory  
 Paperbacks in Print--recent  
 Library journals

Careful planning and correspondence would be needed to relate offers to requests. A first step could be taken by sending me the titles of any books you were willing to send. But a more comprehensive plan should be set up for the long run.

3. Our cataloging systems are so Western-oriented (note!) that they leave much to be desired in Asia and Africa and even in Latin America. A Dewey committee has made a survey of the needs and methods in use overseas--reported interestingly in Library Resources and Technical Services, Winter 1967. But I would urge our members who have any influence with Dewey or L.C. revisers to keep before them the broader coverage of world-wide history, culture, and religions. We are too provincial in interests and information. The new edition of the Union Seminary classification contains some very helpful suggestions for overseas libraries developed by Ruth Eisenhart. More

More work like this should be done.

4. Finally, I heartily commend to you the opportunities for co-operative service which sabbaticals and retirements may offer to those who are healthy in body and mind. Living conditions are not always easy, but there is a warm welcome for those who come with a desire to learn as well as to teach. Patience is needed and willingness to attempt limited jobs that can be completed in the time available. Mission boards and other sources are coming to recognize the importance of libraries, and increasing support of short term and long term work overseas can be expected. A goodly number of you have already responded. I hope many more will share in these rewarding experiences.

## ATLA LIBRARY DEVELOPMENT PROGRAM

A Summary 1961-1966

Raymond P. Morris

At the June, 1961, meeting of the American Theological Library Association, it was announced that The Sealantic Fund, Inc., had made available \$875,000 for a library program to benefit the accredited members of the American Association of Theological Schools. In September, 1964, the initial grant was augmented by \$436,750, constituting a total of \$1,311,750, which made possible the continuation of the Library Development Program for the fourth and fifth years.

### Objectives

A primary objective of the grant was to increase book purchases, and thereby, to strengthen the book collections of the libraries. Each institution was challenged to match, dollar for dollar, up to a maximum of \$3,000 per year. To establish a basis for the additional expenditures, the 1958-59 and 1960-61 reports to the American Association of Theological Schools for expenditures for books and periodicals were averaged and the institutions were asked to accept that figure as their "normal Program book budget." The money spent was to be over and above the normal budget. Apparent inequities were adjusted through negotiation.

In addition to the enlargement of the book budget, the objectives of the Program were directed to all phases of the work and services of the libraries of the Association. Stress was placed on quality and discrimination in book acquisition; and on imagination, ingenuity, and educational effectiveness in library service. Each participating institution was encouraged to study its library. This was to include an examination of the relationships between library service and instruction, of instruction and research in professional theological education, and of the objectives of library service in terms of the purpose of the institution. Close attention was given to factors which give strength, solid quality, and adequacy to library collections and resources. The entire theological community--librarians, library committees, faculty, administrative officers, and others--was encouraged to appraise its library program in order that all might understand more fully the problems and needs of the library, what was proposed to be done about these needs, and how the library and books might be used most effectively in the work of theological education. In implementing the Program, visiting teams of librarians and faculty were made available to provide advice and stimulation for the library and its procedures.

It was hoped that by focusing attention on the library and its needs there would result not only a substantially strengthened book stock, but also improvement in library operation and services. Furthermore, as the faculty, administrative officers, and others became more library minded, it was hoped that they would become more favorably disposed to increasing the library's share in the over-all budget of the school. It was hoped also, as a result of these achievements, that stronger personnel would be attracted to theological library work because of increased opportunity and incentive in these positions.

#### Administration

The Program was directed by a Board consisting of Dr. Connolly C. Gamble, Jr., then the President of A.T.L.A. and Director of Continuing Education at Union Theological Seminary, Richmond, Virginia; Mr. Calvin H. Schmitt, Librarian of the McCormick Theological Seminary, Chicago, Illinois; Dr. Charles L. Taylor, then the Executive Director of the American Association of Theological Schools, Dayton, Ohio; and Dr. Raymond P. Morris, Librarian of the Yale Divinity School, New Haven, Connecticut, Chairman.

Working with the Board was an Advisory Committee composed of members of A.T.L.A. and others chosen from A.A.T.S. and university librarians. This committee consisted of: Dr. William A. Clebsch, then Professor of History, Episcopal Theological Seminary of the Southwest, Austin, Texas; Miss Alice M. Dagan, Librarian, Chicago Lutheran Theological Seminary, Maywood, Illinois; Mr. Donn Michael Farris, Librarian, The Divinity School, Duke University, Durham, North Carolina; Dr. Herman H. Fussler, Director of Libraries, The University of Chicago, Chicago, Illinois; Dr. Charles P. Johnson, Librarian, Southwestern Baptist Theological Seminary, Fort Worth, Texas; Dr. Arthur E. Jones, Jr., Librarian, Drew University, Madison, New Jersey; Dr. Gordon D. Kaufman, then Assistant Professor of Theology, The Divinity School, Vanderbilt University, Nashville, Tennessee; Dr. Jules L. Moreau, then Librarian, Seabury-Western Theological Seminary, Evanston, Illinois; and Mr. James T. Tanis, Jr., then Librarian, The Andover-Harvard Library, Harvard University, Cambridge, Massachusetts. Dr. Fussler resigned from the Committee in 1962 and Dr. Johnson was deceased in 1965.

The administration of the Program was relatively simple. An office was maintained in New Haven, which executed the day by day correspondence and routine detail. There were periodical meetings of the Executive Board, and initially joint meetings of the Board and Advisory Committee to define policy and plan mode of operation. Early in the Program regional meetings of representatives of the participating institutions were convened to explain the purpose and procedures to be followed. Nineteen Bulletins were issued to provide information concerning the progress of the Program and to direct the procedures. A Theological

Book List was employed to assist the institutions in assessing their book collections, and a Self-Study Guide was prepared to assist in library evaluation.

The counterpart book funds were distributed through the A.A.T.S. office in Dayton, and an administrative and program budget was maintained in New Haven. The administrative costs to direct the Program, as distinct from program and book counterpart costs, amounted to slightly less than 2.5 percent of the total grant.

#### Participation

The number of institutions participating increased each year, e.g., in 1961-62, 79 institutions; 1962-63, 82 institutions; 1963-64, 84 institutions; 1964-65, 90 institutions and 1965-66, 98 institutions (Oberlin withdrew from the Program.)

	1961-62	1962-63	1963-64	1964-65	1965-66
Eligible to Participate	80	82	84	90	89
Full Participation	59	70	75	87	88
Partial Participation	20	12	9	3	1

#### Financial Summaries

The financial impact of the Program may be seen, in part, from the following:

	<u>Total Library Expenditures</u>	<u>(Increase)</u>	<u>Total Book &amp; Periodical Expenditures</u>	<u>(Increase)</u>
Pre-Program as reported to AATS:				
1958/59	\$2,278,470		\$585,117	
1960/61	2,779,172	(\$500,702)	697,733	(\$112,516)
Average 1958/59 & 1960/61	2,507,916		612,877	



Program Years as reported to LDP:

1961-62	3,216,549	( 708,633)	1,202,916	( 590,039)
1962-63	3,637,138	(1,126,222)	1,286,849	( 639,922)
1963-64	3,952,073	(1,144,157)	1,332,121	( 719,244)
1964-65	4,117,630	(1,609,714)	1,546,921	( 934,044)
1965-66	4,812,968	(2,305,053)	1,713,701	(1,100,824)
Total increment	1961/62 1965/66	(6,893,779)		(4,031,973)

Gain in Library Budget 1965/66  
over average of 1958/59 & 1960/61: 91.54 percent

Gain in Book & Periodical  
Budget 1965/66 over "normal budget:" 179.28 percent

An institution participating in full for the five years of the Program received \$15,000 counterpart (Sealantic) funds, to which it added \$15,000 for matching funds, or a total of \$30,000 spent for books and periodicals on and beyond the "normal" book budget. This resulted not only in an increase in expenditures for books, but it also resulted in an increase in the entire library budget of the participating institutions.

The stimulation of the book and periodical purchases was greater than for the over-all budget, which suggests that improvements in salary and staff services were not commensurate with the improvement in book collections.

In addition to the above, the Program raised, or indirectly assisted in raising additional resources for library purposes. In all, in excess of \$5,000,000 may rightfully be attributed to the impact of the Program, apart from funds for building construction or improvement of physical facilities.

Visitation Program

Visitations were on invitation of the institution and at the expense of the Program. Usually the visiting team was composed of a librarian and a faculty member or a semi-nary administrative officer. The time spent for the visit varied from one and one-half to three days. Written reports of the visits were provided for most of the institutions. The visitors were reimbursed for costs incidental to the visit, and received honoraria commensurate with comparable stipends paid by A.A.T.S.



Hudson, Winthrop, Professor of the History of Christianity, Colgate Rochester Divinity School	3
Jackson, Gordon, Dean, Pittsburgh Theological Seminary	1
Johnson, Sherman E., Dean, Church Divinity School of the Pacific	1
Kitagawa, Joseph, Professor of Religions, University of Chicago	1
Krentz, Edgar, Professor of New Testament, Concordia Seminary (Formerly Librarian at Concordia) St. Louis, Missouri	3
Lyle, Guy, Director of Libraries, Emory University	2
Morris, Raymond P., Librarian, Yale Divinity School	40
Moss, Robert v., President, Lancaster Theological Seminary	2
Nichols, James, Professor of Modern Church History, Princeton Theological Seminary	1
Pachella, Richard H., Union Theological Seminary, New York	1
Richards, J. McDowell, President Columbia Theological Seminary	1
Roberts, Walter N. (Deceased), President, United Theological Seminary, Dayton, Ohio	3
Rogness, Alvin N., President, Luther Theological Seminary	1
Schmitt, Calvin H., Librarian, McCormick Theological Seminary	7
Sonne, Niels, Librarian, General Theological Seminary	1
Tanis, James T., Jr., Librarian, Yale University (Formerly Librarian Harvard Divinity School)	3
Taylor, Charles L, Formerly Executive Director, AATS, Dayton, Ohio	1
Turner, Decherd, Jr., Librarian, Perkins School of Theology, Southern Methodist University	2
VandenBerge, Peter N., Librarian, New Brunswick Theological Seminary	1

Positions Held by Visitors

Theological Librarians	9
Former Theological Librarians who have become Librarians of a University, Associate Directors of a University Library, or Teaching Faculty Members	3
Other Librarians	1
Library School Faculty	2
Administrators	6
Teaching Faculty Members	6
Director of Continuing Education	1
AATS Executive Secretary	1
Total	<u>29</u>

It would be impossible to estimate the value of the visitation program. Obviously the visits have been useful, or requests for visits on such a wide scale would not continue to be made. While in some instances the visits were very successful, in others there was limited success. Not only was an institution made more conscious of the library's place in the school, but it became better informed of the needs of the library and the problems faced by it. In some instances library programs were drastically altered because of recommendations of the visitors. In others building programs, or modifications of building programs which had lain dormant or which had not been previously envisioned, were given an impetus because of the visit. Notable gifts for books and endowments for library purposes were attributed to the impact of the Library Development Program.

Visitations will continue as long as resources will permit.

Factors Which Influenced the Usefulness of the Program

- (1) The usefulness of the Program was enhanced by the freedom granted by the Donors. There were no instances of implied or overt interference by The Sealantic Fund, Inc. The conditions for assistance to the libraries were firm, but also permitted elasticity to exploit new opportunities as these were presented.

