

SUMMARY OF PROCEEDINGS

EIGHTEENTH ANNUAL CONFERENCE

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

ST. PAUL SCHOOL OF THEOLOGY METHODIST

KANSAS CITY, MISSOURI

JUNE 15-19, 1964

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MR. FREDERICK L. CHENERY, EXEC. SECY.
EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST
606 RATHERVUE PLACE
AUSTIN, TEXAS 78705**

ATLA EXECUTIVE COMMITTEE FOR 1964-65

Officers

President - Charles P. Johnson Southwestern Baptist Theological Seminary Box 22000-U Fort Worth, Texas 76115	Vice-Pres. - George H. Bricker Lancaster Theological Seminary Lancaster, Pa. 17603
Treasurer - Peter N. VandenBerge New Brunswick Theological Seminary 87 College Avenue New Brunswick, N.J. 08901	Exec. Secy. - Frederick L. Chenery Episcopal Theological Seminary of the Southwest 606 Rathervue Place Austin, Texas 78705

Members at Large

1963-65	Miss Elizabeth Royer Theology Library Emory University Atlanta, Ga. 30322	1964-66	Roland E. Kircher Wesley Theological Seminary 4400 Massachusetts Avenue, N.W. Washington, D.C. 20016
	One unexpired Term to be filled.		Roscoe M. Pierson College of the Bible Lexington, Ky. 40508

Others

Past President	-	Jay Stillson Judah Pacific School of Religion 1798 Scenic Avenue Berkeley, Calif. 94709
AATS Representative	-	To be appointed by AATS

Officers for 1963-64

President	-	Jay Stillson Judah
Vice-President	-	Charles P. Johnson
Treasurer	-	Harold B. Prince
Executive Secretary	-	Frederick L. Chenery

BOARDS, COMMITTEES AND REPRESENTATIVES FOR 1964-65

EDITOR OF THE NEWSLETTER

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

ATLA BOARD OF MICROTEXT

Raymond P. Morris, Chairman (1966)
(Yale Divinity School, 409 Prospect
Street, New Haven, Conn. 06511)
James R. Tanis (1967)
Ray R. Suput (1965)
Jaroslav Jan Pelikan (AATS)

PERIODICAL INDEXING BOARD

Calvin H. Schmitt, Chairman (1967)
(McCormick Theological Seminary,
800 West Belden Avenue,
Chicago, Illinois 60614)
Robert F. Beach (1965)
Edwin B. Colburn
Bruce M. Metzger (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)

PERIODICAL EXCHANGE COMMITTEE

Robert M. Drury, Chairman
(Central Baptist Theological
Seminary, Seminary Heights,
Kansas City, Kansas 66102)
Arthur W. Kuschke
Nelle C. Davidson

NOMINATING COMMITTEE

Donn Michael Farris, Chairman
(Divinity School Library,
Duke University, Durham, N.C. 27706)
Adam Sebestyen
Mrs. Pamela Quiers
Helen B. Uhrich

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 (1965)
Ruth C. Eisenhart (1966)
Murry Newman (AATS)

MEMBERSHIP COMMITTEE

Susan A. Schultz, Chairman
(Asbury Theological Seminary,
Wilmore, Kentucky 40390)
Keith C. Wills
A. J. Hyatt
R. Virginia Leach

COMMITTEE ON STATISTICAL RECORDS

Henry Scherer, Chairman
(Lutheran Theological Seminary,
7301 Germantown Avenue,
Philadelphia, Pennsylvania 19119)
Peter N. VandenBerge
Robert F. Beach

COMMITTEE ON CATALOGING AND
CLASSIFICATION

Doralyn J. Hickey, Chairman
(School of Library Science,
University of North Carolina,
Chapel Hill, North Carolina 27514)
Helen Zachman
Mrs. Dorothy Jones
Evelyn C. Edie

COMMITTEE ON FINANCIAL ASSISTANCE
FROM FOUNDATIONS

James R. Tanis, Chairman
(Harvard Divinity School, 45
Francis Avenue, Cambridge,
Massachusetts 02138)
Peter N. VandenBerge
Raymond P. Morris

EXHIBITS COMMITTEE

Thomas E. Camp, Chairman
(School of Theology, University
of the South, Sewanee, Tenn. 37375)
Harold B. Prince
Elizabeth L. Balz
William T. Henderson

ATLA REPRESENTATIVE ON THE 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

To be appointed.

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
(College of the Bible, Lexington,
Kentucky 40508)
Warren R. Mehl
Frank P. Grisham

CONSULTANT ON THE ALA CATALOG CODE
REVISION COMMITTEE

Mrs. Kathryn L. Henderson
(McCormick Theological Seminary,
800 West Belden Avenue,
Chicago, Illinois 60614)

BUREAU OF PERSONNEL AND PLACEMENT

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

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PROGRAM AND INDEX TO PROCEEDINGSTuesday, June 16

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9:00 A.M.

COMMITTEE AND BOARD MEETINGS as arranged by committee chairmen.

First Session. 1:30 P.M.

Jay Stillson Judah, President, Presiding

GREETINGS from the Host Institution: Dr. Don W. Holter, President, Saint Paul School of Theology Methodist.

INSTRUCTIONS: Mrs. Pamela R. Quiers, Librarian, Saint Paul School of Theology Methodist.

COMMITTEE APPOINTMENTS: Mr. Judah

PRESIDENT'S ADDRESS: "The Metaphysical Movements; A Brief Survey of Principles, Importance and Bibliography." Mr. Judah.

MEETINGS OF DENOMINATIONAL AND AREA INTEREST GROUPS.

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Second Session. 7:30 P.M.

REPORT OF THE BUREAU OF PERSONNEL AND PLACEMENT: Valborg E. Bestul, Librarian, Luther Theological Seminary, St. Paul, Minnesota, Bureau Head.

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REPORT OF THE PERIODICAL INDEXING BOARD: Calvin H. Schmitt, Librarian, McCormick Theological Seminary, Chicago, Chairman.

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REPORT OF THE MEMBERSHIP COMMITTEE: William M. Robarts, Assistant Librarian, Union Theological Seminary, New York, Chairman.

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REPORT OF THE COMMITTEE ON BUILDINGS AND EQUIPMENT: George H. Bricker, Librarian, Lancaster Theological Seminary, Lancaster, Pennsylvania, Chairman.

10

REPORT OF THE PERIODICAL EXCHANGE COMMITTEE: Oscar Burdick, Associate Librarian, Pacific School of Religion, Berkeley, California, Chairman.

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PAPER: "The One Hundred and Forty-Four Years of the Latter Day Saint Movement." Dr. Roy A. Cheville, The Presiding Evangelist, Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri.

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9:00 P.M.

RECEPTION by Saint Paul School of Theology Methodist.

Wednesday, June 17

Third Session. 8:30 A.M.

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DEVOTIONS: Robert Crabtree, Librarian, Nazarene Theological Seminary, Kansas City, Missouri	
TREASURER'S REPORT: Harold B. Prince, Librarian, Columbia Theological Seminary, Decatur, Georgia, Treasurer	12
RECOMMENDED ATLA BUDGET 1964-65: Harold B. Prince, Treasurer.	14
PAPER: "Reference and Research in a Theological Library." William P. Greenlee, Reference-Research Librarian, Southwestern Baptist Theo- logical Seminary, Fort Worth, Texas.	70
PAPER: "Protestant Symbols: A Survey with Bibliography." Peter N. VandenBerge, Librarian, New Brunswick Theological Seminary.	80

1:00 P.M.

TOUR: Nazarene Theological Seminary, Harry S. Truman Library, Nelson
Art Gallery.

Fourth Session. 7:30 P.M.

REPORT OF THE EXECUTIVE BOARD OF THE ATLA LIBRARY DEVELOPMENT PROGRAM: Raymond P. Morris, Librarian, Yale Divinity School, New Haven, Conn- ecticut, Chairman.	14
REPORT OF THE COMMITTEE ON STATISTICAL RECORDS: Henry Scherer, Li- brarian, Lutheran Theological Seminary, Philadelphia, Chairman.	19
PAPER: "Two Bookmen Look at the Librarian." Alec R. and Robert D. Allenson.	98
REPORT OF THE ATLA CONSULTANT ON THE ALA CATALOG CODE REVISION COMMITTEE: Mrs. Kathryn L. Henderson, Head Cataloger, McCormick Theological Seminary, Chicago.	19
REPORT OF THE COMMITTEE ON FINANCIAL ASSISTANCE FROM FOUNDATIONS: James R. Tanis, Librarian, Harvard Divinity School, Cambridge, Massachusetts, Chairman.	20

PART I

MINUTES OF CONFERENCE BUSINESS SESSIONS

President, Jay Stillson Judah, Presiding

MINUTES OF THE BUSINESS SESSIONS
 EIGHTEENTH ANNUAL CONFERENCE OF THE AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
 SAINT PAUL SCHOOL OF THEOLOGY METHODIST, KANSAS CITY, MO., JUNE 16-18, 1964

PRESIDENT, JAY STILLSON JUDAH, PRESIDING

Tuesday, June 16, 1:30 P.M.

