

SUMMARY OF PROCEEDINGS

NINETEENTH ANNUAL CONFERENCE

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

THE GENERAL THEOLOGICAL SEMINARY

NEW YORK CITY

JUNE 14-18, 1965

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THOMAS EDWARD CAMP, EXECUTIVE SECRETARY
SCHOOL OF THEOLOGY, THE UNIVERSITY OF THE SOUTH
SEWANEE, TENNESSEE 37375

ATLA EXECUTIVE COMMITTEE FOR 1965-66

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President - George H. Bricker Lancaster Theological Seminary Lancaster, Pa. 17603	Vice-Pres. - Roscoe M. Pierson Lexington Theological Seminary Lexington, Ky. 40508
Treasurer - Peter N. VandenBerge New Brunswick Theological Seminary 87 College Avenue New Brunswick, N. J. 08901	Exec. Secy. - Thomas Edward Camp School of Theology University of the South Sewanee, Tenn. 37375

Members at Large

1964-66	Roland E. Kircher Wesley Theological Seminary 4400 Massachusetts Ave., N.W. Washington, D. C. 20016	1965-67	Ruth C. Eisenhart Union Theological Seminary Broadway at 120th St. New York, N. Y. 10027
	James J. Michael Concordia Seminary 801 De Mun Avenue St. Louis, Mo. 63105		Dikran Y. Hadidian Hartford Seminary Foundation 55 Elizabeth Street Hartford, Conn. 06105

Others

Past President	-	Charles Price Johnson (Deceased) Fleming Library Southwestern Baptist Theological Seminary Fort Worth, Texas
AATS Representative	-	Dr. Louis Gunnemann, Dean United Theological Seminary of the Twin Cities 3000 Fifth Street, N.W. New Brighton, Minn. 55112

Officers for 1964-65

President	-	Charles P. Johnson
Vice-President	-	George H. Bricker
Treasurer	-	Peter N. VandenBerge
Executive Secretary	-	Frederick L. Chenery

BOARDS, COMMITTEES AND REPRESENTATIVES FOR 1965-66

EDITOR OF THE NEWSLETTER

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

PERIODICAL INDEXING BOARD

Calvin H. Schmitt, Chairman (1967)
(McCormick Theological Seminary,
800 West Belden Avenue,
Chicago, Illinois 60614)
Robert F. Beach (1968)
Edwin B. Colburn
Bruce M. Metzger (AATS)
Helen B. Uhrich

PERIODICAL EXCHANGE COMMITTEE

Robert M. Drury, Chairman
(Central Baptist Theological
Seminary, Seminary Heights,
Kansas City, Kansas 66102)
Nelle C. Davidson
Oscar Burdick

COMMISSION ON LILLY ENDOWMENT
SCHOLARSHIPS

Roland E. Kircher, Chairman (1967)
(Wesley Theological Seminary, 4400
Massachusetts Avenue, N.W.,
Washington, D. C. 20016)
Leo T. Crismon
Ruth C. Eisenhart (1966)
Murray L. Newman (AATS)

COMMITTEE ON STATISTICAL RECORDS

Henry Scherer, Chairman
(Lutheran Theological Seminary,
7301 Germantown Avenue,
Philadelphia, Pennsylvania 19119)
Henry L. Williams

ATLA BOARD OF MICROTEXT

Raymond P. Morris, Chairman (1966)
(Yale Divinity School, 409 Prospect
Street, New Haven, Conn. 06511)
John D. Batsel (1968)
Jaroslav Jan Pelikan (AATS)

EXECUTIVE BOARD OF THE ATLA LIBRARY
DEVELOPMENT PROGRAM

Raymond P. Morris, Chairman
(Yale Divinity School, 409 Prospect
Street, New Haven, Conn. 06511)
Calvin H. Schmitt
Connolly C. Gamble
Charles L. Taylor (AATS)

NOMINATING COMMITTEE

Decherd H. Turner, Jr., Chairman
(Perkins School of Theology,
Southern Methodist University,
Dallas, Texas 75222)
Leo T. Crismon
Virginia Leach
Harold B. Prince

MEMBERSHIP COMMITTEE

Susan A. Schultz, Chairman
(Asbury Theological Seminary,
Wilmore, Kentucky 40390)
Keith C. Wills
A. J. Hyatt
William M. Roberts

COMMITTEE ON CATALOGING AND
CLASSIFICATION

Doralyn J. Hickey, Chairman
(School of Library Science,
University of North Carolina 27514)
Mrs. Dorothy Jones
Ruth C. Eisenhart
Virginia Leach
Helen Zachman

COMMITTEE ON FINANCIAL ASSISTANCE
FROM FOUNDATIONS

Peter N. VandenBerge, Chairman
(New Brunswick Theological Seminary,
87 College Avenue, New Brunswick,
New Jersey 08901)
Robert F. Beach
Raymond P. Morris

ATLA REPRESENTATIVE TO UNITED
STATES BOOK EXCHANGE

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

ATLA REPRESENTATIVE ON THE ALA
COUNCIL

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

COMMITTEE ON BUILDINGS AND
EQUIPMENT

David Guston, Chairman
(Bethel College and Seminary,
1480 North Snelling Avenue,
Saint Paul, Minnesota 55101)
Genevieve Kelly
James S. Irvine

COMMITTEE ON REPRINTING

Roscoe M. Pierson, Chairman
(Lexington Theological Seminary,
Lexington, Kentucky 40508)
Warren R. Mehl

BUREAU OF PERSONNEL AND PLACEMENT

Harriet V. Leonard, Bureau Head
(Divinity School Library, Duke
University, Durham, N. C. 27706)

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Tuesday, June 15

9:00 A.M.

COMMITTEE AND BOARD MEETINGS as arranged by committee chairmen.

First Session. 10:30 A.M.

George H. Bricker, President, Presiding

* * * * *

TRIBUTE TO THE LATE CHARLES PRICE JOHNSON: Mr. Robert F. Beach,
 Union Theological Seminary, New York City. 65
 MEMORIAL PRAYER: Mr. Keith C. Wills, Midwestern Baptist Theological
 Seminary, Kansas City, Missouri.

* * * * *

GREETINGS from the Host Institution: Dr. Robert S. Bosher, Professor
 of Ecclesiastical History, The General Theological Seminary.
 ADDRESS: "Trends in Theological Education." Dr. Jesse H. Ziegler;
 Associate Director, American Association of Theological Schools. 67
 INSTRUCTIONS: Dr. Niels H. Sonne; Librarian, St. Mark's Library,
 The General Theological Seminary.
 COMMITTEE APPOINTMENTS: Mr. Bricker

12:00 Noon

MEMORIAL SERVICE FOR DR. CHARLES P. JOHNSON. Albert G. Mason, Head
 Cataloger, St. Mark's Library, The General Theological Seminary,
 New York City.

2:00 P.M.

PAPER: "Preservation of Library Materials and Bindings." Mrs.
 Carolyn Horton, Book Binder, Book Restorer, and Library
 Conservator, New York City. 74

3:00 P.M.

DEMONSTRATION: "Techniques of Book Restoration." Guild of Book
 Workers, New York City.

Second Session. 7:30 P.M.

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Wednesday, June 16

8:30 A.M.

MORNING PRAYER: The Rev. Albert G. Mason

Third Session. 9:00 A.M.

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REPORT OF THE COMMITTEE ON CATALOGING AND CLASSIFICATION: Doralyn J. Hickey, Assistant Professor, School of Library Science, University of North Carolina, Chairman.	18
REMARKS ON THE GRADUATE THEOLOGICAL UNION: The Rev. John Alhadeff, Librarian, Alma College Library, Los Gatos, California.	

9:30 A.M.

PAPER: "Problems in Cataloging Bible Translations." Arnold D. Ehlert, Librarian, Talbot Theological Seminary.	81
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11:30 A.M.

PAPER: "Christian Education Materials." Dr. Dora P. Chaplin,
Professor of Christian Education, The General Theological
Seminary, New York City.

1:30 P.M.

VISIT TO PIERPONT MORGAN LIBRARY, with introductory remarks by
Mr. Frederick P. Adams, Jr., Director, Pierpont Morgan Library,
New York.

PAPER: "Books of Hours." Dr. John Plummer, Curator of Medieval and
Renaissance Manuscripts, Pierpont Morgan Library, New York City.

4:00 P.M.

VISIT TO THE NEW YORK PUBLIC LIBRARY.

ILLUSTRATED TALK ON "The Bible and the Illustrator." Mr. Karl Kup,
Chief, Prints Division, New York Public Library, New York City.

Fourth Session. 7:15 P.M.

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8:00 P.M.

MEETINGS of denominational and area interest groups.

Thursday, June 17

8:30 A.M.

MORNING PRAYER: Albert G. Mason

Fifth Session. 9:00 A.M.

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REPORT OF THE ATLA REPRESENTATIVE ON THE COUNCIL OF NATIONAL LIBRARY ASSOCIATIONS: Robert F. Beach, Librarian, Union Theological Seminary, New York City.	53
1:00 P.M.	
TOUR of the Cathedral of St. John the Divine, Jewish Theological Seminary, Union Theological Seminary, Missionary Research Library, the Libraries of the Interchurch Center.	
Banquet. 7:00 P.M.	
INVOCATION: Dr. Robert S. Boshier, Professor of Ecclesiastical History, The General Theological Seminary, New York City.	
INTRODUCTION OF NEW MEMBERS OF ATLA.	
INTRODUCTION OF NEW OFFICERS.	
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ADJOURNMENT.	

PART I

MINUTES OF CONFERENCE BUSINESS SESSIONS

President, George H. Bricker, Presiding

MINUTES OF THE BUSINESS SESSIONS
NINETEENTH ANNUAL CONFERENCE OF THE AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY, JUNE 14-18, 1965

PRESIDENT, GEORGE H. BRICKER, PRESIDING

Tuesday, June 15, 10:30 A.M.

DEATH OF ATLA PRESIDENT, CHARLES PRICE JOHNSON.

President Bricker announced that Charles P. Johnson, the 1964-65 President of ATLA, died on May 22, 1965. Robert F. Beach spoke of Mr. Johnson's work, and Keith Wills offered a memorial prayer.

PRO TEM COMMITTEES.

The President announced the pro tem committees as follows: Teller's Committee on Election Results: Carrie R. Simmers, Chairman, Ruth Whitford, John Batsel; Resolutions: Theodore L. Trost, Chairman, Alexander J. Hyatt, Claude A. Cowan; Nominating Committee: Decherd H. Turner, Jr., Chairman, Leo T. Crismon, (two members remaining to be appointed); Parliamentarian: Leo T. Crismon.

GREETINGS FROM THE CATHOLIC LIBRARY ASSOCIATION.

The President read a telegram of greetings from the Catholic Library Association.

Tuesday, June 15, 7:30 P.M.

NOMINATING COMMITTEE ADDITIONS.

The President announced the following additions to the Nominating Committee: Harold Prince and Virginia Leach.

1966 CONFERENCE.

The President announced that the Executive Committee would be happy to receive an invitation for the 1966 Conference.

RESIGNATION OF THE EXECUTIVE SECRETARY.

The President announced with regret the resignation of the Executive Secretary, Frederick L. Chenery, who had served the ATLA in that capacity for seven years. Mr. Chenery will be at Oxford, England, on sabbatical leave 1965-66. The appointment of Thomas Edward Camp to fill the position of Executive Secretary was announced.

BUREAU, COMMITTEE AND BOARD REPORTS.

The reports of the following bureau, committees, and board were accepted: Bureau of Personnel and Placement, Periodical Indexing Board, Membership Committee, Committee on Buildings and Equipment, Periodical Exchange Committee, and Committee on Reprinting.

REPORT OF STUDY COMMITTEE ON PERSONNEL.

The report of the Study Committee on Personnel, "A Proposed Statement on Library Personnel," was distributed by Peter N. VandenBerge for the information of the Conference and comments from the floor were received.

Motion: It was regularly moved, seconded and VOTED that the "Proposed Statement on Library Personnel" be submitted to AATS by the Executive Committee as a recommended statement by ATLA after any amendments or corrections were made. President Bricker asked that comments and suggestions regarding the "Proposed Statement" be given to him in writing.

Wednesday, June 16, 9:00 A.M.

TREASURER'S REPORT.

It was regularly moved, seconded and VOTED to accept the Treasurer's report.

TREASURER'S RECOMMENDED BUDGET, 1965-66.

It was regularly moved, seconded and VOTED to adopt the Treasurer's recommended budget for 1965-66.

COMMITTEE REPORTS.

The reports of the following committees were accepted: Exhibits Committee and Committee on Cataloging and Classification.

GRADUATE THEOLOGICAL UNION.

The Rev. John Alhadeff representing the Graduate Theological Union of Berkeley, California, spoke on a cooperative ordering and cataloging project being developed at the GTU.

Wednesday, June 16, 7:15 P.M.

ATLA BOARD OF MICROTEXT.

The report of the ATLA Board of Microtext was accepted.

ATLA CONSULTANT ON THE ALA CATALOG REVISION COMMITTEE.

The report of the ATLA Consultant on the ALA Catalog Code Revision Committee was accepted.

Motion: It was regularly moved, seconded and VOTED to express the sincere thanks of ATLA to Mrs. Katherine L. Henderson for the thoroughness and high quality of her work as ATLA's Consultant on the Catalog Code Revision Committee.

COMMITTEE REPORTS.

The following committee reports were accepted: Committee on Statistical Records and the Committee on Financial Assistance from Foundations.

Thursday, June 17, 9:00 A.M.

COMMISSION ON LILLY ENDOWMENT SCHOLARSHIPS.

The report of the Commission on Lilly Endowment Scholarships was accepted.

TELLERS' COMMITTEE ON ELECTION RESULTS.

The Tellers' Committee on Election Results announced that Roscoe M. Pierson had been elected Vice-President (and President-elect); that Ruth C. Eisenhart had been elected to position 1 on the Executive Committee; and that Dikran Y. Hadidian had been elected to position 2 on the Executive Committee.

Motion: It was regularly moved, seconded and VOTED to accept this report.

VACANCY ON EXECUTIVE COMMITTEE.

President George H. Bricker announced that James J. Michael had been appointed to fill Mr. Roscoe Pierson's unexpired term on the Executive Committee, which was occasioned by Mr. Pierson's election to the office of vice-president. Mr. Pierson's term would have expired in 1966.

COMMITTEE APPOINTMENTS.

President Bricker announced the following committee appointments for the coming year: Mr. Robert Beach to the Periodical Indexing Board for a three-year term and Mr. John S. Batsel to the Board of Microtext for a three-year term. The AATS has appointed Dr. Louis Gunneman, Dean of the United Theological Seminary of the Twin Cities, to serve as AATS Representative on the ATLA Executive Committee.

EXECUTIVE BOARD OF THE ATLA LIBRARY DEVELOPMENT PROGRAM.

The report of the Executive Board of the ATLA Library Development Program was accepted.

ATLA REPRESENTATIVE ON THE COUNCIL OF NATIONAL LIBRARY ASSOCIATIONS.

Mr. Robert Beach reported on his attendance at the meeting on May 14, 1965, of the Council of National Library Associations, representing the ATLA in the absence of a regularly appointed Representative.

Banquet, Thursday, June 17, 7:00 P.M.

REPORT OF THE RESOLUTIONS COMMITTEE.

The report of the Resolutions Committee was accepted.

ADJOURNMENT.

The President adjourned the meeting.

Thomas Edward Camp

EXECUTIVE SECRETARY

Part II

COMMITTEE, BOARD AND OTHER REPORTS

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BUREAU OF PERSONNEL AND PLACEMENT

This year the Bureau of Personnel and Placement has followed the general procedures of past years in making first connections between employers and prospective employees.

In addition, the Bureau has written to the accredited library schools of the United States and Canada, giving information about the field of theological librarianship and informing the library schools of the function that the Bureau performs.

I have been pleased with the response both from the library schools themselves and from their students who have registered with the Bureau.

The main difficulty is that many of these students do not have theological training, and this appears to be a problem in placing them in professional positions in theological libraries.

Continuing contact with the library schools should prove beneficial to us in the future far beyond the immediate results of the past year.

The following statistical information may be reported:

Number of theological libraries listing positions open	20
Total number of positions open	30
Number of positions filled since June 1964	4
Those having accepted positions other than those registered	5
Total number registered for positions	28
Currently active	18
Those having written for information about vacancies without registering	10

Of those who registered:

1 person has the B.D. degree only

6 persons have the library degree only

20 persons have degrees both in theology and in library science

1 person has neither of the graduate degrees but has library experience

Although I speak with only one year's experience, I have been impressed with the high educational level of the applicants in conjunction with the difficulty of finding positions for them.

It is not easy to remain optimistic about professional opportunities in the field when so many well-prepared people are not found employable by so many theological libraries.

Respectfully submitted,

Harriet V. Leonard, Bureau Head

PERIODICAL EXCHANGE COMMITTEE

During the past year between the annual meetings of ATLA, 71 libraries have sent out a total of 98 lists of duplicate periodicals. This compares with 67 libraries sending out a total of 84 lists last year. This is the largest number of lists sent out in one year since the exchange program was started. A total of 103 libraries now belong to the exchange, a new gain of two over last year. Of the 32 libraries which did not send lists this year, 16 sent lists the previous year. Several libraries which belong to the exchange have been inactive for several years; the committee will check with these libraries to determine their intentions. The last list of members of the exchange program was prepared and mailed in September, 1964. A new revised list is expected to be mailed this fall.

One of the libraries which joined the exchange program last year was the Library of the World Council of Churches, the first one located overseas. We request all members to airmail their exchange lists to this library, and to any other overseas libraries which may join the exchange program. The postage on exchange packages received from the Library of the World Council of Churches may be refunded either by check or by Universal Postage Coupons.

In September of last year the Ecumenical Periodical Exchange was begun. Initially, it included fifteen libraries of the Seminary Libraries Section of the Catholic Library Association, and twenty-one libraries of ATLA. In January and February of this year six libraries were added to the ATLA list of participants, making a total of forty-two participating from both associations. We would like to receive comments from participating librarians of ATLA on the success of the Ecumenical Periodical Exchange, and recommendations for its improvement. Several of the Catholic librarians have been enthusiastic about the material they have received from ATLA libraries.

We continue to urge that in the distribution of exchange materials some attention be given to libraries which need only a few issues or volumes to bring a file to completion or nearly so, before a large block of issues or volumes of a title goes to a library which seems to have only a small portion of that title.

Respectfully submitted,

Robert M. Drury, Chairman
Arthur W. Kuschke
Nelle C. Davidson

COMMITTEE ON BUILDINGS AND EQUIPMENT

By means of the ubiquitous five-cent stamp, the committee has maintained a running dialog during the year. Several projects are underway. These are largely concerned with updating programs successfully, carried on by former committees with an attempt to increase their relevancy to current needs.

Among AATS schools, several library buildings are in varying stages of planning and construction. With the employment of competent consultants both from within the library profession and from among architects, the work of the committee may tend to focus more upon helping librarians in the very early stages of preparation for building. At least the nature of the inquiries during the year seems to indicate this trend, with the result the committee is preparing materials and advice regarding procedure in programming as well as the matters that arise at the beginning of library planning.

It is to be observed that the average librarian is more knowledgeable about planning than was his predecessor of a decade or more ago. This comes about from these developments: 1) there are numerous recently erected libraries to observe and from which to profit and 2) there are many librarians who have come through building programs and who are vocal about the hindsight they have gained.

Interest continues in the so-called scrapbooks, although the pressure on circulation has slackened somewhat. The new books being developed feature a single library building per volume. This allows the committee to be selective, circulating the books most relevant to a particular user's needs without tying up the rest of the materials. The new format is small and compact, to facilitate handling and shipping.

Respectfully submitted,

David Guston, Chairman
Genevieve Kelly
James S. Irvine

EXHIBITS COMMITTEE

The Committee on Exhibits was appointed at last year's meeting. We were asked by President Charles Johnson to see about the feasibility of having exhibits at ATLA meetings and to find out if exhibitors would be interested in participating.

During the year we wrote to four major supply houses. Of the four letters sent, we had replies to two. One of these was negative and one expressed tentative interest.

It is the judgment of the committee that the relatively small attendance at our conferences (in comparison with attendance at ALA, regional, and state library association meetings) is the reason for this general lack of interest. Further, we feel that it is unlikely that we can ever expect to attract a large number of exhibitors.

Therefore, we recommend:

1. That the Executive Committee ask the host institution each year to make whatever arrangements seem possible in regard to exhibits;
2. That the Executive Committee consider working toward arranging the Annual Conference of ATLA to coincide occasionally with ALA meetings so that our Association may benefit from the extensive exhibits of the ALA convention;
3. And finally, that this Exhibits Committee, finding no continuing work to do, be dissolved.

In closing we would like to thank Dr. Niels Sonne and the Saint Mark's Library for making possible the exhibits of the Chiang Duplicators and the A. B. Dick Companies.

Respectfully submitted,

Thomas Edward Camp, Chairman
Harold B. Prince
Elizabeth L. Balz
William T. Henderson

MEMBERSHIP COMMITTEE

The Membership Committee had a brief meeting at last year's conference and outlined some strategy for recruiting members, each member assuming responsibility for a geographic area of our great country. Subsequently an information sheet was prepared to send along with an application blank to prospective members.

During the year 43 letters of welcome were sent to new members. Each new member also received a copy of the ATLA constitution and was given promise of receiving at a later date a brief history of ATLA. Unfortunately this latter promise is still unfulfilled.

The membership of the Association totals 462. Of these, 213 are full members, 138 are associate members and 111 are institutional members. This represents a net increase of 27 over the total of 439 reported last year.

To all of you who have faithfully helped to promote ATLA by sending us names of prospective members we say a hearty "Thank you!"

Respectfully submitted,

Susan A. Schultz, Chairman
A. J. Hyatt
R. Virginia Leach
Keith C. Wills

COMMITTEE ON REPRINTING

During 1964 the Committee issued in facsimile editions, two long out-of-print works of interest to the members of this Association: H. Emil Brunner's THE WORD AND THE WORLD, and John De Soyres' MONTANISM AND THE PRIMITIVE CHURCH, bringing its list of republished books to twelve.

Receipts for 1964-65 amounted to \$2,654.59, and disbursements to \$857.45; the balance on hand as of May 27, 1965, was \$1,797.14. This is equivalent to a complete return on the money originally given to ATLA by Mr. John Werkman, Delaware, Ohio, to establish the program. The accounts of the Committee are supervised by the Treasurer of ATLA, and so the official report on finances is a part of his records.

At the time of the 1965 meeting, two works are in process of being reprinted: W. G. Kummel's Romer 7 und die Bekehrung des Paulus and William Cureton's Spicilegium Syriacum.

The Committee is anxious to receive suggestions of additional titles to be published from the membership of the Association. Two points must be kept in mind, however, in suggesting such titles to the Committee: (1) we are not in a position to pay substantial royalties and so books should be in the public domain, e.g. published at least 56 years ago; (2) books should have wide appeal and be relatively small in size, since the capital available to us is so small as to preclude the reissuance of massive works.

Respectfully submitted,

Roscoe M. Pierson, Chairman
Warren R. Mehl
Frank P. Grisham

REPRINTS CURRENTLY AVAILABLE

- Allen, Geoffrey Francis, 1902-
The Theology of Missions. London: SCM 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, translated 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: Roscoe M. Pierson, Lexington Theological Seminary, Lexington, Kentucky.