- (2) The cooperation and moral support of AATS made possible a close and useful liaison with the institutions, which, in turn, strengthened the impact of the Program.
- (3) For a program of this magnitude, it would have been desirable had the administration been entrusted to full-time, rather than part-time personnel. Potential was left unexploited, or was only partially exploited. The results of reflection, imagination and creativeness were inhibited because no one had the time to do what should have been done.
- (4) The Program would have been strengthened had there been more appropriate tools to evaluate the book collections at depth, i.e., through properly constructed book lists or authoritative lists of special library tools, reference sets, scholarly monograph series, periodicals, etc.
- (5) In some instances conditions peculiar to a situation served to enhance the value of the Program. Some institutions were ready for improvement.
- (6) An institution whose faculty and administration were interested, and this often went hand in hand with capable library leadership, gained more than an institution whose faculty and administration were indifferent or uninformed.
- (7) The Program was most successful where the library administration was strong and resourceful, even though the situation reflected modest resources or limited potential. The importance of library leadership was affirmed.
- (8) Where the library programs were "going," the visitations were more useful, i.e., the visits simply served to encourage and strengthen the existing programs.
- (9) It was important that preparation be made for the visit: an institution that knew why it wanted a visit, and was able to isolate its library problems could be helped more readily. In some instances confirmation of what was already known was all that was needed. The visit served as a catalyst to initiate further action.
- (10) It was important that the visitation be directed to the proper purposes and objectives. Visitors were helpless and embarrassed in some situations, viz. to vindicate or to evaluate a librarian's effectiveness, or to "crash through" to a stubborn and unwilling administration.
- (11) The visitations could have been improved had there been more elaborate preparation and briefing for the visitors by the Office of the ATLA Library Development Program.

A careful scrutiny of the checked Theological Book List proved invaluable as a clue to the strength of the institution's book collection as it was prior to the Program. An evaluation of the material purchased on the Program would have added to an understanding of the situation. Because the success of the library is so intimately related to the educational program, the style of work, and the way of life of an institution, greater attention should have been given to such matters as the students' use of their time. Such matters as whether the students are, in fact, focused in the school, or out of the school, or badly divided in their interest, are of paramount importance in assessing theological education. It frequently explains the place of the library in an institution. Had tools for assessing such problems been provided they would have been invaluable.

- (12) The spirit in which the visitors undertook their assignments was of primary importance. Visits directed less to criticism of an institution and more to constructive dialogue proved to be the most fruitful. Some visitors, also, were more perceptive than others.

#### Recruitment to Theological Librarianship

The role played by the Program in attaining this objective is difficult to assess. The Association gained promising recruits, and also lost strong leadership. The shortage of library personnel is general and is not confined to theological librarianship. Doubtless this has bearing upon recruitment to theological librarianship.

Recruitment of able leadership to our Association is important and urgent. The Association has moved to correct this deficiency through its fellowship programs, administered under Mr. Roland Kircher and his committee: Dr. Maria Grossman, Dr. Leo T. Crismon, and Dr. Murray L. Newman. The administrators of theological seminaries must become more responsive through drastic improvement in librarians' salaries and perquisites. Schools of library service should offer programs more flexible and adaptable to the needs of special libraries.

In the generation ahead, primary responsibility in theological librarianship, at least for the stronger institutions, will require a Ph.D. degree. Increasingly, for the secondary positions, training in theology should augment formal library training. Our libraries have matured to the point that competence in subject matter and linguistics have become imperative.

A word of warning is in order. It is basic and essential

that personnel be recruited to the library because primarily they want to be librarians and they prefer to cast their lot with librarianship. They may also carry a teaching assignment, but the primary focus should be librarianship.

#### What of the Future?

The future is always uncertain. Theological libraries of tomorrow will be shaped necessarily by the future of theological education, which, in turn will be shaped by the "crisis in faith." In matters involving commitment and conscience, theological education today reflects the health of the Church. It has been the history of the Church that uncertainties are manifest in all ages and situations. There is always the anguish of doubt in the midst of faith. The crises of today have assumed serious proportions in the manifold contradictions of the Christian community which is trying to live with a traditional religious faith in a modern technological society. A by-product has been the temptation to encourage widespread anti-institutional attitudes and moral nihilism. The ecclesiastical community is confused in respect to its needs and the remedies.

Formal theological education, in its intellectual aspects, is guided by at least four objectives as it attempts to meet the needs of the Church: (1) The transmission of the culture and lore of the Church--that which is given, the Word--which the seminary endeavors to define and transmit to the coming generation. This is done through Biblical study, ecclesiastical history, historical and constructive theology, the history of worship, liturgy, polity and discipline, canon law, etc. (2) Fundamental research directed to an increase of knowledge, and in theological insight. Theology must be a living discipline or it becomes stale and lifeless. There are those who question the theological seminaries in this important objective. (3) The application of the results of research, both in theology and related disciplines, to the problems, needs, and ministries of the churches--what the sociologist would call the conversion of lore to methodology. (4) A final objective is how all this is held together in one person. It goes without saying that the task of theological education is not confined to intellectual interests. There is also the formation of the person, clarification in vocation, and spiritual culture.

The place of research in theological education must be (and will be) carefully scrutinized in the immediate future. The question is not if the seminary within the Church will share the task of fundamental research in Religion, or more specifically, research in Christianity, with other educational and research agencies. This task will be shared by the rapidly growing departments of Religion in our universities, including the state systems. The aspect of the question which is of peculiar

relevance to the Church is the role to be played in theologizing which is done within the Church, but is also critical of the Church. Are there insights which come from commitment, from within the community, which are best understood because of inwardness of insight, peculiar to theology? Or is it better, or possible, or even necessary, in the advancement of knowledge to develop insights into the nature of religious experience based on exterior objectivity? If theological inquiry of serious and fundamental nature is to be developed within the Church and its seminaries, then radical changes in Protestant theological education--in objectives, priorities, faculties, teaching loads, leaves of absence, sabbaticals and, far from being the least, in libraries--are in order. Fundamental research on this level is not normative in our seminaries nor could our libraries support it if it were.

Of the objectives of theological education, none is more difficult to accomplish, or fraught with more possibility for failure than the integration of religious beliefs, technical theory and data with the various modes of the ministry. Altogether too frequently what is learned in our seminaries tends either to reinforce the traditional ministries, or to produce alienation from all institutional structure, except, perhaps, for narrow specializations. In the minds of many, the traditional modes of proclaiming the Gospel and celebrating the sacraments (evangelism, preaching, liturgical leadership), have become so identified with theological and social conservatism that they are widely questioned, not only by the "new breed" of church leadership, but by many serious persons who are attempting to live responsibly as Christians.

The primary problems of the seminaries are concerned with the relationship of traditional scholarship and research to the modes of empirical and concrete ministries, and to innovation and new forms of ministry and ecclesiastical structure. The intellectual disciplines dominating the curricula of theological education have not been responsive enough to the changing society. Theological seminaries have not been able to mobilize the resources to inquire into, or to gain an understanding of the situation. Such diagnosis as has been made has been confined almost entirely to the humanities, viz., the Niebuhr, Williams, Gustafson: Theological Education in America. There are those who feel that greater attention must be given to the role of the social and behavioral disciplines, to comparative and cross-cultural studies, and to religious phenomena in institutions and professional areas outside of the Church and the clergy. To the degree that seminaries have attempted to do this, by and large, it has been through minor provisions in the curriculum (the social and behavioral sciences are usually subordinate in importance to Bible, history and doctrine), or through (more or less) supervised internship, or continuing education. Existing internships and extension education are restricted by traditional Christian modes of worship and inquiry. In these matters theological education tends to be parochial and isolated from the world.



The manner by which these problems will be met by the Church and by theological seminaries will have profound influence upon the future of theological education, and, in turn, theological libraries. It may be questioned if the churches can be brought to the realization of the urgency of this matter for the very reason that they, as churches, are so enmeshed in their traditional way of operation. Certain implications are clear. If these problems are to be met and understood by our seminaries they will require resources such as few theological institutions can now provide. Basic to this is the matter of economics.

Unless greater economic support for theological education is forthcoming than has been provided in the past, or than seems likely to be provided in the future, there is "writing on the wall" which we ought to discern. We must reassess the theological curriculum which is oriented in the humanistic tradition. We must explore ways and methodologies which may be useful and necessary in theological education to assist the Church to become a more effective part of society. We shall need to share this burden and inquiry with other subject areas and departments of learning. The Church has neither the leadership nor the resources to promote fundamental inquiry into such matters as urban sociology with its manifold human involvements, or depressed areas of the world and remedies to alleviate or to correct them. The Church must be prepared to subject herself to the criticism of secular scholarship, which is also directed to human welfare. Some of this criticism of the Church will be nothing less than devastating. Clearly, among other things, the small and isolated seminary, with a small faculty, and inefficiencies in such things as the library, increasingly will run into difficulties because of these and similar matters. Nor is there reason to believe that the stronger seminaries will be able alone to provide such strength as will be required. To attain the strength necessary for the task ahead, there must be moves to regroup and realign seminaries and, when possible, to relate them in an integral way in situations which can provide the resources and leadership necessary for cross-cultural, inter-disciplinary and other educational programs which must be employed to make theological education, and, in turn, the leadership of the Church effective in today's world.

All of the above which has important implications for theological education--the philosophy by which it is carried out, for the curricula, for the faculty, and for the library. The traditional theological library cannot support such a program. Our problem is simply compounded. Thus the way ahead involves not only that we do better what we are now doing. It will involve also radical readjustments, radical reprogramming, and radical realignments. If there is anything that the ATLA Library development Program has made unmistakably clear, it is that neither the small institution, nor the stronger institution standing alone, can provide the library resources and services such as theological education in the generation ahead will require.

THE LITERATURE OF VATICAN COUNCIL II: A BIBLIOGRAPHICAL COMMENTARY

Cornelius J. Dyck\*

The II Ecumenical Vatican Council has become a symbol of hope for the Church and the world. From the perspective of the Christian faith it was one of the great events in the history of the Church. Pope John XXIII had convened it as a synod of the Church of Rome to bring the life and thought of the Church up to date by reforming the code of canon law and giving attention to pastoral concerns. He himself, however, seems to have sensed vaster possibilities, for he instructed the faithful to look to the Council as to a second Pentecost. Nevertheless, few expected it to gather momentum the way it did, an evidence of which might well be the place men like Karl Rahner, Yves Congar, and Hans Kung had at the Council. While they were hardly welcome at the first session because of their supposed revolutionary views, long before the Council had ended they were among its most articulate spokesmen. The Council was much more than a gathering of hierarchy; it was the living Church in action, eager to find and understand its own identity in the twentieth century and the nature of its mission to modern man.