PRO TEM COMMITTEES.

The President announced the pro tem committees as follows: Tellers' Committee on Election Results: Calvin C. Turpin, chairman, Annie May Alston, George T. Bachman; Resolutions: Elizabeth Royer, chairman, Arthur E. Jones, Roscoe M. Pierson.

1965 CONFERENCE.

It was announced that invitations for the 1965 conference had been received from the Interdenominational Theological Center, and from General Theological Seminary.

ANNOUNCEMENT OF THE NOMINATING COMMITTEE.

It was announced that the Vice-President has appointed the Nominating Committee: Donn Michael Farris, chairman, Mrs. Pamela Quiers, Helen B. Uhrich, and Adam Sebestyen.

Tuesday, June 16, 7:30 P.M.

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, and the Periodical Exchange Committee.

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

TREASURER'S REPORT.

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

TREASURER'S RECOMMENDED BUDGET, 1964-65.

It was regularly moved, seconded and VOTED to adopt the Treasurer's recommended budget for 1964-65.

Wednesday, June 17, 7:30 P.M.

EXECUTIVE BOARD OF THE ATLA LIBRARY DEVELOPMENT PROGRAM.

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

Motion: It was regularly moved, seconded and VOTED to express our sincere thanks to the Executive Board of the Library Development Program for all the Program has meant to the participating libraries and also to express our special thanks to Mr. Yorke Allen of the Sealantic Fund.

COMMITTEE ON STATISTICAL RECORDS.

It was regularly moved, seconded and VOTED that we receive the report of the Committee on Statistical Records and instruct the Committee to mail copies of the questionnaire on library statistics prepared by the Department of Health, Education, and Welfare to all ATLA libraries in order that the Committee might have statistics concerning our libraries.

ATLA CONSULTANT ON THE ALA CATALOG CODE REVISION COMMITTEE.

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

COMMITTEE ON FINANCIAL ASSISTANCE FROM FOUNDATIONS.

The report of the Committee on Financial Assistance from Foundations was accepted.

Thursday, June 18, 9:00 A. M.

EXECUTIVE COMMITTEE ACTIONS.

The President reported the following actions taken by the Executive Committee: James R. Tanis has been reappointed to another three-year term on the ATLA Board of Microtext; Calvin H. Schmitt has been reappointed to another three-year term as chairman of the Periodical Indexing Board; Roland E. Kircher has been reappointed to another three-year term as chairman of the Commission on Lilly Endowment Scholarships; Mrs. Kathryn L. Henderson has been reappointed as the ATLA Consultant on the ALA Catalog Code Revision Committee for one year; and Donn Michael Farris has been reappointed editor of the Newsletter for a four-year term. ATLA has rejoined the Council of National Library Associations. Regarding the ATLA book exhibit, now that the dues have been raised so that ATLA is self-supporting, Mr. Allenson asked to change his arrangement so that he would pay a flat fee for the exclusive right to have the exhibit. The Executive Committee set the fee at \$250 for this year and next, and also appointed an Exhibits Committee to study the matter.

COMMITTEE 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 George H. Bricker had been elected Vice-President (and President-elect); that Peter N. Vandenberg had been elected Treasurer; that Roland E. Kircher had been elected to position 1 on the Executive Committee; and that Roscoe M. Pierson had been elected to position 2 on the Executive Committee.

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

The Tellers' Committee further expressed their concern that only one name had appeared on the ballot for each position. It is their judgment that at least two names should be nominated for each position.

Motion: It was regularly moved, seconded and VOTED that the Executive Secretary send a ballot polling all members on the question of continuing to have only one name for each elective position, or whether it is important to have at least two names for each elective position.

COMMITTEE APPOINTMENTS.

Vice-President Charles P. Johnson announced the committee appointments for the coming year. (The names are listed in another part of the Proceedings.)

RECOMMENDATION OF THE TELLERS' COMMITTEE.

Motion: It was regularly moved, seconded and VOTED to reconsider the earlier action taken requesting the Executive Secretary to poll the members on the question of the nominations for elective positions.

Motion: It was moved and seconded that in the light of the recommendation of the Tellers' Committee and of the provisions of the Constitution, that the Executive Committee consider the matter of the number of nominees to be offered for each office; that they conduct an advisory referendum by mail, and that they present a report at the next meeting. Following discussion of the motion, the second was withdrawn. The motion was reworded, with the following change after the semi-colon: that they may, if they desire, conduct an advisory referendum by mail, and that they present a report at the next meeting. This motion was seconded and passed.

ATLA BOARD OF MICROTEXT.

The report of the ATLA Board of Microtext was accepted.

ATLA REPRESENTATIVE ON THE ALA COUNCIL.

The report of the ATLA Representative on the ALA Council was accepted.

ATLA REPRESENTATIVE ON THE UNITED STATES BOOK EXCHANGE.

The report of the ATLA Representative on the United States Book Exchange was accepted.

Banquet, Thursday, June 18, 6:00 P.M.

1965 CONFERENCE.

The President announced that the Executive Committee had accepted the invitation from General Theological Seminary in New York for the 1965 conference.

REPORT OF THE RESOLUTIONS COMMITTEE.

The report of the Resolutions Committee was accepted.

ADJOURNMENT.

The President adjourned the meeting.

Frederick L. Chenery

EXECUTIVE SECRETARY

PART II

COMMITTEE, BOARD AND OTHER REPORTS

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BUREAU OF PERSONNEL AND PLACEMENT

The Bureau of Personnel and Placement can report increased activity during the past year. The increase in the number of persons entering library school with theological librarianship in mind is encouraging. However, placement of those candidates has not been so encouraging.

An analysis of the correspondence of the past year as to positions open and those seeking positions reveals the following:

Number of theological libraries listing positions open:	18
Non-theological libraries requesting service:	8
Positions filled since June 1963:	5
Those having accepted positions other than those registered:	5
Registration withdrawn for other reasons:	1
Total number registered for positions:	23
Currently active	12

Of those registered:

12 have the BD degree

9 have a library degree, but no BD degree

11 have the BD degree and the degree in library science

2 have no degree in library science (one of these has accepted a position in a theological library and will begin work on a library degree, perhaps within the next year)

Of the 11 who do not have a BD degree, 7 have attended a theological seminary for a year or more or have an advanced degree in Religious Education.

Other correspondence:

5 persons have written regarding employment but have not followed through.

4 persons wishing employment in 1965 have written.

Respectfully submitted,

Valborg E. Bestul

MEMBERSHIP COMMITTEE

The Membership Committee has sent letters of information and invitations to join the ATLA to thirteen persons during the year. Some of their names were taken from information given in the Newsletter, some of them were suggested by members of the Association, and some of them wrote letters of inquiry directly to the Committee. This represents the smallest number that the Committee has acted upon in several years. While we recognize that there are other possible approaches for persons interested in membership, we wish to solicit your continuing interest in suggesting the names of prospective members.

We have continued to assist the Executive Secretary by sending letters of welcome to the thirty-seven persons who joined the Association during the year.

Our present membership is distributed as follows:

Full members	208
Associate members	119
Institutional members	<u>112</u>
a total of	439

This represents a net increase of 14 over the total of 425 reported last year.

Respectfully submitted,

William M. Robarts, Chairman
Robert G. Collier
Alexander J. Hyatt
Ellis E. O'Neal
Keith Wills

COMMITTEE ON BUILDINGS AND EQUIPMENT

The Committee on Buildings and Equipment took several new approaches to its work during the past year in the light of the discussion at last year's conference.

Miss Genevieve Kelly searched the back copies of the ATLA Newsletter and discovered that eighteen new theological seminary libraries were erected since 1959 and that seven seminaries had announced building programs. She urged them to bring their plans to the conference so that an exhibit could be arranged. We solicit the comments of the conference on this part of our work.

Mr. David Guston repaired our present scrapbooks and has begun work on a new edition in a new format. Instead of the massive books each featuring a number of libraries, he proposes that the new edition be made up of letter-sized volumes, each featuring a single library. A sample copy of the new edition is on display at our exhibit. Again, we solicit your comments and decisions.

The chairman continued to answer all correspondence and to route the present scrapbooks. Nine libraries have borrowed the scrapbooks during the year and several requests are on hand.

The committee agreed that their work would not include advice on general library equipment, since this field is quite adequately covered in current library literature; nor on new library programming, since this is a specialized field. They have answered all inquiries concerning the work of architects and library building consultants.

Respectfully submitted,

George H. Bricker, Chairman
Genevieve Kelly
David Guston

PERIODICAL EXCHANGE COMMITTEE

Between the annual meetings of ATLA, 67 libraries sent out a total of 84 lists of duplicate periodicals. This is a large number of lists, just a few less than last year. We have more members in the exchange this year, so this means participation was down a little from last year. A total of 101 libraries now belong to the exchange. Of the 34 libraries which did not send lists this year, 6 sent two lists each last year, 14 sent one list each last year, 3 sent lists in 1961/62 and 8 are comparatively new. Only three libraries which belong to the exchange seem to be inactive as far as the exchange is concerned.