TREASURER'S REPORT

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 records of

THE AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
NEW BRUNSWICK, NEW JERSEY

for the fiscal year ended May 31, 1965 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 year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary 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 May 31, 1965 and the recorded cash transactions of the various funds for the year then ended, 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

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

EXHIBIT "A"

Statement of Assets, Liabilities and Fund Balances

As of May 31, 1965

ASSETS

Cash in Bank - Checking Account	30,860.16	
Cash in Bank - Savings Accounts	<u>24,425.59</u>	
TOTAL ASSETS		<u>\$ 55,285.75</u>

LIABILITIES AND FUND BALANCES

LIABILITIES		\$ 0.
-------------	--	-------

FUND BALANCES

General Fund	6,359.20
Index Fund	12,533.31
Lilly Fund	16,734.67
Microtext Fund	17,861.43
Reprinting Fund	<u>1,797.14</u>

TOTAL LIABILITIES AND FUND BALANCES \$ 55,285.75

EXHIBIT "B"

Statement of Cash Receipts and Disbursements-General Fund
For the Year Ended May 31, 1965

BALANCE JUNE 1, 1964 \$ 4,696.50

RECEIPTS:

Dues	\$ 3,901.50	
Book Exhibit	312.55	
Interest on Savings	167.92	
Other	<u>234.20</u>	<u>4,616.17</u>
Total		\$ 9,312.67

DISBURSEMENTS:

Publications	\$ 1,755.58	
Office Supplies and Expense	197.25	
Treasurer's Bond	75.00	
Auditing	60.00	
Executive Secretary's Honorarium	300.00	
Other	<u>565.64</u>	<u>2,953.47</u>

BALANCE MAY 31, 1965 \$ 6,359.20

EXHIBIT "C"

Statement of Receipts and Disbursements
of Special Funds
For the Year Ended May 31, 1965

	<u>INDEX</u> <u>FUND</u>	<u>LILLY</u> <u>FUND</u>	<u>MICROTEXT</u> <u>FUND</u>	<u>REPRINTING</u> <u>FUND</u>
Balance - June 1, 1964	<u>\$ 2,878.95</u>	<u>\$ 10,070.14</u>	<u>\$ 10,893.00</u>	<u>\$ 2,195.39</u>

RECEIPTS:

Sales	23,138.80		25,190.02	388.95
Contributions and Grants		12,000.00		
Grants Returned by Recipients		5,200.00		
Interest on Savings	<u>227.22</u>	<u>205.10</u>	<u>342.78</u>	<u>70.25</u>
Total Receipts	<u>23,366.02</u>	<u>17,405.10</u>	<u>25,532.80</u>	<u>459.20</u>
Total Receipts and Balance	26,244.97	27,475.24	36,425.80	2,654.59

DISBURSEMENTS:

Scholarship Grants		10,600.00		
Cost of Microfilming			16,846.51	
Editor's Salary and Pensions	8,500.00			
Printing	3,907.15			686.75
Office Supplies and Expenses	355.72	48.72	900.90	
Travel	322.00	91.85	532.86	
Other	<u>626.79</u>	<u> </u>	<u>284.10</u>	<u>170.70</u>
Total Disbursements	<u>\$13,711.66</u>	<u>\$10,740.57</u>	<u>\$18,564.37</u>	<u>\$ 857.45</u>
BALANCE - May 31, 1965	<u>\$12,533.31</u>	<u>\$16,734.67</u>	<u>\$17,861.43</u>	<u>\$1,797.14</u>

Respectfully submitted,

Peter N. VandenBerge
Treasurer**RECOMMENDED ATLA BUDGET, 1965-66**

Officers and Committee Expense	900.00
Printing and Publication	2250.00
Executive Secretary's Honorarium	300.00
Miscellaneous	<u>100.00</u>
Total Budget	\$3550.00

COMMITTEE ON CATALOGING AND CLASSIFICATION

The major project carried out by the Committee was a survey of the theological subject headings used in libraries represented by members of ATLA. A summary of the results of this survey is appended to the present report.

A questionnaire was distributed to 144 theological libraries; 113 libraries replied (although one library returned the questionnaire too late for tabulation). Of the 113 replies, 111 could be tabulated. The response (almost 80 percent) was gratifying to the Committee, especially since ATLA members had received more than one questionnaire during the year.

The following interpretations have been attached to the questionnaire as drawn from the answers provided:

(1) There is heavy reliance upon the subject headings used by the Library of Congress, but some 47 of the libraries feel the need of supplementing the L.C. headings with others drawn from the Pettee list or invented locally.

(2) Some dissatisfaction with currently-used subject headings is noted, although many of the librarians appeared to be "lukewarm" about the matter. In trying to verbalize the dissatisfaction, the librarians most frequently cited the following problems (selected from a multiple-choice list): (a) headings not specific enough, (b) headings not expressed in the terms used by the patrons, and (c) new headings and cross references not provided quickly enough. These answers suggest that new material may be appearing faster than are new headings and that the choice of terminology may be somewhat out of touch with the user's expectations. Most subject catalogers are probably aware of the tendency toward conservatism in selecting headings for new topics--it is safer to subsume the new field under a broad heading than to try to create a new heading which may not "mesh" with a subsequent L.C. heading.

(3) Since current subject heading lists are designed primarily for books--while users may be more interested in periodical material--the new headings will obviously appear more slowly. Thus some coordination between the headings used by periodical indexes and those used for book materials might help to speed up the provision of new headings for books.

(4) The majority of librarians would adhere to L.C. headings if they were to "start over." The availability of L.C. cards using these headings and the continuous revision of the L.C. list make this decision understandable. Although many librarians would like to have the Pettee list available for consultation, there is no appreciable market for a reprint of this list.

(5) Suggestion of the possibility of a new list of theological headings brought varied responses. Most librarians would buy such a list, but fewer would adopt it as their authority. Some 37 percent of the libraries which reported that they would not adopt a new list were those with collections of more than 100,000 volumes; smaller libraries appeared to be more eager to have the help afforded by a new list (only 10 percent said "no", of the group with less than 20,000 volumes). The use of catalog cards adopting headings from a new list was less well defined, primarily because some libraries would purchase cards even though they might not put them into the card catalog. The quality of the cataloging (descriptive and subject), the scope of the service, etc., would affect very materially the market for such cards.

(6) One clearcut need was established: for a new list of church names, similar to the one which was included in the 2nd edition of the Pettee list. The broader the scope of such a list, the better the librarians would like it.

(7) Comments from respondents indicated that theological librarians are divided in their feelings about the desirability of a new list of theological headings. Some feel that subject headings for books are of relatively little value and that L.C.'s work is adequate; others want a new list "yesterday." The majority recognize the problems with current headings but maintain that they have neither the money nor the staff to implement any major changes at the present time.

On the basis of this study and of discussions held with various theological librarians, the Committee submits the following recommendations:

(1) That the Committee identify such lists as presently exist (e.g. Karl T. Jacobsen's Library of Congress Classification Schedules for the Lutheran Church Modified and Expanded) as aids in establishing church names and that attempts be made--by encouraging the denominations or their historical societies--to fill in the gaps by providing up-to-date lists.

(2) That the Committee establish a liaison with the Subject Cataloging Division of the Library of Congress, so as to recommend additions, revisions, etc., in L.C. headings on the basis of data provided by practicing theological librarians.

(3) That the Committee confer with the Periodical Indexing Board to discuss possible future expansion of the Index to Religious Periodical Literature to cover monographs in series, and to solicit systematically from the Editor of the Index recommendations regarding new subject headings which L.C. might introduce.

(4) That the Committee investigate duplication currently taking place in the cataloging of "difficult materials" (especially monographic series and foreign language items) among theological libraries, with a view toward recommending a sound program of cooperative or centralized cataloging.

Respectfully submitted,

Doralyn J. Hickey, Chairman
Evelyn C. Edie
Dorothy H. Jones
Helen Zachman

SUMMARY OF DATA GAINED FROM THE QUESTIONNAIRE
"STUDY ON THEOLOGICAL SUBJECT HEADINGS"

Reported by the Committee on Cataloging and Classification of the
American Theological Library Association to the Annual Conference
New York, June 16, 1965

I. Distribution: To libraries represented by institutional and/or personal memberships in ATLA

Copies sent	144	(Note: Two libraries sent letters explaining that their cataloging follows the practices of a related library which was answering the questionnaire.)
Replies received . . .	113	
Replies tabulated . . .	111	

II. Tabulation of Answers: Based on 111 completed questionnaires

No. 1: Which of the following does your library use as its authority for theological subject headings?

Library of Congress	57
Pettee, 1st ed.	1
Pettee, 2d ed	6
Sears	0
Your own list	0
Other	0
Combination	47
(usually L.C., Pettee, & own list)	

No. 2: Are you satisfied with the theological subject headings which you are now using?

Yes.	17
No	24
More or less (not actively dissatisfied) . . .	66
No opinion	4

No. 3: If you are in any way dissatisfied with the theological subject headings which you are now using, please specify the reasons.

(Multiple answers permitted)	No.	Rank
Headings not specific enough	44 . . .	2d
Headings have too many subdivisions.	23 . . .	5th
Too many phrase headings	9 . . .	7th
Headings not expressed in terms used by your patrons	52 . . .	1st
Punctuation in headings is too complex	13 . . .	6th
Too many headings overlap in meaning	24 . . .	4th
New headings and cross-references are not provided quickly enough	39 . . .	3d
Too many "see also" references	1 . . .	9th
Not enough "see" references.	7 . . .	8th
Other (e.g. outdated terminology).	18	--
No response.	25	--

No. 4: If you were to start anew (with no "old headings" to worry about) which of the following would you select as the authority for your theological subject headings?

Library of Congress	68
Pettee (1st ed.: 0; 2d ed.: 18) . . .	21
Other (e.g. combination of lists) . .	19
No response	3

No. 5: If the Pettee List (2d ed., 1947) were reprinted without changes, would your library purchase a copy?

Yes.	13
No	72
Possibly	16
Don't know	10

No. 6: If ATLA were to sponsor the preparation of a completely revised list of theological subject headings (retaining as much as possible from the L.C. and Pettee lists, but bringing the headings up to date, making them more specific, etc.) would your library purchase a copy?

Yes	76
No	2
Possibly.	29
Don't know.	4

No. 7: If ATLA were to sponsor a list such as the one described in question no. 6, do you think that your library would be willing to adopt it as its authority for theological subject headings?

	<u>All</u> <u>Libraries</u>	<u>Large Libraries</u> (100,000 vols. or more)	<u>Small Libraries</u> (Less than 20,000 vols.)	<u>Medium-sized</u> <u>Libraries</u>
Yes	25	2	3	20
No	23	7	2	14
Possibly.	51	7	13	31
Don't know.	<u>12</u>	<u>3</u>	<u>2</u>	<u>7</u>
TOTALS	111	19	20	72

No. 8: If ATLA were to make available to you catalog cards which used theological subject headings taken from a list (as described in question no. 6) prepared and kept up to date specifically for theological libraries, do you think that your library would purchase them (assuming that their cost would be about the same as the cost of L.C. cards)?

	<u>All</u> <u>Libraries</u>	<u>Large</u> <u>Libraries</u>	<u>Small</u> <u>Libraries</u>	<u>Medium-sized</u> <u>Libraries</u>
Yes	42	4	8	30
No	18	2	2	14
Possibly.	42	11	8	23
Don't know.	<u>9</u>	<u>2</u>	<u>2</u>	<u>5</u>
TOTALS	111	19	20	72

No. 9: Would you want a revised list of theological subject headings to include a list of church names (as the second edition of Pettee's List did)?

Yes	80
No	0
Desirable but not essential	24
No opinion.	7

No. 10: If a new list of church names (for use as subject and corporate entries) were to be prepared, which of the following would you like to have included? (Multiple answers permitted)

	<u>No.</u>	<u>Rank</u>
Latest official forms of church names	78	3d-tie
History of the most recent changes in church names.	17	5th
History of <u>all</u> the changes in church names.	85	1st
Official names of boards & other subdivisions of the denominations.	54	4th

World (rather than just U.S.) coverage of church names. . . .	78	. . .	3d-tie
Official names of ecumenical & interfaith groups.	80	. . .	2d
Other (e.g. names of non-Christian religious groups).	4	. . .	--
No response	6	. . .	--

Comments recorded on questionnaire: 56 commented
55 did not comment

ATLA BOARD OF MICROTEXT

I am pleased to report concerning the work of the ATLA Board of Microtext for the period covering June 1, 1964 through May 31, 1965.

It is not necessary to mention the microfilms available since a list containing this information has been mailed to each individual and institutional member of ATLA and will appear in the Proceedings.

It seems wise in this report, in addition to information relative to financial and administrative matters, to review the procedures and policies which direct the work of the Board and to suggest problems which seem inherent in it.

Policies Governing the Board of Microtext

The Board of Microtext was established in 1957 by the American Theological Library Association to administer a grant received from The Sealantic Fund, Inc., for the purpose of developing a microtext program to meet the needs of the libraries of the Association. While benefiting the libraries of ATLA, the project also assists in the preservation of information and in the development of resources to support scholarship and learning in general.

The project is a non-profit educational venture, and it adheres to certain restrictions as a tax exempt agency. It pays no salaries, stipends, royalties, or benefits. Many people contribute their services to the enterprise. The films produced are available to any purchaser at a uniform price. The film is priced to recover capital investment on the sale of five positive copies. However, full costs are liquidated on the sale of from seven to eight positive copies. The regained capital and any "profits" are put back into the project. In this way the work is enlarged and its potential usefulness increased. This is important because it would not be commercially feasible to microfilm most of the materials included in the project.

There are at least five categories of material which are suitable for microtext: (1) material which is now out of print and unavailable; (2) material which has become excessively expensive because of its scarcity; (3) material which is deteriorating because of inferior paper; (4) bulky material which consumes an inordinate amount of stack space and is, therefore, expensive to house; and (5) such material which otherwise will not be issued in print, viz., theses, manuscripts, etc.

Most of the negative film used by the project is produced by the Department of Photoduplication at the University of Chicago from original files supplied by the member libraries for this purpose. These negative films are stored at the Department of Photoduplication where they are kept under optimum conditions for preservation. They are used exclusively for the production of positive film. In producing film, the project is consumer minded. Microfilm as a reading medium has limitations. It is important that film be of lasting documentary quality, and that it be of maximum legibility when used in microfilm readers found in libraries. Hence, reduction values, density, sharpness of focus, and similar qualities are stressed. Rigid standards to govern these matters have been established. Whenever possible the filming is done by a skilled technician using equipment capable of producing the desired results. It is the aim of the project to produce film at the lowest cost commensurate with quality production. Films or Xerox copy are supplied within ten days to two weeks on receipt of the order. Financing arrangements are possible over two or more fiscal years.

No title is included in the project without the permission of the owners of the material. This principle is adhered to even when copyright protection has expired and the material has become common property. The project seeks to become known as one that is guided by high ethical standards in such matters. The project does not ask for exclusive right to sell microfilm or other types of reproduction. It asks for the right to sell what it has filmed. Should at any time the owner of the material filmed wish, for any reason, to withdraw his title from the project, the negative film will be forwarded without protest, if the owner will pay the project for the reproduction costs which have not been regained through sales.

When the project cooperates with groups or societies, etc., this relationship is indicated on the frame following the target. If restrictions on the use of materials are necessary, these are indicated and the user is requested to observe them. If necessary, a film can be copyrighted, although this sharply increases the cost. However, in matters of distribution and use, the widest freedom possible is preferred. This freedom is important to the advancement of scholarship.

In the development of its work, the project has encountered problems. Foremost among these would be the understandable reluctance on the part of the owners to grant permission to microfilm files apart from the payment of a stipend or royalty. There is also an understandable reluctance on the part of curators to permit the filming of files in archives. Sometimes the archival resources are inadequately organized for purposes of microfilming, or require a register or calendar to be used successfully, but usually the reluctance is due to a sense of proprietary rights. It is natural and understandable for a curator to view with reluctance what appears to be a loss of control of the information held in his archives. On the other hand, to operate effectively, it is necessary for the project to have access to a master negative film from which to produce positive film or Xerox copy. From the standpoint of the project, resources are not available to produce

unlimited negative films apart from the right to regain capital costs through sales. Furthermore, not a little of the service upon the films produced includes filling requests for microfilm or Xerox copy of articles, etc. This has proven to be one of the most useful aspects of the project.

There are also problems of a practical nature involved in micro-filming. Sometimes a file cannot be transported to a laboratory for filming, or there is reluctance to send the file because of fear of damage in transit. Sometimes a binding of a file prevents a clear image of the page unless the stitching is cut, which in turn, creates other problems. The damage must be repaired, if possible. Quality microfilming involves the use of proper equipment under the supervision of a skilled technician. Also, the processing of the film is important. It has been the unfortunate experience of the Board that even well-established and reputable firms or laboratories do produce inferior films. Microfilm is produced to be read, and apart from this there is no reason to develop it. Too much inferior microtext is being produced today.

On the positive side, the project has demonstrated that it can be successful in the filming of resources which would otherwise not have been filmed. Thus information important to scholarship is preserved and it is made available to the world of learning at a moderate expenditure. The success of the project would suggest that its potential value is almost without limit. There are many who agree it is important that microfilming and other forms of reproduction of resources be controlled in part by educational agencies which can safeguard the educator-consumer. As a non-profit venture, it is the hope of the Board that in time the project will establish itself as an agency to which librarians, curators, and archivists can turn to provide microtext services on their resources. Through the medium of micro-reproduction, information found in original sources can be made more widely available and at the same time original material can be safeguarded from the inevitable damage involved in its immediate use. Inasmuch as favorable financing arrangements are possible, libraries may order film as required. Thus the owner of material, the library and the scholar stand to benefit from the services offered.

All negative films produced by the Board of Microtext are the property of the project. The legal owner of the assets of the project is the American Association of Theological Schools in the United States and Canada. The project is, therefore, the corporate property of those institutions engaged in theological training and research. The project is administered by a Board consisting of three members elected by the Executive Committee of AATS.

The Board of Microtext has produced approximately 150,000 lineal feet of microfilm. Suggestions are welcome for microfilming of periodical files, monographs, manuscripts and archival resources which will be useful for scholarship in the field of religion, broadly defined.

At a meeting held on April 9, 1965, the Board authorized the exploration of the possibility of establishing an advisory committee composed of representatives from learned societies and curators of archives. In this way it is hoped that the project will become more sensitive to the needs of scholarship.

Administrative and Accounting

The capital funds of the project are invested by the Winters National Bank and Trust Company, Dayton, Ohio. They are subject to the 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 Department of Photoduplication at the University of Chicago. Negative films are deposited with that Department. The Board receives detailed accounting for the work of the Department. The accounts are subject to audit by the University.

Positive films and office equipment which are the property of the project are at 409 Prospect Street, New Haven, Connecticut, 06511.

No funds of the project are held in New Haven.

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 VandenBerge who serves as Treasurer for ATLA.

Mr. Cosby Brinkley, Head of the Department of Photoduplication at the University of Chicago, continues his commendable services. Not a little of the success of the program is due to his interest in the project and his contribution in technical advice.

Where cataloguing in source as an aid in describing the film has been employed, editorial service for this aspect of our work has been provided by Mrs. Florence S. Baker and members of the Yale University Divinity Library Staff.

The Board gratefully acknowledges the assistance given to the project and preparation for filming of material by:

Mr. John D. Batsel, Garrett Theological Seminary
 Mr. Robert F. Beach, Union Theological Seminary
 Mr. Edward Camp, School of Theology, University of the South
 Mr. Robert Chastain, Catholic University of America
 Professor Arthur Cochrane, Dubuque University Divinity School
 Mr. William Denton, Claremont School of Theology
 Mr. Donn Michael Farris, Duke Divinity School
 Mr. Roland E. Kircher, Wesley Theological Seminary
 Mr. Bruce Krag, Andover-Harvard Divinity Library
 Miss Liz Krohne, Assistant Editor, Southern Patriot
 Mr. Joel Lundeen, Lutheran School of Theology at Chicago (Rock Island)
 Mr. John Ness, Historical Society of the Evangelical United Brethren Church
 Dr. Henry Scherer, Lutheran Theological Seminary at Philadelphia
 Mr. Calvin H. Schmitt, McCormick Theological Seminary
 Professor Carl Schneider, Eden Theological Seminary
 Dr. Niels Sonne, General Theological Seminary
 The Reverend Mr. Floyd Tompkins
 The Reverend Mr. Robert C. Wiederaenders, Lutheran Historical Conference.

Members of the Board

The Board consists of: Mr. James R. Tanis, Jr., Secretary, whose term expires in 1967; Mr. Ray Suput, whose term expires in 1965; Dr. Jaroslav Pelikan, AATS appointee, whose term expires in 1966; and Mr. Raymond P. Morris, whose term expires in 1966.

Respectfully submitted,

Raymond P. Morris, Chairman

MICROFILM AVAILABLE
 ATLA BOARD OF MICROTEXT

April 1965

The ATLA Board of Microtext operates as a non-profit educational program to produce microfilm and Xerox copy for the benefit of the Association and others. Its efforts are directed to the filming of materials required by the Association and for research in theology, especially that material which it is not commercially feasible to film, or otherwise will not be filmed. Microfilm is supplied at a uniform price to any purchaser. Financing over more than one fiscal year can be arranged.

The Board can supply 35 mm. positive microfilm for the titles listed at the price indicated (net plus postage). Portions of most film may be purchased at the cost of \$.14 per lineal foot, with a minimum charge of five dollars for each order. Estimates of cost can be supplied upon application. Files lacking numbers are as complete as available for filming.

Until further notice, orders should be addressed to:

Mr. Raymond P. Morris, Chairman
 ATLA Board of Microtext
 409 Prospect Street
 New Haven, Connecticut 06511

Film will be shipped directly from the Department of Photoduplication of the University of Chicago Library, with an accompanying invoice. Payments of the invoice should be drawn in favor of The American Theological Library Association, Board of Microtext and mailed to Mr. Raymond P. Morris, at the above address.

* * *

* Includes cataloguing in source.
 L Lutheran publications
 M Methodist publications.

MANUSCRIPTS

- Faith and Order Commission. Minutes, 1910-1949 and Minutes of its Executive Committee, 1910-1927. Filmed with Correspondence of Robert H. Gardiner, 1910-1924. 105.00
Plus Correspondence of Ralph W. Brown, 1924-1932 33.00
- L) *Officer, Morris. Diary, 1848-1852 [Journals, diary, clippings, etc.], with which is filmed Western Africa, a Mission Field. 20.00
 Western Africa purchased separately: 5.50.
- Seabury, Samuel, bp., 1729-1796. Manuscripts. [From material located in the General Theological Seminary, New York] To be filmed

MONOGRAPHS

- Bach, Robert. Die Erwählung Israels in der Wüste. Bonn, 1951. 2.00
 [Diss.]
- *Backus, Isaac. A History of New England. With particular reference to the denomination of Christians called Baptists. 2d ed., with notes. By David Weston. Newton, Mass. 1871. 2 v. With this is filmed: Drisko, Ralph C. A new index of Backus. Rochester, N. Y. 1933. 8.90

- Barth, Karl. Der Römerbrief. (1. Aufl.) Munich, 1919. 4.50
- *Berg, Johannes van den. Constrained by Jesus' Love: an inquiry into the motives of the missionary awakening in Great Britain in the period between 1698 and 1816. Kampen, 1956. Proefschrift 2.00
- *Brown, Charles Philip. English and Telugu Dictionary. 2d ed., rev. by M. Venkata Ratnam. Madras, S.P.C.K., 1895. 11.25
- *_____. Telugu-English Dictionary; new ed., by Venkata Ratnam and others. 2d ed. Madras, S.P.C.K., 1903. 11.00
- Brown, Ralph W. Correspondence. See Manuscripts: Faith and Order Commission.
- *Chemnitz, Martin. De dvabvs natvris in Christo; De hypostatica earvm vnione, De commvnicatione idiomatvm, et De aliis quaestionibvs independentibvs; Libellus ex Scripturae sententijs & ex purioris antiquitatis testimonis . . . cum praefatione Nicolai Selnecceri . . . Lipsiae, 1580. 10.00
- *Dietrich, Veit. Wie man das Volck zur Buss vnd ernstlichem Gebet wider den Türcken auff der Cantzel vermanen sol; sambt einer Vnterricht vom Gebet, vnd einer kurtzen Ausslegung des LXXIX Psalmen. Nürnberg, J. vom Berg, 1542. 1.75
- *Dilthey, Wilhelm. Leben Schleiermachers. 1. Bd. Berlin, 1870. 4.50
- *Gilhodes, C. The Kachins, Religion and Customs. Calcutta, 1922. 3.00
- Greenwood, Thomas. Cathedra Petri. London, 1856-1865. 6 v. 22.00
- *Heylyn, Peter. Historia Quinqu-articularis: or, a declaration of the judgement of the western churches, and more particularly the Church of England, in the five controverted points, reproched in these last times by the name of Arminianism. Collected in the way of an historicall narration, out of the publick acts and monuments and most approved authors of those several churches . . . London, 1660. 3.50
- *Jarratt, Devereaux. Sermons on various and important subjects, in practical divinity, adapted to the plainest capacities, and suited to the family and closet. Philadelphia: Printed by Johnston & Justice, 1793-94. 3 v. 7.00
- *Kautzsch, Emil Friedrich. Die Aramaismen im Alten Testament untersucht. I. Lexikalischer Teil. Halle a. S., M. Niemeyer, 1902. 1.75
- L) *Reu, Johann Michael. Dr. Martin Luther's Small Catechism; a history of its origin, its distribution and its use; a jubilee offering. Chicago, Wartburg pub. house, 1929. 4.25

- *Reynolds, John. The Religion of Jesus Delineated. London, 1726. 2.75
- M) *Sherman, David. History of the Revisions of the Discipline of the Methodist Episcopal Church. New York, 1874. 3.50
- Spink, Harry Neilson. Kanzo Uchimura and the Non-church Movement. S.T.M. Thesis, Philadelphia Lutheran Seminary, 1964. Price on application
- Strype, John (d. 1737). Historical and Biographical Works. 24 v. 90.00
- Theodorus of Mopsuestia. In Epistolas D. Pauli Commentarii. The Latin version with the Greek fragments. With an introduction, notes and indices by H. B. Swete. Cambridge, England, 1880-82. 2 v. 4.50
- Tuttle, George M. The Place of John McLeod Campbell in British Thought Concerning the Atonement. Toronto, Victoria University Diss., 1961. 5.25
- Tuttle, Marcia. History of the ATLA. Atlanta, Emory University M.A. thesis. 2.00
- *Valdes, Juan de. Commentary upon the Gospel of St. Matthew; now for the first time translated from the Spanish, and never before published in English. By John T. Betts. Lives of the twin brothers, Juan and Alfonso de Valdes. By Edward Boehmer. With introd. by the editor. London, 1882. 2.50
- *Vivier, Lincoln Morse Van Eetveldt. Glossolalia. Johannesburg, 1960. M.D. thesis, University of Witwatersrand. 6.00
- Williams, Aaron. The Harmony Society at Economy, Penna. Pittsburgh, 1866. 2.75

MICROFILM CORPUS OF AMERICAN LUTHERANISM

Units I-X (Reels 1-35)

Each unit: 30.00

Unit I

Reel 1

1. Biorek, E. A Little Olive Leaf. 1704, 31 pp.
2. Naskov, P. (tr. J. Magens) The Articles of Faith. 1754, 314 pp.
3. Augsburg Confession (tr. J. Weygand), 1755, 30 pp.
4. Acrelius, I. A Sermon. 1756, 23 pp.
5. Peters, R. A Sermon. 1769, 37 pp.