The literature relating to the II Vatican Council is vast and growing. Books and articles are pouring from the presses of the world in fantastic numbers and the ambition of series editors knows no limits. There are at least three reasons for this. First, the discussions and decrees of the Council touch every area of Church life and thought, whether Roman Catholic, Orthodox, Protestant, Anglican, or Jewish and aside from eliciting new writings in all areas of hermeneutics, history, theology, and ethics, engage non-Roman Catholics in vigorous, unprecedented dialogue. The proceedings and documents of the Council itself, together with their official interpretation are thus actually a very small part of the literature to which the Council has given occasion. A second reason for this vast literature is the role of the popular press at the Council. At times it appeared as though there was at least one reporter for every one of the 2300 bishops present, and each one filed reports. Approximately ten million words were sent out over the wire services of the Council Press Office, and these do not include the thousands of telephoned reports.<sup>1</sup> The out-

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1 Edward L. Heston, The Press and Vatican II. (Notre Dame: University of Notre Dame Press, 1967), p. 95. Father Heston performed a difficult service as English language press officer in Rome with great skill and cordiality.

standing role of the press at the Council is a story in itself; it brought the events of the proceedings into the living rooms of the world as part of the news of the day. A sign of the importance of the press can be seen in Pope John's address to the Press Corps on October 13, 1962. He met them in the Sistine Chapel and included this statement: "At the foot of Michelangelo's famous fresco of the Last Judgment...each one can reflect with profit on his responsibilities. Yours, gentlemen, are great."<sup>2</sup> A third reason for the proliferation of publications on the Council is simply the facility with which books can be printed and marketed in our day, whether they are significant or not. When a major theological volume of 794 pages can be marketed for ninety-five cents less than three months after the events about which it reports, surely we have reached the writer-if not the librarians- paradise.<sup>3</sup>

Before turning to a discussion of the literature of and about the Council it may be of help to give a brief chronology of II Vatican Council events to enable the placing and sorting of materials in proper sequence. Pope John XXIII was elected to succeed Pius XII on October 28, 1958. On January 5, 1959 he announced his intention of convening a Council in response to a vision he had received while at prayer. On June 5, 1960 the Pope created ten commissions and three secretariats to prepare the agenda items for the Council. A Central Committee consisting of 102 cardinals and bishops worked through 140 documents drafted by the ten commissions and the Secretariat for Christian Unity and by June 11, 1962 had picked seventy of these for discussion. The first session convened October 11, 1962 and adjourned December 7, 1962. The death of Pope John XXIII occurred on June 3, 1963 and on June 21 Cardinal Montini, Archbishop of Milan, was elected Pope Paul VI. The dates of the second session were September 29-December 4, 1963, those of the third September 14-November 21, 1964, and of the fourth session September 14-December 8, 1965. On January 4, 1964 Pope Paul travelled to the Holy Land, on December 2 to India, and on October 4, 1965 to the United Nations in New York. The Council was the twenty-first in the history of ecumenical councils in the Roman Catholic Church.

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<sup>2</sup> Ibid., p. 130

<sup>3</sup> Walter M. Abbott, S.J. The Documents of Vatican II, with notes and comments by Catholic, Protestant, and Orthodox authorities. (New York: Guild Press, 1966)

## Background Materials

In turning now to a discussion of Vatican Council II bibliographical materials no attempt will be made to be either exhaustive or to share thumb-nail book reviews, but rather to group materials and give limited annotations with the objective of sketching the outline of a core collection. For depth studies any one of the sixteen decrees adopted by the Council, not to speak of other aspects of these events, would call for a separate bibliography. References to where such compilations are being carried on will, however, be included to the extent of the present knowledge of the writer.

A significant fifteen volume set entitled New Catholic Encyclopedia (New York: McGraw-Hill Book Co., 1967) has just appeared and will soon be quite indispensable for any kind of serious theological work. It stands in the lineage of the old Catholic Encyclopedia first issued in 1907, but is a new work, not a revision of the old. Among the writers are many notable Protestant scholars, though editorial responsibility lies with a committee at the Catholic University of America, Washington, D.C. Many of the articles reflect substantial theological work beyond the usual facts and figures and the up-to-date bibliographies attached to them are first rate. The number of excellent biographies included in the set is impressive also.

It is, of course, impossible to do serious work on any of the councils of the Church without having available the writings of the fathers. We assume, therefore, the presence of the old and newer standard collections including the following: Ancient Christian Writers, 35 volumes thus far (Westminster, Md., Newman Press, 1949- ); The Ante-Nicene Fathers (1885), in 14 volumes; The Nicene and Post-Nicene Fathers (1886) 14 volumes in the First Series, and 14 in the Second Series (1890); The Library of Christian Classics (Philadelphia: Westminster Press, 1953- ) 26 volumes. An exciting new possibility is now available for securing all of the Jacques P. Migne works, both the Greek and Latin series, in Microcard Editions, Inc. (910 Twenty-Sixth St. N.W. Washington, D.C.). Jacques P. Migne, Patrologiae Cursus Completus: Series Graeca, 1857-87, 161 volumes (\$760.00), and Patrologiae Cursus Completus: Series Latina, 1844-64, 221 volumes (\$850.00).

There is a growing and necessary literature on conciliarism which provides valuable background understanding for Vatican II. A semi-popular historical survey which combines factual data with sensitive interpretation is Ecumenical Councils of the Catholic Church (New York: Herder and Herder, 1959) by the eminent Catholic scholar Hubert Jedin. Also valuable is Brain Tierney's Foundations of the Conciliar Theory (Cambridge: University Press, 1955).

In studying the thought of the medieval canonists Tierney concludes that primary justification for conciliarism is found in their writings which have generally been considered orthodox. The result has led to new interest in the councils of the late medieval period. A second revised edition of the well-known work by E.F. Jacob, Essays in the Conciliar Epoch (Notre Dame, Notre Dame University Press, 1963) appeared in 1963. A wordy and rather triumphalist work is that of Philip Hughes, The Church in Crisis: A History of the General Councils, 325-1870 (New York: Hanover House, 1961). Hans J. Margull has edited a volume of Protestant, Anglican, and Catholic writings entitled Die okumenischen Konzile der Christenheit (Stuttgart: Evangelisches Verlagswerk, 1961). The history and theology of the councils are treated in the first and second parts of the book respectively. One of the contributors to this volume, Peter Meinhold of Kiel, has written a conciliar history paralleling Jedin's but from a Lutheran perspective-Konzile der Kirche in evangelischer Sicht (Stuttgart: Kreuz-Verlag, 1962).

It has been said with some justification that Vatican II marked the end of the Counter-Reformation of which the Council of Trent (1545-63) was the landmark. Tridentine formulations, in any case, form the background for every step in the events of Vatican II, negatively and positively. The anniversary of the closing of Trent was celebrated with a scholarly conference in that city in 1963. The classic early treatment by Paolo Sarpi, Istoria del Concilio Tridentino, first published in 1619, remains interesting but polemical and not very reliable. A monument of erudition, on the other hand, is the life work of Hubert Jedin, History of the Council of Trent, of which two volumes have appeared in German and in English translation (St. Louis: Herder and Herder, 1957, 1961), with two further volumes projected. His work relies heavily on the decades of research by the Gorres Gesellschaft in its series entitled Concilium Tridentinum. Also a part of the literature of Trent is H.J. Schroeder, Canons and Decrees of the Council of Trent (St. Louis: Herder Book Co., 1941, 1955) containing the original Latin texts with English translation. Indispensable for a theological understanding of Roman Catholicism, of course, is also H. J. D. Denzinger, The Sources of Catholic Dogma (St. Louis: Herder, 1957), a translation from the thirtieth edition of the author's Enchiridion symbolorum.

It goes without saying that Trent and Vatican Council II cannot be adequately discussed or understood without ready access to the writings of the Protestant reformers of the sixteenth century. Luther's Works are becoming freshly available in an excellent translation edited by Jaroslav Pelikan and Helmut T. Lehmann (St. Louis: Concordia, 1955- ), and the 59 volumes of John Calvin's Opera Quae Supersunt Omnia (Brunsvigal, 1863-1900) are now also available in micro-card edition for \$330.00. The availability of the other

sources is generally well-known; the Täuferakten are still in process, with a major Bibliography of Anabaptism, 1520-1630 (Gutersloh: Gerd Mohn Verlagshaus, 1962) compiled by Hans Hillerbrand. Still basic for Protestant understanding of Roman Catholicism is Jaroslav Pelikan's The Riddle of Roman Catholicism (New York: Abingdon, 1959), an Abingdon Award winner.

Finally, the coming of Vatican II stimulated fresh research on Vatican Council I (1869-70) which was cut short without formal adjournment because of the Franco-Prussian War. Among the more valuable of these materials may be listed James J. Hennesey, The First Council of the Vatican: the American Experience (New York: Herder and Herder, 1963); Georges Dejaifve, Pape et 'eveques au premier Concile du Vatican (Paris: De Brouwer, 1961); and Fidelis van der Horst, Das Schema uber die Kirche auf dem 1. Vatikanischen Konzil (Paderborn: Verlag Bonifacius-Druckerei, 1963).

#### Pre-Vatican II Writings

No sooner had Pope John XXIII announced the Council than informative, speculative, and truly preparatory books began to appear. Newman C. Eberhardt wrote A Summary of Catholic History (St. Louis: Herder, 1961-62) in two volumes, bringing together in helpful form those significant events to which the Council would inevitably relate. An ecclesiological prognosis at this time was prepared by Lorenz Jaeger, The Ecumenical Council, the Church, and Christendom (London: G. Chapman, 1961) which sets a kind of landmark showing how much farther the Council went than most prelates anticipated. A more optimistic Protestant equivalent to this was Claud D. Nelson's The Vatican Council and All Christians (New York: Association Press, 1962). A serious Protestant prognosis was edited by Kristen E. Skydsgaard, The Papal Council and the Gospel (Minneapolis: Augsburg Publishing Co., 1961), giving a cautious but hopeful encouragement to the planners of the Council. Very helpful is Cross-Currents: Looking toward the Council; an inquiry among Christians, Joseph E. Cunneen, editor (New York: Herder and Herder, 1962). Most of the chapters had originally appeared in Cross-Currents magazine.

#### Close-ups and Biographies

With the opening of the Council sessions came a spate of books about Rome itself, about the structures of power behind the scenes at the Vatican, and other issues, together with biographical monographs of principal Council participants. Robert Neville, The World of the Vatican (New York: Harper and Row, 1962), and Francis W. Sweeney, Vatican Impressions (New York: Sheed and Ward, 1962) are good models of alert observation and creative reporting. For a background understanding of the history of the papacy Frederick C. Grant's Rome and Reunion (New York: Oxford University Press, 1965), is also helpful.

In the area of biography an imaginative series of 24 pamphlets was edited by Michael Novak under the title Men Who Make the Council (South Bend: The University of Notre Dame Press, 1964-65). Most of these are very well written and in fifty short pages aid immeasurably in understanding the minds behind the events. Equally helpful is Twelve Council Fathers (New York: Macmillan, 1963), by Walter M. Abbott. Outstanding, from the perspective of the present writer, is the autobiographical Journal of a Soul by Pope John XXIII (New York: McGraw-Hill Book Co., 1964), translated by Dorothy White. It consists primarily of previously unpublished exercises and spiritual notes of the late pontiff (1881-1963). That so simple, unpretentious, and humble a man was chosen to sit on the chair of St. Peter, and that he accomplished so much in the space of five years never ceases to be amazing. Something of the secret of his inner power may be caught from a reading of the Journal. Carlo Falconi has written a diary of the first session of the Council entitled Pope John and the Ecumenical Council (Cleveland: World Publishing Co., 1964), which gives considerable space to John as a person.

Parallel to these one might mention The Pilgrim (New York: Farrar and Straus, 1964) written by Michael Serafian (pseud.) about the life and character of Pope Paul VI. He emerges as a conservative and cautious leader, a picture which may simply be a commentary on his prudent statesmanship. Two recent publications have made available some of the writings of Pope Paul; The Church (Baltimore: Helicon, 1964), and The Mind of Paul VI on the Church and the World (Milwaukee: Bruce, 1964).

By the end of the first session analytical books about all aspects of the Council were appearing, together with documentaries and diaries. A helpful compilation, for example, is Council Daybook: Vatican II, published 1962 by the National Catholic Welfare Conference, 1962. Provocative and highly interpretative in a gossipy kind of way were the pseudonymous Letters from Vatican City by Xavier Rynne, published separately from each of the sessions (New York: Farrar, Straus, and Giroux, 1963-65). Everybody read them, laughed at them and was infuriated by them while the sessions were in progress. Later extremely valuable Protestant reports included above all Robert MacAfee Brown, Observer in Rome (New York: Doubleday and Co., 1964); the volume Dialogue on the Way (Minneapolis: Augsburg Publishing House, 1965) edited by George A. Lindbeck, containing only Protestant reports, and Robert B. Kaiser's Pope, Council, and World: the story of Vatican II (New York: Macmillan, 1963). Significant interpretive reports were also emerging from the Catholic participants themselves, as for example, Yves Congar, Report from Rome (London: Geoffrey Chapman, Ltd., 1963, 1964) in separate volumes for each session. Vincent A. Yzermans, editor of Direction: Unity, the bi-weekly newsletter published by the Bureau of Information of the U.S. Catholic Conference,

thought he saw signs of a new Pentecost as early as 1962-  
A New Pentecost, Vatican Council II: session 1 (Westminster,  
 Md., Newman Press, 1963), and attributed these signs to the  
 willingness of Catholics and others to become obedient  
 channels for the power of the Holy Spirit. Parts of these  
 chapters had originally appeared in at least five of the  
 major Catholic publications.