For just over a year we have been in correspondence with the Seminary Libraries Section of the Catholic Library Association. Upon approval by the ATLA Executive Committee last June, we have proceeded with plans to have an ecumenical periodical exchange made up of those members of our exchange and those members of their Section who want to take part. Nineteen members of our association intend to take part. We have just received word that at least ten libraries from the Catholic Association will take part. We hope the ecumenical periodical exchange can be put into operation this fall.

While nearly all libraries use the Library Materials mailing rate, it came to our attention recently that a few still use other methods of transportation. One library recently received a "wonderful shipment," but the bill for Railway Express was over fifty dollars. We urge everyone to use the Library Materials classification when mailing exchange shipments.

We continue to urge that in the distribution of issues 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 set of that title.

Respectfully submitted,

Oscar Burdick, Chairman
Harvey Arnold
Robert M. Drury

TREASURER'S REPORT

To the Executive Committee of
The American Theological Library Association
Decatur, Georgia

Dear Sirs:

We have made an examination of the books of account and financial records of

THE AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
DECATUR, GEORGIA

for the year ended May 31, 1964 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 in 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, 1964 and the recorded cash transactions of the various funds for the year then ended, in accordance with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Respectfully submitted,

Troy & Birdsong
CERTIFIED PUBLIC ACCOUNTANTS

EXHIBIT "A"

Statement of Assets, Liabilities and Fund Balances

May 31, 1964

ASSETS

Cash in Bank - Checking Account	\$ 7,787.24
Cash in Bank - Savings Accounts	<u>22,946.74</u>
TOTAL ASSETS	<u>\$30,733.98</u>

LIABILITIES AND FUND BALANCES

<u>LIABILITIES</u>	\$ 0.
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FUND BALANCES (EXHIBITS "B" AND "C"):

General Fund	\$ 4,696.50
Index Fund	2,878.95
Lilly Fund	10,070.14
Microtext Fund	10,893.00
Reprinting Fund	<u>2,195.39</u>

TOTAL LIABILITIES AND FUND BALANCES \$30,733.98

EXHIBIT "B"

Statement of Cash Receipts and Disbursements-General Fund
For the Year Ended May 31, 1964

BALANCE JUNE 1, 1963		\$ 2,510.43
<u>RECEIPTS:</u>		
Dues	\$ 3,643.70	
Book Exhibit	1,057.43	
Interest on Savings	91.99	
Other	<u>140.50</u>	<u>4,933.62</u>
Total		\$ 7,444.05
<u>DISBURSEMENTS:</u>		
Publications	\$ 1,926.58	
Office Supplies	71.67	
Treasurer's Bond	75.00	
Auditing	60.00	
Executive Secretary's Honorarium	300.00	
Other	<u>314.30</u>	<u>2,747.55</u>
BALANCE MAY 31, 1964		<u>\$ 4,696.50</u>

EXHIBIT "C"

Statement of Cash Receipts and Disbursements
of Various Funds
For the Year Ended May 31, 1964

	<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, 1963	\$ <u>3,998.65</u>	\$ <u>16,926.14</u>	\$ <u>9,634.44</u>	\$ <u>774.37</u>
<u>RECEIPTS:</u>				
Sales	\$11,020.54	\$	\$13,960.08	\$ 1,541.43
Interest on Savings Accounts	122.64	480.35	306.60	20.43
Contributions and Grants		<u>12,000.00</u>		
Total Receipts	<u>\$11,143.18</u>	<u>\$12,480.35</u>	<u>\$14,266.68</u>	<u>\$ 1,561.86</u>

	<u>INDEX FUND</u>	<u>LILLY FUND</u>	<u>MICROTEXT FUND</u>	<u>REPRINTING FUND</u>
<u>DISBURSEMENTS:</u>				
Scholarship Grants	\$	\$19,070.00	\$	\$
Printing	3,478.61			82.94
Travel	584.41	193.65	497.58	48.00
Office Supplies and Expense	671.61	52.75	1,500.00	
Editor's Salary and Pension Fund	7,000.00			
Cost of Microfilming			\$10,988.14	
Other	<u>528.25</u>	<u>19.95</u>	<u>22.40</u>	<u>9.90</u>
Total Disbursements	<u>\$12,262.88</u>	<u>\$19,336.35</u>	<u>\$13,008.12</u>	<u>\$ 140.84</u>
BALANCE MAY 31, 1964	<u>\$ 2,878.95</u>	<u>\$10,070.14</u>	<u>\$10,893.00</u>	<u>\$2,195.39</u>

Respectfully submitted,

Harold B. Prince, Treasurer

RECOMMENDED ATLA BUDGET, 1964-65

Officers and Committee Expenses	\$ 750.00
Printing and Publications	2,250.00
Executive Secretary's Honorarium	300.00
Miscellaneous	<u>100.00</u>
Total Budget	\$3,400.00

EXECUTIVE BOARD OF THE ATLA LIBRARY DEVELOPMENT PROGRAM

Members and Friends of the American Theological
Library Association:

I appreciate your kindness in asking me to report to you about the work of the Library Development Program. I take this opportunity to thank you as Librarians, and through you the Presidents, Deans and Faculties for your splendid cooperation. I ask you to convey the appreciation of those who have been responsible for the execution of this Program to your institutions, as you have opportunity--to your Library Committees and members of your Staffs--for the outstanding and commendable cooperation in the execution of the Program as it has applied to your institution. One can say with sincerity you have done the job well and in good spirit.

It would be amiss if I failed to make clear to you the importance of the counsel and leadership of Mr. Yorke Allen, Jr. of The Sealantic Fund, Inc., who, perhaps more than any one person, is responsible for making this Program possible. His interest in the work of AATS and ATLA, which combines enthusiasm heavily seasoned with realism, undoubtedly, at least in my mind, was

primary in guiding this Program in its inception and in presenting it successfully to the Staff and Trustees of this Foundation. Both in this, and in connection with the Theological Education Fund, he has favored and helped us by his judgment and his strength. I am sure that I voice your sentiments when I say we are deeply grateful for all of this.

As you know, the Library Development Program began as something of an experiment. The initial pledge of \$850,000 was munificent. There have been, of course, larger gifts from foundations to libraries, but this was and remains the largest gift directed to the "bread and butter" aspects of education--the library and the book we use day by day, which was intended to lift a wide segment of an entire association. We were not sure how it would work. There was no precedence to guide us. I am aware that some of you--a few--did not like what you thought you saw. We did not know how well it would go.

I recall, when we were preparing a release for the press, that I said the Program could raise, potentially, as much as \$1,800,000 for book and periodical purchase by the participating institutions. Mr. Allen, whose instincts for the sensational are less than mine, and whose insistence on veracity and realism seems also to outstretch mine, cautioned me on the arithmetics of the projection. Because of your splendid cooperation, I am pleased to report that by the end of the present or third year, from reports you have sent to me, the Program will have raised not less than \$2,400,000, designated for the purchase of books and periodicals among the participating libraries. The acceptance of the Program may be further suggested by the fact that all of the 85 schools eligible to participate are doing so--76 in full, and 9 in part. Since the Program was announced there have been no serious criticisms come to me, although I am aware the basic criticisms are justifiable. In only one instance in the three-year period has there been a minor misunderstanding between us. We do not wish to claim too much. We can benefit from and should receive from you, criticisms and suggestions which will enable us to make the most constructive use of these resources. These expenditures are very much your business.

Because the Program did catch on better than we had anticipated, so that we were literally embarrassed by its success, we had the temerity to raise with the Sealantic Fund, Inc., a proposal to revise the original plans which would govern the fourth and fifth years of the Program. It is our good pleasure to inform you that as a result of these negotiations, the Trustees of the Sealantic Fund, Inc., have pledged support for the amount of \$436,750, in addition to the original \$875,000, or as much of these funds as may be required, to continue the Program on essentially its same basis throughout the fourth and fifth years. A bulletin, outlining in detail this revision of plans is being prepared to be sent to all concerned. In essence, any fully accredited member of AATS, without a library notation, is eligible to participate in the fourth and fifth years of the Program.

The increased potential of this grant will be obvious to you. We ask your cooperation. The grant is essentially a pledge of confidence in you, in the importance of what you are doing, and in matters of high importance to your work. Putting it dramatically, if the Program is as successful in the next two years as it has been in the past three, it promises to raise well on to \$4,000,000 which will be spent for books and periodicals during a five-year period among some 80 institutions, on and beyond what

they would have done otherwise. The purchasing power of this sum may be computed to add approximately 1,000,000 volumes to these libraries, which in the aggregate would equal the combined number of volumes in the Andover-Harvard, the Yale Divinity, Union at New York, and the Princeton Theological libraries.

It is important to you--to all of us, that this work be well done. It is very much your business as Librarians, and for your Administrators and Faculty, that you gain a clear notion of the role of the library and books in your institution--no library program works well when it is taken for granted; that you have a clear notion of the support your library will require; what its problems are; how effectively it is directed and if your institution is receiving the services its educational and research programs require. This, I repeat, is very much your business.