6. Ernst, J. (ed.) Hymns of Praise. 1792, 46 pp.
7. Luther, M. (ed. J. Kunze) Rudiments of the Shorter Catechism. 1785, 16 pp.
8. Helmuth, J. (tr. C. Erdmann) Short Account of the Yellow Fever. 1794, 55 pp. (missing pages on reel 3a)
9. Kunze, J. (ed.) Hymn and Prayer Book. 1795. 163, 300 pp.
10. Strebeck, G. (ed.) A Collection of Ev. Hymns. 1797, 263 pp.
11. Van Buskirk, L. (ed. J. Kunze) Six Sermons. 1797, 123 pp.
12. Strebeck, G. A Sermon. 1796, 16 pp.
13. Kunze, J. King Solomon's Great Sacrifice. 1801, 40 pp.
14. Ernst, J. A Sermon . . . George Washington. 1800, 20 pp.

Reel 2

The Evangelical Lutheran Intelligencer. Vol. I-V. 1826-1831.

Reel 3

1. The Lutheran Magazine. Vol. I-IV. 1827-1831.
2. The Lutheran Pulpit. Vol. I & II. 1837-1838.
3. The Lutheran Preacher. Vol. I & II. 1833-1835. (missing section on reel 3a.)

UNIT II

Reel 3a

Two items missing from Unit I.

Reel 4

1. Luther, M. (tr. & ed. unknown) Small Catechism. 1802, 62 pp.
2. Strebeck, G. Wrath to Come. 1803, 51 pp.
3. Chester, N. A Letter to . . . Strebeck. 1803, 65 pp.
4. Gunn, A. A Letter to Mr. . . . Chester. 1803, 32 pp.
5. Williston, R. A Choice Selection of . . . Hymns. 1806, 319 pp.

6. Luther, M. (ed. P. Mayer) Small Catechism. 1807, 34 pp.
- 6a. Manuscript: "Notes on the Order of Salvation, delivered by the Rev. Mr. Meyer . . . taken by Charles H. Baker, 1808."
7. Quitman, F. A Treatise on Magic. 1810, 76 pp.
8. Luther, M. (ed. A. Braun) Small Catechism. 1811, 54 pp.
9. Henkel, P. The First Chief Head. 1811, 30 pp.
10. _____. The Christian Catechism. 2d ed. 1811, 140 pp.
11. _____. The Christian Catechism. 3d ed. 1813, 138 pp.

Reel 5

1. Campanius Holm, T. (tr. unknown) An Extract. 1814, 16 pp.
2. Quitman, F. Evangelical Catechism. 1814, 192 pp.
3. New York Synod. Liturgy. 1814, 153 pp.
4. Henkel, P. The Christian Catechism, 5th ed. 1816, 144 pp.
5. Trial of Frederick Eberle. 1817, 240 pp.
6. Quitman, F. Three Sermons. 1817, 42 pp.
7. Lochmann, J. History, Doctrine & Discipline. 1818, 165 pp.
8. Schaeffer, D. Historical Address. 1818, 23 pp.
9. Tischer, J. (tr. J. Kortz) Life . . . of Martin Luther. 1818, 260 pp.

Reel 6

1. General Synod. Constitution. 1820, 15 pp.
2. Henkel, D. Carolinian Herald of Liberty. 1821.
3. Schaeffer, F. An Address. 1821, 27 pp.
4. Henkel, D. Heavenly Flood of Regeneration. 1822, 48 pp.
5. Maryland & Virginia Synod. Formula. 1823, 10 pp.
6. Hazelius, E. L. Materials for Catechization. 1823, 76 pp.
7. New York Synod. A Collection of Hymns & A Liturgy. 1824; 293, (13), 116 pp.

8. Schmucker, S. Intellectual & Moral Glories. 1824, 32 pp.
9. Demme, C. A Christian Minister's Last Honor. 1825, 24 pp.
10. Henkel, D. Answer to Mr. Joseph Moore. 1825, 188 pp.
11. Lochmann, J. Principles of the Christian Religion. 2d ed.

Reel 7

1. Schmucker, S. Inaugural Address. 1826, 40 pp.
2. (tr. & ed.) Storr & Flatt. 1826; 481 & 408 pp.
3. Hazellius & Lintner. Exercises at the Installation. 1827, 24 pp.
4. Kurtz, B. Pastoral Address. 1827, 15 pp.

UNITS III & IV (double unit)

Reel 8 - Reel 14

The Lutheran Observer, 1832-1851.

Reel 15

Documentary History of the . . . Ministerium of Pennsylvania,
1748-1821. Philadelphia. 1898, 619 pp.

Reel 16

Pennsylvania Ministerium. Printed Synodical Reports in German,
1817-1854.

Reel 17

Pennsylvania Ministerium. Printed Synodical Reports in
English, 1828-1855.

Reel 18

1. Transcript of Manuscript Protocol of the New York
Ministerium, 1786-1806, (German).
2. Translation of the Manuscript Protocol of the New York
Ministerium, 1786-1806, (English).
3. Transcript of the Manuscript Protocol of the New York
Ministerium, 1807-1818, (English).

Reel 19

New York Synod (Ministerium). Printed Synodical Reports,
1819-1850, (English). (1843 in German also.)

UNIT VI

Reel 20

1. Argonautica Gustaviana. 1633; 20, 56 pp.
2. Mercurius Germaniae. 1633? 51 pp.
3. Copia eines Send-Schreibens. 1695. 9 pp.
4. Luther, M. (tr. J. Campanius Holm) Lutheri Catechismus. 1696, 160 pp.
5. Pastorius, F. Four Boasting Disputers. 1696, 15 pp.
6. Campanius Holm, T. Kort Beskrifning. 1702, 191 pp.
7. _____. (tr. P. DuPonceau) A Short Description. 1834, 166 pp.
8. Falckner, D. Continuatio der Beschreibung. 1702, 42 pp.
9. Falckner, D. Curieuse Nachricht. 1702, 58 pp.
10. Falckner, J. Abdruck eines Schreibens. 1702, 12 pp.
11. _____. Grondlycke Onderricht. 1708, 128 pp.
12. Kocherthal, J. Auszfuehrlich und umstaendlicher Bericht. 1709, 42 pp.
13. Hesselius, A. Kort Berettelse. 1725, 23 pp.

Reel 21

1. Berkenmeyer, W. Getrouwe Herder-en Wachter Stem. 1728; 150, 24 pp.
2. Biorck, T. Dissertatio Gradualis. 1731; 7, 34 pp.
3. Svedberg, J. America Illuminata. 1732; 163, 5 pp.
4. Boltzius & Von Reck. Extract of the Journals. 1734, 72 pp.
5. Stoever, J. Kurze Nachricht. 1737, 4 pp.
6. A Protestation. 1742, broadside.
- 6a. An Act for Confirming and Amending the Charter. 1780, broadside.
7. Die Confusion von Tulpehocken. 1742, 8 pp.

8. Luther, M. (ed. Zinzendorff) Der Kleine Katechismus. 1744, 84 pp.
9. Acrelius, I. (tr. Handschuh) Der Todt als eine Seligkeit. 1756, 31 pp.
10. Psalmodia Germanica. 1756; iv, 279, 10 pp.
11. Acrelius, I. Beskrifning om de . . . Nya Sverige. 1759; 20, 533 pp.

Reel 22

1. Acrelius, I. (tr. Reynolds) A History of New Sweden. 1874.
2. Vollstaendiges Marburger Gesangbuch. 1759; 12, 527, 16 pp.
3. Luther, M. (tr. & ed. unknown) Kleine Katechismus. 7th ed. 1770, 144 pp.

Reel 23

General Synod Reports, 1820-1850 (English and German).

Reel 24

General Synod Reports, 1853-1871 (English).

Reel 25

Urlspurger, S. (ed.) Amerikanische Ackerwerk Gottes.

UNIT VIII

Reel 26

Maryland Synod Reports, 1820-1850.

Reel 27

North Carolina Synod Reports, 1803-1857.

Reel 28

1. Evangelisches Magazin, 1811-1817
2. Das Evangelische Magazin, 1829-1833.

UNIT IX

Reel 29

1. Ohio Special Conference Reports, 1815, 1816. (German).

2. Verrichtungen aller derer Conferenzen, 1812-1819.
1897, 48 pp.
3. Ohio Special Conference, 1812-1817, plus 1818 meeting of
Ohio Synod. (tr. C. Sheatsley).
4. Ohio Synod Reports, 1818-1874.

Reel 30

Ohio Synod Reports, 1876-1904.

Reel 31

Ohio Synod Reports, 1906-1930.

Reel 32

1. Constitution of Gettysburg Seminary. 1826, 27 pp.
2. Schmucker, S. S. A Plea for the Sabbath School System. 1830,
32 pp.
3. _____. Kurzgefasste Geschichte. 1834, 352 pp.
4. _____. American Lutheran Church. 1852, 280 pp.

Reel 33

1. Schmucker, S. Elements of Popular Theology. 1834, 412 pp.
2. _____. Elements of Popular Theology. 4th edition. 1842,
307 pp.
3. _____. Elements of Popular Theology. 9th edition, 1860,
522 pp.

Reel 34

1. Schmucker, S. "Address." Home Missionary. 1836, 3 pp.
2. _____. Letter to Am. Home Mission Society. 1836, 3 pp.
3. _____. Discourse on Capital Punishment. 1845, 31 pp.
4. _____. Appeal for Missions. 1835, 1 p.
5. _____. In Behalf of the Germans. 1836, 1 p.
6. _____. (and G. Smith) Letters. 1838, 7 pp.

7. Schmucker, S. Fraternal Appeal. 1839, 68 p.
8. _____. Memorial . . . binding out. 1839, 7 pp.
9. _____. Reviewer Reviewed. 1839, 15 pp.
10. _____. Sermon . . . ASSU. 1839, 22 pp.
11. _____. Papal Hierarchy. 1845, 32 pp.
12. _____. Appeal . . . Christian Sabbath. Tract, n.d., 20 pp.
13. _____. Christian Pulpit. 1846, 32 pp.
14. _____. Glorious Reformation. 1838, 131 pp.
15. _____. Psychology. 1845, 329 pp.

Reel 35

1. Schmucker, S. Elemental Contrast. 1852, 58 pp.
2. _____. Peace of Zion. 1853, 40 pp.
3. _____. Address . . . Shamokin. 1854, 19 pp.
4. [] Definite Platform. 1855, 42 pp.
5. _____. Spiritual Worship. 1860, 43 pp.
6. _____. Evangelical Catechism. 1859, 170 pp.
7. _____. American Lutheranism Vindicated. 1856, 192 pp.
8. _____. Lutheran Manual. 1855, 352 pp.
9. _____. (and others) Proposed Liturgy. 1864, 124 pp.
10. _____. Church of the Redeemer. 1868, 281 pp.
11. _____. True Unity of Christ's Church. 1870, 262 pp.
12. _____. Appeal to Friends of the Evangelical Alliance.
1874, 16 pp.

NOTE: More detailed information on items composing the Microfilm Corpus of American Lutheranism supplied on request.

SERIALS

*The American Journal of Semitic Languages and Literatures.
Chicago. v. 1-58; Mar. 1884-Oct. 1941. (v. 1-11 as
Hebraica)

100.00

- L) *American Lutheran Survey. A review of world progress and problems from the positive Christian standpoint. Columbia, S. C. v. 1-20, no. 9; Oct. 26, 1914-June 1928. 126.00
- American Society of Church History. Papers. Ser. 1, v. 1-8, 1888-1896; Ser. 2, v. 1-9, 1906-1933. 22.00
- Antananarivo Annual and Madagascar Magazine. Antananarivo, L.M.S. press. 1885-1900. 20.00
- L) *Augustana Evangelical Lutheran Church. Report of the Synod. Rock Island, Ill., Augustana Book concern. 1st-103d; 1860-1962. 250.00
- L) Augustana Quarterly, the Church quarterly of the Augustana Lutheran Church. Rock Island, Ill. v. 1-27; 1922-1948. 66.00
- *The British Weekly; a journal of social and Christian progress. London. v. 1-146; Nov. 5, 1886-1962. 682.00
Vol. 146, 1962, if purchased separately: 7.00
- *The Chinese Repository. Canton. v. 1-20; May 1832-Dec. 1851. 76.00
- Christendom, a journal of Christian sociology. Oxford. v. 1-16; 1931-1950. 29.00
- M) Christian Advocate. Nashville. v. 11-13, no. 8; Oct. 30, 1846-Dec. 22, 1848. v. 13, no. 10-25; 1849-1861. v. 29-75, 1869-1914. 470.00
- M) Christian Advocate. New York. v. 1-51; 1826-1876. 128.00
v. 52-131; 1877-1956. 1,067.00
- M) Christian Advocate. Pittsburgh. v. 1-97; 1834-1930. 885.00
- M) Christian Advocate, Western edition. Cincinnati. v. 1-100; 1834-1934. 695.00
- *The Christian Intelligencer. New York. v. 1-105, no. 18 (no. 1-5399); Aug. 7, 1830-Sept. 15, 1934. 594.00
- Christian Oracle. Chicago. v. 1-15; 1884-1898. 96.00
Lacks a few issues.
- Christian Union Quarterly, interdenominational and international. St. Louis; Baltimore; Chicago. v. 1-24; July 1911-Apr. 1935. 44.00
- *Christianisme Social. Paris. v. 1-69; 1887-1960. 315.00
Lacks a few issues.

Christianity and Society. New York. v. 1-21; 1935-1956.	19.00
Der Christliche Botschafter. New Berlin; Harrisburg, Pa. 1836-1943.	In process
*Church History. Berne, Ind. v. 1-17; 1932-1948.	39.00
L) *Church Messenger. Bethlehem, Pa. v. 1-21, no. 9; Oct. 1875-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).	In process
*Church Times. London. v. 1-147; Jan. 1863-1963. Vols. 145, 146, 147 if purchased separately: 11.00 each	1,163.00
*The Cultural East. Kitamakura, Kanagawa-Ken, Japan. v. 1, no. 1-2; July 1946-Aug. 1947. Filmed with Eastern Buddhist If purchased separately: 1.00	
M) Daily Christian Advocate of the General Conferences of the Methodist Episcopal Church. v. 1-23; 1848-1936.	To be refilmed
M) Daily Christian Advocate of the Methodist Episcopal Church, South. 1858-1938.	To be refilmed
M) Daily Christian Advocate of the Uniting Conference, 1939, and the General Conferences, 1940-1956, The Methodist Church.	To be refilmed
*Eastern Buddhist; a magazine devoted to the study of Mahayana Buddhism. Koyoto, Japan. v. 1-8, no. 4; May 1921-Aug. 1958.	20.00
Eiserne Blätter, Wochenschrift für deutsche Politik und Kultur. Berlin. v. 1-21; 1919-1939. Lacks vols. 12 and 16 and a few scattered leaves.	175.00
L) English Evangelical Lutheran Synod of the Northwest. Minutes, 1891-1962.	46.00
Ethics; an international journal of social, political and legal philosophy. Chicago. v. 1-59; 1890-1949.	166.00
*The Evangelical. Harrisburg, Pa. v. 1-35; Nov. 14, 1887-Dec. 26, 1922.	297.00
L) *Evangelical Lutheran Synod in the Central States. Minutes of the annual convention. 87th-95th; 1954-1962.	8.00
*The Evangelical Messenger. Harrisburg, Pa. v. 1-99; Jan. 8, 1848-Dec. 28, 1946.	873.00

- L) Evangelical Review. Gettysburg, Pa. v. 1-21; 1849-1870. 77.00
- Faith and Order Commission. Minutes and correspondence.
See Manuscripts: Faith and Order Commission, etc.
- Federal Council Bulletin; journal of religious co-operation
and inter-church activities. New York. v. 1-33; 1918-1950. 60.00
- *Der Friedensbote; amtliche Zeitschrift der evangelischen und
Reformierten Kirche. St. Louis. v. 1-109; Jan. 1850-
Dec. 1958. 441.00
- Der Froehliche Botschafter. 1841-1901. Dayton, General
Conference of the United Brethren Church.
Includes Die Geschaeftige Martha, 1840-1842; Der Deutche
Telescope, 1846-1849; Die Geschaeftige Martha, 1849-
1851, at which time the title became Der Froehliche
Botschafter. To be filmed
- *The Gospel Trumpet. Anderson, Ind. v. 1-81; 1881-1961 465.00
- Harvard Theological Review. New York, Cambridge v. 1-14;
1908-1921. 39.00
- Hebraica. See American Journal of Semitic Languages and
Literatures.
- M) Indian Witness. Calcutta, Lucknow.
v. 24-27; 1896-1898
v. 29-38; 1899-1908
v. 40-88; 1909-1958 407.00
- The filming of this file will be completed when the
governmental restrictions on the importing of
microfilm to India are lifted.
- Information Service. New York. v. 1-37; 1920-1958. 69.00
- International Journal of Ethics. See Ethics.
- *The International Review of Missions. London, New York.
v. 1-44; 1912-1955. 140.00
- *Interpretation; a journal of Bible and theology. Richmond.
v. 1-10; 1947-1956. 31.00
- A ten-year cumulative index is available from the publishers.
- Japan Christian Quarterly. Tokyo. v. 1-27; 1926-1961. 70.00
- *Journal für auserlesene theologische Literatur. Nürnberg.
1. -6. Bd., 1. Stück; 1804-1811. 27.00

*The Journal of Bible and Religion. Wolcott, N. Y. v. 1-16; 1933-1948.	29.00
Journal of Religion. Chicago. v. 1-29; 1921-1949.	89.00
Junge Kirche. Oldenburg. 1. -24. Jahrg.; Juni 1933-1963.	In process
Die Kerkbode; verenigde blad van die Ned. Geref. kerke van Suid-Afrika. /Kaapstad/ 1849-	To be filmed
Kirchenblatt für die Reformierte Schweiz. Zurich. v. 1-24; 1845-1868.	In process
*The Korean Repository. Seoul. v. 1-5; Jan. 1892-Dec. 1898.	15.00
*Kritisches Journal der Philosophie, hrsg. von Schelling und Hegel. Tübingen. 1. Bd., 1. Stück -2. Bd., 3. Stück; 1802-1803.	5.00
Licht und Leben; evangelisches Wochenblatt. Elberfeld. v. 31-45; 1919-1933. Lacks a few scattered leaves.	157.00
M) *The London Quarterly and Holborn Review. London. v. 1-180; 1853-1955.	489.00
L) Lutheran Church Quarterly. Gettysburg. v. 1-22; 1928-1949.	58.00
L) Lutheran Church Review. Philadelphia. v. 1-46; 1882-1927.	157.00
L) Lutheran Observer. 1831-1915. <u>See</u> Microfilm Corpus of American Lutheranism for 1831-1851	In process
L) Lutheran Quarterly. Gettysburg. /New Ser./ v. 1-57; 1871-1927.	205.00
L) Lutheran Visitor. 1866-1919. Includes: Lutheran Visitor; Lutheran and Visitor; and Lutheran Church Visitor.	In process
The Manifesto. Shakers, N. Y., United Societies. v. 1-29; Jan. 1871-Dec. 1899.	To be filmed
M) Methodist Church (United States) Conferences. General Minutes of the Annual Conferences. Chicago. 1941-1958.	76.00
M) Methodist Church (United States) Uniting Conference. Journal of the Uniting Conference, 1939. <u>Plus</u> Methodist Church (United States) General Conference. Journal of the General Conference of the Methodist Church, 1940-1952.	47.00
M) Methodist Episcopal Church. Conferences. Minutes of the Annual Conferences. 1773-1940.	To be refilmed

- M) Methodist Episcopal Church. General Conference. Journal of the General Conference of the Methodist Episcopal Church. 1792-1936. 129.00
- M) Methodist Episcopal Church, South. Conferences. General Minutes and Yearbooks of annual conferences. Nashville. 1845-1940. 112.00
- M) Methodist Episcopal Church, South. General Conference. Journal of the General Conference. 1846-1938. To be refilmed
- M) Methodist Protestant. Baltimore. 1834-1929. In process
For antecedents of this title, see Mutual Rights.
- M) Methodist Quarterly Review. [Louisville, Nashville] v. 1-79, no. 4; Jan. 1847-Oct. 1930, except 1861-1879. Publication discontinued 1861; new publication resumed 1880. To be refilmed
- M) The Methodist Recorder. Baltimore. v. 42-89; 1881-1928; and the Methodist Protestant Recorder. v. 1-11; 1929-1940. In process
- M) Methodist Review. New York. v. 1-114, no. 3; 1818-May/June 1931. 447.00
- L) Microfilm Corpus of American Lutheranism. See separate section under this title.
- *Missionary News from Bulgaria. Samokov, Bulgaria. No. 1-54; Jan. 31, 1885-Mar. 7, 1896. 4.00
- *Missionary Recorder; a repository of intelligence from Eastern missions, and a medium of general information. Foochow. v. 1; Jan.-Dec. 1867. In process
- *Monatsschrift für Geschichte und Wissenschaft des Judentums. Breslau. 1.-83. Jahrg.; 1851-1939. 294.00
- *The Muslim World; a quarterly journal of Islamic study and of Christian interpretation among Muslims. Hartford. v. 1-38; Jan. 1911-1948. 101.00
- M) Mutual Rights. 1824-1834.
Includes: Mutual Rights of the Ministers and Members of the Methodist Episcopal Church, Baltimore, 1824-1828; Mutual Rights and Christian Intelligencer, Baltimore, 1828-1830; Mutual Rights and Methodist Protestant, Baltimore, 1831-1834. Became the Methodist Protestant, see entry.
- *National Christian Council of China. Bulletin. Shanghai. no. 1-61; Nov. 1922-Mar. 1937. 8.50

- Norsk Teologisk Tidsskrift. v. 1-53; 1900-1952. 122.00
- L) Our Church Paper; devoted to the interests of the Evangelical Lutheran Church. New Market, Va. Jan. 3, 1873-Aug. 30, 1904. In process
- Periodical Accounts. London. v. 1-34; 1790-1889; Ser. 2, 1890- .
Title varies slightly. In process
- *Pietisten. Stockholm. 1.-77 Arg.; 1842-1918. Price on Application
- Positive Union; kirchliche Monatsschrift, Organ der Landeskirchlichen Vereinigung der Freunde der Positiven Union. Halle. v. 1-15, 21-31; 1904-1919, 1925-1935.
Lacks v. 22, no. 3; 1926. 97.00
- Protestantenblatt, Wochenschrift für den deutschen Protestantismus. Berlin, Bremen. v. 44-74; 1911-1941. 112.00
- Die Reformation; deutsche evangelische Kirchen-zeitung für die Gemeinde. Berlin. 1902-1941
Lacks v. 22, 1928. 186.00
- *The Reformed Church Review. Lancaster, Pa. v. 1-73; Jan. 1849-Oct. 1926. 277.00
Includes also indexes for 1849-1911 and 1912-1926.
- Reformierte Kirchenzeitung; Organ des reformierten Bundes für Deutschland. Erlangen. v. 66-75; 1916-1925. 32.00
Filmed in reverse sequence. Lacks a few scattered leaves.
- Reformistas Antiguos Espanoles. Madrid, London. v. 1-23; 1848-83. 88.00
A limited number of sets of cataloguing cards are available for this series. Price on application
- M) *Religion in Life; a Christian quarterly. New York. v. 1-23; 1932-1954 90.00
- Religious Education. Chicago. v. 1-48; April 1906-1953. 134.00
- Religious Education Association. Proceedings. Chicago. v. 1-5; 1903-1908. 14.00
- *Religious Telescope. Dayton, O. v. 1-112; 1834-1946. 880.00
Lacking a few leaves.
This title merged with the Evangelical Messenger to form the Telescope-Messenger. See listing for Telescopic Messenger.