#### Ecumenism

Though the Council did not have the uniting of all  
 Christians on its agenda, this soon became one of the  
 dominant concerns of many observers, participants, and  
 writers. The literature in this area is already so vast  
 that in 1965 alone two bibliographies appeared, one of  
 rather limited value, prepared for Catholic seminary stu-  
 dents, is entitled Critical Bibliography of Ecumenical  
 Literature, by J.F. Lescrauwaet (Mijmegen: Bestel Centrale,  
 1965), and the other a very useful compilation by Paul A.  
 Crow and sponsored by the National Council of Churches,  
The Ecumenical Movement in Bibliographical Outline (New  
 York: Department of Faith and Order, the National Council  
 of Churches, 1965). The latter would seem to be indis-  
 pensable for libraries concerned with building up their  
 holdings in ecumenics. For an excellent review of both  
 volumes see the Journal of Ecumenical Studies 3 (Fall,  
 1966) 566-568, and 4 (Winter, 1967) 165-168.

Among the most widely debated writings in this  
 area are those by theologian Hans Kung. In his early  
 work The Council, Reform and Reunion (New York: Sheed  
 and Ward, 1961), he developed the thesis that both  
 Catholicism and Protestantism need to undergo major  
 changes internally before unity can be achieved. It is  
 believed that this volume was read avidly by the bishops at  
 the Council. A Protestant response was given to the volume  
 in Protestant Churches and Reform Today (New York: Seabury  
 Press, 1964), edited by William J. Wolf. All of the six  
 contributors agree to the need for reform in their re-  
 spective denominations. In The Structures of the Church  
 (New York: Thomas Nelson and Sons, 1963) Kung elaborates  
 incisively and "ecumenically" the meanings of Catholic  
 dogma in a way that non-Catholics can understand. Other  
 books by Kung include The Council in Action (New York:  
 Sheed and Ward, 1963), That the World May Believe (New  
 York: Sheed and Ward, 1963), and more recently, Freedom  
 Today (New York: Sheed and Ward, 1966). In exploring  
 the nature of freedom for the church, the individual,  
 theology, and the pope, Kung makes the comment that Prot-  
 estants have freedom in order but often little order, and  
 that they may need something of the Catholic order in  
 freedom. A stimulating and highly useful book in the  
 area of ecumenical dialogue is John A. O'Brien's Steps  
 to Christian Unity (New York: Doubleday and Co., 1964)



in which 24 outstanding ecumenical leaders share their concerns and programmatic vision for the una sancta. (For a review see Mennonite Quarterly Review, April, 1967., pp. 167-173). Most helpful also is Bernhard Haring's The Johannine Council, Witness to Unity (New York: Herder and Herder, 1963).

A kind of model for ecumenical dialogue is Ecumenical Dialogue at Harvard; the Roman Catholic-Protestant Colloquium, edited by Samuel H. Miller and G. Ernest Wright (Cambridge: Belknap Press, 1964). Also a model, but different, is the brilliant and readable analysis of the Church by the young Roman Catholic scholar Michael Novak, The Open Church (London: Darton, Longman & Todd, 1964) who set out to describe only the second session of the Council and ended by presenting a depth study in the sociology, theology, and politics of Roman Catholicism. In the fall, 1965, issue of the Journal of Ecumenical Studies, pages 426-47, Novak published "The Free Churches and the Roman Church", an article unique in its understanding of the Free Church tradition, and in the fact that it is almost the only one in which a Catholic scholar takes seriously this wing of the Christian Church. Equally significant are two volumes by the venerable and benign head of the Secretariat for Christian Unity, Augustin Cardinal Bea: The Unity of Christians (New York: Herder and Herder, 1963), and Unity in Freedom (New York: Harper and Row, 1964). Mention must also be made of Gregory Baum, Progress and Perspectives. The Catholic Quest for Christian Unity (New York: Sheed and Ward, 1962); Charles A. O'Neill, Ecumenism and Vatican II (Milwaukee: Bruce Publishing Co., 1964); and a Protestant volume The Challenge to Reunion (New York: McGraw-Hill Book Co., 1963), edited by Robert M. Brown and D. H. Scott. While the context for the volume is the Blake proposal, many of the articles in it have broad application for all ecumenical issues.

#### The Theological Dimension

For work with theological issues of Vatican II constitutions, decrees, and declarations two collections are already standard: The Teachings of the Second Vatican Council (Westminster, Md.: The Newman Press, 1966) with an introduction by Gregory Baum, and a paperback edition edited by Walter M. Abbott, The Documents of Vatican II (New York: Association Press, 1966). A significant feature of this volume is the brief Catholic, Protestant, and Orthodox responses by a variety of leading theologians included after each of the documents. An individual pamphlet series including most of the decrees, together with excellent interpretive introductions and helpful group study questions, has been published by the Paulist Press, Glen Rock, New Jersey. Also available

now are the reports prepared by the pre-conciliar commissions and which had appeared earlier in Rome's L'Osservatore Romano, Vatican Council II: 1962-1965, Preparatory Reports (Philadelphia: Westminster Press, 1965). In the German Johann C. Hampe, Ende der Gegenreformation? Das Konzil: Dokumente und Deutung (Stuttgart: Kreuz-Verlag, 1964) is helpful especially because of the numerous bibliographical references. The collection of Council Speeches of Vatican II (Glen Rock: Paulist Press, 1964) edited by Kung, Congar, and O'Hanlon is a handy reference volume.

In March, 1966 an international theological conference was held at the University of Notre Dame to debate the issues of Vatican II as they were developing after the Council and to define guidelines for future action. Many of the principals of the Council were themselves present together with over 400 key Christian and Jewish theologians from around the world. All speeches, together with other significant documents, have now been published in a book edited by John H. Miller, Vatican II: An Interfaith Appraisal (Notre Dame: University of Notre Dame Press, 1966). It goes without saying that this is an indispensable volume for a Vatican II collection.

Perhaps the most ambitious and promising publishing venture in theology today is the Concilium: Theology in the Age of Renewal series being prepared by an international board of editors and published by the Paulist Press. Volume 1, The Church and Mankind appeared in English translation in 1965. The intention of the editors is to publish about ten volumes annually for at least five years covering each of the ten branches of theology as they have defined them: dogmatic, moral, exegesis, pastoral, canon law, spirituality, church history, liturgy, ecumenics, and borderline questions. Each volume is divided into three parts containing first articles on the subject, second a bibliographical survey, and third documents relevant to the material of the volume. The aim of Concilium is to provide those engaged in pastoral work particularly, with facts, information, and interpretation about the "new theology which is taking shape and which may have much more to say to them in connection with their tasks than what they read in manuals published a decade or more ago."<sup>4</sup> It is becoming a marvellous series as the following random titles help to show: Historical Problems of Church Renewal (Vol. 7), Who is Jesus of Nazareth? (Vol. 11),

<sup>4</sup> Concilium: The Church and Mankind. Vol. I. (Glen Rock: Paulist Press, 1965), pp. 1-2.

Is God Dead? (Vol. 16), The Pastoral Approach to Atheism (Vol. 23). Most, but not all of the contributors, are Roman Catholics. The declared intention of the series is to be Catholic in the fullest sense of the word and it appears as though this goal is being largely realized.

A much less ambitious undertaking, though the number of volumes is greater, is The Twentieth Century Encyclopedia of Catholicism (New York: Hawthorn Books, 19 ) edited by Henri-Daniel Rops primarily for the lay reader. Most of the projected 150 volumes have already appeared, No.1 on The Achievements of Vatican II, in 1967. Many of the volumes are not directly concerned with the Council. A one volume Dominican assessment of the Council has been edited by Anthony D. Lee, Vatican II: The Theological Dimension (The Thomist Press, 1963) and is useful to see the polarities between the progressives and the conservatives in Catholicism.

The number of publications now appearing on specific aspects of the theology emerging from Vatican II is increasing. On liturgy, for example, the following are solidly helpful: James D. Crichton, The Church's Worship: Considerations on the liturgical constitution of the Second Vatican Council (New York: Sheed and Ward, 1964), Gerard S. Sloyan, Worship in New Key; What the Council teaches on the Liturgy (Washington: Liturgical Conference, 1965), and Mark Tierney, The Council and the Mass (Wilkes-Barre: Dimension Books, 1965). Concerning the schema on the Church in the modern world we might mention, among others, John G. Deedy (editor), Eyes on the Modern World (New York: P. J. Kennedy, 1965) and Francois Houtart, L'Eglise et le Monde; a propos du schema 17 (Paris: Cerf, 1964). On the question of the laity an outstanding work has been written by the brilliant and progressive Dutch theologian Edward Schillebeeckx, The Layman in the Church, and Other Essays (New York: Alba House, 1965). The writings of Karl Rahner, sometimes referred to as the Catholic Karl Barth, are also appearing in English in larger numbers, as for example, his Nature and Grace (New York: Sheed and Ward, 1964).

Lacking in this vast literature are exegetical studies. Given the differing roles of Scripture and tradition in Protestantism and Catholicism this is not surprising, and it will change as the influence of Kung, Rahner, Schillebeeckx, Congar and other advocates of a new theology, increases. What is this "new theology"? It is a recognition on the part of these men and others that theology must be freed from scholastic abstractions and open to a new way of listening to the Word of God that is peculiar to its own time and place; it is Roman Catholic exegetical, historical, and theological scholarship come of age, ready to use all the methodology of scientific scholarship come of age, ready to use all the

methodology of scientific scholarship without necessarily accepting all of the philosophical presuppositions of, say, higher criticism.

Two Protestant books on the Council need to be read very seriously. The first is by the well-known Dutch Reformed theologian G. D. Berkouwer, The Second Vatican Council and the New Catholicism (Grand Rapids: Eerdmans, 1965), and the second by Vittorio Subilia, the prominent Waldensian theologian on the faculty of the Waldensian seminary in Rome, The Problem of Catholicism (Philadelphia: Westminster, 1964). Berkouwer's primary thesis is that the new theology constitutes a major advance in Catholicism, and offers the possibility of a new relationship among all Christians, if the Spirit is allowed to lead where he wills without pressure from those who see only organizational ecumenism. But Berkouwer is also troubled by the observation that much of the re-interpretation of the past history of the church is primarily an effort at saving face, when the preferred i.e. Protestant methodology would be to confess one's mistakes and proceed from there. He is uneasy with Kung's facile reconciliation of Rome and Protestantism on such Tridentine landmarks as faith and justification. (See Kung, Justification; the doctrine of Karl Barth and a Catholic reflection. New York: Nelson, 1964). Nevertheless, one senses in Berkouwer's assessment real satisfaction over the new Catholic concern for the variability and historicity of the dogmatic formulations of the church and the consequent dangers as well as possibilities in the church's struggle for both contemporary relevance and historical faithfulness.