More important than the citation of numbers, or the volumes which will be added to our libraries, or other external factors, our essential problem is an educational problem. It is concerned with the involvements and the relationships of learning, teaching and research. These ingredients are not the whole of theological education, but any kind of educational effort, especially higher education, which does not treat these rudimentary matters of learning, teaching and research with due respect and importance is in trouble, and very deep trouble. This is your business, our business.

The results of this Program are, in general, well known to you. It may be helpful to summarize the accomplishments of the Program during its first three years:

(A) The widespread acceptance of the Program is important. In 1961-62 there were eighty schools eligible, and seventy-nine participated. In 1962-63, eighty-three were eligible, and eighty-two participated. In 1963-64, all eighty-five institutions that are eligible have indicated their intention to participate. There has been no slackening of momentum.

(B) Improvement in the book budgets in the participating institutions has been an unqualified success. This can be suggested by the following:

Number of schools participating:

1961-62	79 (59 in full, 20 in part)
1962-63	82 (70 in full, 12 in part)
1963-64	85 (76 in full, 9 in part)

Total funds requested by schools:

Total amount paid to schools:

1961-62: by 79 schools	\$211,000.	\$ 205,265.
1962-63: by 82 schools	226,750	226,895.
1963-64: by 85 schools	241,000. ¹	

¹We may anticipate that these funds will be used.

Total of "normal" book budgets	Total spent on books, etc.:
1961-62: of 79 schools \$592,597.	\$1,202,916. ²
1962-63: of 82 schools 609,447.	1,256,844. ²
1963-64: of 85 schools 641,397.	

In 1961-62 the increase in expenditure for books over the "normal" budget was \$610,319 and in 1962-63, \$647,397.

(C) The Program has been successful in "stretching" the grant of The Sealantic Fund, Inc. We estimate that it costs an average of \$4.00 to purchase a volume on the Program, to which should be added \$3.00 to classify, catalogue, and prepare it for the shelves, plus \$1.00 to house it, or a total of \$8.00. Thus, for each \$2.00 the Program puts into the project, the institution spends at least \$6.00. Computed on this basis, by the end of the third year Sealantic will have invested approximately \$731,750 and the institutions, approximately \$2,195,250.

(D) There is evidence that the Program has provided the occasion which has led to the ultimate strengthening of library resources through wills, bequests, etc. In known instances some of these have been substantial. Counting known financial gains--the institutional and the donor counterpart funds for 1961-62 and 1962-63, plus an estimate of these funds for the current year, plus special gifts, and the reported worth of wills, bequests, etc., which may be attributed to the Program, but excluding costs for processing--classification, cataloguing, housing of the books, not less than \$2,383,106 will have been raised by the end of the third year. These gains represent capital improvements.

In at least four instances, the Program has been a decisive stimulus in building programs.

(E) The Program has been successful in the matter of quality and pertinence of the material secured. Supervision of purchases acquired on the Program has been necessary and the results have been salutary.

(F) There is evidence of widespread budgetary response for library support beyond the "matching funds" for books and the costs for temporary help.

(G) The Program has been successful (this is difficult to estimate) in calling the needs of the libraries to the attention of the administrators, faculties, and trustees of the schools. The response has varied. In some instances the effects have been nothing less than spectacular, in others as good as may be expected, and for some it has been merely to accept money offered on a matching basis. The last, however, is a minor category. There is reason to believe that in a high proportion of the institutions the Program will permanently improve budgetary support for the libraries. The Program has, with more or less success, led librarians to re-examine their work. This

²Verified and revised over amounts previously published.

has been effective wherever the administration and faculty have been willing to cooperate in self study.

(H) There is evidence that the increased interest in and support of the libraries have encouraged persons to consider theological librarianship as a career, who otherwise probably would never have given serious thought to this work.

(I) The effects of the visitation teams seem to have been salutary both for the institutions and the visitors--especially when a faculty or an administrative officer has carried out an assignment with a librarian.³ In certain situations the Program may prove to be a decisive turning point in library development.

(J) The Program has proven to be an effective method to understand a school, especially with an alert visiting team.

(K) Without doubt the Program has effected good will on the part of the participating institutions toward The Sealantic Fund, Inc. It has enhanced the value and prestige of AATS, ATLA, and their programs.

(L) There is evidence that the Program has stimulated book jobbers and dealers in the area of Religion to make material available (out-of-print material, reprinting, etc.) which otherwise would not have been the case. This has enabled the libraries, in turn, to improve their collections more than they would have otherwise.

(M) It would be impossible to estimate the full effects on theological education through improved book resources for students and faculty, and by calling to the attention of theological educators the problems, needs and programs of an important, but frequently overlooked, aspect of their work. We may assume that these institutions are stronger, at least potentially, because of the Program.

(N) The Program has been administered with a minimum of costs. The resources expended thus represent capital gains distributed among the institutions. A collection of well-chosen books is more permanent than a building. It does not depreciate through inflation.

(O) The Program is unique in that it is an effort to lift the level of an entire Association, not one institution, or a selected group of institutions. The results must be judged in light of this intention.

³"There is really no adequate way for me to say what is in my heart. Let me simply say that the three days I spent . . . were three solid days of education for me. I don't know how other visits have turned out, but I know that the ATLA Library Development Program has made a very vital, if indirect, contribution to . . . simply by allowing me to participate in the study last week. . . . I am dedicated to doing a better job than I have of supporting our Library. I think now I can do it in some creative ways." From a Dean

Again the Board deeply appreciates the cooperation and help of the Administrations, Faculties, and Librarians of the participating institutions. We extend our gratitude to the Office of Administration of the American Association of Theological Schools. The personnel in that Office have been helpful at all times. We are grateful to The Sealantic Fund, Inc., for their help and their confidence in our work.

Your advice and criticism are welcome. We hope that we can continue to be of service to you.

Respectfully submitted,

Raymond P. Morris, Chairman

COMMITTEE ON STATISTICAL RECORDS

Dr. Henry Scherer of Philadelphia, Chairman of the Committee on Statistical Records, spent March 3 in the Library Services Branch of the Office of Education (U.S. Dept. of Health, Education, and Welfare) in Washington, D.C. In consultation with the director, Mr. Price; the assistant, Dr. Frank L. Schick; and Mr. Samore, the compiler of the annual library statistical report, a working agreement was reached on gathering and sharing of statistics from Theological Seminary Libraries. The Library Services Office will give our Statistics Committee duplicate copies of the annual report, in quantities sufficient to ask all our member libraries for a report direct to the committee. It is hoped that all will respond. Of special interest will be the submitting of figures on book holdings and of spending as just a Divinity School, where such a library is part of a University.

Dr. Scherer also spent March 23 and 24 in New York City as a representative of ATLA at one of four regional meetings sponsored by the American Library Association Statistics Coordinating Project. This was the only meeting at which a seminary librarian had any part. Two strenuous days were spent in trying to clarify terms and procedures to be used in library reporting.

Respectfully submitted,

Henry Scherer, Chairman
Elton E. Shell
Peter N. VandenBerge

ATLA CONSULTANT ON THE ALA CATALOG CODE REVISION COMMITTEE

During 1963/64, meetings of the ALA Catalog Code Revision Committee were held July 12-13, 1963, at the Conrad Hilton Hotel, Chicago; and January 25-26, 1964, at the Edgewater Beach Hotel, Chicago. Meetings of the Subcommittee on Religious Headings were held on July 12, 1963, and January 26, 1964. ATLA members in attendance at all these meetings were Miss Ruth Eisenhart and Mrs. Kathryn Luther Henderson. Reports of these meetings can be found in the ATLA Newsletters for August 1963 and February 1964.

During the spring of 1964, members of the Sub-Committee on Religious Headings have been working on recommendations to present to the editor of the code in regard to these headings.

While it had been hoped that the draft code would be in shape for final action in June 1964, it has become apparent that the question of final acceptance will have to be postponed until the ALA Midwinter Conference, 1965.

The Committee will next meet on June 27-28th before the ALA Conference in St. Louis.

Respectfully submitted,

Kathryn Luther Henderson
(Mrs. William T. Henderson)

COMMITTEE ON FINANCIAL ASSISTANCE FROM FOUNDATIONS

The Committee on Financial Assistance from Foundations would refer members to the reports of the Periodical Indexing Board, the Library Development Program, and the Commission on Lilly Endowment Scholarships for details on the activities of the Committee.

Association members are invited to share any suggestions with the Committee.

Respectfully submitted,

James Tanis, Chairman

COMMISSION ON LILLY ENDOWMENT SCHOLARSHIPS

For the year 1964-65, the sixth year of the scholarship program, the requests for financial assistance were quite heavy, which can be quickly seen by a brief comparison with last year's activities. In the previous year, the Commission received 15 applications, constituting a total request for \$29,000. This year a total of 21 formal applications were submitted, seeking scholarship aid to an amount of more than \$40,000. Out of the 21 applications filed, five were repeaters. After a very thorough study of all the requests, scholarships and fellowships were granted to the following individuals:

Mr. Robert J. Alexander
Theological Seminary of the University of Dubuque
Dubuque, Iowa

Mr. Thomas Edward Camp
School of Theology, University of the South
Sewanee, Tennessee

Miss Barbara Marjorie Griffis
Union Theological Seminary
New York, N. Y.