Social Action. Boston, Chicago. v. 1-22; 1935-June 1956.	51.00
Social Progress; studies in the gospel of the Kingdom. New York. v. 1-14; Oct. 1908-1922.	18.00
Southern Patriot. Nashville, Southern Conference for Human Welfare. Dec. 1942-1964.	Price on application
Telescopic Messenger. v. 113-129; 1947-1963.	142.00
Theological Magazine of the Evangelical Synod of North America. St. Louis. v. 1-62; Jan. 1873-Nov. 1934.	173.00
Die Wartburg, deutsch-evangelisches Wochenschrift. Leipzig. v. 14-29; 1915-1930. Lacks v. 22, 1923, p. 92-100.	57.00
M) Wesleyan Christian Advocate. Macon, G. v. 41-119; July 1878-March 1957.	646.00
M) Wesleyan Repository and Religious Intelligencer, 1821-1824.	In process
M) Western Christian Advocate. Cincinnati, O. <u>See</u> Christian Advocate, Western edition.	
World Conference on Faith & Order. <u>See</u> separate section under Manuscripts.	
Zeitschrift für Missionskunde und Religionswissenschaft. Berlin. v. 1-54; 1886-1939.	113.00
M) Zion's Herald. Boston. v. 1-101; 1823-1923.	590.00
Der Zusammenschluss; politische Monatsschrift zur Pflege der deutschen Eintracht. Berlin. 1926-1929. Filmed in reverse sequence.	16.00
Zwischen den Zeiten. Munich. v. 1-11, no. 6; 1923-1933.	32.00

A limited number of sets of cataloguing cards are available for the German periodicals listed above. Price on application.

ATLA CONSULTANT ON THE ALA CATALOG CODE REVISION COMMITTEE

Two meetings of the Catalog Code Revision Committee were held during the past year. All sessions of the meetings held June 27-28, 1964, in St. Louis, Missouri, and January 23-24, 1965, in Washington, D. C., were attended by Ruth Eisenhart and Kathryn Henderson, ATLA members. Reports of these meetings were issued in the ATLA Newsletters for August, 1964 and February, 1965. Since these reports were issued, several revised chapters and one new chapter of the Anglo-American Cataloging Rules have appeared.

The following rules of special interest to theological librarians have been added to Chapter 1:

Sacred scriptures. Enter sacred scriptures accepted by religious groups as divine revelation under a uniform title. Make a see also reference from the name of a person that is associated with the revelation of such a work.

Title page: The **Koran** translated from the Arabic by the Rev. J. M. Rodwell.

Main entry under the heading for **Koran**. Added entry under Rodwell.

Reference: Muhammad, the prophet, see also **Koran**.

Theological creeds, confessions, etc. Enter a theological creed, confession, etc. formulated by a religious council or other body under uniform title if it has a distinctive title or has acquired a distinctive conventional title by which it is best known. Make a see also reference from the name of the corporate body responsible for it.

Caption title: The Nicene creed.

Main entry under the heading for the creed.

Reference: Council of Nicea, 1st, 325, see also Nicene creed.

Chapter 2: Headings for Persons, appeared in revised form in April, 1965. Many parts of this chapter have been reported upon previously in the ATLA Newsletter.

Chapter 3: Headings for Corporate Bodies, dated May, 1965, indicates that general rules are to apply to these headings except as they need to be modified by special provisions. Among the rules given in this chapter which seem to need special provisions rather than following the general rules are those for Religious Bodies and Officials for these categories: Church councils, Autocephalous patriarchates, diocese, etc.; Subordinate patriarchates, dioceses, etc.; Bishops, patriarchs, etc., as ecclesiastical officials; Administrative offices of the Catholic Church; and Religious orders and societies.

Also included in Chapter 3 are Exceptions for Entry Under Place "required primarily by the economic circumstances obtaining in many American research libraries." The rules for entry of Local churches, etc. are included in this portion of the code. These rules were reported in the ATLA Newsletter, February, 1965, p. 45-46.

The preliminary note to Chapter 4, Uniform Titles, should be carefully considered and understood. The note states that "The following optional rules for uniform titles provide the means for bringing together all catalog entries for a given work when editions, translations, versions, etc. have appeared under various titles. Some libraries may wish to apply the rules whenever they are applicable; others may wish to apply them only in selected instances, such as when there are many editions, translations, etc. of a particular work, or of a particular author's works. Even when uniform titles are used, libraries that do not collect materials in the language in which the title should be given, according to the applicable rule, may prefer a title in English or in some other language.

The General Rule for Uniform Titles states:

1. When the editions, etc. of a work appear under various titles, select one title as the uniform title under which all will be cataloged.
2. In the case of anonymous works, treat the uniform title as a heading. Make title or partial title added entries under variant titles that appear in particular editions, etc.
3. In the case of other works, treat the uniform title as a title interposed between the heading and the transcription of the title page. It need be used only when the publication appears under a different title or when some other element of the uniform title, such as the name of the language of a translation, is required for the organization of the file. Make references from the heading and variant titles to the heading and uniform title.
4. If the publication is a translation, add the name of the language of the translation after the uniform title . . .

A sampling of the rules and examples for Choice and Form of Title follows:

1. Modern works.

- a. General rule. Prefer the title of the original edition of a work written after 1500 unless the work has been issued more frequently or is better known under a later title.

Maugham, W. Somerset
Then and now
Fools and their folly; originally entitled "Then and now"

Maugham, W. Somerset
Fools and their folly
see his Then and now

b. Brief title (1) Prefer a briefer form of title that has become well established in later editions or in reference works.

Shakespeare, William
Hamlet
The tragicall historie of Hamlet, Prince

c. Spelling. Prefer contemporary spelling of a title if it has been used in later editions or in reference works.

Shakespeare, William
A midsummernight's dream
A Midsommer nights dreame . . .

d. Revised editions. If a later edition under a different title indicates that the work has been revised or updated, prefer the later title. (a uniform title that is added to an entry already in the catalog is usually placed in the upper right corner.)

Futurity

Merry, William
The philosophy of a happy futurity

Merry, William
Futurity . . . 6th ed.

e. Simultaneous publication under different titles. If a work is published simultaneously in the same language under two different titles, use the title of the edition published in the home country of the library, or, if the home country is not involved, the title of the edition received first in the library.

Joesten, Joachim
Rats in the larder . . . New York, 1939

Joesten, Joachim
Rats in the larder
Denmark's day of doom. London, 1939.

2. Early works.

a. General rule. Prefer the title in the original language by which a work written before 1501 has become identified in reference sources. If evidence in reference sources is insufficient or inconclusive, prefer the title most frequently used in modern editions, early editions, or manuscript copies, in the order given.

Augustine, Saint, Bp. of Hippo
De civitate Dei

b. Classical Greek works. Prefer a well established English title, when there is one, for a work in classical Greek.

Homer
 Iliad
not Ilias

Plato
 Republic
not Politeia

c. Liturgical works.

(1) General rule. Prefer the language of the liturgy for the uniform title of a liturgical work.

Albanian Orthodox Church in America
 Leitourgikon

Svenska Kyrkan
 Handbok

(2) Catholic liturgical works. Prefer a well established English form, when there is one, for the title of a Catholic liturgical work of the Roman rite.

Catholic Church
 Breviary
not Breviarium Romanum

Catholic Church
 Missal
not Missale Romanum

The above summary of the rules for Uniform Titles should make evident the fact that entries for liturgical works have been made consonant with entries for other Uniform Titles. In October, 1964, when Mr. C. Sumner Spalding, Editor of the rules, sought to obtain the opinions of members of the Catalog Code Revision Committee, the Sub-Committee on Religious Headings, the Library Association Sub-Committee on Cataloguing Rules, and the Religious Headings consultants, about issues in the cataloging of works by religious bodies, results of the questionnaire he distributed to the above mentioned persons indicated that there was almost no support for the continuation of the Liturgy and ritual form subheading, as now provided in the 1949 code. However, many persons felt that some sort of subject heading should be the device for the function of collocating such works in the catalog. This matter is being considered by the Subject Cataloging Division of the Library of Congress. There are various alternatives that could be provided by the subject/category system for collocating this material such as:

LITURGIES
 LITURGIES--DENOMINATION
 LITURGIES--CHURCH
 DENOMINATION--LITURGIES
 CHURCH--LITURGIES

The proposed code would offer advantages which have heretofore not been available in the cataloging of liturgical works according to the present name/title system. Among the advantages which have been pointed out by transferring the function of collocating liturgical works from the name/title system to the subject/category system are these: the cataloging of liturgical works would then be made consonant with the cataloging of other works; a single system of cataloging liturgical works would be provided; all liturgical works and all liturgical works of a denomination or of an individual denominational church body could be collocated; all liturgical works could be made directly available by title under the heading for the denominational body.

Further discussion of parts of Chapter 4 can be found in the two ATLA Newsletters mentioned earlier in this report.

Chapter 5, References, was issued in March, 1965, and explains the function of different types of references (see, see also, author-title, or explanatory); situations in which each is best used; the points to be borne in mind in making references; the rules for making references; and the use of references in lieu of added entries.

It is hoped that the Anglo-American Cataloging Rules can be published in the near future. In order to produce the best code possible as soon as possible, some questions may have to be left for decisions at a later time. Such future decisions will be incorporated into revisions and additions to the code.

Respectfully submitted,

Kathryn Luther Henderson
(Mrs. William T. Henderson)

REMARKS AND MOTIONS MADE IN PRESENTING THE REPORT OF
THE ATLA CONSULTANT ON THE ALA CATALOG CODE REVISION COMMITTEE, JUNE 16, 1965

Mrs. Henderson has asked me to present her report as ATLA Consultant to the ALA Catalog Code Revision Committee. It is not the sort of thing to be read aloud effectively - one needs to see the forms and examples - and Dr. Sonne has obligingly had the report mimeographed for distribution.

It is a summary of developments since her latest report in the Newsletter. You may recall from that earlier report that no more meetings of the full Committee are contemplated; the final editing is being completed by Mr. Spalding under the direction of the Steering Committee. Such future instructions as may be required from the full Committee will be solicited by mail.

Since copies have been distributed, Mr. President, I move that this report be received by title.

ATLA has been uncommonly fortunate to have had Mrs. Henderson as its Consultant to the Code Revision Committee. Consultants and sub-committee members could not vote on issues, you understand, but we could and did speak up, and the Committee always showed itself ready to listen. Mrs. Henderson attended faithfully from Midwinter 1963 to Midwinter 1965 and won the respect and friendship of Code Committee members and her colleagues from the Catholic Library Association. ATLA benefited by this in that this respect has rubbed off, so to speak, onto the organization she represented.

She has consistently taken the broad view, not restricting her reporting to you to specifically religious issues; she has also made an earnest effort to present the objectives and the general principles guiding the Code Revision Committee.

I know no other group whose consultant has kept it informed so fully and factually of the progress, the digressions, and even the all too frequent regressions of code revision. Mr. President, I should like to move a vote of thanks to Mrs. Henderson for the thoroughness and high quality of her work as ATLA's Consultant to the Catalog Code Revision Committee.

Respectfully submitted,

Ruth C. Eisenhart

COMMISSION ON LILLY ENDOWMENT SCHOLARSHIPS

The period June, 1965 to June, 1966 constitutes the seventh year of the scholarship program. A total of twelve formal applications were submitted, requesting financial assistance amounting to approximately \$40,000. After a very thorough study of the requests, scholarships were granted to and accepted by the following members of the Association:

Onva K. Boshears, Jr.
Asbury Theological Seminary
Wilmore, Kentucky

Frederick L. Chenery
The Episcopal Theological Seminary of the Southwest
Austin, Texas

Mrs. Lenore M. Dickinson
Harvard Divinity School
Cambridge, Massachusetts

Mr. Keith C. Wills
Midwestern Baptist Theological Seminary
Kansas City, Missouri

In addition, one other grant was made to an applicant who has since been obliged to refuse it for reasons of health.

The grants represent three full-time programs of study in connection with sabbatical leaves of absence, leading to a Ph. D., a B. Litt., and a Master's Degree in Library Science, and one part-time program of study completing a Master's Degree in Library Science.

The expenses for administration of the scholarship awards from June 1, 1964 to June 1, 1965 amounted to \$140.57. This figure includes office expenditures and traveling expenses of the members of the Commission.

It should be noted that the commitment of Lilly Endowment, Incorporated, has expired, and the continuation of the program has not yet been decided. Attempts to find the necessary financial resources to continue the scholarship program will be made by the Commission, in conjunction with the Committee on Financial Assistance from Foundations and in discussion with the Executive Committee. It is hoped that these explorations will be successful and that the program can be continued in its full dimensions.

While the continuation of the program on the scale of previous years is pending--and information to this effect will be available in one of the next Newsletters--the Commission is now able to announce that for the year 1966-67 a very limited number of scholarships will be offered from a small balance that remains under the control of the Commission. This small balance became available when, for various personal reasons, during the past three years certain grants were returned unused.

The Commission wishes to bring again to the attention of the members of the Association the fact that it is unable to consider applications that have been received by the Commission after the official announced date of deadline. The Commission also wishes to point out that it cannot honor requests from individuals--even though they may have been members of ATLA for quite some time--who are at the time of application employed by an institution that does not have membership in the American Association of Theological Schools. The official formulation of this original stipulation, which has always been a part of the scholarship program, states:

"Applications will be received from those now in the employment of, or in training for service in, libraries of schools that are members of the American Association of Theological Schools, who are nominated by their own institutions."

Respectfully submitted,

Roland E. Kircher, Chairman
Ruth C. Eisenhart
Leo T. Crismon
Murray L. Newman

EXECUTIVE BOARD OF THE ATLA LIBRARY DEVELOPMENT PROGRAM

Members of the American Theological
Library Association:

The Library Development Program continues to be a dominant and stimulating factor among the institutions participating in its benefits. It has retained its momentum and the interest shown is high. While the Program has added to the work load of the various libraries, this has been met in good spirit. The Executive Board has been impressed again and again by the loyal and effective service of the librarians engaged in the project.

As may be expected the primary stimulus of the Program has come as a result of the improved book budgets. Each year of the Program has registered a gain. In 1961-62, the first year of the Program, the total expenditures of the participating libraries for books and periodicals was reported as \$1,202,916. In 1963-64, the amount reported was \$1,307,091. These figures can be compared to \$585,117 expended in 1958-59. There will be further gains for the current year although it is too early for a complete financial report.

The impact of the Program on the libraries may be further suggested by the increase of the total of the budgets of the participating libraries from \$2,779,172 which was reported to AATS by these institutions the year before the Program, i.e., 1960-61, to a total of \$3,877,603 in 1963-64.

There have been other benefits. It would be impossible to measure what has been accomplished as a result of the Program.

Our libraries are increasingly confronted with the problems of leadership and personnel. There is a serious shortage of librarians in America. In ATLA this problem is more acute due to the specialization required, the limitations in the potential of the library positions to be filled, and unfavorable compensation.

An important feature of the Program's services is the provision for visitation teams. Visitations to institutions are made on invitation of the participating institution. Thirty-eight visitations have been made to date. Ten of these were made in 1964-65, three others received "repeat visits" for special purposes. During the four years of the Program, twenty-eight people have taken part in these visitations. Of these, six were theological librarians, three former theological librarians, and one was a librarian from a university. Among the personnel were five teaching faculty members, six administrators, one library school professor and one director of continuing education.

Three visitations are scheduled for this Fall and Winter. Thirteen additional institutions have asked for this service.

The Executive Board is deeply conscious of the favorable spirit by which the Program has been received. We are grateful for your cooperation

and interest. We seek your advice and criticism so that the Program can be made even more useful.

The Board recalls with gratitude the generosity of the grant that was made by The Sealantic Fund, Inc.

Respectfully submitted,

Raymond P. Morris, Chairman
ATLA Library Development
Program

REPORT ON THE COUNCIL OF NATIONAL LIBRARY ASSOCIATIONS

Ladies and Gentlemen:

I believe that I have the distinction of presenting the shortest report in this year's Conference program.

On May 14, at the request of the Executive Secretary, I attended the morning part of an all-day session of the Council of National Library Association, which met at the Belmont Plaza Hotel in New York City.

The meeting, attended by twenty representatives of national library associations was quite informal. The agenda, in addition to routine business, included reports and discussions of the following items, among others:

- a. the sale and distribution of the Bowker Annual of Library and Book Trade Information.
- b. the U. S. Book Exchange.
- c. library education, in the context of nationwide needs.
- d. library problems related to the Peace Corps.
- e. the projected new edition of Who's Who in Library Service.

Extensive discussion took place on some of these topics. The Minutes of the meeting, though not yet available, will come automatically to our Association. I did not take notes at the time and cannot, therefore, give you an extended report now.

It is my judgment that there is a continuing value in our informal participation in the work of the Council of National Library Associations, if for no other reason than that of keeping us in touch with the different fields of library service and the problems being faced throughout the profession.

Respectfully submitted,

Robert F. Beach

PERIODICAL INDEXING BOARD

Publication

A year ago we announced the projected publication of volume 3 (1955-56) which was to include 58 journals. This volume was distributed last Fall and the long-standing gap between volumes 2 and 4 has finally been closed. In April of this year (1965), the 1963 annual was published in which 100 journals were indexed. This represents an increase of 24 titles beyond volume 5 (1960-62) the last cumulative volume available. With no more gaps to fill, attention may now be turned to a more prompt publication of the next cumulation. In addition to the above publications, we anticipate that the reprint of volume 1 will be ready for distribution early in July. Then all volumes of the Index will again be in print.

Subscriptions

The number of subscriptions has increased from 351 to 375. We fully expect to go beyond 400 during the next year. The increase reflects the growing interest among college and university libraries as well as new subscribers from abroad.

Personnel

With the publication of the 1963 annual, the Board appointed Miss Fay Dickerson editor of the Index. She has been in charge of the index office since 1961 and has shared the concerns and anxieties of the Board during these four years. It would have been impossible to bring the Index to its present stage of maturity without Miss Dickerson's steady and studied dedication.

Finances

Financially our position is stronger than it has ever been which is a most welcome relief to the members of the Board. Moreover, it is a situation which provides stability and which fosters confidence in the future of the Index. Briefly summarized our fiscal position is as follows:

Income:		
Balance June 1, 1964		\$ 2,878.95
Sales: Vol. 3, 1963 Annual and back volumes		23,138.80
Interest		<u>227.22</u>
Total income		\$26,244.97
Total income brought forward		\$26,244.97
Disbursements:		
Printing		3,907.15
Board travel		322.06

Salaries, wages & rent	8,500.00	
Supplies, flexoprint card stock, postage, & miscellaneous	<u>982.51</u>	
Total Disbursements		<u>\$13,711.66</u>
Balance May 31, 1965		\$12,533.33

Our invested grant funds, administered by AATS through the Winters National Bank, Dayton, Ohio, have fortunately remained untapped during the past fiscal year.

Balance of initial grant	\$ 9,827.17
June 1964 grant	35,000.00
Interest to January 1965	<u>585.00</u>
Total Reserve Funds	\$45,412.17

Our operating account is handled by our ATLA treasurer, Mr. Peter VandenBerge. These accounts are subject to annual audit and are open to inspection by members of the Association. By special arrangement The Office of the Treasurer of Princeton Theological Seminary disburses monthly salary, wage, and rent accounts.

We wish to express our gratitude to members of the Association who have contributed of their time and talent in preparing material for the Index. We also wish to express our appreciation to Princeton Theological Seminary for providing office space and fiscal services to the Index program.

Respectfully submitted,

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

COMMITTEE ON STATISTICAL RECORDS

Your Committee on Statistical Records is happy to submit this first summary of ATLA library statistics. We regret any blanks, but have not had the information to fill in the omitted items. Kindly call our attention to any errors you may notice. We are grateful to all who have made this report possible by sending your report to your state agency, or directly to the committee. We particularly thank those libraries who submitted an extra report to us, because they are part of a university complex. It has taken a great deal of work to assemble and arrange even this simple report, but the work has been most worthwhile if you find this of any interest and help.

SCHOOL	NUMBER	VOLUMES ADDED	TOTAL	OPERATING EXPENDITURES			\$ PER FTE STUDENT	LIBR. EXPEN. INDEX
	OF VOLUMES		STAFF FTE	TOTAL \$	SALARIES \$	BOOKS \$		
1. Andover Newton Theological School	88,193	2,860	6.7	46,361	27,554	12,262	153	6.6
2. Asbury Theological Seminary	52,209	2,752	7.0	37,795	22,732	13,663	149	6.5
3. Austin Presbyterian Theological Seminary	68,857	4,746	4.5	44,788	17,904	19,828	299	14.4
a4. Bangor Theological Seminary	53,411	1,702	2.0	19,581	9,490	5,411	176	8.8
5. Berkeley Baptist Divinity School	44,154	2,424	2.7	24,500	12,245	7,266	231	7.0
6. Berkeley Divinity School (Comm.)	. . . . .	. . . . .	. . . . .	no report	. . . . .	. . . . .	. . . . .	. . . . .
7. Bethany Theological Seminary	52,526	2,280	2.0	27,230	12,300	10,002	313	11.1
a8. Bethel Theological Seminary	31,439	1,773	2.7	23,313	10,500	5,894		
9. Bexley Hall (Kenyon)	32,878	1,500	3.0	28,062	11,100	9,783		
10. Biblical Seminary, New York	42,735	1,171	1.0	14,946	9,200	2,754		
11. Boston University School of Theology	69,138	2,588	8.0	61,443	36,119	12,792		
12. Brite Divinity School	54,082	4,864	6.5	42,656	25,750	31,799		
13. California Baptist Theological Seminary	46,359	4,088	5.0	41,076	23,819	12,695	571	19.8
14. Calvin Seminary	34,300	2,400	4.0	25,259	19,620	15,200		
15. Central Baptist Theological Seminary	44,699	4,674	6.0	39,941	20,985	12,929	740	13.0
a16. Central Lutheran	17,196	1,176	1.8	16,422	7,380	4,970		
17. Chicago Theological Seminary	63,441	2,879	3.0	36,988	19,030	10,050	381	7.4
18. Christian Theological Seminary	61,900	3,350	7.0	55,059	31,965	11,839	263	11.0

SCHOOL	NUMBER OF VOLUMES	VOLUMES ADDED	TOTAL STAFF FTE	OPERATING EXPENDITURES			\$ PER FTE STUDENT	LIBR. EXPEN. INDEX
				TOTAL \$	SALARIES \$	BOOKS \$		
19. Church Divinity School of Pacific	25,305	2,000	2.8	26,671	11,713	12,287	213	11.2
20. Colgate Rochester Divinity School	105,410	2,225	6.0	40,957	24,292	11,222	232	7.2
21. College of the Bible	45,931	2,429	3.0	40,885	17,760	12,125	324	9.5
22. Columbia Theological Seminary	67,663	3,549	6.0	47,994	21,037	18,950	194	9.1
23. Concordia Seminary, St. Louis	92,100	4,746	5.5	93,987	32,765	40,827	160	9.7
a24. Conservative Baptist	22,150	2,100	1.0	11,200	3,230	4,789	122	6.4
25. Crozer	82,599	2,041	4.5	29,109	15,515	10,056	520	9.0
a26. Cumberland Presbyterian Theo. Seminary	. . . . . see Memphis Theological Seminary							
27. Divinity School of Drake University	23,000	1,392	1.0	30,422	12,270	13,505		
28. Divinity School of Duke University	. . . . . no report							
29. Divinity School Protestant Episcopal, Phila.	65,848	3,704	3.0	20,080	11,000	7,480	300	10.8
30. Divinity School, Univ. of Chicago	. . . . . no report							
31. Drew University Theological School	170,000	4,200	10.0	100,382	58,656	25,874		
32. Eastern Baptist Theological Seminary	60,549	3,421	5.0	42,716	19,266	15,500	228	8.3
33. Eden Theological Seminary	44,413	2,117	4.1	33,118	18,275	10,665	251	11.0
34. Emmanuel College, Victoria University	. . . . . no report							
35. Emory University Theological Library	71,980	3,374	7.0	51,312	26,350	21,962		
36. Episcopal Theological, Mass.	58,419	2,318	2.0	18,243	7,800	7,581	138	4.9
37. Episcopal Theological, Texas	35,353	2,963	4.3	38,360	20,935	13,212	1237	13.8
a38. Erskine Theological Seminary	13,771	1,671	2.0	12,356	5,400	4,805		
39. Evangelical Lutheran, Columbus, Ohio	31,284	2,008	4.1	33,414	16,860	11,869	141	13.5
40. Evangelical Theological, Naperville, Ill.	. . . . . no report							