Subilia's volume is pessimistic. He doubts seriously whether all the present talk of aggiornamento is much more than public relations to catch simpleminded Protestants hounding for the una sancta. It is axiomatic for him that Roman Catholicism cannot change. He predicts that Protestant ecumenical sentimentalists are in for a rude awakening when they discover eventually that Catholicism is not prepared to give at all, but only to make more palatable the unchanging dogmatic tradition. Subilia's prognosis is particularly sobering because of our facile identification of proximity with authority. He not only lives within a stone's throw of St. Peter's but has been a student of Roman Catholic history most of his life, both in Europe and South America. Many observers and visitors at the Council, including the present writer, are deeply indebted to the Waldensian seminary faculty and community, not only for comfortable lodging but also especially for help in finding a perspective from which to see deeper meanings in the developments of the Council. It is, of course, possible not to see the trees for the forest. The "Nine steps to unity" proposed elsewhere

by Robert MacAfee Brown argue powerfully for giving the Holy Spirit a chance in the life of the Church.<sup>5</sup>

### Projections for the Future

Paul Blanchard has written a journalists evaluation of things past and things to come in Paul Blanchard on Vatican II (Boston: Beacon Press, 1966). It is a good orientation for the uninitiated. The good things he has to say about Catholicism are many and surprising in view of his well-known criticisms of earlier years. George Tavard has collected articles published elsewhere in his book The Church Tomorrow (New York: Herder and Herder, 1965), but with the rapid pace of events today the chapters are more yesterday's landmarks than signposts to the future. Father Tavard's many contributions to ecumenical dialogue are, of course, well known. A recent publication concerned with how the impact of Vatican II and ecumenism can be felt at the local levels of Church life is Catching Up With the Church (New York: Herder and Herder, 1967), by John A. O'Brien, well-known ecumenical theologian now resident at the University of Notre Dame.

A different approach entirely is taken by sociologist Rock Caporale in his Vatican II: Last of the Councils (Baltimore: Helicon Press, 1964), who set out to study and document how the participants at the Council worked, thought, and related to each other. His chapters consequently include many things from "How leaders are made", to "'Nuclear' reactions" as well as the reading habits and linguistic skills of the Council fathers. Numerous tabulations of the data gathered from 90 respondents of the study make the results quickly available. The author apparently does not mean the title to suggest that there will be no more councils, but his dedication of the book "To the Catholic Episcopate of Vatican II, Masterbuilder of a Church for the third millenium" is equivocal.

### Concluding Comments

We may anticipate from now on increasing attention to the theological meaning of the constitutions, decrees, and declarations of Vatican II, and especially to the writing of detailed histories of the events as they happened, together with a continuing analysis of problems old and new. With this there is increasing

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<sup>5</sup> John A. O'Brien, editor. Steps to Christian Unity. (New York: Doubleday and Co., 1964), pp. 61-73.

concern for relating the significance of the conciliar action to the local congregational levels, including a concern for ecumenics. Grass-Roots Ecumenism (Box E), 1312 Massachusetts Ave., N.W., Washington, D.C.) published jointly by the National Councils of Catholic Men and Women, is a sample kit of the latter, containing "First Steps in Grass-Roots Ecumenism", "Blueprints for Action" and other helps for the local pastor-priest-rabbi. A dialogue and action manual has just been written by Stanley I. Stuber and Claud D. Nelson, Implementing Vatican II in your Community (New York: Association Press, 1967).

How can one hope to remain knowledgeable about Vatican II literature with so many men and presses working so hard? Let me suggest as a last, but by no means least item, the place of the journals and newsletters. Reference has already been made to the Journal of Ecumenical Studies. It was begun in 1964 under joint Catholic and Protestant editorship to provide a channel for the sharing of information, articles, and especially book reviews and abstracts. It is an invaluable library as well as scholarly aid. There is also the bimonthly journal The Ecumenist, begun in 1962 by the Paulist Fathers under the editorship of Gregory Baum of the University of Toronto and the Ecumenical Institute. We are all familiar with the widely-known journals America and Commonweal. Vatican II has made them even more indispensable. There is also the biweekly letter Direction: Unity since 1966, published by the Bureau of Information of the U.S. Catholic Conference in Washington, D.C. Herder Correspondence is a monthly review of ecumenical issues from the Catholic perspective, now in its fourth year of publication. Since most theological journals took substantial notice of the Council, regardless of their theological orientation, it is obviously impossible to list even the most important, except perhaps The Christian Century, which took the Protestant lead in reporting and interpreting Vatican II events.

I might report finally that an Information Documentation on the Conciliar Church (IDO-C) service was established in Rome in 1965 to distribute papers and information about the Council to theologians as well as journalists. Approximately 50 papers are translated into five languages each year and circulated immediately for publication. This is a valuable, if somewhat expensive (\$25) service.

If justification is required for the fact that most of the bibliography discussed in this paper is in the English language two comments might be made; first, few seminary students in America today know more than one living language, unfortunately, and second, fortunately

the American book market is such that most significant non-English publications quickly find their way onto our market in translations which, while often imperfect, are nevertheless adequate enough except for the specialist.

THE ROLE OF JONATHAN EDWARDS  
IN AMERICAN RELIGIOUS HISTORY

Thomas A. Schafer

If it is not already obvious, it will become so as we proceed, that this title promises much more than you have time for or I have the knowledge to deliver this evening. My purpose is a more modest one, to discuss briefly Edwards' own conception of his task and to suggest some of the lines along which his influence was felt in his own day and in subsequent history. The present address is therefore intended, as Adlai Stevenson once said a fan dancer's fan should be, more to call attention to the subject than to cover it!

I

The main facts of Edwards' biography may be briefly stated. Born in 1703 at East Windsor, Conn., son of the parish minister, he entered Yale College in 1716, received his B.A. in 1720 and, after an eight month "internship" at a small Presbyterian congregation in New York, his M.A. in 1723. From 1724 to 1726 he was a tutor at Yale (in the period of confusion following Rector Timothy Cutler's defection to episcopacy); in the latter year he went to Northampton, Mass., first as the colleague of his grandfather Solomon Stoddard and then, after Stoddard's death in 1729, as sole pastor. In the winter and spring of 1734-35 occurred a great revival in Northampton and the surrounding communities, and in 1741-42 the Great Awakening, led by men like George Whitefield, Gilbert Tennent, and Edwards himself, swept through New England. In 1750 Edwards was dismissed by the Northampton church after a controversy over the requirements for church membership. From 1751 to 1757 he was pastor of the small English congregation and missionary to the Indians at Stockbridge, Mass. In January, 1758, he became president of the College of New Jersey (later Princeton) but died of a small-pox inoculation on March 22 of the same year.

During his youth and the early years of his ministry, Edwards was occupied in absorbing and appropriating his Puritan heritage. Its doctrine he learned from the sermons of his father Timothy and, as an undergraduate, from weekly recitations of the



Westminster Shorter Catechism, Johann Wollebius' Compendium theologiae, and William Ames' Medulla and Cases of Conscience.<sup>1</sup> At the graduate level he read more widely in the English and colonial Puritans, and in continental Reformed dogmatics; the systems of Francis Turretine and Peter van Mastricht became lifelong companions. From Stoddard he received guidance in what we would call practical theology. Edwards was an apt pupil and emerged as a convinced believer in the Five Points of Calvinism.

This was not, however, the result of indoctrination passively received, but of critical reflection. Edwards' efforts to give a "rational account"<sup>2</sup> of the doctrines of orthodoxy sprang not merely from apologetic motives but also from a genuine fides quaerens intellectum. The pages of his "Miscellanies" are filled with evidence that the desire to understand preceded and accompanied the desire to defend. Indeed, Edwards tells us that from childhood on his mind "had been full of objections against the doctrine of God's sovereignty, in choosing whom he would to eternal life, and rejecting whom he pleased"<sup>3</sup>--a rather unpropitious beginning for a would-be Puritan! Eventually, however, his "reason apprehended the justice and reasonableness of it."<sup>4</sup>

That this conviction soon became "a delightful conviction," born of an "inward, sweet delight in God and divine things,"<sup>5</sup> is evidence that Edwards also appropriated Puritan piety in its most exalted form. His conversion did not proceed by the steps listed in his grandfather's treatises and sermons, and there was no long agony of fear and repentance. Edwards simply fell in love with God; he found in himself a new "sense" or "taste" of God's glory and beauty as

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1 This is the program laid down in the college laws as printed in F.B. Dexter, Biographical Sketches of the Graduates of Yale College with Annals of the College History, October, 1701-May 1745 (New York: 1885), p. 349

2 In an early memorandum on a letter sheet in Edwards' "Catalogue" of books, the title of a projected work is given in two forms, one of which is, "A Rational Account of the Principles & Main Doctrines of the Xtian Religion." The MS is in the collection at Yale University.

3 "Personal Narrative," Works, ed. Sereno E. Swight (10 vols., New York, 1829-30), 1, 60.

4 Ibid.

5 Ibid.

absolute Being. Nature was transformed into a language of divinity: "God's excellency, his wisdom, his purity and love, seemed to appear in everything; in the sun, moon and stars;...in the grass, flowers, trees; in the water and all nature."<sup>6</sup> Here speaks Edwards' "mysticism," and it was this kind of experience of the divine which finally validated for him the doctrines of Augustinian and Calvinistic Puritanism. His youthful "Resolutions" and "Diary" show that he also sought to prove the reality of his faith through daily moral and spiritual exercises, a typically Puritan procedure.

Edwards was thus prepared to use the "new philosophy" in the explication and defense of Puritan doctrine. But we must not forget that there were other philosophies in his background. The Puritans preferred Augustine to Aquinas, and their adoption of Peter Ramus' logic was really a vote for Plato against Aristotle;<sup>7</sup> the Cambridge Platonists, some of whom undoubtedly influenced Edwards' early thought,<sup>8</sup> used Plato and Plotinus as weapons against the Cartesian dualism and the Hobbesian materialism which they thought flowed from it. Edwards probably read Malebranche's Search after Truth early in his career, and the Cartesian Port Royal Logic, which he used in his senior year at college, provided part of the standpoint from which he criticized Locke in his "Notes on the Mind."<sup>9</sup> Edwards was undoubtedly attracted by the apologetic possibilities of Locke's empiricism; however, he used it mainly for the purpose of giving a "rational account" of his own brand of empiricism, which was basically the Augustinian illuminism of his Puritan forebears. Edwards explained his new kind of divine knowledge in Lockean fashion as a "new sense" or "new simple idea"; but God, or Being itself, was the object thus known by direct intuition, not an a posteriori deduction from sense data; and the source of this knowledge was, as he put it in the

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6 Ibid., pp. 61-2

7 According to Walter J. Ong (Ramus: Method and the Decay of Dialogue (Cambridge, Mass., 1958), pp. 41-5, Ramus' own Platonism was rather superficial. However, Perry Miller points out that it was the Puritans' realistic and intuitional approach to truth which made Ramus' method so popular among them; see his New England Mind; the Seventeenth Century (New York, 1939), pp. 143-53.

8 Wallace E. Anderson has recently found evidence of Menry More's direct influence upon Edwards' early essay on atoms; "Immaterialism in Jonathan Edwards' Early Philosophical Notes," Journal of the History of Ideas, 25 (April-June, 1964), 181-200.

9 Leon Howard, "The Mind" of Jonathan Edwards (Berkeley, Calif., 1963), introduction (esp. pp. 5-9) and notes (passim).

title of one of his sermons, "A Divine and Supernatural Light, Immediately Imparted to the Soul by the Spirit of God." Edwards' philosophical thought was therefore nearer to Plato than to Locke.