- Mrs. Maria Grossmann
Harvard Divinity School
Cambridge, Massachusetts
- Mr. Ray Kenneth Hacker
Mennonite Biblical Seminary
Elkhart, Indiana
- Mr. John William Heussman
Concordia Seminary
Springfield, Illinois
- Mr. Edward Hunter
Bexley Hall, Divinity School of Kenyon College
Gambier, Ohio
- Mr. Norris Alden Magnuson
Bethel College and Seminary
St. Paul, Minnesota
- Miss Wilma Mosholder
Evangelical Seminary of Puerto Rico
Rio Piedras, Puerto Rico
- Mr. Gail Allan Moul
Southwestern Baptist Theological Seminary
Fort Worth, Texas

Out of these ten grants, four were given for programs of study leading to the Master's degree in Library Science; two toward the Ph. D.; one toward the B. D.; two toward specialized study in theological librarianship; one constituting a postgraduate fellowship, combined with a special research project. It also should be noted that four of the grants were related to sabbatical leaves of absence.

The expenses of the Commission to administer the program, from July 1963 to this date, including travel by the members of the Commission, cost of mailing, and other office expenses, amounted to \$266.35.

Dr. Carl C. Rasmussen, who has been the representative of AATS since the inception of the Commission, has expressed his wish to retire from service on the Commission, having previously succeeded to the rank of Professor Emeritus at the Gettysburg Theological Seminary. The members of the Commission desire at this point to express their most sincere gratitude for the untiring service that Dr. Rasmussen has provided in his advisory capacity. His wise counsel, always gladly and freely given, has in many respects helped the work that had to be done. We are indeed grateful for the time and effort Dr. Rasmussen has spent on behalf of the work of the Commission, and in the interest of our Association.

An appointment to fill the vacancy that Dr. Rasmussen's retirement has left will be made by AATS at their next meeting, and will be later announced in our Newsletter.

As already publicized in the latest issue of the ATLA Newsletter, Mr. G. Harold Duling, Director of Religion of Lilly Endowment, Incorporated, passed away suddenly on March 30, 1964. The Commission expressed to the officers of Lilly Endowment, Inc., the genuine sorrow of its members; and speaking in the name of the American Theological Library Association, voiced the sincere gratitude of all the members of our organization for the encouraging support from Lilly Endowment, Inc., received for many years through the good offices of the late Mr. G. Harold Duling. The Commission expressed its hope that, in spite of this sorrowful event, Lilly Endowment, Inc., and the American Theological Library Association may be permitted to continue their close relationship.

In view of the limited funds that are annually available for the benefit of the members of our organization, and in view of the steadily increasing requests for financial assistance, as well as in the light of the desire on the part of the members of the Commission to make the benefits available to all the members of the Association, as much as that is possible, the Commission desires to draw attention to a sentence appearing in the annual announcement that is sent out to all the schools related to AATS, which reads:

The Commission discourages applications for second awards, although in some instances a recipient of an earlier award may receive an additional scholarship for the final stages of an educational program.

Last June, Miss Ruth C. Eisenhart, Head Cataloger of the Union Theological Seminary, New York, was re-appointed by the Executive Committee to serve for another three-year term on the Commission.

Respectfully submitted,

Roland E. Kircher, Chairman
Ruth C. Eisenhart
Leo T. Crismon
Carl C. Rasmussen

ATLA BOARD OF MICROTEXT

It is our pleasant responsibility to report to you concerning the work of the ATLA Board of Microtext for the period covering May 1, 1963 through May 31, 1964.

We have completed the filming of the Correspondence of Mr. Ralph W. Brown 1924-1932, of the Faith & Order Commission. This material, plus the Correspondence of Robert H. Gardiner, the Minutes of the Commission and the Minutes of its Executive Committee, constitutes important documentation of the beginning of the ecumenical movement.

We have also filmed the Diary and Journal of Morris Officer and various clippings relating to him.

The following monographs have been filmed: Peter Heylyn: Historia Quinqu-Articularis; Reynolds: The Religion of Jesus Delineated; David Sherman:

History of the Revisions of the Discipline of the Methodist Episcopal Church, 1874; Aaron Williams: The Harmony Society at Economy, Penna.; Robert Bach: Die Erwählung Israels in der Wüste. Bonn, 1951. [Diss.]; Lincoln Vivier: Glossolalia. Johannesburg, 1960. [Diss.]

The periodicals which have been put on film include the Missionary News from Bulgaria, 1885-1896; The Bulletin of the National Christian Council of China, 1922-1937; the Telescope Messenger, 1947-1963; the Evangelical Messenger, 1848-1946; the Evangelical, 1887-1922; and the Reformed Church Review, 1849-1926. Also completed were the current volumes of the Church Times and the British Weekly.

The Wesleyan Repository and Religious Intelligencer, 1821-1924; the Mutual Rights, 1824-1928; and the Methodist Protestant, 1824-1929; the Methodist Recorder, 1881-1928; and the Methodist Protestant Recorder, 1929-1939 are currently being filmed for the Board at the Department of Photoduplication of the Catholic University of America. The Lutheran, 1919-1962, Phila. and its predecessors have been collated in preparation for filming. The Antananarivo Annual and Madagascar Magazine, 1875-1900 / / is to be filmed.

In relation to the above, the Board has begun refilming of certain Methodistica mentioned in our last report. Of these the General Minutes and Yearbook of the Methodist Episcopal Church, South, 1845-1941 and the Methodist Review, 1818-1931 have been refilmed.

Additional suggestions for filming from the members of the Association and others are encouraged at all times.

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.

As reported at the last meeting of ATLA, the fiscal year of the Board will run from July 1 through June 30. This change in the fiscal year seemed advisable inasmuch as the Treasurer of ATLA normally closes his books in May in order to report to the annual meeting of ATLA and because AATS completes

its audit at the end of its fiscal year which is June 30. The formal report, then, of the ATLA Board of Microtext will be made later in the year.

The Chairman expresses his appreciation to the members of the Board for their time, help and counsel. We appreciate the services of AATS for investing our capital resources at the Winters National Bank and Trust Company, and especially to Mr. Harold Prince who has served as Treasurer for ATLA. Mr. Prince has provided devoted and competent service for which all of us are grateful. Nor do we fail to recall the generosity of The Sealantic Fund, Inc., whose grant made this project possible.

The Board would remind the Association of the commendable service provided by Mr. Cosby Brinkley, Head of the Department of Photoduplication of the University of Chicago. Mr. Brinkley's contribution to the project for technical advice has prevented many mishaps. His interest in the project has gone beyond what we may reasonably expect. Because of this much has been done which otherwise could not have been accomplished.

Whenever it is possible we are including cataloguing in source as an aid in describing the film and in cataloguing. Editorial service for this aspect of our work has been provided by Mrs. Florence S. Baker, to whom we are grateful.

The Board gratefully acknowledges the assistance given to the project and preparation for filming of material by Mr. George R. Bricker, Librarian of Lancaster Theological Seminary, Lancaster, Penna.; Mr. Warren Mehl, Librarian, Eden Theological Seminary, Webster Groves, Mo.; Mr. Roland Kircher, Librarian, Wesley Theological Seminary, Washington, D.C.; Mr. Robert Beach, Librarian, Union Theological Seminary, New York City; Dr. Niels Sonne, Librarian, General Theological Seminary, New York; Dr. Henry Scherer, Librarian, The Lutheran Theological Seminary at Philadelphia; Mr. James Tanis, Librarian, Andover-Harvard Divinity Library, Cambridge, Mass.; Dr. Floyd W. Tompkins, of West Dennis, Mass. and Mr. Decherd Turner, Librarian of Perkins School of Theology, Southern Methodist University, Dallas, Texas. We also appreciate the cooperation of the Department of Photoduplication of the Catholic University of America. Other persons whose names are not mentioned have contributed to the work of the year. To these people we express our gratitude.

The members of the Board consist of: Mr. James Tanis, Secretary, whose term expires in 1964; 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

MICROFILMS AVAILABLE - June 1964

The ATLA Board of Microtext can supply 35 mm. positive microfilm for the following titles at the price indicated (net plus postage). Portions of a 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, 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, 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.

*These titles include cataloguing in source.

L. These titles are Lutheran publications.

M These titles are Methodist publications.