SCHOOL	NUMBER OF VOLUMES	VOLUMES ADDED	TOTAL STAFF FTE	OPERATING EXPENDITURES			\$ PER FTE STUDENT	LIBR. EXPEN INDEX
				TOTAL \$	SALARIES \$	BOOKS \$		
a41. Facultad Evan Teologia, Buenos Aires	25,753	866	16.5	6,811	1,058	3,540		
42. Fuller Theological Seminary	92,550	5,024		42,641	13,796	18,787	147	9.5
43. Garrett Theological Seminary	163,673	3,401		63,289	27,430	14,053	183	10.5
44. General Theological Seminary	141,703	4,066	8.0	90,626	41,312	25,011	495	12.2
45. Golden Gate Baptist Theo. Seminary	50,594	6,984	4.0	51,920	21,085	15,200	192	12.7
a46. Gordon Divinity School	26,399	2,365	3.5	27,528	15,611	7,723		
47. Graduate School Theology, Oberlin	26,876	2,093	1.0	19,046	6,225	9,100		
48. Graduate Seminary, Phillips University	43,538	4,748		42,728	17,083	14,137	399	24.8
49. Hartford Theological Seminary	178,772	3,640		55,434	34,534	12,500	268	9.4
50. Harvard Divinity School	252,165	8,822	12.0	95,967	44,033	30,863		
a51. Hood Theological Seminary	8,124	624	1.0	7,288	4,153	1,465		
a52. Huron College, London, Ontario	42,000	5,394	4.0	65,300	19,000	20,000	58	21.8
53. Iliff School of Theology	68,400	4,600		34,037	19,944	5,800	321	12.1
54. Interdenominational Theological Center	40,640	1,820	6.0	46,362	23,575	18,504		12.1
a55. Johnson C. Smith Univ. Theo. Seminary	14,381	2,010	1.0	15,531	4,800	6,526		
56. Knox College, Toronto, Canada	. . . . .	. . . . .	. . . . .	no report	. . . . .	. . . . .	. . . . .	. . . . .
57. Lancaster Theological Seminary	60,974	3,618		37,961	17,447	10,880	290	13.7
58. Louisville Presbyterian Theo. Seminary	41,205	2,297	3.0	33,101	15,640	9,241	212	9.3
59. Luther Theological Seminary	74,486	4,781		46,892	27,121	15,041	95	9.1
60. Lutheran School of Theology, Maywood	48,455	2,767	3.1	31,930	11,968	13,930	194	5.9
61. Lutheran School of Theology, Rock Island	42,562	2,000	2.0	24,015	13,580	6,162	145	9.9
62. Lutheran Theological Seminary, Gettysburg	85,319	2,818	7.0	48,683	29,750	12,564		
63. Lutheran Theo. Seminary, Philadelphia	81,659	3,144	6.0	44,160	26,983	11,695	151	13.2
64. Lutheran Theological Seminary, Columbia	30,000	2,275	2.0	19,476	9,186	9,092	214	11.0

SCHOOL	NUMBER OF VOLUMES	VOLUMES ADDED	TOTAL STAFF FTE	OPERATING EXPENDITURES			\$ PER FTE STUDENT	LIBR. EXPEN. INDEX
				TOTAL \$	SALARIES \$	BOOKS \$		
65. McCormick Theological Seminary	139,957	4,506	10.0	95,212	45,025	19,190	464	12.0
66. McMaster, Hamilton, Ontario, Canada Memphis Theo. Seminary (see #26)	12,000	3,000	4.0	10,100	6,550	3,200		
a67. Methodist Theological School in Ohio	21,213	2,729	5.0	39,281	21,308	11,673		
68. Moravian Theological Seminary	. . . no report			22,066		10,355		
69. Nashotah House	. . . . .			no report				
a70. Nazarene Theological Seminary	32,494	977	3.0	17,154	7,500	4,165		
71. New Brunswick Theological Seminary	108,700	2,176	4.0	28,643	15,640	10,795	494	15.0
a72. New Church Theological School	28,000	150	.2	1,600		750		
73. New Orleans Baptist Theological Seminary	. . . . .			no report				
a74. North American Baptist Seminary	19,460	4,000	1.0	16,883	4,300	10,228		
75. North Park Theological Seminary	23,391	2,807	3.0	32,404	15,363	14,657		
a76. Northern Baptist Theological Seminary	57,296	1,595	3.0	15,970	10,900	4,300	94	7.2
77. Northwestern Lutheran Theological Sem.	34,137	2,060		21,400	10,000	10,000	162	
a78. Pacific Lutheran Theological Seminary	18,900	2,726		28,728	11,700	12,925	296	17.3
79. Pacific School of Religion	78,533	4,062	3.0	50,550	24,576	16,800	318	12.1
a80. Payne Theological Seminary	. . . . .			no report				
81. Perkins School of Theology	89,722	4,473	6.0	101,344	26,855	64,947		
82. Pittsburgh Theological Seminary	112,856	3,231	6.0	52,207	29,956	13,006	239	7.1
83. Princeton Theological Seminary	267,107	4,315	11.0	106,552	67,683	26,725	208	9.6
84. Protestant Episcopal Theo. Seminary, Va.	. . . . .			no report				
a85. St. John's College, Winnipeg, Canada	16,874	1,448	3.0	17,417	8,541	6,000		
86. St. Paul's School of Theology	20,379	3,000		44,300	21,000	15,886	273	13.9
87. St. Stephen's College, Edmonton, Canada	. . . . .			no report				
88. San Francisco Theological Seminary	103,774	6,022	10.0	97,893	55,427	26,837		

SCHOOL	NUMBER OF VOLUMES	VOLUMES ADDED	TOTAL STAFF FTE	OPERATING EXPENDITURES			\$ PER FTE STUDENT	LIBR. EXPEN INDEX
				TOTAL \$	SALARIES \$	BOOKS \$		
89. School of Religion, Howard University	57,703	1,798	2.0	42,827	13,306	10,842		
a90. School of Theology, Anderson	23,485	1,675	2.8	14,690	10,260	3,516		
91. Seabury Western	52,894	1,763	2.3	21,673	9,258	7,155	184	6.5
a92. Seventh Day Adventist Theological Sem.	11,700	1,400	2.0	43,251	22,202	16,859		
93. Southeastern Baptist Theological Sem.	63,088	4,434		67,276	36,084	21,055	118	9.3
94. Southern Baptist Theological Seminary	120,914	7,539	18.0	120,144	57,373	29,700	147	11.7
95. Southern California School of Theology	74,583	3,064	5.1	50,343	24,656	18,315	336	
96. Southwestern Baptist Theological Sem.	335,813	7,692	19.9	147,858	67,837	44,584	104	12.7
a97. Starr King School for the Ministry	.....	.....	.....	no report	.....	.....	.....	.....
na98. Temple University School of Theology	21,870	979	1.0	16,145	7,440	5,600		
a99. Theological School of St. Lawrence Univ.	.....	.....	.....	no report	.....	.....	.....	.....
100. Theological Seminary of Univ. Dubuque	33,405	3,307	5.0			15,775		
101. Trinity College, Toronto, Canada	21,000	585	2.0	13,179	8,950	2,694		
a102. Union Theological College, Vancouver	20,796	1,588						
103. Union Theological Seminary, N. Y. C.	381,661	5,505		123,210	77,050	23,491	232	7.8
104. Union Theological Seminary, Virginia	104,092	4,530	8.0	68,863	37,168	17,319		
105. United Theological Seminary, Dayton	54,012	2,626	5.0	38,318	24,600	11,375	238	
a106. United Theological Sem., Twin Cities	15,920	2,517	2.0	18,203	9,550	6,159	319	10.1
107. University of South, School of Theo.	25,580	2,880	3.2	40,143	19,400	13,884		
108. Vanderbilt University Divinity School	70,914	2,285	4.0	42,014	19,793	13,101		
a109. Virginia Union Univ. School of Religion	52,192	4,536	5.0	65,010	26,209	28,791		
110. Wartburg Theological Seminary	47,792	1,967	3.0	33,788	11,229	9,527	177	13.2
a111. Waterloo Lutheran Seminary	44,312	6,469	13.0	84,587	42,040	36,401		
112. Wesley Theological Seminary	47,000	3,000		54,100	33,000	13,000	228	10.8

SCHOOL	NUMBER OF VOLUMES	VOLUMES ADDED	TOTAL STAFF FTE	OPERATING EXPENDITURES			\$ PER FTE STUDENT	LIBR. EXPEN INDEX
				TOTAL \$	SALARIES \$	BOOKS \$		
113. Western Theological Seminary	40,938	2,367	2.0	26,663	9,000	11,928	219	11.7
ml14. Westminster Theological Seminary	38,606	1,633	2.0	27,685	14,322	8,824	215	9.9
al15. Wycliffe College, Toronto	26,351	605	9.0	17,352	13,000	3,000		
116. Yale University Divinity School	234,247	6,858	13.0	141,395	88,080	32,000		

Meaning of symbols: a=associate member, na=not accredited, nm=not a member of ATLA, FTE=full time equivalent, Lib. Expen. Index=% of library expenditures in total educational expenditures of seminary.

103 of 116 possible replies received, or 89%.

Respectfully submitted,

Henry Scherer, Chairman
Robert F. Beach
Peter N. VandenBerge

REPORT OF RESOLUTIONS COMMITTEE

Be it resolved that the 19th Annual Conference of the ATLA, convened June 15-17, 1965, at The General Theological Seminary, New York City, express its sincere gratitude to:

1. Dean Lawrence Rose; his faculty and staff for their warm hospitality;
2. Dr. Niels H. Sonne, Librarian, Miss Helen Chapman, Dietician, Mrs. Robert Crawford, Library Secretary, Mr. Stewart M. Gardiner, Organist, Mrs. Edward Kessler, Head Housekeeper, The Rev. Albert G. Mason, Conference Chaplain, and Mr. Hugh Tidwell, Conference Registrar, in helping to make this conference another meaningful experience, and to Mrs. Niels H. Sonne, Mr. Robert F. Beach, Librarian of Union Theological Seminary, and Miss Ruth Whitford, Librarian of Biblical Seminary, for their assistance in housing members of the conference;
3. The speakers for their significant papers so ably presented;
4. Vice President George H. Bricker for arranging a program that has been stimulating and well received;
5. Members of the Executive Committee and the other standing committee members for their respective contributions in advancing the purposes and program of the Association;
6. Dr. Raymond P. Morris, Librarian, Yale University Divinity School, for his continuing leadership, interest, and concern for the educational enrichment of theological libraries;
7. Mr. Frederick L. Chenery, Librarian, Episcopal Theological Seminary of the Southwest, for his years of faithful service as Executive Secretary of the Association;
8. The Sealantic Fund for its assistance in making possible the microtext program, the publication of the Periodical Index, and the ATLA Library Development Program; and
9. The Lilly Endowment, Inc., for the Lilly Foundation Scholarships and Fellowships made available to members of the Association.

Be it further resolved that a formal note of sympathy be sent by the Executive Secretary to Mrs. Charles Price Johnson, widow of our late President, and to Dr. Robert Naylor, President of Southwestern Baptist Theological Seminary, Fort Worth, Texas, expressing our appreciation for Dr. Johnson's significant contributions to theological librarianship and to our Association.

Respectfully submitted,

Theodore L. Trost, Chairman
Claude A. Cowan
A. J. Hyatt

PART III
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CHARLES PRICE JOHNSON, 1914-1965

Robert F. Beach

I am sure that I speak for all of us when I say that the spirit of Charles Price Johnson is here as we begin this Nineteenth Annual Conference of the American Theological Library Association. Let us reflect for a few minutes upon our colleague, who labored so effectively for theological librarianship and the work of this association. This we do gladly, in tribute: sorrowful that he can no longer walk among us, but grateful for his warm friendship, his high courage, and his skilled contribution to the task which brings us together.

Charles Johnson was modest. One has to pry to discover the wide range of his professional, religious, and community activities. In preparation for these remarks I have done a bit of prying. Let me share a few findings with you.

Charles Johnson, first of all, was a beloved and effective pastor in churches in Kansas, Texas, Oklahoma, and Louisiana. In the words of a present library staff member at Southwestern Baptist Theological Seminary: "To visit a church after Charles Johnson had filled the pulpit or served as interim pastor invariably elicited warm words of appreciation for him and his ministry."

Some of us may have been unaware of Charles' substantial contribution in the field of Christian Education, beginning with the earning of his M. R. E. in 1940. Successively, he then served as Minister of Education in a local church (1941-2), as Student Secretary for the Kansas Baptist Convention (1944-47).

At Southwestern, eighteen rich years of library service began in 1947, when Charles served first as reading room supervisor and student counsellor, while finishing his own doctoral dissertation. From 1949-57, he was Reference Librarian, and on August 1, 1957 he became Director of Libraries. Out of the tributes paid by his staff colleagues at the time of his passing, I should like to share several with you:

. . . the contribution in things of the spirit - in people helped in daily living, in minds stimulated to habits of thought and research, in characters influenced by high ideals in a life lived before them - these are immeasurable. Such were the contributions of Dr. Charles Johnson . . .

. . . He loved his work and the people he served. He exemplified the supreme purpose of life by giving his life to his work for the good of his fellowman . . .

. . . Through the years he constantly increased the respect and admiration of his colleagues on the faculty for he demonstrated to them and to all his basic and fundamental concern for excellence in theological

education. He built a theological library of high quality and vast holdings and insisted that through the ministry of books the Kingdom of God was increased . . .

Within the fellowship of ATLA we have known Charles Johnson as a warm friend and a stimulating colleague. Between 1958 and 1960 he served as Chairman of the Membership Committee. Later he served on the Advisory Committee of the Library Development Program, and on the Committee on Financial Assistance from Foundations. His service on the Executive Committee, from 1959-61, was further prelude to his role as Vice-president in 1963-4. Those of us who attended the 1964 Annual Conference at Kansas City will recall the fine program which unfolded there under his leadership. Somehow, while all of these responsibilities were being handled, other tasks were also met, including the editing of the Union List of Baptist Serials (1960), a stint as President of the Texas Baptist Library Convention (1960-62), and a period of service as a Director of the Southern Baptist Historical Society. All of this was in addition to church, community, and civic organizational chores.

When we have added up all of these accomplishments--and there are others--we still have not taken the full measure of the man who is in our hearts today. Charles Johnson will be remembered not merely--perhaps, not mainly--for the effective work he has accomplished. Rather, we will continue to be lifted by remembrance of the person whose spirit shone through these good works. The personal qualities experienced day by day by his working colleagues are those which we shall cherish: his warm friendliness, his enthusiasm for hard work, his integrity in personal relationships, his capacity for the long view. These qualities we respect in Charles Johnson. We thank God for them, in him; and through him we are helped for the road ahead.

On the front page of a recent accessions list from Southwestern Seminary are these words of Charles Johnson:

It makes little difference whether we are the largest or the smallest library, but it does make a great deal of difference whether we are serving at the maximum with what God has given us.

Perhaps the thing we would most wish to say about Charles Johnson is that his life and work witness to our conviction that theological librarianship is a vital form of ministry.

In concluding these informal remarks about our beloved colleague, I shall quote a short passage from the late Dag Hammarskjöld's remarkable book of spiritual searching, entitled Markings:

What has Life lost by the happiness which might have been his, had he been allowed to go on living? What has it gained by the suffering he has escaped?

What nonsense I'm talking! Life is measured by the living, and the number of a man's days are reckoned in other terms.

TRENDS IN THEOLOGICAL EDUCATION

Jesse H. Ziegler

The schools of the AATS owe a deep debt of gratitude to the American Theological Library Association because of your promotion of high standards of library service and your imaginative approach to a constant improvement in the overall quality of theological libraries. The progress that has been made in this area of theological education is almost entirely to be credited to the leadership and membership in this association.

We share the deep loss which has come in the untimely death of your president, Dr. Charles Johnson. He was working cooperatively with us to provide some timely note to librarians in Theological Education. We are all poorer in this unexpected loss. However, in Mr. George Bricker you had in readiness the man to fit in the succession of able leaders of this association. Dr. Taylor and I wish to stand ready to help him and the ATLA in every way we can.

It is tempting in response to an invitation to speak on Trends to speak of matters that are never far from us: (1) the plateau or relative decline in seminary enrollments which has become so familiar to us (the index for member schools of AATS for 1964 is 101.6; apart from the increase in enrollment from last year due to 4 new member schools there was a 0.8% drop from 1963; (2) the larger proportion of students who are now enrolled in graduate schools of theology; (3) the increasing cost of educating one student; (4) the rising ratio of administrative to instructional costs; (5) the deepening concern for greater student investment in study; (6) a growing conviction about the importance of some form of clinical pastoral education; (7) provision of greater opportunities for continuing faculty development; etc.

Although we recognize that these matters, most of which can be expressed in numbers, are important and that discussion of them has value, we recall the judgment of a wise counselor who reminds us that perhaps AATS can provide its most significant service in consulting with those concerned for theological education about matters that are central and essential. Although Dr. Taylor and I are concerned to be able to provide information to our constituents and the public as quickly and as efficiently as possible, we find ourselves increasingly being pressed to give thought to issues which seem essential for all of us who share this undertaking.

These issues may best be seen in pairs in tension with each other. There is no suggestion that the issues of which I shall speak represent a total catalog nor that in any given school they are the most crucial ones. We do find these to be significant in the shaping of theological education as it now appears.

I

There is tension between an increasing awareness of the fundamental importance of knowing the tradition and a growing insistence on

the need for translation of the tradition into the language of contemporary life.

There has been inevitable disillusionment with the idea that the possession of an adequate knowledge of contemporary man and his society (whether secured through study of psychology, sociology, contemporary drama, art, literature, or through experience in the world) prepares a man to minister helpfully to his fellowmen. Too many sermons have had in them no authentic word from God because the preacher has not known an authentic word for the occasion. Too much of the work of ministers has been lacking in any sense of eternity because those ministers have not had deep roots in the Christian tradition. Too much of the program of our churches seems only to be a reflection of the vacuities of a culture which has outgrown its indebtedness to the tradition. Does not the theological school carry the responsibility for teaching the Christian tradition to its students so well that it is real and inescapable to them throughout the remainder of their lives and ministry?

Today there is no debate of the idea that the ancient traditions must be translated into contemporary form. We cannot assume that the idea and the experience of covenant relationships will automatically be meaningful if modern man understands what went on between Abraham and God. To understand the Genesis myths does not guarantee that students will see and be able to discern the same realities in the contemporary world. A man can know the story of the call of Abraham, of the delivery of Israel from Egypt, of the prophetic work of Amos or Jeremiah and yet not see God at work in the affairs of modern man. There must be a meeting of the meaning of Biblical and historical faith with the problems and events of today if the tradition is to be more than a museum piece.

Various disciplines and many responsible people in theological education are struggling with this necessity of being honest with the historical tradition and yet establishing the links by which it becomes meaningful for contemporary people.

II

There is a growing tension between the reluctance of all confessional groups to give up lightly the values discovered and treasured by those groups and the near impossibility of bearing significant Christian witness or preparing for ministry in a kind of splendid isolation.

As the movement toward Christian unity has broadened and deepened we have seen repeatedly a kind of reflexive shrinking back as does a child from the stinging antiseptic for the brush burn on a knee. Some justify this shrinking back as a necessary step to a clearer understanding of what the group can bring as dowry to the wedding. Others see it as another play in the struggle for a favorable spot in negotiation. Others see it simply as an additional means of delaying obedience to what the Lord is calling the church to be and do.

In the meantime there are many areas in which the church is called to minister that seem almost impossible on the basis of the old separatism and isolation. Apart from the legacy of history theological schools would find it very difficult indeed to justify the present locations within which students for the ministry will be educated. Presbyterians, Methodists, United Churchmen, Brethren, Episcopalians will inevitably work at a public ministry to community structures together, walk in civil rights demonstrations together. But almost without exception they will need to wait for these opportunities to express their fellowship in Christ until seminary is past or make such expression outside the seminaries. They will read most of the same great theological books, sing the same hymns in chapel, have the inevitable procession through the same special lectureships. But it is a long six or twelve or twenty miles from McCormick to Garrett, from Princeton to Drew, from San Anselmo to Berkeley. In the meantime the very great advantages to all that could accrue from combination of excellent faculty, library, and lecture resources must wait another day and the courageous experimenting goes on in small centers of theological education such as Vancouver or Montreal. There the values neither in Anglican nor United Church are sold short, witness is born to the unity of the body, and the educational enterprise is infinitely enriched by the pooling of resources.

Tension is on the up-curve between an entirely justifiable education for ministry to individuals and families and a dawning discovery that this emphasis may unwittingly be a flight from areas of public ministry which might be preventive of the individual and family disorder.

Theological education which attempts to be responsible in education of ministry has long given some attention to preparation of men to work helpfully with individuals facing crisis. Whether this was the preparation of men to hear confession, to act as spiritual director, or to serve as pastoral counselor has depended perhaps more on perceived need than on a doctrine of ministry. Instruction in pastoral care through didactic course and through clinical training in health and welfare institutions has been the most recent addition to arming men for these responsibilities. Today a seminary would seem remiss in its curricular planning that made no such provision. The perception that such ministry must take into account the family rather than just the individual if it was to be realistic led to some broadening of the sense of responsibility in courses in counseling, nurture, and even in worship.

Right now it is beginning to dawn on some theological educators that the more skillful a minister becomes in pastoral counseling the more likely he is to be so overwhelmed with this aspect of ministry that little time, energy, or insight is left to invest in the ministry to the public sphere. There is a strange parallel between this development and what happened in the development of one aspect of pietism. As people were led to give increasing attention to personal Bible study and private prayer it became possible for a Kaiser Wilhelm to be simultaneously a man who gathered his family about him for family prayers and the man who ordered the German armies across Belgium to begin World War I. Or it became possible for a man to be a devout man in his private and family prayers but buy and maintain slaves for the operation of a plantation. This same kind of radical

disengagement between ministry to individuals and families on one hand and to the whole public sphere where preventive measures of family and personal disorder might be initiated on the other hand has already gone dangerously far. Its correction will need to come in theological schools before we shall see major corrective action in the church.

IV

A growing tension derives from the reflection within theological education of the seeming great success of the contemporary church (especially in the suburbs) contrasted with a profound concern about irrelevance, about inflexibility of structures, about mortal illness in the inner city, relative failure to challenge the most capable students to find a vocation in the set-aside or ordained ministry.

All the external signs point to the health and boom period of church life in successive concentric circles of suburban development of every major city. A church with a good public name can begin today with denominational help and a comity assignment, have 500 members by next year and 1500 a year later. Investment in buildings is obvious to any observer. Multiplication and diversification of staff becomes a necessity. This success is inevitably reflected in our theological schools. To prepare men for ministry in such communities we want to provide educational plants that are in keeping with the future locus of ministry. And success of course calls for well-educated and well-polished men. It calls for large numbers of them. It is true that even in the midst of such success there are some misgivings. A sensitive and devout physician who is active in such a successful church does a considerable amount of family counseling. With one couple deep in trouble he became certain that they needed to be involved in some of the small groups of the large church to which he belonged. His first surprise came when they told him they were already members of the congregation. The real jolt came when the man said, "My wife and I already belong to a bridge club and the country club. We don't think we need to join any more groups of that kind." This was their understanding of what he was suggesting about small groups in the church. Other signs could be cited of some growing suspicion that things are not as healthy and successful as they appear.

The success which seems so patently obvious to many of the faithful stands in sharp contrast with other indicators of the true condition. Many thoughtful people outside the church, a goodly number of whom are not unfriendly but may indeed be wistful, have come to believe that the church cannot be taken very seriously because it has become irrelevant. This has probably always been said by outsiders, but when the same thing is heard within the church as a concern from university students to responsible church officials, it becomes difficult to ignore. In the deep concern of Christian leaders about a kind of fundamentalism regarding church structures that hinders the church's ministry to contemporary men we see another indicator. The almost universal failure of the church within the inner city to adapt itself to the changing needs has left great buildings standing as landmarks of another era and one is left with the same kind of sadness that is felt on driving through the Appalachian Mountains to see the groves of American chestnut, majestic but pathetic in death. Add to these indicators a profound uneasiness at the present

inability of the church to enlist numbers of high quality men for the ministry at all proportionate to the increasing population either of the country or in other educational institutions.

Theological education cannot help but reflect the tension between these contrasting conditions within the church for which it exists. Whether it will only aggravate and accentuate these contrasts or can make creative contributions to the health and wholeness of the body remains to be seen and constitutes a major challenge.

V

No small amount of tension, perhaps brought to focus in the work of the chief administrator of a seminary, arises from the fact that the chief sources of support come from and the preparation of a large proportion of our graduates is for the ministry within the institutional church in contrast with a growing understanding of the church and ministry as mission in the world.

National budgets with their allocated funds for support of theological education come from churches that have all the advantages and hazards of being institutions. Looked at realistically, we must say that anything that threatens the institutional nature of the church threatens the support of much of the far flung work of the church, including theological education. Furthermore, the larger proportion of the students in most seminaries still will engage in a ministry through a residential parish-based institution. Theological schools, therefore, face very severe pressures to so formulate their curriculum that it provides support for the present institutional forms of the church.

With full appreciation for the facts of life represented in the context within which the school thus does its work, the theologian constantly reminds himself and his students that the essential nature of the church is not so much in its institutional structure as in its nature as a people in covenant with God, a people with a calling, a people sent by God, a servant people obedient and responsive to a servant Lord. Almost inevitably, it seems, such an understanding of the church collides with the unlovely and incidental aspects of institutionalism and not infrequently even with the necessary aspects.

Not the least difficult effect of this tension is that the scholar-professor finds himself moving out in the second direction while the administrator by the very nature of his responsibility finds it necessary to incorporate this conflict in himself and to serve as mediator between the church as it is and the far out insights of his theological faculty.

VI

There is an as yet unresolved tension between the understanding (totally defensible both theologically and strategically) of the ministry as belonging to the total people of God and the widespread if not universal preparation of men for ordination as though they would be the ministry of the church.

There is no doubt that there has been in our own day a genuine rebirth of the ancient idea of the calling of every Christian to a life of ministry and service. Thinkers and scholars from all traditions have contributed significantly to this rebirth. If one believes the world itself, rather than the relatively circumscribed area of the church, is to be the arena of God's continuing work, the strategic argument is added to the theological one in behalf of ministry as belonging to the whole people of God.

For the most part the implications of this point of view have not begun to affect the nature of theological education. Obviously there is need for education for men to be in ministry--either lay or ordained. Shall the seminary turn its resources to the education of laymen for their ministry to the world? Is this not a self-defeating strategy at its very beginning just in terms of sheer numbers? Or, if what seems to be a developing consensus on the role of the ordained minister as teacher of the laymen is a valid one, what are the implications of this for his education in the seminary? How shall men be prepared to know the world well enough to be useful in educating laymen for ministry to that world?