Edwards' first published sermon, delivered to the ministers of Boston in 1731, was entitled, God Glorified in the Work of Redemption, by the Greatness of Man's Dependence upon Him, in the Whole of it.<sup>10</sup> It is a genuinely programmatic essay. God is the source and means of all the good that the redeemed possess, but he is also that good itself, both as the object of their love and as their "inherent good"; for "they are made excellent by a communication of God's excellency." This excellency is the grace of God, the divine love, the Holy Spirit himself, who dwells within them. Man's faith is thus a humble receptivity to divine love, a total consent of his own being to absolute Being, and regeneration restores the image which can alone reflect the glory of God. Pelagian and even Arminian notions of man's ability to contribute something to his salvation are "repugnant to the design and tenor of the gospel", hence Edwards became a champion of high Calvinism. If God is the Being of beings, the source and sum of all being, what such a God does must be right. "The bare consideration that God is God," he says in a sermon, "may well be sufficient to still all objections and opposition against the divine sovereign dispensations."<sup>11</sup>

This is of course Calvinism, but Calvinism with a difference, for God is also the inherent good. Edwards' mind recoiled from the merely legal and arbitrary elements in Calvinistic dogma and in the covenant theology. For him, order, harmony, proportion, and the "fitness of things" are universal canons. For example, his lectures on justification, which started the Northampton revival in 1734, reject the notion that faith is in any proper sense the "condition" of justification; rather, it is the act of union, the vinculum, between the soul and Christ which makes it "fit" that God should look upon Christ and the believer as one and thus "impute" the righteousness of one to the other: "What is real in the union," he says, "is the foundation of what is legal."<sup>12</sup> Conversion, he insists in his MS dialogues with Stoddard, must be connected with the "habit" rather than the "exercise" of grace (which was primarily, for Stoddard, explicit faith), and the habit, he insists, may pre-

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10 For publication data on Edwards' works, see Thomas H. Johnson, The Printed Writings of Jonathan Edwards 1703-1758, a Bibliography, Princeton, 1940. God Glorified is printed in all the collected editions of Edwards' works.

11 Works, 6, 294.

12 Ibid., 5, 364.

cede the exercise. In his evangelistic sermons he uncompromisingly announces "The Justice of God in the Damnation of Sinners"<sup>13</sup> and the complete freedom of God to elect whom he pleases; yet he encourages sinners to "press into the kingdom" and cultivate the "means of grace" on the ground of a natural fitness between seeking and finding which seems to result in a high correlation between persistence in preparation and the onset of conversion. In Edwards' hands other doctrines received a subtle shift of focus. He met the Arminian objection that sin and guilt must be voluntary and hence non-transferable by positing a "constituted identity" between Adam and his posterity-- "constituted" by divine decree to be sure, but as real as the identity between acorn and oak, in light of Edwards' doctrine of immediate continuous creation.<sup>14</sup> Again, the "substitution" of Christ in the atonement becomes, for Edwards, Christ's self-identification with the sinner as his patron and intercessor; this substitution and the satisfaction of divine law take place primarily in Christ's own "suffering love" and by his honoring the law in life and death, rather than through any literal equivalence of punishment.<sup>15</sup> Following his doctrines of being and excellency, Edwards teaches that God's end in creation is the emanation of his fullness, out of an original divine disposition to communicate good; his glory consists precisely in this manifestation of his being and attributes, and the reception and reflection of God's goodness is precisely the faith and love of the saints. True virtue, then, is not the mere keeping of the law from a sense of duty or even of gratitude for God's goodness to us; it is a benevolent love to Being in general which affirms God's greatness and wishes his happiness, and then, in lesser degree as is fitting, to other beings after their order.<sup>16</sup>

This, then, is an essential element in the role which Jonathan Edwards at least wanted to play in American life: he would call his countrymen to conversion and to what he considered the essential doctrines of Christianity; but he would do so by exhibiting the rational, moral, and spiritual reality of the gospel. If that was his intention, what were his actual accomplishments?

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- 13 The title of one of the sermons preached during the early Northampton revival; see below, n. 17.
- 14 This view is set forth in The Great Christian Doctrine of Original Sin Defended, Pt. IV, chap. iii; it can also be found in an early entry (No. 18) of the MS "Miscellanies" (Yale collection).
- 15 See George P. Fisher's perceptive paragraphs in his History of Christian Doctrine (New York, 1896), pp. 409-10.
- 16 These are some of the main themes in Edwards' essays Concerning the End for Which God Created the World and The Nature of True Virtue, first published by Samuel Hopkins in 1765 as Two Dissertations.

## II

For over a decade Edwards was a promoter, protagonist, and chief theologian of the Great Awakening. Sitting at the feet of Stoddard, he had probed the psychological conditions of conversion, and he had come to terms with the motives of men and accepted the necessity that the purveyor of heavenly goods begin where men actually were by appealing to their self-interest, love of happiness, and averseness to pain. From Locke he had learned that the more vivid the perception, the greater would be the "sense" of the heart and the more likely a consequent act of the will. Cast in the mold provided by the Puritan sermonic style and the Puritan doctrine of preparation, Edwards' sermons began to take effect in his congregation, and to Stoddard's five "harvests" Edwards added the sixth and greatest in the Awakening of 1734-35.<sup>17</sup> From Northampton the excitement spread until, as Gaustad has pointed out,<sup>18</sup> it extended throughout the Connecticut River Valley.

Overnight, Northampton became a city set on a hill; and its light went even further abroad when Edwards' Faithful Narrative of the Surprizing Work of God, published at Boston (in a book of William Williams) in 1736 and at London in 1737, raised the hope in many hearts that this work might be repeated elsewhere. In his account Edwards described the phenomena of conversion as he had witnessed them, in such a way as to imply that though there was a general pattern of steps and experiences, these might coalesce into a brief period or even in some cases apparently be absent. It is hard to assess the extent of the book's influence, but it undoubtedly joined with the successes of Presbyterian evangelists in the middle colonies (chiefly the Tennents) to keep alive a spirit of anticipation.

In the Great Awakening of 1740-41, Edwards was at first much less conspicuous. He did, however,

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17 A few years later, Edwards published a selection from the sermons preached during that awakening, under the title, Discourses on Various Important Subjects, Nearly Concerning the Soul's Eternal Salvation (Boston, 1738). It included "Justification by Faith," "Pressing into the Kingdom of God," and "The Justice of God in the Damnation of Sinners," three of Edwards' most important sermons.

18 Edwin Scott Gaustad, The Great Awakening in New England (New York, 1957), pp. 20-24.

preach in other churches at their ministers' invitation; the sermon preached at Enfield in July, 1741, again brought him prominence and, in some quarters, a permanent infamy, for its title was Sinners in the Hands of an Angry God. When in September of the same year Edwards delivered the Yale commencement sermon, which was printed with the title, The Distinguishing Marks of a Work of the Spirit of God, he became the recognized champion of the Awakening against its critics. His Some Thoughts Concerning the Present Revival of Religion published in 1742, was answered the next year by Charles Chauncy's Seasonable Thoughts on the State of Religion in New-England. Minister of the First Church of Boston, Chauncy was the main spokesman for the "opposers" of the Awakening.

Chauncy pointed to the "enthusiasm," the neglect of decorum, the itinerant preaching, especially by laymen, the censoriousness and contentiousness of new converts, and other like evidence, to discredit the revival as a whole. Edwards, though increasingly critical of its extravagances, nevertheless insisted that the revival was, in the main, a genuine "work of God." But as the revival seemed to be waning more through its own perversions than through the power of its critics, Edwards finally wrote his Treatise Concerning Religious Affections, which was published in 1746. Here he completely abandoned the sphere of controversy and sought to distinguish true religious experience from its counterfeits. Its essence, he tells us, lies in holy love, and its final test is conformity to the spirit of Christ and appropriate fruits in "a Christian practice."

At least four aspects of American religion were affected directly or indirectly by Edwards' activities in connection with the Great Awakening. First and most important for the history of theology, the Great Awakening caused a precipitation of two elements which Puritanism had hitherto been able to keep more less in balance: the concern for doctrinal correctness and the concern for vital piety. The former tended to become a rationalistic supernaturalism (often biblicistic) or else orthodox rationalism of the autonomous reason. Concern for piety, with its greater dependence on the Spirit, could reach anti-nomian or enthusiastic extremes. The revivalists and their converts, whether New Light Congregationalists or New Side Presbyterians, gave themselves primarily to the religion of the heart and feelings. Their main opponents in New England were the orthodox "Old Calvinists" and latitudinarians like Chauncy and Mayhew; and among the Presbyterians they were the Old Side party which fought for strict subscription to the Westminster standards. The Presbyterian Old and New Sides split in 1741 but managed an uneasy reunion in 1758, partly at least because the rationalistic

wing was almost totally orthodox. In New England, however, the Chauncys, Mayhews, and Freemans moved steadily into Unitarianism; by the end of the century the Old Calvinists had either gone on with the liberals or joined the spokesmen for the party of revival.

Edwards combined in himself both concerns, of head and of heart, to a superlative degree. He defended orthodox dogma in a style much more like that of his Arminianizing opponents than like that of the Old Calvinists. Yet he stood fundamentally with the New Light and the New Side. As a result, his writings became the fountainhead of a new theological school, which almost alone was left in New England to dispute the territory with the Unitarians up until the days of Horace Bushnell.

Secondly, Edwards exhibited the missionary impulse of the Great Awakening by precept as well as by his own example at Stockbridge. In 1743 he had interceded in vain for the reinstatement of David Brainerd, a student who had been expelled from Yale for New Light behavior. After Brainerd's missionary career among the Indians was cut short by tuberculosis, he spent his last days at Edwards' home, dying there in 1747. Edwards' Account of the Life of the Late Reverend Mr. David Brainerd (1749), to which Sereno Dwight in 1822 added the previously published portions of Brainerd's journal which Edwards had omitted, became one of the most famous of missionary biographies and was enormously influential; e.g., it is said to have been the means of Henry Martyn's conversion. There were at least thirty-five editions and innumerable reprints of the book by the end of the nineteenth century, besides those in the collected editions of Edwards' works.<sup>19</sup>

Thirdly, Edwards promoted the ecumenical implications of the evangelical movement in Protestantism and incidentally helped to give it a new eschatology.

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19 Johnson, Printed Writings of Jonathan Edwards, nos. 136-170. These include translations into Dutch, French, and German. Johnson estimates that there were almost 70,000 reprints of one American Tract Society edition (ibid., p. 56).

A group of Scottish ministers had proposed a weekly interdenominational and international "concert of prayer" for evangelism and missions. Edwards supplied an enthusiastic commendation of the idea in his Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth, which was published in 1748. The idea caught on in early nineteenth-century America and elsewhere, mainly through the circulation of Edwards' writings (the great revival of 1857-58 began in such prayer groups) and continues to the present in the form of world-wide communion and world days of prayer.<sup>20</sup>

In this book, Edwards also cleared from the way of Protestant expansion certain theoretical obstacle in the way of prayer and effort for "the advancement of Christ's kingdom on earth" (a revealing phrase, by the way,. On the basis of a fresh study of Daniel and Revelation, he announced that the worst trials of the church were past and that she might now look for the time to come soon when the gospel would prevail over the earth.<sup>21</sup> A "historicist" in his view of Revelation (as were most of his readers), Edwards was also a post-millenarian; and the dominance of his more optimistic eschatology among the early nineteenth-century revivalists helps to explain their aggressive efforts at social reform and the utopianism of some of their fellow travelers.<sup>22</sup>

In the fourth place, the controversy over the terms of communion which resulted in Edwards' dismissal from Northampton in 1750 set an important precedent for the voluntary principle in American Protestant theology. Edwards never abandoned the Puritan covenant scheme, but he finally came to reject the Half-Way Covenant and Stoddardism, which had re-introduced

20 Ruth Rouse and Stephen C. Neill, A History of the Ecumenical Movement 1517-1948 (2nd ed., Philadelphia, 1967), p. 228

21 See especially Edwards' answers to objections 4 & 5.

22 C.C. Goen, "Jonathan Edwards: a New Departure in Eschatology," Church History, 28 (March, 1959), 25-40. See also Oliver W. Elsbree, The Rise of the Missionary Spirit in America 1790-1815 (Williamsport, Pa., 1928), pp. 122-45.



a near birth-right membership into the Puritan establishment. By insisting on a profession of a "saving" faith rather than merely correct belief, Edwards led a return to the older Puritan concept of the "gathered church" which in later years supplied the American churches with a theology and practice appropriate to disestablishment and church-state separation.