MONOGRAPHS

- | | |
|--|-------|
| Bach, Robert. Die Erwählung Israels in der Wüste. Bonn, 1951. [Diss.] | 2.00 |
| *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. 2v. With this is filmed: Drisko, Ralph C. A new index of Backus. Rochester, N.Y., 1933. | 8.90 |
| Barth, Karl. Der Römerbrief. (1. Aufl.) 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 |
| *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. 6 v. 1856-1865. | 22.00 |
| *Heylyn, Peter. Historia Quinqu-articularis: or, a declaration of the judgment 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 historical narration, out of the publick acts and monuments, and most approved authors of those severall churches . . . London, 1660. | 3.50 |

- L) *Officer, Morris. Diary, 1848-1852.
 With this is filmed: Western Africa, a Mission Field.
 Morris Officer Diaries. [Journals,
 diary, clippings, etc.] Price on application
- *Reynolds, John. The Religion of Jesus Delineated. London,
 1726. In process
- M) *Sherman, David. History of the Revisions of the Discipline
 of the Methodist Episcopal Church. New York, 1874. \$ 3.50
- 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 intro-
 duction, 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. [Diss.] 5.25
- Tuttle, Marcia. History of the ATLA. [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 intro. by the editor. London, 1882. In process
- *Vivier, Lincoln Morse Van Eetveldt. Glossolalia.
 Johannesburg, 1960. [M.D. Thesis] 6.00
- Williams, Aaron. The Harmony Society at Economy, Penna. 2.75

SERIALS

- *The American Journal of Semitic Languages and Literatures.
 Chicago, v. 1-58; Mar. 1884-Oct. 1941. (v. 1-11 as Hebraica) 100.00
- American Society of Church History. Papers.
 Ser. 1, v. 1-8, 1888-1896; Ser. 2, v. 1-9, 1906-1933. 22.00
- 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. 1-145; Nov. 5, 1886-1961. 675.00
Plus v. 146, 1962. 7.00
- Brown, Ralph W. Correspondence. See Faith & Order Commission.
- *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. 1-99, no. 5; Feb. 1, 1834-
Jan. 1932; v. 107, no. 6-24; Feb. 11-June 16, 1932. 885.00
Includes preliminary number issued Nov. 15, 1833.
- 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.
(Lacks a few issues.) 96.00
- 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.
(Lacks a few issues.) 315.00
- Christianity and Society. New York. v. 1-21; 1935-1956. 19.00
- *Church History. Berne, Ind. v. 1-17; 1932-1948. 39.00
- *Church Times. London. v. 1-144; Jan. 1863-1960. 1,130.00
Plus v. 145 & 146; 1961-1962 at \$11.00 each.
- *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, 1910-1949 and Minutes of its Executive committee, 1910-1927.	
Correspondence of Robert H. Gardiner, 1910-1924.	105.00
<u>Plus</u> Correspondence of Ralph W. Brown, 1924-1932.	33.00
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.	In process
Gardiner, Robert H. Correspondence. <u>See</u> Faith & Order Commission.	
*The Gospel Trumpet. Anderson, Inc. v. 1-81; 1881-1961.	Price on application
Harvard Theological Review. [New York, Cambridge] v. 1-14; 1908-1921	39.00
Hebraica. <u>See</u> 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. <u>See</u> 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. A ten-year cumulative index is available from the publishers.	31.00
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
*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 Quarterly. Gettysburg. [New Ser.] v. 1-57; 1871-1927.	205.00
M) Methodist Protestant. 1834-1929.	In process
M) Methodist Quarterly Review. [Louisville, Nashville] v. 1-79, no. 4; Jan. 1847-Oct. 1930, except 1861-1879. To be refilmed Publication discontinued 1861; new publication resumed 1880.	
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. Plus 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 yearbook. Nashville. 1845-1940. 112.00
- M) Methodist Episcopal Church, South. General Conference. Journal of the General Conference. 1846-1938. To be refilmed
- M) The Methodist Recorder. 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. Price on application
- *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. Price on application
- *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
- Mutual Rights, 1824-1834. In process
- *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
- *Pietisten. Stockholm. v. 1-25; 1842-[1867?]
It is planned to film v. 1-77 of this title. In process
- 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, 1926, no. 3) 97.00
- Protestantenblatt, Wochenschrift für den deutschen Protestantismus. Berlin and 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. Includes also indexes for 1849-1911 and 1912-1926.	\$277.00
Reformierte Kirchenzeitung; Organ des reformierten Bundes für Deutschland. Erlangen. v. 66-75; 1916-1925. (Filmed in reverse sequence. Lacks a few scattered leaves.)	32.00
Reformistas Antiguos Españoles. Madrid, London. v. 1-23; 1848-83. A limited number of sets of cataloguing cards are available for this series. Price on application.	88.00
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
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
Telescopic Messenger. v. 113-129; 1947-1963.	149.00
Theological Magazine of the Evangelical Synod of North America. St. Louis. v. 1-62; Jan. 1873-Nov. 1934.	Price on Application
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> Faith and Order Commission.	
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. 16.00
(Filmed in reverse sequence.)

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 REPRESENTATIVE ON THE ALA COUNCIL

It has been a real opportunity to represent ATLA on the ALA Council for the past four years. I have attended four Mid-winter Conferences and the annual meeting in Chicago last summer.

Since reports for 1961 and 1962 have been included in the Proceedings, these few remarks will summarize progress and items of interest in 1963 and 1964. These two years have been outstanding for legislation by the government for the benefit of libraries, for progress in current social issues, and for concern over the use of all types of libraries by all students.

Legislation in Washington has centered around extension of the Library Services Act, the National Education Improvement Act, and the new Depository Library Law. The most dramatic moment in ALA history occurred when, at the 1964 Mid-winter meeting, Germaine Krettek read telegrams she had just received from Congressional leaders congratulating the Association on passage of the Library Services and Construction Act and informing her that only minutes earlier the Senate had agreed on the House amendments, thus clearing the bill for the President's signature. 1963 had been the busiest year in the field of federal legislation, with the picture changing from moment to moment. Many librarians had been called upon to testify before committees and to help in other ways to push the bills through.

Of all the state chapters of ALA only two have found it necessary to withdraw for inability to meet chapter status requirements, these being Louisiana and Mississippi. President Bryan said in 1963:

While we are far ahead of many professional and educational associations in the area of civil rights and can be justly proud of our accomplishments, we have no reason for self-satisfaction in this area. There is much to be done.

In this connection we should mention the Access to Public Libraries Study undertaken by the Library Administration Division of ALA. The report was discussed thoroughly at Council in 1963 and much concern was shown over the inferences drawn on certain libraries. Many questions relating to statements in the summary, methodology of the researchers, and interpretation of data compiled were raised. The report was returned to the division and at the 1964 Mid-winter meeting it presented its conclusions after examining the objectives, administration and methodology of the survey and after evaluating the probable acceptability and usefulness of the report. The conclusions are:

1. In the opinion of the LAD Board, which now has the obvious

- advantage of hindsight, the scope of the survey as outlined in the original proposal and as carried out by INRA (the firm which did the survey) has proved too broad to be successfully supported by the finances available.
2. It is the judgment of the LAD Board that the report . . . is acceptable and useful in several of its parts, but not in others.
 3. Many areas requiring further study are suggested by this report.
 4. Although the current framework of ALA procedures affecting research studies and publications has heretofore seemed to supply sufficient safeguards, the ACCESS experience indicates that these safeguards are not adequate where controversial subjects are involved. When the situation is further compounded by the necessity for haste, however much justified, the mixture can be explosive.
 5. It is obvious from statements already made that the LAD Board recognizes that errors in judgment occurred in determining the scope of the ACCESS study, in establishing the assumptions and methodology upon which what proved to be its most controversial portion was based, and in the timing and handling of its presentation and publication. These errors were most manifest in Part II, Section F, of the report and caused the most lasting damage at that point. To attempt any exact assessment of the degree of blame to be attached to the LAD Board, the Committee on Intellectual Freedom, the Executive Board, the Advisory Committee of INRA, or the ALA staff, would be an impossible task and would serve no constructive purpose.

The report was accepted after thoughtful discussion.

The place of LAD in the ALA structure has been under study for a year. The Committee on Organization report on this subject and its discussion and adoption by Council was another highlight of the 1964 Mid-winter meeting. The study of the committee revolved around the question of the continuing existence of LAD, the complaint being that there is duplication of effort and that too many administrators are leaving other divisions for this one, making it a kind of "country club" membership. The recommendation of the Committee on Organization in brief is that the division be retained, subject to conditions outlined in the report and that certain modifications in the scope of LAD's activities should be made.

"An inquiry into the needs of students, libraries and the educational process" was the theme of the Conference within a Conference which took place during the 1963 annual meeting in Chicago. It emphasized student use of all types of libraries in the broadest sense. Each discussion group had representation from many types of libraries, including theological, and the five questions discussed were:

1. Assessing the availability and accessibility of resources to meet student needs
2. Using advances in technology to make library resources more available
3. Developing general understanding of library potential and the need for library resources in meeting student needs

4. Staffing library services to meet student needs: services and personnel management and library education
5. The library's responsibility in meeting student needs.

This was a very successful attempt to have greater participation by those in attendance. Plans were made for about 3500 to take part.

The Joint Committee on Fair Use in Photocopying had made a statement in 1961 which reads: "That it be library policy to fill an order for a single photocopy of any published work or part thereof." This had met with some objections from publishers, and in 1963 the following sentence was added "Before making a photocopy of an entire work, a library should make an effort by consulting the standard sources to determine whether or not a copy is available through normal trade channels."

As you know there is a Library Exhibit at the New York World's Fair and this is largely supported by contributions from publishers, equipment manufacturers, foundations, library suppliers and interested groups and organizations.