This basic tension is clearly related to the last of which I must speak.

VII

The conflict will become sharper between the demands which emerge because of the advance in theological knowledge made possible by specialization of scholarship, research, and teaching within disciplinary structures and the need in the practice of ministry (either lay or professional) for knowledge which is integrated, or of more importance, assistance and guidance in the process of integration of knowledge.

No one who is acquainted with the requirements of scholarly inquiry would question the necessity for specialization in research, in profound knowledge of a field. Nor would anyone question that there is a sense in which a professor finds his own identity in his increasing competence within a narrowing field of inquiry. The accompaniments of acceptance of the need for specialization are that students for the professions are taught courses in the several disciplines with almost complete disregard for the remainder of what is taught; and there is an implicit assumption that what is being taught has some relevance for the work of ministry. Indeed to some professors it would be a mark of mediocrity to provide any demonstration of the relevance of Old Testament study, of Systematic Theology, or of Psychology of Religion to the problems of ministry.

There is an abundance of evidence for the need of a different approach to education for ministry. The evidence comes from the professor, from the relatively unsophisticated layman, from the pastor and from his ecclesiastical superior. The professor complains that a minister promotes a stewardship campaign in the local parish as though he had never studied either Scripture or theology. The layman complains that the pastor knows theology but knows nothing about his world where decisions have to be made.

The pastor complains that he knows many things from wonderful professors in fascinating fields of study but that he has received little help for critical judgment on the major issues he faces, or that the help he has received is contradictory. The ecclesiastical superior says the graduate is a brilliant man who seems to be able to articulate the current theology but seems to have so little to instruct or enlighten him in the work he must do as a minister of the church.

The kind of integrated approach to true professional thought and decisions about ministry I believe requires a new tack. I do not suggest that the work of pastoral theology people is passé. I suspect that the work of providing a model for integrative and critical thought about the problems of ministry is the work of an entire faculty. It seems most unlikely that we will educate a ministry (lay or professional) which can approach the problems of the world and their ministry to it with any sense of relevance and adequacy until total theological faculties face boldly their responsibility for relating their wisdom to the world's need, to the remainder of the body of theological wisdom, and to the wisdom that comes from God through the sciences, the arts and all other available sources. As the prospective minister sees how his teacher struggles with the task of relating his own wisdom to that from other sources as they bear upon the problem there is hope that he may learn the basis for ministry.

To explore the possibilities of faculty-student-faculty-world relationships and the means by which such integration might take place I should surmise to be one of the most challenging and exciting undertakings any faculty might face.

If there should have been heard any tone of pessimism about the future of God's work, any suggestion of neat and quick utopias, any lack of sympathy for or identification with you who are so deeply immersed in the enterprise, I should be regretful for my failure of communication. We face very great problems but our resources also are very great and with those resources our problems do indeed become opportunities in our own ministry.

PRESERVATION OF LIBRARY MATERIALS AND BINDINGS

Carolyn Horton

Several years ago I was called in as a consultant to study the physical condition of a library and make recommendations for its care. The books in the library had been assembled by a succession of owners over the past two hundred years. The library building had been designed and built by early owners. It stands by itself in a pleasant setting of gardens and ancient trees. But now the once rural site is surrounded by a great complex of factories which operate around the clock, pouring out thousands of tons of sulphurous gases into the air each year.

I arrived on a rainy November morning. Upon entering the old building, I was impressed by the architectural beauty of the room. Many thousands of early books lined all four walls and extended up to the rafters two stories above. A charming balcony ran around the room.

I became aware almost immediately, however, of two unpleasant sensations - one, the presence of a faint musty odor; the other, an almost overpowering blast of hot air, which I found to be blowing out of a large portable electric heater. Looking at the thermometer on the wall, I saw that the temperature in the room was well over eighty degrees. My guide explained that the library had been infested with silverfish and that a famous librarian had told her that if the heat could be raised high enough the insects would die. So for many winters the heater had been operating night and day, and the library did indeed seem to be getting somewhat freer of the insects. Also, during the summer, the building tended to become very damp and it was felt that the winter heat helped to dry out the building. However, the librarians had all noticed that since the heating program had been started the books had been deteriorating very rapidly, especially those shelved on the balcony.

Looking up we could see hundreds of books without spines, many leather spines hanging forward ready to fall, and labels curling outward. Here and there I caught the glitter of scotch tape, which I was told had been applied at one period to try to keep parts of books from falling off. However, recently the staff had been advised not to continue that practice and so were now letting the pieces of the bindings fall. My guide opened a drawer and showed me countless leather spines and labels which had been swept up and saved. I asked whether the leather had ever been treated and was told that a formula had been used on the books once, many years ago. No one knew what the formula was, but it had caused the books to stick together on the shelf and so the treatment was stopped. Climbing up to the balcony into the truly oven-like heat, I found that there was one area opposite a window where the sun had been shining onto a section of books since the building was built. Almost all the spines of those volumes exposed to the sun were gone. I was told that the windows were opened regularly during good days in the summer months to try to dry out the room.

I started removing a sampling of volumes from the shelves. Many pages were foxed. Other pages had mould stains and the corresponding deteriorated paper. The materials of the mid and late nineteenth century volumes

were especially deteriorated: pages yellowing in from the edges, sheepskin bindings powdering, and the cloth brittle. In many books I found a discolored slip of paper containing notes, which when moved revealed a dark brown stain on the adjacent pages of the books. I was told that these notes were placed in the books many years ago by a bibliographer who was preparing a catalogue of the library and that the notes were most important and must not be removed.

My guide then showed me a great stack of old cardboard letter files and said that the pamphlet material in the library had been stored in these at some period before her time. Opening a file we found the familiar manila index dividers yellowing and powdering away. Wherever the acid dividers had come into contact with a pamphlet, the pamphlet pages were darkened.

Coming down to the main floor again my eye was caught by some recent repair work, which stood out in startling contrast to the antique look of the other bindings. Taking one of these repaired volumes off the shelf, I found that some early American bindings had been rebaked in unstained blond calf. New end papers had been pasted over the old. There was no trace of, or record of, the original spine. The new leather had already begun to crack at the hinges.

Taking one more look around the beautiful room, full of doomed books, we walked out into the cool garden and the door was locked behind us.

Looking back on my visit to this library it seems as if the custodians had deliberately set out to destroy an irreplaceable collection of books. The only way that they could be destroyed more efficiently would be by bombing or burning. Every major cause of damage to library materials could be found here. It was a veritable museum of book deterioration.

The written report which I submitted read, of necessity, like a textbook on library conservation. The material in that report is, I am sure, familiar to most librarians of special collections. However, it is my obligation not to rest until all librarians are similarly enlightened.

Obviously, the first proposal was to moisture-proof the building immediately. The second proposal was the installation of a year-round, night and day air-conditioning system designed to keep the relative humidity between fifty to sixty per cent and the temperature between sixty-eight and seventy-two degrees. The constancy of this humidity and temperature ratio is of great importance we now know, because a change in temperature brings a change in relative humidity. Sudden changes literally tear fragile materials to pieces. The various materials of which a book is made - the leather or cloth, cardboard, paper - differ in their ability to absorb water. They expand or contract at different rates causing internal friction. Perhaps we have all observed the sudden warping of books taken from an air-conditioned to a non-air-conditioned room if the temperature and humidity are markedly different. We have also seen books from humid England arrive in the United States in good condition. Within a few weeks these books have warped and cracked when exposed to our dry, overheated rooms.

An air-washing system is essential to remove the sulphur dioxide and other impurities from the air of the library. We now know that the more impure the air is, the faster all our materials disintegrate. In 1946 the British Museum Laboratory published its report, "The Preservation of Leather Book Bindings," by H. J. Plenderleith. Laboratory studies showed that it is the presence of these air pollutants, especially sulphur dioxide, and their action on unprotected leather which is responsible for the deterioration of leather. Their report also recommends the addition of a buffer salt solution, potassium lactate, to the leather to help protect it from decay. William J. Barrow points out that unprotected paper similarly deteriorates in the presence of polluted air and suggests that paper be treated with a buffering agent to help it resist decay. While waiting for an air-conditioning system to be installed, the process of deterioration can be slowed down considerably by storing materials in acid-free boxes or in closed book cases. It is found that the impure air inside the boxes or bookcases is soon absorbed and since no new polluted air is added until the box or case is opened the process of disintegration is slower. There is, however, no substitute for proper air-conditioning.

Insects should be destroyed by a professional exterminator. The fumigants in common use are believed not to be harmful to archival materials according to Mr. Plenderleith, but the particular fumigant proposed for use by the exterminator under consideration should be checked before proceeding. The fumigation usually must be done twice in order to kill new generations of insects which may hatch out after the first treatment.

All materials in the library must be protected from harmful light rays. In order of destructive power, sunlight destroys the fastest. Fluorescent lighting is the second most harmful and has been called by one investigator the most powerful accelerated aging machine ever invented by man. Incandescent light is also harmful but destroys at a slower rate. Glass windows should be covered with a filter or replaced with glass designed to filter out the harmful ultraviolet rays. Fluorescent light tubes can be covered with a sleeve designed to cut out harmful rays or the tubes can be replaced with Fadex tubes which do not emit ultraviolet rays. Incandescent lamps can be shaded or turned off when not in use.

Next, the individual books should be examined and treated where necessary. Scotch tape should be removed immediately. The adhesives of this useful but dangerous modern miracle have the capacity of cross-linking molecularly with the materials it is in contact with. Eventually the adhesive leaves a permanent stain. In attempting to remove Scotch tape from leather, the surface of the leather usually comes off with the tape. With care and skill the tape can be dissolved from the top with acetone, leaving the adhesive impregnated leather underneath. Usually it is impossible to remove all traces of the tape.

All leather bindings, except those which are very powdery, should be treated with potassium lactate solution. Very rotten leather sometimes turns black from the water in the formula. Loose labels and loose tags of leather can now be reattached. PVA adhesives, such as Sobo, are good for this work. Then the leather should be thoroughly oiled. The forty per cent

lanolin and sixty per cent neatsfoot oil formula is safe and effective. After being polished, some very dry books will need a second oiling.

Loose spines can be held on temporarily with a hollow tube of paper. Books whose boards are detached can be temporarily held together by tying them up four ways with inconspicuous brown cotton tape.

Acid enclosures should be removed or placed in an acid-free envelope or a fold of paper used to serve as a barrier.

A program of sensitive restoration should then be started. Highest priority should be given to preventive repair, the repair of those books which do not yet need major repair. If these books can be reinforced in time, all parts of the original binding can be saved. Broken heads and tails can be repaired before the whole spine comes off. Cracking hinges can be reinforced before complete rebacking is required. The general principles of repair should be: (1) materials used in repair should be known to be of the best quality and acid-free, (2) new materials should harmonize as nearly as is possible in color and texture with the old materials, (3) all repairs should be inserted under the new materials, not over them, and (4) all parts of the original bindings should be preserved if possible, or a record or rubbing of the original part preserved.

Once the air-conditioning system is installed the foxing and mold growth in the paper will stop developing. However, weak paper should be deacidified and reinforced. No really satisfactory way of deacidifying paper in the binding has yet been developed. Mr. Barrow's early experiments show promise, but there is still warping of the binding and the pages of the book. Someday, however, a simple way of deacidifying the whole bound book may be found, in which case, many nineteenth and twentieth century books will be saved from turning into dust.

I started this talk by describing a visit to a library threatened with destruction from all sides. My account sounds exaggerated, even to me. However, just such a library did exist, although names are being withheld to protect the guilty. By now no doubt all the above recommendations have been carried out and the collection is being saved for posterity.

However, one cannot always have even the illusion of success. The following correspondence is an example of one of the more discouraging aspects of being in the field of restoration.

Monmouth County Historical Society Library
 Monmouth, North Carolina
 February 22, 1965

Dear Mrs. Horton:

We are writing you about a special problem we face. One of our members recently gave us some old books. They are a great addition to our library since they deal with the early days of the settlement of this area and we have not been able to afford to buy these titles with our limited

budget. We hope to make these the basis of a rare book collection.

Although the leather bindings are in good condition, the books apparently have been stored in a basement for many years. The pages are stained with something that looks like black and red powder in spots and there is a strong musty odor.

What would you suggest that you could do to put these books in condition and how much would it cost? There are only six volumes.

Sincerely yours,

B. Niles

* * * * *

February 25, 1965

Dear Miss Niles:

Thank you for your letter of February 22.

From your description of these books, I would suggest that you send the books to me for thymol treatment. Unless you can guarantee an air-conditioned environment for these books which also keeps the humidity at about fifty to sixty per cent and the temperature between sixty-eight to seventy-two degrees, night and day, year round, you run the risk of having the mold continue to act, weakening and eventually destroying the paper.

Our charges are based on labor time. The labor to treat these books would not be great. However, we would like to give the books a thorough treatment in our thymol chamber for at least two weeks to be sure to kill all the mold spores. The cost might be about \$10.00, plus shipping charges.

Thymol treatment has been successfully used to kill and prevent new attacks of mold. It is especially important that you take action to dehumidify the area in which the books will be stored when they have been treated.

Naturally the bindings will have to be treated to preserve the leather.

Sincerely yours,

C. Horton

* * * * *

Dear Mrs. Horton:

Thank you for your prompt reply. My apologies for not answering sooner. I waited for our library board meeting before answering. The chairman of our board felt that since we are very short of money we should try to treat the books here, if possible. He is also a biologist and told us that the mold could be killed just as effectively without cost by the action of direct sunlight. We have a large sunny terrace outside our reading room so we have been taking the books out every day and exposing them to the sun. We have been turning pages to be sure that all the mold spores would be killed. Also we have been brushing the black and red powder off with a soft brush. I think the treatment has been successful as the musty odor is gone.

However, we now have a new problem. The covers seem to have warped outward. Do you have any suggestions for treating this condition, and if so, what would it cost to get the books flat again?

Sincerely,

B. Niles

* * * * *

Dear Miss Niles:

Without having seen the books it is obvious that the books dried out much too rapidly and that is the reason they are warping. My method of treatment would be to try first to bring the book covers back into shape by using humidity. Usually this is unsuccessful. We find that once the outer covering shrinks under dryness and heat the only satisfactory treatment is the following: We remove the end papers but keep the attachment at the hinge area. We then paste in a number of linings under the old papers. Each lining is well pasted. When paper is wet it stretches. As it dries the paper shrinks back to its original size. Gradually we pull the covers back into shape. Then we replace the original end papers.

Again we charge according to the number of hours of work involved. The most difficult part of the job is lifting the old end papers without damaging them. I think that we might estimate \$10.00 a volume as a possible price for this work.

Sincerely,

C. Horton

* * * * *

Dear Mrs. Horton:

We talked over your proposal at our last library board meeting. The members were upset about the increase in possible cost from \$10.00 to \$60.00 for putting the books in good condition. One of our members has given us an old bookbinding press and suggested that we try pressing the warp out first. Since the books had been back in the library and we have had some damp weather it seemed possible that if persuaded the covers might go back to their original shape.

We did get the covers somewhat flatter than they were. However we now have developed a new problem. The leather at the hinges seems to have cracked. A few of the covers have dropped off. It looks as though they must have been weak to begin with but now I am puzzled as to what should be done next.

Sincerely,

B. Niles

* * * * *

Dear Miss Niles:

The leather was no doubt weakened by its sudden exposure to the heat and harmful rays of the sun but the broken hinges you describe are no doubt the result of sudden pressure on the warped boards. A strain was thrown on the hinge area and the leather had no alternative but to crack.

The only really satisfactory way to repair these books now is to reback them. The process of rebacking consists of removing the original spines, a difficult process which is not always successful if the leather is very thin or rotten. The leather on the old sides is lifted back about an inch. The backbone of the book is cleaned of old glue. The first and last signatures are removed and repaired. A hinge is put around these, usually of thin unbleached linen. The cords of the book are replaced, either by drawing new ones through the old grooves, or if there are raised bands, new cords are attached to the old cords. Then the repaired and hinged signatures are sewed onto the new cords, the headbands are reattached or new ones of the same kind sewed on. Then the spine is relined. New leather is dyed to match the old leather. The new leather spine is then applied under the old sides and across the spine. The new leather is turned in under the old end papers. The old sides are put down and the old spine replaced if possible, or the spine is lettered and tooled to match the original. Depending on the size of the books, this costs from \$40.00 up per volume.

Sincerely,

C. Horton

* * * * *

Dear Mrs. Horton:

Thank you for your very full letter. I am not sure I followed all the steps that you described, but we did understand the price. The board members were quite shocked to realize that the cost for putting these books in condition had risen from \$10.00 to at least \$240.00. We realize that there is more work involved in your last proposal but felt that there must be a less expensive answer.

Fortunately our library supply salesman came to town shortly after your letter arrived. He showed us a new preparation which you might be interested in learning about. It is a thickish white adhesive made of plastic. He showed us how to hold the boards on the book by pouring this adhesive into the joints. It is really quite amazing how the books are holding together now. He also recommended painting a watered down solution of this adhesive all over the bindings to protect the leather. The books look quite handsome and restored. My only criticism of his method is that the end papers seem to be stuck to the inside of the covers and sometimes the books stick together on the shelf. If you are interested in getting some of this adhesive I will have our salesman write you. Thank you for your help and interest.

Sincerely,

B. Niles

* * * * *

SOME PROBLEMS IN CATALOGING BIBLE TRANSLATIONS

Arnold D. Ehlert

There are several things this paper will attempt to do. The first thing we want to note is that there does not seem to be much of anything written on this beyond the codes regarding the Bible entry and some discussion of them, most particularly the notes in the ATLA Newsletter, numbers 1 and 3 of volume 12 (August 15, 1964, and February 13, 1965). I searched the volumes of Library Literature under "Bible Cataloging," "Bible--Cataloging," and "Cataloging--Bible," and found nothing.

There has been some discussion of these problems at some of the round tables of ATLA and ALA, but these have not been picked up in the indexing.

This paper will not take up the subject heading problems for the subject coverage of works on the Bible. Properly, no subject heading is used for a translation itself, all necessary subject value being obtained by the fact that the main entry is under "Bible." (I once saw a library where Bibles were cataloged under the author entry "God," but unfortunately

I cannot recall what library it was--probably some small public library. Someone reported that he had seen Bibles entered under "Holy Ghost." These librarians we must commend, in passing, for their doctrine of divine authorship, at any rate!) Early the cataloging of Bibles and other anonymous religious classics under a "conventional" word or phrase, usually representing the most familiar form of the title of the work, was adopted by The Library of Congress and other libraries. I have not attempted to learn when this was done, but all the cards in the Library of Congress Catalog of Printed Cards representing Bible versions and translations use it. So far as I have observed, no other printed bibliography has used this method of listing, except the Bowker Company in its "Weekly Report" in Publishers' Weekly and the American Book Production Record, which are, of course, patterned after the Library of Congress form.

I want to discuss primarily, then, the main, or author, entry for Bible texts and translations, including texts and translations of single books and other groupings, and texts and private translations of Scripture contained in commentaries. Thus I am not discussing descriptive cataloging as such. I shall consider, however, the Bible entry as a secondary entry where the main entry is a personal author or other entry. (Classification and the arrangement of Bible entries in the card catalog are intriguing matters, but will have to be passed over here.)

The Main Entry

The simplest form of entry used by the Library of Congress and other libraries for Bibles is: Bible. Language / Date There are many printed cards with only these three elements, even when the version is the King James or one easily identified.

The next step was to add the version name or the translator's surname. Thus the most common form of entry would be represented by this one: "Bible. English. 1911. Authorized." The term "Authorized" is used for the King James version. This would, of course, call for a cross reference in any good catalog, a "see" reference from "Bible. English. King James." to "Bible. English. Authorized." I have deliberately chosen the 1911 date because it has some problems which cannot be clarified and resolved by this simple type of entry. We have, in the first place, the facsimile of the 1611 King James Bible, which was issued for this tercentenary, another which is an exact reprint in Roman type, and then we have one of the least known versions issued in that year, which has come to be known among collectors as "The 1911 Bible." The Library of Congress printed the card for this Bible as: "Bible. English," and later wrote in "1911" with a pen. With no other identification than this in the main entry, we have a conflict with these others, and no clear identification of this version, which was in reality a King James Bible with "the text carefully corrected and amended by American scholars," as the subtitle indicates. The work was done by a committee under the editorship of C. I. Scofield. The photograph of this committee can be found in the biography of James M. Gray, Dr. Gray at Moody Bible Institute, compiled and edited by William M. Runyan (New York, Oxford University Press, 1935, opp. p. 100). The committee is also identified opposite the picture.

For some strange reason, this 1911 Bible has never been popular, and never was reprinted. It can be identified in its original binding by the fact that it has the date, 1911, on the spine. I have found three copies of this Bible in second-hand book stores, but have never seen it advertised as such in a second-hand catalog, nor have I found a dealer who knew what it was. While I shall be discussing extended entries later, I should recommend that this version be cataloged as "Bible. English. 1911 Bible. 1911." This would use the inverted form of the last two elements, as now being recommended by the Revision Committee, and which has been used for some years by some of us.

We might as well consider next the recommendations of the Committee as outlined in the ATIA Newsletter of August 15, 1964. As the Committee reminds us in that report, the basic rule has been, "Use the language of the text, the year of the edition, and when well established and readily ascertainable, the name of the version or the surname of the translator." The report goes on to point out that "before the general meeting, the Steering Committee had suggested that it might be more useful to have the version appear before the date rather than the reverse (as stated in the draft rule), thereby allowing the grouping of all editions of one version together in the card catalog. By a unanimous vote of 16 it was decided that, whenever ascertainable, all versions should be noted (using the name of the translator if the 'version' is so designated)." A typical entry would thus be: "Bible. English. Revised standard. 1959." We trust this proposal will be adopted. If one wants the chronological pattern also, this can be handled by means of an added entry (which would require a separate section in the catalog). Some libraries will possibly want to rearrange their old entries, if it is adopted, or refile without changing the form, as some have done; or they can use the new form as a secondary entry, where it is considered worthwhile. Some may feel that insignificant editions of the Authorized and standard Bibles may not warrant it.

The Committee goes on to recommend this additional change: "If the text appears in two languages, include the name of one in the main entry, and make an added entry using the name of the other. If only one of the languages is a modern language, the other is recorded in the main entry (e.g., a Greek-English edition would be entered under 'Bible. Greek,' with an added entry: 'Bible. English.')

If both languages are modern, one a major and the other a minor one, the minor language is recorded in the main entry. In other cases, the language is selected according to a sequence of preferences stated in the rules. If the Old Testament is in Hebrew and the New Testament in Greek, the language is to be designated as 'Hebrew-Greek.' The British Museum puts these under the heading 'Original languages,' in their Catalogue. If the text is in more than two languages, term 'Polyglot' will be used." With all of this I am in hearty agreement. We might add one additional category not provided for, and that is the work containing three or more versions in the same language, of which we have had some examples recently. For this we recommend the use of the term "Multi-version" after the language. The New Testament Octapla and the New Testament in four versions put out by the magazine, Christianity Today, for new subscriptions (and not sold) are examples.

With regard to dates, however, I should not be inclined to go along with all their proposals. Their recommendation runs as follows: "The year to be included in the heading is the earliest year of imprint, if the work was issued over several years. If the work bears no imprint date, one will be supplied if possible. In the case of a facsimile reprint, the date of the edition reprinted is to be used rather than the reprint date." I should rather hold that in the case of a work extending over a period of years, a truer picture would be presented by entering the beginning and closing dates separated by a hyphen, even though this could be ascertained from the imprint statement. In the case of a facsimile reprint, I think both dates should be given, putting the original date in parenthesis before the reprint date with no other punctuation between. I notice that this has been done by The Library of Congress in some instances, and is done by the Library here at General Theological Seminary. Here they file by the reprint date, but one could also put another card, possibly a "see" card, at the end of the earlier date section. The Library of Congress has such an entry as a secondary entry on their card for Kenneth Albert Strand's A Reformation Paradox (card no. 60-3132), which contains a plate reproduction of the first twenty chapters of Matthew from the condemned New Testament of the Brethren of the Common Life. The entry is: "Bible. N.T. Matthew. Low German. (1530) 1960."

Paraphrases and Harmonies

It is with the Committee's recommended change in the handling of paraphrases and harmonies that I am in more vehement disagreement. They propose to put these "under the person who did the adapting or rewriting. In each case an added entry should be made for the portion of the Bible paraphrased or harmonized (in the same style as a main entry for a biblical text, except that the word 'Paraphrases' or 'Harmonies' is inserted after the name of the language). The paraphraser's name is not included in the heading for the added entry. In accordance with this rule, A new version of the Psalms of David fitted to the tunes used in churches, by N. Brady, printed in 1773, would be entered under Brady, with the added entry: 'Bible. O.T. Psalms. English. Paraphrases. 1773.' All persons voting preferred entering paraphrases in this manner."