### III

Finally let us consider, though all too sketchily, Edwards' role as the preceptor of American Protestantism. His polemical works in defense of Calvinism enjoyed a wide popularity for many years, and the Freedom of the Will was often said to be unanswerable. Whatever the case it represented a real challenge, for "answers to Edwards" continued to appear at intervals for a hundred years.<sup>23</sup> Edwards' work on original sin became the historical starting point for two centuries of anthropological debate in American Protestantism, as Shelton Smith has shown.<sup>24</sup> His idealism, revealed by Sereno Dwight's publication of some of the early notebooks in 1829, appealed to liberal theologians at the end of the nineteenth century,<sup>25</sup> as did the delicious rumor (later proved to have been unfounded) that Edwards had deviated from Trinitarian orthodoxy in some of his unpublished manuscripts.<sup>26</sup>

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- 23 The most important of these were by James Dana (1770-73) and, near the end of that period, by A.T. Bledsoe (1845), D.D. Whedon (1864) and R.G. Hazard (1866); see the bibliography in Clarence H. Faust and Thomas H. Johnson, eds., Jonathan Edwards, Representative Selections, (rev. ed., New York, 1962.)
- 24 H. Shelton Smith, Changing Conceptions of Original Sin, a Study in American Theology since 1750 (New York, 1955), pp. 26-36.
- 25 See, e.g., Egbert C. Smyth, "Jonathan Edwards' Idealism," American Journal of Theology, 1 (October, 1897), 950-64; H.N. Gardiner, "The Early Idealism of Jonathan Edwards," Philosophical Review, 9 (November, 1900), 573-96.
- 26 Richard D. Pierce gives an interesting account of the affair in "A suppressed Edwards Manuscript on the Trinity," Crane Review, 1 (Winter, 1959), 66-80.

It is highly symbolic that Edwards died as president of an institution devoted primarily to theological education. His two years as a Yale tutor have already been mentioned. This Association may be especially interested to know that during the first of these he and a fellow tutor reorganized and catalogued the infant Yale library. There exists a minute of the Yale trustees commending them for a job well done and adding five pounds each to their salaries.<sup>27</sup> Edwards' father had conducted a "college-prep" school in his parlor, which Jonathan himself attended, and he doubtless helped to train college graduates for the ministry. Edwards also trained ministerial candidates during his Northampton pastorate. Most notable of these were Joseph Bellamy and Samuel Hopkins; the latter in turn trained Jonathan Edwards, Jr., and from this triumvirate, who together prepared scores of ministers, sprang the "Edwardseans," whose thought was also called the "New Divinity" and the "New England Theology." In these men we have the only significant indigenous theological school to flourish in America.<sup>28</sup>

Frank H. Foster summarizes the accomplishments of the Edwardsean school thus: "During this period (1734-1880) it had become the dominant school among the Congregationalists, had led to a division among the Presbyterians, had furnished the vital forces from which had sprung the American Board of Commissioners for Foreign Missions, had established a series of colleges from Amherst in the East to Pacific University in the West, and led in a great variety of practical efforts for the extension of the kingdom of Christ."<sup>29</sup> Theologically, it supported the development

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28 Sydney E. Ahlstrom speaks of it as "a self-conscious and brilliantly articulated movement" and adds, "Probably no 'school' of American thought, in fact, has been graced by so many men of originality and intellectual power as the New England Theology founded or set in motion by Jonathan Edwards."--"Theology in America," in James Ward Smith and A. Leland Jamison, eds., Religion in American Life, Vol.1, The Shaping of American Religion (Princeton, 1961), p. 255.

29 Article, "New England Theology," in The New Schaff-Herzog Encyclopedia of Religious Knowledge, ed. S.M. Jackson and others (12 vols., New York, 1908-12), 8, 130.

of social consciousness in American Protestantism through its eschatology and through Hopkins' extension of Edwards' doctrine of disinterested benevolence; by its apologetically motivated modifications in the doctrines of original sin, human freedom, and the atonement it paved the way for the Christological liberalism of the last decades of the nineteenth century; and by its fearless speculative theologizing it counteracted the anti-intellectualism of the revival movement with which it was allied. It is significant that the later liberal theology sprang mainly from Congregational seminaries dominated by Edwardsean theologians.<sup>30</sup> It must, however, be pointed out that, as Haroutunian has shown,<sup>31</sup> the Edwardseans were partially contaminated by the rationalism and moralism against which they fought, to such an extent that they neglected or even perverted, some of Edwards' most creative insights.

To the "party of hope" (as Emerson and his friends called it) in nineteenth-century America, especially the Unitarian transcendentalists, Edwards became the embodiment of the dour, man-hating Puritan, the sadistic preacher of imprecatory hell-fire sermons. This stereotype has survived into our time--witness Henry B. Parkes' "Jonathan Edwards: the Fiery Puritan" and the estimate of Edwards by Vernon L. Parrington. And it was the Calvinistic system-building of the Edwardseans at which Oliver Wendell Holmes poked fun in his poem about the "Wonderful One-Hoss Shay." During the 1930s, 40s, and 50s, however, there was a rediscovery of Edwards the theologian and philosopher. This rediscovery was born out of revulsion against the anthropology of liberalism and was nourished by the efforts of Samuel Eliot Morison and Perry Miller to show that the Puritans were, after all, intellectually respectable ancestors. The religious revival of the 1950s also undoubtedly played a part.

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30 See, e.g., Frank H. Foster's summary of the situation in the Congregational seminaries in 1880, in his History of the New England Theology (Chicago, 1907), p. 543.

31 Joseph Haroutunian, Piety versus Moralism: the Passing of the New England Theology (New York, 1932), esp. pp. xxii, 281.

This interest has not yet waned, in spite of the beginnings of a neo-orthodox eclipse in American theology. A new direction may be seen, however, in the field of Christian ethics, where, partly through the influence of H. Richard Niebuhr, Edwards is now being given a place of honor with Augustine, Luther, Calvin, and Nygren in treatises on theological ethics.<sup>32</sup> It may well be that Edwards' chief role in the near future will lie in this area, and that his *Religious Affections* or his *Nature of True Virtue* will supplant the *Freedom of the Will* as his most famous work. If so, I imagine that Jonathan Edwards will be content--for, as did all the great Puritans, he considered himself a practical theologian, and all good theology as practical theology.

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32 This is the case in James Sellers, *Theological Ethics*, New York, 1966, and Edward LeRoy Long, Jr., *Survey of Christian Ethics*, New York, 1967.

## The Church and Industrial Society

Marshal L. Scott

As librarians, you are familiar with the problem of language, titles, and classifications. My problem has been to find an accurate title for this address. For some years we have been using the awkward phrase "technological-industrial-urban" to describe our society. Recently Harvey Cox came up with the words we have been hunting--technopolis, technopolitan man, technological society. These words are not in the dictionary and I'm not sure how you would catalogue what I will talk about.

Nevertheless, I will attempt to speak to you about our technological-industrial-urban world, something of the place of the church in such a society, and possibly something about the problem of literature for us who are engaged in teaching in the church in this regard.

First, there are the trends that seem to point to the emerging world in which the church must minister and for which our theological students must be trained if they are going to relate the Gospel of Jesus Christ to the lives of people during the next generations. I'm going to name six of these trends.

One, we are moving beyond the industrial era into some kind of a post-industrial age. We really do not know too much about the nature of what this will be, or exactly what historians will call it. In America, particularly, it is easy to discern three basic eras of development. There is that age which characterized our colonial period and about a third to a half of the history of our republic. This was an agrarian and handicraft economy, a rural and village society. It was a highly individualized occupational and economic life, a highly personalized society with person-to-person human relationships. After the Civil War we moved rather quickly from this first age into the industrial era. This was an economy in which production and many other kinds of work were performed by power-driven machines. It was an economy which became highly organized, a corporate enterprise economy. American cities grew up around this industrialized economy. This is in contrast to urbanization in some other parts of the world for our American urbanization is industrially based. We now appear to be entering into a third era, a post-industrial era.

It now takes only about five or six percent of the people to produce all the foods and the fibres we can consume; it took more than ninety percent in George Washington's administration.

We are approaching the point in which our mechanized and electronic economy will make possible the production of non-agricultural products for all of this so-called affluent society with less and less people. Whether the numbers directly in industry also goes down to ten percent or to five percent nobody knows. This does not mean when it takes five percent in agriculture and five or ten percent for the whole industrial activity the rest of the people will have nothing to do. The very nature of a post-industrial era is that it will be a highly complex and complicated world requiring great involvement in human organization. Much of the human economic activity, however, will be not in productive acts but in some form of service activity, in education and health, recreation and the arts, and the whole business of making human life tolerable in a highly advanced technological age.

Two, A second trend gives direction to the first. It is the emphasis upon research and development. We had reached the point in 1942, under the emphasis of World War II, in which this country had come to a sensationally new high level of spending one billion dollars a year in research and development. In 1965 we spent twenty-one billion dollars in research and development, about sixteen billion of this being provided by the federal government. About twelve percent of this was for basic research and the rest of it was in the development side. About seventy percent of the total was spent in the physical sciences, about twenty-five percent in the life sciences, about two percent in psychological sciences, and about one percent in the social sciences. This research and development, which has so strongly influenced the nature of our culture, is the result of the marriage of science to technology and the union is supported by a combination of the federal government and big business. It is justified in the name of national defense. Just yesterday I was trying to find, in Science Magazine, the latest figures on research and development and came upon a report that the surest way to get funds is to tie any project into one or the other of our two arch-enemies, Russia or cancer. In 1967 we are spending close to twenty-four billion dollars, with the expansion being in the private sector rather than on the part of the federal government.

Three. The third trend is the world-wide reaction to technology. People all over the world now know, because of the modern means of communication which is part of the technological advance, how people in other parts of the world live and act. When some are able to live in what appears to be a more comfortable way of life while other people live in less comfortable circumstances there is resentment and coveteousness

on the part of the have-nots. Everywhere there is the pursuit of affluence, there is the pursuit after that which technology can make possible, there is pursuit after that which industry can produce for the consumer. The result is a clear tendency for all the peoples of the world to be moving toward a common consumer goal. Consequently we are moving toward a world-wide uniformity of life and the manner of living becomes more and more alike all over the world. There is a uniformity coming in the way we live, in our social institutions, in the way people work, in the kind of family life that we have, and in the political system that will emerge. The whole capitalistic-communistic conflict is almost an outmoded discussion in terms of the direction in which we are moving in a highly advanced technological age. Both Russia and the "West", and ultimately China, are moving toward a common economic-political system that is different from what either now claims as its basic system. And I think that the value system by which people live all over the world will be more and more uniform. It will be determined by the kind of human relationships that emerge in any technologically advanced society.