A new book selection tool for the college library began publication in March of this year. Its name is Choice: Books for College Libraries. This is an attempt to supply the need provided many years ago by the Shaw list. At the present time it is being financed by a foundation grant, but it is hoped that it will become self-supporting in the near future. The price is \$20.00 per year and it may be ordered at the following address: The Olin Library, Wesleyan University, Middletown, Connecticut 06457.

Respectfully submitted,

Betty Jane Highfield

ATLA REPRESENTATIVE ON THE UNITED STATES BOOK EXCHANGE

The 16th Annual Meeting of the Corporation of the United States Book Exchange (USBE) took place on March 30, 1964, at the Library of Congress. The following national organizations were represented.

American Association of Law Libraries
 American Library Association
 American Documentation Institute
 American Theological Library Association
 Association of American Library Schools
 Association of Research Libraries
 Catholic Library Association
 Medical Library Association
 National Library of Medicine
 Special Libraries Association
 Theatre Library Association
 American Council of Learned Societies
 American Council on Education
 Engineers joint Council

Library of Congress
 National Academy of Sciences
 National Research Council
 National Agricultural Library
 Smithsonian Institution
 Social Science Research Council

The year 1963-64 was a critical and frustrating period in the history of the USBE, due to two major events that severely handicapped its activities and at one point endangered its existence: (1) the cancellation of the contract with the Agency for International Development (AID); and (2) operational difficulties arising from a strike.

It should be recalled that the USBE grew out of the American Book Center, the purpose of which was to further American efforts for the rehabilitation of war-devastated libraries immediately after the War. Nine years ago the Exchange began to function on a world-wide basis for the Agency of International Development, which wished to get publications into the libraries of the developing nations, hungry primarily for technical information. During this period of nine years, 2.5 million duplicate books and periodicals donated by American libraries have been distributed to 1600 foreign libraries, costing the Government a total of 1.5 million dollars. The expenses of these activities were underwritten by a contract with AID, which sustained the operations of the organization and helped to develop it from a storehouse with a stock of 1.7 million pieces in 1950 to one that contained 5 million pieces in 1963; and from a staff of 29 fulltime employees in 1950 to 58 in 1963.

In November 1963, a period marked by a strong general trend within the Government to reduce the foreign aid expenditures as much as possible, the contract between AID and USBE came up for renewal. Unfortunately, shortly before this time 33 of USBE's recently unionized employees, members of Local 2 of the Office Employees International Union (AFL-CIO) went on strike. (Details of the strike can be found in Dr. Jerrold Orne's article "The USBE Story," in the Library Journal of February 15, 1964.) The Union representatives persisted in non-economic and economic demands that USBE could not accept. After lengthy sessions, which soon reached an impasse, the arbitrations were carried on with the help of a Federal mediator, in full compliance with labor laws and requirements.

In this critical situation, AID suddenly decided not to renew its contract. AID insisted that its decision to cancel the contract was based purely upon considerations such as Congressional cuts in its financial support and the question, how USBE could continue its commitments effectively under the impact of the strike by the Union; but Mr. Raymond Larocca, attorney for USBE, says, "The too clear message came through from AID that if USBE could not end its labor dispute--presumably on the Union terms--there would be no renewal of the AID contract."

In response to AID's cancellation of the contract, USBE received a tremendous expression of support from the whole American library community. A delegation of five leaders of the library profession personally discussed the situation with the Director of the Agency for International Development (the Honorable David Bell). Hundreds of letters were addressed to the key figures in AID and to members of Congress and other Government agencies,

pointing out the unquestionably significant contribution that USBE has made in the area of foreign relations by helping to promote better international understanding of the United States. The overwhelming response in defense of the USBE brought out clearly that all parties are agreed as to the value and significance of the program. Even the Union thinks it is an admirable project, and AID, very economically-minded these days, agreed that to get the books for nothing and to incur only the expense of handling and shipping, is a bargain. Yet, as of this date the situation is still stalemated. However, it is interesting to note that in the wake of the many various expressions in support of the USBE services to foreign libraries, AID very recently began to approach USBE to explore again the possibility of a new contract. There is, however, clear indication that, should this possibly materialize, it would most likely result in a much more limited Government support of USBE, and the result will be that USBE, having in the past been predominantly a distribution agency to foreign libraries in under-developed countries, will have to change its emphasis to a much more domestically oriented program. Our own national library association, in the light of such a possible shift of emphasis, would do well to retain its formal relationship with USBE, and watch its future development carefully.

Respectfully submitted,

Roland E. Kircher

ATLA BOOK EXHIBIT

In 1963, fifty-five United States and other publishers were represented, providing 585 titles for the exhibit. This year, 1964, there are fifty-six publishers, supplying 650 titles, a notable and encouraging increase over the last few years.

It was in the early days of ATLA that this book exhibit plan originated, principally as a source of much needed revenue for the organization. We have been happy to conduct the exhibit in your behalf. Now that ATLA has so magnificently come into its own, your officers have renegotiated the arrangement on a more business-like basis. Our request to operate on a fixed fee basis for the sole privilege of conducting the book exhibit as previously announced by the President, has been granted. Exhibit copies are still available at 50% discount as in former years to those libraries represented at the Conference.

The new arrangement will enable us to offer a larger basic discount for the balance of orders, which in turn we trust will make for larger orders going to the publishers, and thus continue to maintain their interest in this program.

One other qualification has been made, in that there is no longer an optional clause. All libraries participating in the distribution of the exhibited books at 50% discount thereby authorize us to complete their orders under the terms indicated on the front sheet of the ATLA Book Exhibit order form.

May I repeat last year's word about marking lists. Since those making the allocations prefer to encircle the numbers allocated, it would be helpful

if librarians will check their selections in the left-hand margin.

Respectfully submitted,

Alec R. Allenson

RESOLUTIONS COMMITTEE

1. Be it resolved that the 18th Annual Conference of the American Theological Library Association, through the Executive Secretary, express to President Don Holter, his faculty and staff appreciation for their gracious hospitality.

2. That the 18th Annual Conference of ATLA, through the Executive Secretary, express to the Sealantic Fund gratitude for their great interest and aid to theological library development in the additional grant to the Library Development Program and the grant of \$35,000 to enable the financing of the Periodical Index.

3. Be it resolved that gratitude be expressed to:

1. Mrs. Pamela Quiers, Mrs. Hemenway, Mrs. Walker and all the library staff for their planning for our comfort and their gracious help and hospitality.
2. To the speakers at this annual conference for their fine and interesting papers.
3. To Dr. Stillson Judah for his guidance through the past year.
4. To Dr. Charles Johnson for planning the excellent program.
5. To the Lilly Endowment, Inc. for their continuing interest in and grants given to ATLA.

Respectfully submitted,

Elizabeth Royer, Chairman
Arthur E. Jones
Roscoe M. Pierson

PERIODICAL INDEXING BOARD

Publication.

This has been a rewarding year for the Index. Volume 3, (1955-56) is at the bindery and will be distributed to subscribers later in the summer. This cumulation indexes 58 journals. It is significant because it bridges the gap between Volume 2 (1953-54) and Volume 4 (1957-59). The growing interest in the Index and the urgent solicitation of subscribers to complete the gap for 1955-56 is the basis for giving Volume 3 priority at this time. With the exception of Volume 1, all volumes are now in print. Volume 1 will be reprinted. On account of the priority given Volume 3, the 1963 Annual will be delayed in publication. The number of titles indexed, however, will be increased.

Subscriptions.

The number of subscriptions has increased from 330 to 351. Our rate of growth remains steady, but we must increase our efforts to accelerate the rate of growth in order that the Index may become self-sustaining as soon as possible.

Finances.

Our current financial position is sound. Briefly summarized our fiscal report is as follows:

Income:

Bal. June 1, 1963		\$ 3,998.65
Receipt of Sales	\$11,020.54	
Interest	<u>122.64</u>	<u>11,143.18</u>
Total		\$15,141.83

Disbursements:

Printing	3,478.61	
Board Travel	584.41	
Salaries & Wages	7,000.00	
Supplies, Postage, etc.	<u>1,199.86</u>	<u>\$12,262.88</u>

Balance May 31, 1964		\$ 2,878.95
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Capital funds remaining from the original Sealantic grant, Winters National Bank, Dayton, amount to \$9,827.17. These accounts are subject to annual audit and are open to inspection by members of the Association.

Prospects.

During the past year the Periodical Indexing Board devoted considerable time to a careful study of the Index at the present stage of its history and development. As a result of this study the needs for the next 10 years were projected in terms of personnel, replacement of office equipment, rising production costs, expansion in the number of titles indexed, etc. It became clearly evident that while substantial progress has been made, additional time and financial assistance would be necessary to maintain a high standard of quality with expanded coverage, and to achieve complete self-support as soon as possible.

To this end, we are happy to announce that the Sealantic Fund, Inc. has acted favorably on a proposal from the Periodical Indexing Board and that the ATLA has received a grant in the amount of \$35,000 for the Index to Religious Periodical Literature.