I do not like the apparent inference here that the matter in question is not Bible, but the work of the translator or arranger. Granted that its form is different in the case of a paraphrase, if the translation is at all worthy of its name it presents the message of the original, as a translation does, and the translator would probably contend that it presents it more faithfully. The same would be true of a harmony, which is chiefly a rearrangement of the text, although conceivably in the rearrangement the total message may suffer some slight change. The vote on the harmonies rule was only six to four, interestingly. But they did recommend an added entry under Bible here also.

The Committee is making no change in the rule regarding single books and other parts, other than the inversion of the date and translator or version name, as for Bibles.

Apocryphal books included in the Catholic, and some Protestant, Bibles are to be entered under "Bible," rather than under "Bible. Apocrypha," although this heading would be preserved for the group. This rule would include also 1 Esdras, 2 Esdras and the Prayer of Manasses, still found in some Lutheran versions of the Apocrypha.

I do not like their suggestion that "a biblical passage which has a well established title of its own . . . be entered directly under the title, while other single selections . . . be subordinated to the book of which they are a part (e.g., "Lord's prayer;" "Ten commandments;" but "Bible. O.T. Psalms. XXIII"). This latter is all right, but what is wrong with keeping the other two in the same Bible entry form, with cross references from the other heading, if desirable? There is enough confusion now on the part of the user of the catalog with reference to the Bible as author, Bible as subject, and Bible as title.

Problems

Even if the Committee's recommendation regarding the transposition of date and version is adopted, we shall be left with some problems. I shall now give attention to some of these.

There are the editions of the Bible published without dates. Research will turn up some of the dates for these. This is not always easy. Margaret Hills' list indicates that one of the RSV New Testaments was probably actually printed in 1952, while it bears a 1946 copyright date. This would ordinarily be considered another printing, but in this case it has a different pagination from the other 1946 editions, and even some different renderings. The client trying to check such a copy would likely not know the true date, and would have to depend on some other indicator to distinguish it.

Some investigation, likewise, may turn up the name of a translator, if not listed in the work. An example of this is Living Letters (Wheaton, 1962), a paraphrase of the Epistles of the New Testament, in which the name of the translator, Kenneth N. Taylor, is found only on the jacket.

Another difficulty is in finding a list of translations by translator or version name. The Hills list does have such an index, and fortunately the old British Museum Catalogue has an index to its English Bible volume, but the new edition of this Bible volume does not have an index, nor does the Library of Congress Catalog. There is a significant list of English versions of the New Testament by J. M. Madison in the Journal of Biblical Literature for 1925.

It is interesting that J. N. Darby's name does not appear in the old British Museum index of around the turn of the century, although he had to his credit before he died in 1882 the Old and New Testaments and the whole Bible in English, the whole Bible in German and in French, and the New Testament in Italian. (He did not finish the English Bible himself, but it was completed by some of his followers on the basis of his German and French versions). The reason for this omission is probably that his

name does not appear in most of these early versions, although it did in his French Bible of 1885. The Vatican Library either does not own his Italian New Testament, or does not recognize it as such if it has it. It would thus be erroneous to conclude that none of the Darby versions are listed in the British Museum Catalogue. The clue to their identity is the phrase "a new translation."

Translations in Commentaries

Another problem is that the Bible entries in both the British Museum Catalogue and the Library of Congress Catalog are cluttered with commentaries which contain the King James text along with the commentary. Hardly anyone would be interested in the fact that a King James text is contained in a commentary, but if the commentator includes his own translation this is significant. In this case, it would warrant a Bible entry. Whether this should be a main entry or added entry is another matter. The Library of Congress has shifted some time ago to an author entry in the case of a genuine commentary, even though the text is included, but it is not consistent in this, and when it does use the personal author as main entry it does not always pick up the translation of the text as an added entry. A good example of this is Lenski's New Testament commentaries, in which he includes his own paraphrase of the entire New Testament. So also do William Kelly's expositions carry his own translation of the text in many cases. Lenski's paraphrase is clearly discernible because it is printed in heavy type. In at least one of Kelly's the text of the entire book appears before the exposition; in others it is inserted in the same type as the comments. In the case of Kraeling's Clarified New Testament, however, the translation is not obvious, being in the same type as the commentary, as is Kelly's, but is surrounded by quotation marks. All of these should have Bible entries, even though it is not evident from the title page that a private translation is included. A search of Bible commentaries would turn up a vast number of private translations of Bible books not so cataloged now in any library.

Some further complications can be found in some of the Catholic versions, in which they mix up their translations. Now they announce The Old Testament Complete, which consists of all but Kings to Esther and the Maccabees (which they spell Machabees) from the new translation of the Episcopal Committee of the Confraternity of Christian Doctrine, while the rest is from the Douay version. This is published by the Guild Press in New York as Angeles book no. 31176. I was suspicious that this translation was the same as that contained in the three volumes so far issued by St. Anthony's Guild Press of Paterson, N. J., translated by members of the Catholic Biblical Association, but the office of the Guild Press assured me that it was not. Probably the Guild Press publication should be cataloged as: "Bible. O.T. English. Confraternity-Douay."

One oddity recently discovered is a two-volume work entitled The Unknown God, with subtitle, The Teachings of Jesus of Nazareth. Each volume has a further subtitle, the first being According to St. Matthew and St. Mark; the second, According to St. Luke and St. John. It is done by William W. Walter of Aurora, Illinois, and published by him in 1921. The peculiarity

of this work is that after each verse of the King James text he adds his own paraphrase in bold type. But he does not include all verses. He will go on for a time like this and then leave out a section of paraphrase. There is no hint on the title page that it is a biblical text, to say nothing of a paraphrase. I suppose to be entirely accurate here one would have to use an entry like this: "Bible. N.T. Gospels. English. Selections. Paraphrases. Walter. 1921." I cannot think of another such entry. (I might say in passing that there is a case for putting "Selections" and "Paraphrases" before the language, which would be a boon to a student of paraphrases in various languages, and is in my own mind more logically related to the portion than to the language. Another difficulty is encountered in the filing of the paraphrase entry in its present form. For those libraries that file alphabetically the paraphrases as a group are lost among the version and other entries. For those who preserve the logical divisions they can be gathered together after all straight translation entries, preferably indicated by a tab. (You might be interested in Walter's style in the above work. John 1:1 reads, "Inherently and always, right thought (true Reason) was, and inheres within perfect understanding, Mind, and right thought (true Reason) is Mind.")

There are still versions without ascertainable names, e.g., The New Testament of our Lord Jesus Christ as Revised and Corrected by the Spirits (New York, 1861). Would it be too facetious to make this entry: "Bible. N.T. English. The Spirits. 1861"? One is left otherwise with only the date after the language, and no identity of the version. The Psalms put out by The Grail in London would fall into the same category.

A more complicated problem occurs when a commentary containing a private translation of the text is translated in toto into another language, which happens with many of the German works. This is in effect a double translation. Both translators ought to get credit for their work. The following pattern might take care of this: "Bible. O.T. Psalms. English. (Delitzsch) Davidson. 1850." (This is a fictitious entry.)

Special Bibles

Allow me to make a suggestion with regard to an important category of Bibles that is not provided for in the present system of cataloging. I have reference to the Bibles which are, for the most part, in the King James version, but which are distinguished by some other feature. They may be significant for the press that printed them, such as the Doves Bible; the editors who annotated them, such as the Scotfield Reference Bible and Bullinger's Companion Bible; illustrations contained in them, such as the Kitto Bible; or they may have some other feature such as red letters (there are at least two that I know of that had red letters in the Old Testament as well as in the New.)

For this kind of special Bible, I would recommend, and have been using for years, the addition of one more designation after the version name. Examples would be:

- Bible. English. Authorized. Annotated paragraph.
- Bible. N.T. English. Authorized. Fuller references.
- Bible. O.T. Song of Solomon. English. Authorized. Gill.

Conclusion

I think I have cited enough problems in cataloging Bible translations, and indicated enough failure to pick up translation entries, to give substance to a recommendation that theological librarians and catalogers re-examine their Bible translation cataloging. We have recently organized The International Society of Bible Collectors, and private collectors especially are interested in private translations, even of individual books and smaller portions, which are often, if not usually, overlooked by library catalogers. Some of them have found library cataloging and coverage of translations, especially within commentaries, so confusing and disappointing that a number of them I know are compiling their own extensive lists, which in some cases become their want lists. I should like to challenge theological librarians to respond to this situation, and I am sure the result for scholarship would be substantial.

A BIBLIOGRAPHY OF MORAVIAN BOOKS FOR A SEMINARY LIBRARY

Henry L. Williams

The bibliographical essays concerning denominational literature which have appeared in the ATLA Proceedings over a number of years have been interesting to me. They have also been helpful in rounding out some sections of the library. It is this guideline I've tried to keep in mind in drawing together these titles as a selection which might be useful in an American seminary library. I've concentrated on English titles over German ones. And, of course, it is impossible to consider being comprehensive, even for a small denomination.

The Moravian Church, though small, is old and heavy with tradition. It has accumulated more history and custom than it can easily transmit, though it has tried valiantly as the proportion of historical titles among a collection of Moravian books surely indicates.

The Moravian Church mingles two strains, each distinctive enough to stand on its own. First is that of the Bohemian Brethren who began about 1457 in Bohemia. This is the traditional date taken for the founding of the Unitas Fratrum. This beginning, which flowered in the Bohemian Brethren all through the sixteenth century, came to an abrupt and tragic end after the Battle of White Mountain in 1620. For a century after that the church existed only in a few exile congregations in Poland and in strong but unorganized family tradition in Bohemia.

It was a fusion of a group of these Bohemian refugee people with the German Pietist Count Zinzendorf that resulted in what is termed the

Renewed Moravian Church and from which the Moravian Church of today springs.

Today throughout the world the church numbers something over 300,000 members of which less than a third are in the former home provinces in Europe and America. The rest are in mission fields or newly self-dependent provinces which make up the Moravian contribution to the "younger churches."

The world-wide church has a good deal of variety but Moravians are recognizable to each other through common bonds of worship. The Provinces are essentially autonomous but are held together in world unity by a constitution and a Synod.

American Moravians think of themselves as part of the main stream of Protestant Christianity. Their sense of unity is inclusive rather than exclusive. They do not stress doctrinal peculiarities but where they exist they arise from a Johannine rather than a Pauline emphasis. Their pietism is implicit rather than explicit.

They are confessional in government but episcopal in their ministry. The function of their episcopacy bears some historical resemblance to the ancient Celtic church. Moravians treasure their episcopacy but have no special doctrine concerning it, and accept fully the ministry of the non-episcopal churches.

The best brief historical introductions to both the Bohemian Brethren and the Moravian Church are found under these headings in Julian's Dictionary of Hymnology.¹ The best writing on the essence of the Moravian spirit is a mimeographed booklet entitled The Spirit of the Moravian Church² by the late Bishop C. H. Shawe, a leader of the British Moravians and the world-wide Moravian Unity in this century.

The General Histories

Though the Moravians had been required to give an account of their history to the English Parliament in 1749³, their first major history of the Renewed Church was written by David Cranz⁴ in the decade after Count Zinzendorf's death when directions for the future were taking shape. Cranz was a careful and scholarly historian who used the best sources available and took some pains to identify them in his German original which he completed in 1771. The book was translated into English by the Irish Huguenot Moravian, Benjamin LaTrobe, and published in 1780 without the source notes because, the translator said, the sources were not in English and not available in England anyway. It is a detailed but readable history and for the Renewed Church a reliable one. Any history of the Ancient Unity which predates the discovery of the Lissa Folios is, of course, quite superceded.

The first major history of the Moravians written in English was by John Holmes,⁵ a two volume work published in 1825 and 1830 and brought the history through 1822, the centennial of the Renewed Church. It, too, is detailed in the history of the Renewed Church, and especially valuable for the biographical sketches. No later general history has surpassed it in style or quality of writing.

A later history in German was published by E. W. Croeger⁶ in 1852-54 but it was not translated.

A popular one volume History of the Moravian Church⁷ was written by Joseph E. Hutton in England early in this century and is still in demand when it can be found. It is colorfully written and the author's interpretations are prominent but the interest for the reader loses nothing by that.

Two short popular histories are currently in print. Through Five Hundred Years⁸ by Bishop Allen W. Schattschneider is a survey produced for the Quincentennial. The History of the Moravian Church⁹ by Edward Langton is the only history of the church published by a trade publisher, and therefore probably the most widely distributed outside the Moravian Church. For this reason it is unfortunate that it is a pot boiler. One could quarrel that it is written from a very limited selection of secondary sources and ignores too many of the most authoritative or latest ones. But even a pot boiler has its uses and lacking better, this is a popular and available introduction.

The Ancient Unity

The first significant history of the Ancient Unity in English was written by Bishop Edmund de Schweinitz, a descendant of Zinzendorf and a leader in the American Moravian Church in the nineteenth century. The History of the Unitas Fratrum¹⁰ is scholarly and readable and was able to incorporate new knowledge made available through the study of the Lissa Folios. But it was published in 1885 and so is outdated for the historian. But it is still in print and remains in use as a textbook for the Moravian Theological Seminary.

The major study produced by the Moravians about this period of their history was the life work of the German Moravian scholar, Dr. Joseph T. Mueller, in his three volume history, Geschichte der Bohmischen Bruder¹¹ published between 1922 and 1930.

A great deal of material, both books and periodical articles, has accumulated in Czech, German, and Polish. For the English reader something of the import of this may be gained from The Political and Social Doctrines of the Unity of Czech Brethren in the Fifteenth and Early Sixteenth Century¹² by Dr. Peter Brock who, though English, is currently a professor on the Faculty at Columbia. His book, a secular study of an aspect of the Ancient Unity, was a doctoral thesis at Oxford. It is no less readable for that and with de Schweinitz can give the English reader a full introduction to this phase of Moravian history.

A recent one volume work of significance is Die Bohmischen Bruder¹³ by Rudolf Rican, a Czech scholar, and will bring the student in touch with the most recent work in Czechoslovakia where the most work in this field is published.

The Renewed Church

The next full-scale English history was written in America by Bishop John Taylor Hamilton entitled, A History of the Church Known as the Moravian Church, or, The Unitas Fratrum, or, The Unity of the Brethren, During the Eighteenth and Nineteenth Centuries¹⁴ and published by the Moravian Historical Society in 1900. This is a survey of the church by decades but is not so readable in style though authoritative in its factual content.

The manuscript of the revision of this history, which brings the account of the international Moravian Church down to the Quincentennial year of 1957, has just been completed by Bishop Kenneth G. Hamilton, the son of the original author. It should be published in the near future.

A very good history of the Renewed Church was written by an Anglican minister, Dr. W. G. Addison, as a Ph. D. dissertation for the University of London and published in 1932. Dr. Addison's book, entitled The Renewed Church of the United Brethren 1722-1930,¹⁵ is very fair and is scholarly and refreshing in its organization. He deals with the Moravian Episcopacy and negotiations with the Anglican Church concerning it.

Another study dealing with the eighteenth century Moravians in an ecumenical context is Moravian and Methodist¹⁶ by Clifford W. Towlson. It is a much more irenic study than could have been produced by nineteenth century Methodist historians.

Great Britain

A great deal of the writing about British Moravian local history is buried in articles in the Moravian Messenger.

A small book about the Moravians in general but about the English Moravians in particular is entitled simply The Moravians¹⁷ by Bishop E. R. Hasse and was published in 1911 by the National Council of Evangelical Free Churches in England, as one of a series.

The Beginning of the Brethren's Church in England,¹⁸ a German dissertation by Gerhard A. Wauer, translated and privately published by John Elliot in England in 1901, is rare and too little known.

The Moravian Brethren in North Wales¹⁹ by R. T. Jenkins is also an interesting and rare study with valuable notes on eighteenth century manuscript sources in English and Welsh Archives.

Europe

Several studies have taken up special phases of the Moravian Church in Europe. A study in Dutch by W. Lutjeharms²⁰ analyzes the influence of the Herrnhutters in Holland.

Geschichte der Brudergemeine Serepta²¹ by Alexander Glitsch is a close study of the Moravian settlement and Diaspora work among the Germans who settled in Russia at the time of Catherine the Great.

Two studies in Swedish by Hilding Pleijel, Svenska Krykaus Historia²² and Das Kirchenproblem der Brudergemeine in Schweden²³ detail the Diaspora influence there.

A full scale study in English of the European Diaspora work of the Moravian Church is available in The Moravian Diaspora²⁴ by John R. Weinlick and is a good introduction to the literature of that field and has an extensive bibliography.

North America

The Moravians who came to America in 1735 and following, were deeply involved in building up their communities, evangelizing, and establishing their work among the Indians. They kept detailed records and wrote, but did not publish, these accounts. In the middle of the nineteenth century they began to tell their story both for the benefit of their own people who lived in communities now established a century or more, and also for their neighbors.

One of the earliest written was by L. T. Reichel,²⁵ who concentrated on the years 1734-1748, temporarily in Georgia and permanently in Pennsylvania.

Sketches of Moravian Life and Character²⁶ by James Henry is a good account of how the Moravians presented themselves to the world at this time when their closed communities were being given up. The history of a town congregation just launched on a new era in a relocation and looking back over more than a century is told by Abraham Ritter in the History of the Moravian Church in Philadelphia.²⁷

The Moravian congregation history likely never to be surpassed is A History of Bethlehem, Pennsylvania, 1741-1892.²⁸ Its 809 pages (and four pounds of weight) is very thorough and reliable. Written by Bishop J. Mortimer Levering, it is the product of years of team research. It is well written and is a basic text about the Moravians in America as well as Bethlehem.

Two Centuries of Nazareth, 1740-1940²⁹ is a history of another major settlement congregation and its later secular community in Pennsylvania. It is not so extensive as the Bethlehem history.

They Came to Emmaus³⁰ by Preston A. Barba is another community history in which the first half deals with a Moravian settlement and offers material not published elsewhere on the colonial Moravians.

John Jacob Sessler wrote Communal Pietism Among Early American Moravians.³¹ It is a good book but details the excesses to which Moravian expression went in the decade of 1740-1750 about which Moravians have ever since felt embarrassed.

The Religious Experience of the Colonial American Moravians³² by Edwin A. Sawyer looks at the same period in a deeper and wider perspective and also looks at the "Sifting Period." This work deserves to be better known.

In the middle of the nineteenth century the great wave of German immigration brought many people who were under the care of the Moravian Diaspora in Europe and these contacts led to a home mission outreach of the established Moravian congregations in America. This work resulted in the establishment of the churches which now make up the Western District of the Moravian Church, centering in Wisconsin, Minnesota, North Dakota, and surrounding areas. It included a Scandinavian belt across northern Wisconsin.

This history has never been fully told but a useful reference work relating to it is A Home Mission History of the Moravian Church in the United States³³ by Harry E. Stocker. This is a sad book and lacks perspective on some phases but it is exhaustive in reference to places. The WPA surveyed the records of the Moravian Church in Wisconsin³⁴ and the result is useful. Most of the rest of the history of the West is told in pamphlet anniversary histories and articles. The full story awaits the chronicler.

The century of publications accumulated in the Transactions of the Moravian Historical Society are a mine of studies relating mainly to the Church in America. Among them should be noted Pioneering in Western Canada³⁵ by Bishop Clement Hoyler which is the history of the beginning of the congregations in Alberta, Canada in the late nineteenth and early twentieth centuries. This was the third stream of immigration and stemmed from the German settlements in Russia.

The latest wave of Moravian immigrants are Easterners gone to California and everybody gone to Florida and these congregations are too new to think of writing history yet.

No section of the Moravian Church has been more thoroughly documented in print than North Carolina. The Records of the Moravians in North Carolina³⁶ now numbers nine volumes and at least two and possibly three are yet to come. This will bring the records to the date 1855 after which they were kept in English. These publications are English translations of the manuscript records, and the first volumes were the work of Dr. Adelaide L. Fries, another descendant of Count Zinzendorf.

The first telling of the story of the Moravians in North Carolina³⁷ by L. T. Reichel came near the centennial of the founding of the work there and in the spate of works which marked the quarto-centennial of the church in 1857.

The History of Wachovia in North Carolina³⁸ by J. H. Clewell is one of the best regional histories of the church and one of the most attractively produced. It brings the story from 1752 to 1902.

The House of Peace³⁹ is a more interpretative retelling by Rear Admiral Ernest M. Eller and creates something of the feel of this North Carolina Moravian community as well as a survey of its history.

The Road to Salem⁴⁰ by Dr. Fries is a telling of one woman's story of the early years of Salem and has recently gone into a third printing at the University of North Carolina Press.

The custom of marking the new year with a Watch-night service and the reading of a congregation memorabilia gave rise to the publication of The Memorabilia of Fifty Years⁴¹ by Bishop Edward Rondthaler. It is a source book for the Southern church from 1877 to 1927.

The North American Indians

Almost nothing of the two centuries of Moravian mission work among the Indians remains except the records and the story which they tell. But the story meant much to the Moravians and they began to tell it early. George Henry Loskiel wrote a substantial account in German in 1788. This was published in an English translation with the title History of the Mission of the United Brethren Among the Indians in North America.⁴² It was an important work and remains a landmark.

Memorials of the Moravian Church,⁴³ Volume 1, edited by William C. Reichel, is a collection of documents relating to the early Moravian work among the Indians and especially of Count Zinzendorf's journeys to the Indian missions. Unfortunately other projected volumes were not issued, though some fragments found their way into print through the Moravian Historical Society.

Two great names tower above others in the Moravian work among the Indians and both devoted long lives to the work. Bishop Edmund de Schweinitz has recounted the life of one of them in The Life and Times of David Zeisberger.⁴⁴ Zeisberger's own account has been edited in his History of the North American Indians,⁴⁵ published by the Ohio Archeological Society. A two volume edition of his Diary⁴⁶ was published in 1885 and an annotated edition of his official Fairfield Diary, 1791-95⁴⁷ has been done by Paul E. Mueller of the Moravian College faculty.

The other towering figure, John Heckewelder, has been most fully treated in Thirty Thousand Miles With John Heckewelder,⁴⁸ edited by Paul A. W. Wallace and published by the University of Pittsburg Press. Heckewelder's own work was published by the Historical Society of Pennsylvania in a book entitled, History, Manners and Customs of the Indian Nation.⁴⁹

Lawrence Henry Gipson edited diaries and letters comprising The Moravian Indian Mission on White River⁵⁰ (1799-1806) which was published by the Indiana Historical Bureau. Wilderness Christians⁵¹ by Elma E. Gray gives the story of the mission as it found its last station in Fairfield, Canada. It is a Cornell University Press book. DeCost Smith wrote the Martyrs of the Oblong and Little Nine⁵² and told another chapter of the tragedy of the American Indian and the mission. The History of the Moravian Missions Among

Southern Indian Tribes of the United States⁵³ by Bishop Edmund Schwarze gives a full account of the Moravian work among the Cherokees to its sad close.

The recently published work, The Influence of the Moravians on the Leather Stocking Tales⁵⁴ by Edwin L. Stockton, Jr., indicates some of the influence which the records of the Indian mission had upon James Fennimore Cooper, a major literary figure of the American scene.

Moravian Missions

The Brethren quite early turned their writing toward publishing the history of their mission work. Before he turned to writing the history of the church, David Cranz wrote the History of Greenland⁵⁵ which was mainly the history of the mission there. And John Holmes wrote Historical Sketches of the Missions of the United Brethren⁵⁶ before he wrote the history of the church. Two other writers of Moravian Church histories also wrote histories of the mission work. The one by J. T. Hamilton⁵⁷ is largely a collection of mission chapters from his history. J. E. Hutton wrote A History of the Moravian Missions⁵⁸ which is the latest and best in English, but it is now more than forty years out-of-date and hard to find. Among the best and one which has a nearly exhaustive bibliography is Abrisz Einer Geschichte der Bruder-Mission⁵⁹ by Adolf Schulze. He also edited the two volume bi-centennial history, 200 Jahre Brudermission⁶⁰ of 1932, which is the most recent complete history.

Individual histories of the mission work in various places have been written, a few scholarly in intent, most popular, and a number in pamphlet form. They include Jamaica, the British and Danish West Indies (the latter now the Virgin Islands), Surinam, Australia, Labrador, Alaska, and several fields in Africa. A rather full account of the Alaska work which began in 1885 when the Indian work was dying is told in Dayspring on the Kuskokwim⁶¹ by the long-time missionary, Anna Buxbaum Schwalbe. An anthropologist's book covering the same history from a different point of view is Mission of Change in Alaska: Eskimos and Moravians on the Kuskokwim⁶² by Wendell H. Oswalt. It is published by the Huntington Library.

Biography

In biography three leaders stand well above everyone else and extensive papers could be written on the bibliography of each. Here only one or two titles will be noted. Matthew Spinka has written the best, most knowledgeable brief biographies of two of them, John Hus and the Czech Reform⁶³ and John Amos Comenius, That Incomparable Moravian.⁶⁴ Both are out of print but are available from University Microfilm on film or Xerox. Zinzendorf, the subject of numerous studies in Germany, only recently found biographies in English. Count Zinzendorf⁶⁵ by John R. Weinlick is the most detailed. Zinzendorf, the Ecumenical Pioneer⁶⁶ by A. J. Lewis is an interpretation which tries to catch the spirit as well as the fact.