Four. The post-industrial era, the technopolitan era (or whatever we call it) will be a highly urbanized world. At the present time there are about three billion people on earth. About seventy-five percent of these people are rural, about twenty-five percent of them are urban. By the time that the students presently in seminary begin to draw their pensions we will have a world population of six or seven billion (although I suspect that the statistical projections may turn out to be wrong since the world is going to have to face the fact of and do something about the population explosion). Before the century is over at least fifty percent of the people of the world will be urban. The trend is toward large urbanized areas and a generally urbanized culture. Actually the process of urbanization is more rapid in some other parts of the world than it is in the United States. The projections by the people who are supposed to be experts indicate that most of the urban growth in the United States in the foreseeable future will center around five, six, eight, or maybe ten of the present largest urban areas. From my Hoosier farm background there are moments when I think the whole process of urbanization, particularly when you live in a place like New York which I did for some years, is completely irrational. But it doesn't make any difference whether it is rational or irrational. There are powerful economic factors that drive us in this direction; there are not sufficient factors of any other kind

presently known to force us in another direction-- although the possibilities in technological development are such that we can never be sure what will happen. We are already a heavily urbanized culture and we will be more so. There are great problems and great issues to be faced. We have not yet reached the time when a man can sit under his vine and under his fig tree and none shall make him afraid.

Five. New ethical and moral issues are emerging. When we began to be a highly industrialized country new and great human issues arose in the field of production. The use of the machine, the rise of a non-owning managerial class, the necessity for capital and the consequent concentration of power in large corporations, and the immigration of millions of unskilled peasants from southern, central, and eastern Europe brought rapid social change to America and introduced a whole new field of ethical problems. People got hurt and were discarded, we built the city slums, we maintained a flooded labor market, and much more until eventually there arose the labor movement and collective bargaining to bring justice, self-determination, and more participation by workers in the fruits of their production. Since World War II this is largely a past struggle.

The issues today are on the consumer side. No longer is our concern merely about who gets the benefits of our high productivity but we are concerned about what happens to people in this whole process. The market system itself is on trial, not only in the ethics of the high competition to get us to purchase this or that commodity, but in the deeper issues of the nature of the market system itself which must continually invent, produce, and then successfully market not only what we need but all kinds of things we don't really need to keep our economy going at a rate that will provide for the increasing productivity which is the basis for our economy of abundance. The market system is built upon the necessity to create restlessness, discontent, and particularly coveteousness. This market system tends to dominate the mass media of communication since the economic base of our mass communication is advertising. Consequently, what we think we know, many of our attitudes, and many aspects of our culture are largely shaped by the market system.

Six. The trends within the technopolitan society have now combined to create reactions. One of these is an uprising again of the people from the bottom, the people who have not fully participated, or par-



anticipated equally, in the abundance that we can produce. Throughout our country today there is a restlessness upon the part of the people. People are protesting, they are marching, they are demanding a full place in technopolitan society. The chief characteristic that dominates the present uprising from the bottom of the social structure is less of a demand for more to consume than it is an insistence on their own self-determination. I could illustrate this in many ways. There was a march on the west side of Chicago Sunday afternoon, led by a pastor, in this case a Negro pastor. Television people were along and were recording what he was saying as he marched down the street. He wasn't asking for better housing or better jobs, or even for better education, which is so important a need to them. What he was saying was that in his neighborhood the people want to decide how they are going to live. In this particular instance, there is a large building or housing project about to be built and he kept explaining, "we want to say who lives in this housing development." I would ask you to read again the Declaration of Independence and note the similarity between what Jefferson wrote there in the relationship between the colonies and England, and the spirit that dominates the racial and neighborhood protests of our cities at the present time. It is the same spirit that characterized the industrial era and the rise of labor unions.

Another reaction involves the youth who are growing up since World War II. They have never known anything but an affluent age and they do not understand the thinking of people like ourselves who went through the Depression. This is a protest of the middle-class and upper-class who are not protesting against having too little but are protesting against what they have. They are in protest against the materialism of our society. Their fathers and mothers struggled to survive but the virtues and values of the Depression age appear to the youth to be highly materialistic. They want a better way of life, something that has a deeper and more human meaning.

Secondly, let me turn to some of the aspects of those trends in relation to the Church. The institutional patterns, the traditions, and the emotional loyalties of American Protestantism are deeply rooted in, among other things, two characteristics: On one hand our church developed in a frontier and village society. The church fitted itself into the kind of world that then existed and it ministered to the people in the kind of a world that the people were living in. In doing so it developed forms and practices from which it reluctantly breaks away under the necessities of a new and very different age. Therefore,

we have the inevitable institutional lag. On the other hand, our American Protestant Church developed around the form of the church congregation. No matter what denominational name we attached to ourselves we were basically congregationalists. Most of the people of the present time still think of the church only in the form of an organized group of people at one particular location, a congregation. This congregationalism, which fitted the social pattern of the past, is quite inadequate for the situation we have at the present time.

As industry came along the Church found itself sometimes unable (and almost always uneasy) to accommodating itself to the modern industrial situation. Because the church had emphasized individualism, which had fitted the nature of our first social era and had put the emphasis upon individual responsibility, it was not only bewildered by the complex new inter-personal relations of the industrial-urban era but the new situations often seem to demand that what had been good now be considered as evil and vice versa. When the workers in industry finally emerged in protest against their situation, the Protestant churches, for the most part, took an anti-union position. In the minds of the people of industrial-urban America this was not just anti-union this was anti-labor. The Roman Catholic Church, which grew up among these industrial immigrant workers, accommodated itself much more easily to the industrial era. Protestants concentrated on relieving the problems through various forms of social welfare that were basically individualized, and through many forms of paternalistic activity in which they saw unhappy situations but would do for the people that which they thought would be good for them. This has been the basic pattern, until quite recently, for American Protestantism in relation to the people of an industrial and urban society. This alleviated the difficulties for many people.

Now I am happy to say to you that American Protestantism is adjusting itself rapidly to the emerging age that confronts us. For one thing we now have a vigorous urban mission program and urban action programs cutting across Protestantism. In recent months much of this has been in cooperation with Roman Catholics. We have been active the past four years in the whole matter of the racial struggle. We have become, in the last five years or so, very active in the whole process of community organization. We are involved in law-suits and controversies and unhappiness in cities across the United States in the way that the church has never known before. In city

after city, it has been the Protestant churches that have thrown their weight behind the community organizations by which people in the more deprived neighborhoods are rising up to try to find some answers themselves in their own struggle to improve the community and the quality of life in terms of education, housing, jobs, and all the human relations that are involved. This is a very disturbing movement to a great many people. The church has become deeply involved in the poverty program, in rural areas of the south but particularly in the cities. This raises great issues. At the time my particular denomination had a study of the whole matter of church and state and our General Assembly adopted a strong pronouncement emphasizing the separation between church and state, our mission boards were working closely with state legislatures and federal agencies to save the United Mine Worker's hospitals in Kentucky and Tennessee. From that we went on to deep involvement in the Great Society poverty program.

The church is presently deeply involved in the struggles of the people in our urban society. As a part of this we are now developing training centers all over the church. This is one of new movements and sometimes it seems that everybody wants to get in on the act. This is supplementary education to that which is done by the theological seminaries. It has emerged because the theological seminaries have not moved rapidly enough to relate to the struggles of the church and the actual mission practices of the church in the present world. Even if the seminaries were doing so this supplementary education would be necessary because continuous additional training and re-training have been inevitable in this time of rapid and massive social change.

One final observation about the trends of our culture and the church. We must face the fact that the church in the form of a congregation is not sufficient anymore to do the whole job. Consequently we are developing many forms of ministry. As industrial ministries, and dozens of other diversified ministries have arisen we are repeating what the church has often done before. In faithfulness to our Lord we have met new situations and established new patterns. Later we re-order our polity to regularize our practices. Finally we restate our theological position to rationalize what we are already doing. Just now we are having to re-think and re-define the nature of the church and the nature of ministry, after the practice has taken place. Parish ministries (congregations) are one of the valid and essential forms of the church and ministry among a variety of forms that are now equally valid and essential.

Third and finally, a word from the teacher's point of view about literature in this field. There are very few books in the field of the church and industrial society, almost none. There is no text book. There is no book that you can hand to a student and say, "this is a book that gives you either a historical or a contemporary analysis of the whole issue of the church in an industrial society." There are books that relate to the industrial society in one way or another. There are several books on the urban aspect of an industrial society. To teach a class it is necessary to give the students a whole list of books and point out to them a little here and a little there. Henry May wrote a book, Protestant Churches and Industrial America, which at least gave a historical study up to 1900. I would say that there is a fascinating field of writing for somebody who will relate the history of Protestant Christianity to the industrial-urban era in the first half of the twentieth century. For the most part we depend upon periodicals. This requires digging in many places. Much of the basic material for teaching is not in the religious periodicals but is found in all kinds of journals which are describing what is going on in the world. This must be related to the church and its mission. This leaves quite a wide-open field in church literature. There is reason for this. The people who are active in mission usually do not have time to stop and write it up, or if they do, they may not be the kind of people who write very well.

I am particularly concerned about an aspect of the literature in this field. Often the real life of the church, in relationship to the industrial-urban society, is expressed by small groups, all kinds of committees and organizations that get started, grow awhile, and then decline. The real literature in this field is in the mimeographed sheets by which somebody with an idea gets out a little outline of what he thinks or has done and this is distributed around to a group of people who discuss it, revise it, and get out more mimeographed sheets. Sometimes this will get into a printed form, but most of the real story of what is going on, the fresh thinking, and the record of the most dynamic aspects of the church frontiers, and that which would be most valuable for research, usually appears in these informal papers and usually are lost.

One of the important institutions historically is the Labor Temple in New York. It started in 1910. I learned at this meeting, from a man who is present, that within recent days the files in Labor Temple have been located and are going to be put in the Presbyterian Historical Society. Another of the very interesting movements in this regard was an organization called the Religion and Labor Foundation. It was started

by Jerome Davis in Yale Divinity School back in the 1920's. That movement, which was a radical movement, tried to relate the church to the industrial struggles, tried to help pastors understand the labor movement. It was always on the fringe and finally died out about two years ago. I don't know what became of the records of that whole story. It was radicalism then but now it is a rather conservative idea. But the story has gone unless somebody finds and preserves these records. The records of the Freedom Movement of the last three years is in all sorts of the little pamphlets and handbills. If these could be preserved there would be a basis for historians of the future. The recent struggle over the Child Development Group in Mississippi, in which three denominations have confronted the federal government in a grave basic issue, is an excellent illustration. There was a full page ad in the New York Times that should be in the historical records. But the really valuable documents are very likely to be lost for the people involved are far too busy to bother about such things and the persons who are so involved with the present may lack historical sense.

I would end by commenting, from the teacher's viewpoint, on two observations. First, in the classroom we have to teach about five years ahead of the books. Much of our resource material comes directly from industry, from direct observation in the urban community, and from participation in the church. Much of what we discover directly does not get written in the periodicals for two or three years, and then it takes two or three years more before somebody writes a book about it and gets it published. Books are valuable but they are not the primary resources for good teaching in this field. The other observation is this, the present generation of students is definitely problem-oriented and problem-concerned (although few of them ever heard of John Dewey) and they are amazingly resistant to the historical and analytical approach to the problems which we have at the present time. They are not going to make much effort to preserve records or to think historically about the present. Therefore, it falls upon some of us to make an extra effort to capture the dynamics of this remarkable age when the church is breaking from old paths into new forms in the ancient struggle between the church and the world.

APPENDIXATLA MEMBERS AS OF JANUARY 31, 1968  
( \* - attended 1967 Conference)

## FULL

- \*Albee, Rev. Lowell, Jr. - Lutheran School of Theology, 8420 So. Kimbark Avenue, Chicago, Illinois 60619
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- Brockway, Duncan - Case Memorial Library, Hartford Seminary Foundation, 55 Elizabeth Street, Hartford, Connecticut 06105

- Brown, Mrs. Barbara J. - St. Mark's Library, The General Theological Seminary, 175 Ninth Ave. New York, N.Y. 10011
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