Of other significant biographies The Life and Labours of the Rev. John Gambold⁶⁷ is most useful in the edition of Daniel Benham issued in

1865 (the earliest one was published in 1789). Benham also drew together an account called The Memoirs of James Hutton⁶⁸ which is not documented but has proved reliable as a source, though a rambly and unorganized book. Among other English Moravians John Gennick has been treated in a sketch by J. E. Hutton⁶⁹ and in a dissertation study⁷⁰ by Vernon W. Couillard, Dean of Moravian Theological Seminary.

Peter Boehler has not had an original biography in English except a small and old one by J. P. Lockwood⁷¹ in 1868. A short life of Augustus Gottlieb Spangenberg⁷² by Charles T. Ledderhose was translated from the German in 1855. He has received better attention in German.

Doctrinal Statements and Church Order

While the Ancient Unity issued a number of Confessions, the Renewed Church has not given a large amount of time and effort to the formulation of doctrinal systems. Bishop Spangenberg published a theological text entitled, Idea Fidei Fratrum,⁷³ which was translated into English and is currently in print, though considered more a devotional than a textbook. An outline of Christian Doctrine⁷⁴ was set forth by Dr. Augustus Schulze early in this century and remains in print and in use. But it is a reflector of a general theology rather than an innovator. The General Synod of 1957 drew up a new doctrinal statement called "The Ground of the Unity" which acknowledged general concurrence with the ancient creeds of the Church, of the significant ones of the Protestant Reformation and several contemporary statements. This is published in Church Order of the Unitas Fratrum, 1957.⁷⁵

This book sets forth the present government of the world-wide Moravian Church with the relationships of the Provinces to each other, to the younger churches and mission fields which have developed from Moravian mission work, and to Christendom at large with which the Moravian Church has always felt strong ties of Christian unity.

The Book of Order of the Moravian Church in America, Northern Province,⁷⁶ fourth edition, 1954, is the present governmental structure of the Northern Province and its Districts - which is the most complex of the Church. Each Province of the Church has its own equivalent of the Book of Order.

Music

Music is an unusually important part of fully developed Moravian worship and the Ancient Unity first issued a hymnal in the early sixteenth century. The detailed bibliography of these are available in the article on Bohemian Hymnody in Julian's Dictionary. A similar thorough article covers the hymnody of the Renewed Church under the Moravian heading. The Moravian Hymnal⁷⁷ issued in 1923 is now in use in America and a revised edition is due shortly. The British Hymnal was issued in 1911 with a supplement in 1941 and new Moravian Liturgy⁷⁸ in 1960.

The book on the subject of Moravian music has not yet been written though several unpublished theses have. Any student working in this field

should bypass other sources and go directly to the Moravian Music Foundation in Winston-Salem, North Carolina, which is best able to assist here. The literature of the field is largely pamphlets and articles and chapters of books to date.

Periodicals

The eighteenth century Moravian equivalents of periodicals were reports and news circulated in manuscript copies to stations and congregations around the world. Since the boat to Labrador, for instance, made the trip only once a year, this was quite satisfactory.

The first regularly printed periodical was a report of the Moravian mission work issued in London in 1790 and called Periodical Accounts.⁷⁹ Its origin was probably related to the widening interest in missions and the beginning of generous British support for Moravian missions from outside the Moravian church, a support which still continues. Periodical Accounts has continued uninterrupted. It changed from a quarterly to an annual volume in 1921 and in 1960 changed its title to Viewpoints from Distant Lands. It is a mine of information on Moravian mission stations and missionaries including occasional historical summary articles on mission fields as well as current reports.

An American counterpart to Periodical Accounts was the Proceedings of the Society for the Propagation of the Gospel which was issued between 1864 and 1948.

A German publication, Nachrichten aus der Bruder-Gemeine,⁸¹ began in 1819 and continued until near World War II. This was more extensive in that it contained memoirs, sermons, and reports of the congregations and the Diaspora as well as the mission fields.

An American counterpart to this was The United Brethren's Missionary Intelligencer⁸² which was published between 1822 and 1849. It, too, carried more than mission correspondence.

In the decade of the 1850's a number of significant events and changes were taking place in the Moravian Church throughout the world and this included major constitutional changes which gave a large measure of autonomy to the British and American Provinces of the Church. This was marked by the simultaneous rise of monthly periodicals in these Provinces, succeeded later by weeklies which in recent years have returned to monthly publications.

In England The Fraternal Messenger⁸³ was published from 1850-56. Another, The Fraternal Record,⁸⁴ was published for several years after 1858 and is a specially rich source for the history of the congregations in Ireland. In 1864 the official Messenger began as a weekly. This changed its title to The Moravian Messenger⁸⁵ in 1890 and began a new series of volumes. Now a monthly, this is currently the official publication of the Moravian Church in Great Britain and Ireland.

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In America The Moravian Church Miscellany,⁸⁶ a monthly, was begun in 1850 to succeed the Missionary Intelligence. It continued until 1856, and was then replaced by a new official weekly The Moravian.⁸⁷ Since 1952 the latter has been a monthly and is the official organ of the Northern Province.

As the Southern Province grew in numbers and strength in its post Civil War expansion, it began in 1893 its own monthly called The Wachovia Moravian which is the continuing official organ of that Province of the Church.

The Herrnhut⁸⁸ was published as a provincial newspaper for the continental Moravians in 1864 and continued at least through 1937. The present periodical of the German Moravians is Der Bruderbote⁸⁹ begun in 1949 in Western Germany.

Moravian periodicals could be a study in themselves and we have touched only the more significant here. The nineteenth and early twentieth century issues often carried quite scholarly articles relating to the Moravian Church and its history and an index to them is badly needed and would be invaluable.

Zeitschrift fur Brudergeschichte⁹⁰ was a scholarly publication of Moravian historical studies issued in Germany under Joseph T. Mueller beginning in 1907 and continuing until at least the 1920's:

The Transactions of the Moravian Historical Society⁹¹ were the product of that Historical Society founded in Nazareth in the Four Hundredth Anniversary year in 1857. The organization has published continually, though not necessarily annually, and the accumulation, now numbering twenty volumes, is significant. It includes some documents as well as monographs and dissertations among the material published.

Almanacs and Information Sources

The American Moravians began including a section of statistical and official information in the back of their annual devotional volume, the Daily Text,⁹² in 1865 and have continued it for a century. The British Moravians have issued the Moravian Almanack⁹³ since 1865. A similar publication in Germany, Bruder Almanach,⁹⁴ began about 1877 and has been issued under titles of Bruder Kalender and Jahrbuch der Brudergemeine.

A new bilingual volume intended to serve the world-wide Church was begun in Germany in 1963, Almanach der Unitas Fratrum.⁹⁵

Several pamphlets give good popular information in brief scope. These include Becoming a Member of the Moravian Church⁹⁶ by John S. Groenfeldt, and Customs and Practices of the Moravian Church⁹⁷ by Adelaide L. Fries. These are still in print. Two useful ones which unfortunately are out of print are The Moravian Church, a World-Wide Fellowship⁹⁸ by Walser H. Allen, and the Moravian Customs⁹⁹ by Harry E. Stocker.

The Unity of the Brethren in Texas

A note relating to this group might be appropriate here. They have no organic relationship to the Moravian Church but they are a parallel and kindred church also claiming to be a renewal of the Unitas Fratrum. The Evangelical Unity of Czech-Moravian Brethren in North America was formed in Texas in 1903 of a number of Czech speaking immigrant congregations. The immigrants were Reformed or Lutheran or Roman Catholic in background and had no association with Herrnhut Pietism. They presently number about six thousand members in thirty congregations in Texas, and are served by a dozen ministers. In line with the experience of other language churches they changed their name several years ago to the Unity of the Brethren, and their work has for some years been predominately in English, and mainly rural with increasing emphasis on urban expansion. Their missionary work has been directed through Moravian mission channels.

Their history, unfortunately, has not been written yet and even pamphlets dealing with their structure and work are few. However, their periodical Bratske Listy, which has now slipped predominately into English and is called The Brethren Journal, will certainly be an invaluable source when their history does find a scholar to write it.

For several years the Northern and Southern Provinces of the Moravian Church and the Unity of the Brethren have been working out merger proposals which are now ready to go to the various Synods for action and the Unity of the Brethren will have these proposals under debate when their Synod meets on John Hus Memorial Day in July, 1965.

Now to complete a practical paper on a practical note something should be said about sources and their availability. The major collection of Moraviana in America is the Moravian Archives in Bethlehem, Pennsylvania. It is surpassed only by the Archives in Herrnhut, Germany. These have been virtually unavailable to scholars for a quarter of a century and we do not know when they will be available again. The Bethlehem Archives has a large collection, both of manuscript and of printed source, and has a sizable collection of printed books relating to the Bohemian Brethren and micro-films of the Lissa Folios. The other significant manuscript collection is in the Archives in Winston-Salem, North Carolina. And here, too, is a good collection relating to the eighteenth and nineteenth centuries of the church.

The Moravian Theological Seminary library is building up a working collection of Moraviana and is the main collection from which this material can be borrowed and is available on inter-library loan. It is trying to get relevant work of the eighteenth through the twentieth centuries but is not aiming at a rare book collection in the field.

The library of the Moravian Historical Society, while good, has not been organized for use, does not circulate, and is not readily available. This is listed in sources of information as the place to apply for assistance with Moravian material but the Archives or the Moravian College library are better equipped to service requests at the present and welcome them.

No reasonably complete bibliography of Moraviana exists. Students do well to start with the bibliography of the most recent book or dissertation on the subject and the Transactions of the Moravian Historical Society are probably the best source with several recent dissertations.

An occasional mimeographed Newsletter of Moravian Studies now comes from the Moravian College library and is intended to be a coordinator of news and projects and to note publications in this field.

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THE THEOLOGICAL LIBRARIAN--HIS COMMITMENT AND STRATEGY

The Rev. James J. Kortendick, S.S.

Over the entrance to the Theological School at The Catholic University of America is the inscription: Bonitatem et Disciplinam et Scientiam doce me. It is from verse 66 in Psalm 118 in the Vulgate. "Teach me goodness and discipline and knowledge, for I have believed in your commandments." In the newer versions it is Psalm 119 and is translated "teach me good judgment and knowledge." In either case it is a good and appropriate prayer for the well-

disposed young man as he enters the seminary to take up his studies for the ministry. Goodness, discipline and knowledge are the bases for good judgment, and they outline rather succinctly the objectives of the seminary: to provide the means and the opportunities for the students to develop the Christian virtues, to develop self-knowledge and self-discipline, and to develop in wisdom, and understanding. The seminary which effectively provides this kind of moral, intellectual, spiritual and pastoral formation is the best assurance that the future minister will be a zealous and effective pastor of souls.

Two general areas of formation are discernible, the moral and spiritual, and the other the intellectual and pastoral. The two aims are complementary and the one must include the other. The literature on theological education stresses the relationship and emphasizes that this formation or development must be related to the apostolate, that is, that scholarship knowledge and virtue must be so solid and established that it will follow the young man into the ministry and be the basis upon which he will effectively exercise his clerical duties and continue to develop spiritually and intellectually throughout his life.

Spiritual formation does not consist merely in the acquisition of goodness and moral honesty. It embraces also that group of virtues by which the disciple of Christ comes closer to being an image of Christ, the complete and humble acceptance of the teaching of Christ, and such a diligent application of these precepts at every moment of his life that his faith will illumine his conduct, and his conduct will be a reflection of his faith.

The second main objective is the intellectual and pastoral development of students. Theological study as well as spiritual formation is an essential goal. There is no dichotomy between the two. Learning is necessary for the proper discharge of the duties of the ministry, but it is also an important element in the development of the Christian life. Peter in his Second Epistle wrote, "Strive diligently to supply your faith with virtue and your virtue with knowledge." (II Peter 1:5) The complexities of modern life require a greater depth and wider variety of knowledge and skills of its spiritual leaders. The modern, more widely educated and sophisticated congregation requires much more of its ministers personally and professionally. The Christian realities must be effectively expressed in terms and concepts that are meaningful to the modern mind. The objectives of the seminary then must provide for these challenges.

Objectives outline the ideal reality of our enterprise. Although an ideal is always more perfect than its concrete realization, the determination of objectives has the great value of defining the lines of progress along which our enterprise is resolved to move. Progress toward the ideal is the result of conviction of the importance of the objectives and the inner drive and inspiration toward the goal.

If we agree that the seminary objective is to provide the means and opportunities for moral and spiritual development and intellectual and pastoral training, then the administration of the seminary should be built around these objectives, and each activity should be directed toward their fulfillment. The library and any other department or program of the seminary should be in harmony with and establish its goals in keeping with the total seminary objective.

The theological library's purpose is to build and provide the documentation for these objectives--in other words, to discover, to select, to acquire and to organize those materials which are best calculated to implement, supplement and complement the instructional and training program: the best of Holy Scripture treatises and commentaries, the best of Theology and the Spiritual Classics, the best of Church History, Biography, Liturgy, Homiletics, Sociology, Philosophy, Psychology, Education, Literature, and other cultural subjects such as Music and Art.

The librarian as a member of the seminary staff is to direct and control that program of development and further to serve as the catalytic agent working closely with administration, faculty, and students to maximize the effective use of the library resources toward the objectives. There can be a wealth of resources in the collection, but there can be a corresponding inability of faculty and students alike to reach them. Whatever the barriers may be it is the task of the librarian to remove them one by one. To this end we must be involved and committed. Involvement and commitment.

Dr. Raymond Morris speaking to you in 1953 said, "I feel that anyone working in the library of a theological institution, other things being equal, will do better work and will be happier and more content if he feels a sense of commitment to the institution he serves. Theological Librarianship is at its best a ministry."

I am indebted to Dr. Morris, not only for this quotation, but because it was his excellent survey of the Protestant theological school libraries which gave me much inspiration and courage to attempt the survey of Catholic theological seminary libraries.

What greater cause can we be involved in and committed to than to dedicate ourselves, our training and whatever skills we have, to the preparation of religious leaders, to have a part in training those who are to devote their lives to preaching the Word of God by word and example? We are an essential part of the West Point of the Army of the Lord.

In the course of my survey, I received a letter from a former student of mine, a priest librarian in one of the diocesan seminaries. He wrote, "I must say that my fourteen years as librarian have brought me a lot of satisfaction and a lot of fun. I am the first trained librarian that our seminary has had. I think I see a slow but clear improvement in the library's part in the seminary's life. I look forward with enthusiasm to a further fulfillment of some of the professional ideals we share. I consider it a life eminently consistent with the priestly vocation, a life of significance. Librarianship in the seminary can be a sufficient outlet for priestly zeal. I would live my life a bit differently if I were starting over again, but I think I would choose to stay a librarian."

Six years ago on the occasion of a little celebration of my twenty-fifth anniversary of ordination at the seminary where I live and serve as a member of the staff of spiritual counsellors for students, I was reminded of an incident that had happened just a few days previously. Two of the

graduates of our library school had visited me and told me enthusiastically about their positions on the library staff of the National Aeronautics and Space Administration. They were proud to be members of the research team, they said, that was paving the way for the astronauts, planning the strategy for the greatest mission in the world--conquering space. I was duly impressed by their enthusiasm. It occurred to me, however, that we in the seminary were really the ones who were preparing men for the greatest mission in the world--conquering souls for Christ.

But what is to be the strategy through which theological librarians fulfill their commitment? As the years go by I have become more and more convinced that an essential element in our strategy is to get away from the job on such occasions as this conference, which in a sense is like a spiritual retreat. Away from the demands of the daily routine duties and pressures, stimulated, however, by association with our colleagues, we gain a new perspective of our work. We are jolted a bit by the humbling experience. I usually find as I return from any library conference, or from the annual retreat, that I am filled with two main sentiments: first, a salutary dissatisfaction with myself and my work, an awareness that my job had become a reflection of my own limited vision and my own complacency; the second, is a more honest appraisal of the year's omissions, and shortcomings, but also its accomplishments. Between the two, plus the new insights and courage gained from colleagues, one is ready to tackle the chores with renewed energy and perhaps with a little more wisdom.

Once the bags and brief case are unpacked at home and at the office--this is the time to fight the temptation to return to a complacent status quo. It's the time to plan making the plans for putting first things first, taking a penetrating look at the library, realistically checking it and its activities against objectives, scrutinizing the materials on hand for their pertinence, their balance or imbalance related to goals, determining precisely what barriers exist between collections and users, and setting the targets for systematically removing the barriers.

As librarians of the institution, we are delegated the responsibility for developing a library appropriate to the institution. A weak library will adversely affect all the other units of the school; a strong library will add strength and support to all the other units. The President in appointing the librarian places on his shoulders the responsibility for building a strong library, and, we hope, gives him commensurate authority and adequate support, moral and financial. The moment in the President's office when the appointment is made official ends with a warm handshake. Sometimes the handshake here symbolizes what it does in the boxing arena. "Now, at the sound of the bell, you come up fighting"--and the bell can ring at a request for more staff, more room, more money, a new typewriter, or even a new book truck. It would be great if there could be kept alive the aura of friendly understanding and confidence that so idyllically surrounds the hour of appointment. But some conflict is almost inevitable. The President has many other pressures and demands awaiting him at his office doorstep; he would, humanly speaking, prefer that the librarian stay in the stacks and not bother him. But, you know, if there has to be conflict we can draw much good from it. Conflict can be the occasion for creativity. Conflict demands that we think through and justify our requests. It makes the librarian know for sure what

he needs; and on this conviction he must figure out the way to go after it and get it, and then use it. As one seminary librarian said, "he must be the evangelical compound of serpent and dove" and the proportion of each will vary in terms of the local situation. But unless he knows what he wants he is not going to get it from anybody much less his own administration.

The way can be smoothed, however, if the librarian, in accepting delegated authority assumes at the same time a concomitant accountability. The appointee has the responsibility of keeping the delegator informed of progress in the mission, of giving an account of his stewardship. This is most effectively done through a fairly formal annual report which says in effect--"Remember" this is the job you gave me to do; this is what you gave me to do it with; this is what has been accomplished this year; this is what I could do to further our objectives if next year you give me this much more."

Reports serve to inform the administration, not only of the service rendered in relation to the funds expended, but they also can explain some of the various technical processes, with which the administrator is understandably unacquainted and impatient, in order to show the significance of these costly processes for good service. Reports, and budget justifications, serve to publicize the library and have the cumulative effect of establishing a library tradition which will help stabilize the library program in spite of changes in administration and seminary policy. Written reports over the years are in the record, and if distributed and referred to they are more business-like, forceful, and effective means of getting results than frequently voiced complaints and requests which can easily win for the librarian the reputation of being a whiner. We might remember, too, that our reports can provide the President with "quotable quotes" that he can use in his public relations work and in his requests for more funds from his superior officers.

Administration has much to expect of the librarian and the librarian has much to expect from the administration. Each must come to meet the other halfway but in these several journeys the lines of communication have to be maintained.

Similarly, lines of communication with faculty are essential. Experience and library literature keeps us abundantly aware of this and suggests many ways and means. I'd like to select one point, however, for emphasis here in the way of cooperating with faculty. Our forte as librarians is bibliography. If our craft or art may be designated as a science it is because of its bibliographical aspects. We cannot be expected to have a depth of knowledge in many varied subject fields. But we, by the nature of our profession, should have a comprehension of and a familiarity with the bibliographical control apparatus available for all the disciplines in the seminary curriculum. This expertise we can contribute to faculty in return for their sharing with us insights and evaluations of literature in their various fields of scholarship.

It seems appropriate to pass on to you a story which Secretary Wirtz of the U. S. Department of Labor told us recently in Washington at the annual meeting of the President's Committee on Employment of the

Handicapped. A newspaper editor dispatched his star reporter to Hell and to Heaven to develop a feature story on relative conditions there. The reporter's first stop was in Hell and he was struck by the apparent opulence and attractiveness of the grain fields and orchards. There seemed to be plenty of everything. Tables were laden with food, but the people all looked hungry, emaciated and unhappy. He soon saw the reason. Their arms were stiff and they could not bend them at the elbows. Hence they could not bring food to their mouths. This was the Hell of it. In Heaven he discovered the same plenty of everything; tables here, too, were laden with all kinds of delicacies. But he noted to his surprise people in Heaven also had stiff arms. Nevertheless they all seemed happy and obviously hearty and well-fed. And then he noticed they were feeding one another.

The most rewarding and satisfying part of our strategy is our communication with students. If we are neglecting personal, individual contact with our students in the library we are robbing ourselves of the greatest joy in our profession. I'm not thinking here only of the practical ways we can help them collectively or individually by instruction in the use of the library, significant and necessary as this is for them now and later in their ministry. Our awareness of them as individuals with their own unique personalities, hopes, their special talents and potentials for development, their own gaps of knowledge, their difficulties, fears and needs, their good will, their prejudices, their desire to succeed for Christ, our awareness and interest and a sensitivity to each one provides so many bridges of communication and opportunities for us to share our library treasures with them. "The right book to the right person, at the right time" can make a great difference in his life. But we need to know the individual as well as the book in order to be an effective and tactful middle man. Here we can contribute our unique share in the seminary's work of helping that student to gain "a sense of the true and a taste for the good."

We need in our strategy to plan the work day to allow time to be accessible to students, to be "in attention" to their needs. The bonds of service and friendships established will follow through the years and the alumnus pastor remembering pleasantly this association and your resourcefulness will be inclined as new needs arise to return to his Alma Mater for renewal and up-dating. If the library reflects the activities of the ministry for which the student is being prepared the student sees and will recall in his mission later on the source of answers to his needs. In turn our knowledge of the demands made upon clergy in their work-a-day world will sharpen our focus in the development of a more meaningful collection. We will think twice about purchasing an expensive incumabulum and weigh its value against the more practical needs. Most of you are too young to remember the popular song of the 20's, "Don't buy me posies when it's shosies I need."

Seminaries need good libraries for the reasons I've selected to discuss, and for many other reasons of which you will increasingly become aware. But a library is just about as good as its librarian. Its growth in the right materials and services will be in proportion to your growth and renewal in professional competence, to your growth in experience, and skill in strategic planning and cooperation, to your growth in imagination

and ingenuity, and to your further development of commitment and identification with seminary goals. I presume that what we are all talking about and hoping for is that we will have theological librarians--R.S.V.--theological librarians--Revised Standard Version.

APPENDIX A

PROPOSED STATEMENT ON LIBRARY PERSONNEL

Committee on Statistics

The chief librarian should have full responsibility for the library program, in consultation with the library committee and the administration of the school. He should possess the necessary moral, religious and academic qualifications, as expected of faculty members, and exhibit competence in relating the library to the educational task of the institution. Professional training in library science and knowledge of theological subject matter are essential for this responsibility.

The library should be staffed with qualified professional and clerical assistants commensurate with the current requirements and the long-range program of the library.

To secure and hold a competent library staff, it is important that adequate salaries be paid and encouragement for personal growth be provided, through such means as well-planned sabbatical leaves, attendance at professional meetings and opportunities for study.

The above statement is a re-wording of the paragraph entitled Personnel under Section 9, Library Standards of the Standards for Accrediting, American Association of Theological Schools, Bulletin 26 (June, 1964), p. 28, which reads as follows:

The head librarian should have full responsibility for library administration. He should be professionally trained in library science and have a general knowledge of theological subject matter and the prevailing teaching and research methods used by the faculty and students. He should have qualified professional assistance commensurate with the current requirements and the long-range program of the library.

SCHEDULE OF QUESTIONS ON LIBRARY PERSONNEL

- I. Number (full-time equivalent) professional librarians _____
 Number (full-time equivalent) non-professional librarians _____
 Number of hours of part-time (students and others) assistance per year _____
- II. In terms of "faculty status" as defined at your institution, check the one category that indicates which staff members of your library have such status.

APPENDIX BATLA MEMBERS AS OF DECEMBER 1, 1965

(* - attended 1965 Conference)

FULL

- Adams, J. Robert - Swift Library, University of Chicago, Chicago, Illinois 60637
- Anderson, Mrs. Julia D. (retired) - 328 Kings Highway, Decatur, Georgia 30030
- *Arnold, Harvey - Divinity School of the University of Chicago, Chicago, Illinois 60637
- Atkinson, Marjorie M. - Church Divinity School of the Pacific, 2451 Ridge Road, Berkeley, California 94709
- Austin, Ronald E. - Methodist Theological School in Ohio, Mounted Route 9, Delaware, Ohio 43015
- Aycock, Mrs. B. D. - Union Theological Seminary in Virginia, 3401 Brook Road, Richmond, Virginia 23227
- Ayers, Norma - Pittsburgh Theological Seminary, 616 North Highland Avenue, Pittsburgh, Pennsylvania 15206
- Baker, Mrs. Florence S. - Yale Divinity School Library, 409 Prospect Street, New Haven, Connecticut 06511
- Baldwin, Mrs. Amelia H. - Wesley Theological Seminary, 4400 Massachusetts Avenue, Washington, D. C. 20016
- *Balz, Elizabeth L. - Evangelical Lutheran Theological Seminary, Capital University, Columbus, Ohio 43209
- *Batsel, John David - Garrett Theological Seminary, 2121 Sheridan Road, Evanston, Illinois 60201
- *Beach, Robert F. - Union Theological Seminary, Broadway at 120th Street, New York, New York 10027
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