Respectfully submitted,

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

PART III

PAPERS AND ADDRESSES

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THE METAPHYSICAL MOVEMENTS; A BRIEF SURVEY OF PRINCIPLES,

IMPORTANCE AND BIBLIOGRAPHY

Jay Stillson Judah

For a good many years I have had an interest in what I might loosely call the metaphysical movements, a group of religious philosophies whose organizations began in America. They comprize such fringe sects as Spiritualism, Theosophy, the Arcane School and a host of smaller proliferations, forming the occult wing; and New Thought, the Unity School of Christianity, the Church of Divine Science, the Church of Religious Science and Christian Science, forming the healing wing. These two divisions are, however, somewhat arbitrary and are based on dominant emphases more than upon fundamental differences in philosophical structure, and in the beginning the roots of both lay deep in the cultural soil that in part gave rise to American Transcendentalism of the nineteenth century. Their protest against the traditional forms of Christianity has continued in their many later proliferations, with some denying any connection with Christianity, and others claiming to be a new interpretation of Christ's teachings for what has been called often the New Age, the new dispensation to replace the outworn forms of a dying orthodoxy.

In a general way these movements share certain basic beliefs:

(1) They all believe their philosophies to be scientific as well as religious. They believe theirs to be a spiritual science, whose spiritual laws they have discovered, and whose utilization can bring health, prosperity, peace of mind on the one hand, or occult development and spiritualistic phenomena, in the case of the occult groups.

(2) They generally favor an impersonal God of law or principle, and the deity is more often known as Christ Principle, Infinite Principle, Divine Mind, Universal Mind, etc.

(3) Most of the groups believe that the inner and real nature of man is divine. Consequently salvation comes through one's own efforts, through the ultimate realization of his true nature with the aid and knowledge of these spiritual laws. It comes more through knowledge and self-realization than from faith.

(4) With the belief in the inner spiritual world and spiritual self as expressing the true reality of God, the world and matter is at best considered as a lower correspondent, which if not denied a type of reality as in New Thought, would seem to be almost analogous to the non-being in the Neo-Platonism of Plotinus' Enneads. Quite similar to New-Platonism matter is often regarded as a mirror or shadow of the true reality, which has existence as a reflection of the higher reality. Thus it may be said to exist by some, or not to exist, as in the case of Christian Science, which considers it to be error. It would seem that the problem of differing interpretation is more semantic than real.

(5) Most of these groups hold a privative doctrine of evil. Since God has been regarded as embracing all reality and is wholly good, then evil would be the absence of good. This concept is again analogous to the Neo-Platonic doctrine of evil, and perhaps came into these movements through the very influential Emerson, who held to this belief. Evil then would be equated with man's ignorance of his true nature and of the spiritual laws of good.

(6) Finally, in this brief survey of the common philosophy of these movements one may note that although all accept the moral teachings of Jesus, they are not inclined to follow any traditional Christology. The historical Jesus may be regarded as a great teacher, medium or master, but his principle office is that of the way-shower, as one who has achieved the true realization of his divine selfhood or Christ consciousness, equated with our own inner selfhood which is to be realized.

But why should a theological seminary be interested in such groups which seem far from the theology of traditional Christianity? To be sure most libraries need not share the interests of several of our seminaries which have conjointly decided to help one another build up such collections in depth, but there is perhaps a need to have just a minimal collection of some few basic works of these movements for two reasons.

First, since many of these sects claim to be either Christian or compatible with Christianity, they are having an influence upon both ministers and laymen of the traditional Christian churches. The greatest best seller in America this century outside of the Bible has been Norman Vincent Peale's book, The Power of Positive Thinking, which has sold over two million copies in the hard-back edition alone. The techniques of positive thinking he uses, however, have probably been more influenced by Emmet Fox and by the Unity School of Christianity than by any other source. Emmet Fox was an individualistic exponent of the New Thought tradition, and officially a member of the Church of Divine Science. Hary Gaze wrote his biography entitled Emmet Fox, the Man and His work, (Harper, 1952). Many of Fox's books, e.g., his Sermon on the Mount, (Harper, 1934) have had a very popular appeal.

The Unity School of Christianity is probably the most influential upon Protestantism of any of the metaphysical healing sects emphasizing positive thinking by affirmative prayer. It spreads its teachings not only through the books of Charles Fillmore, one of its founders, and others, but also through its nine periodicals. Among these the Daily Word, a weekly devotional magazine, is perhaps read regularly by more Protestants than there are members of the Unity School of Christianity itself. Besides the English language edition the Daily Word is published in foreign countries in French, German, Portugese, Swedish and Finnish. Unity's periodical, Wee Wisdom, which reaches almost two hundred thousand homes, claims to be the oldest children's magazine in the United States and is being used in many public schools. Free subscriptions to Wee Wisdom are sent to more than two thousand schools in Virginia and Tennessee alone. The director of a Navajo Indian reservation, which receives four hundred subscriptions, said that the Wee Wisdom magazine is not only the first which many Navaho children have

ever read but in many cases is the only magazine introduced into many homes. Free subscriptions to all of the Unity periodicals will be given to any institution so desiring by directing the request to the Silent Seventy Department of the Unity School of Christianity.

Unity has published its own history of its movement, which was written by James Dillet Freeman in 1954, entitled The Story of Unity. Among the many books written by Charles Fillmore, and published by Unity, perhaps his Christian Healing, The Twelve Powers of Man, the Mysteries of John and the Mysteries of Genesis might give sufficient breadth to cover the main points of his teaching. Every theological library having an interest in these movements should have Lessons in Truth by Emily Cady. Although this work was published by Unity as the first attempt to represent its thought systematically, this work has become almost a classic for nearly all of the New Thought healing groups.

When one realizes that Unity received over thirty-five thousand letters a week in 1957, or over six million six hundred thousand for the year and that its own first and third class mail count is more than twenty-five thousand a day, coupled with the fact that in just California and New York states alone there are over 300,000 subscriptions to Unity periodicals, although there are only approximately 35,000 formal adherents to Unity, one must realize that Unity is being taken seriously by many within the Protestant fold.

Spiritualism too is having an increasing effect again upon Protestantism. Spiritualism's adherents believe it to be a science, philosophy and a religion stressing through psychic phenomena its faith in the communication of man with a spirit world beyond the grave. Spiritualism has developed a large number of small sects such as the Spiritualist Episcopal Church, the Universal Spiritualist Association, Spiritual Science, etc., and among its reasons for schism are whether Spiritualism can be considered as Christian or not and whether the soul after death continues to progress in the spirit world, or progresses by the process of reincarnation.

The National Spiritualist Association of Churches, the oldest and largest of the Spiritualist associations, officially denies the doctrine of reincarnation as well as the possibility of being both a Spiritualist and a Christian. It claims to follow the philosophy of Andrew Jackson Davis, the Poughkeepsie seer. Davis' alleged visions of the spirit world beginning just before the middle of the last century led to the publication of a large number of books, which are now all but impossible to find outside of the Library of Congress. Among his most important works are the Great Harmonia¹ published in five volumes between 1852-66, the Penetralia,

¹The names of publishers are not given for out-of-print books.

published in 1860 and his autobiography, the Magic Staff, issued in 1876.

Among the best histories of Spiritualism, although now not at all up-to-date, are George S. Lawton's the Drama of Life After Death published in 1932, and Frank Podmore's Mediums of the Nineteenth Century (University Books) which is a two-volume republication without revision in 1963 of his original work entitled Modern Spiritualism issued in 1902.

Even some knowledge of Spiritualism might be of little interest to Protestants were it not that in recent years many ministers and laymen are again becoming interested in psychic research. A leading factor in this direction has been the formation of the Spiritual Frontiers Fellowship, which was organized in March of 1956 when Arthur Ford and a group of ministers in the Chicago area called a meeting for all interested in the study of psychic research. The purpose of the Spiritual Frontiers Fellowship is "to encourage the study within the Church of psychic phenomena as related to personal survival, spiritual healing, and prayer." Already there are over a thousand members, including a number of well-known Christian leaders, authors and ministers. Besides the annual meeting there are sectional meetings held each year in various parts of the United States. One of the leading figures and co-founders of the movement is Arthur Ford. Ford, whose autobiography entitled Nothing So Strange (Harper) appeared in 1958, had at one time been a minister of a Disciples of Christ church in Kentucky. This was of course long ago, because most of his life has been spent as a Spiritualist medium in an American Spiritualist association. It is Ford's contention that everyone is psychic to some extent and that people working together in small groups for psychic development will likely develop some who have mediumistic powers. Thus every lecture series of Arthur Ford's at sectional meetings will inspire some ministers and laymen to seek psychic development or at least have a greater interest in the subject. For those who believe in the words and experiences of Arthur Ford, the Bible will be interpreted as a witness to the psychic phenomena of Spiritualism and then in agreement with the Spiritualistic philosophy. The Spiritual Frontiers Fellowship has interested many Christian churches both large and small in all parts of the country. In 1962 a two-day seminar of the Spiritual Frontiers Fellowship at Riverside Church in New York attracted nearly 500 registrants.

The S.F.F. is not a unique organization. It has as its predecessor, the Churches' Fellowship for Psychological Study, an English organization, which includes in its membership the Bishop of London, some ten other bishops, the Dean of St. Paul's, Dr. Leslie Weatherhead, the Very Reverend Dr. W.R. Matthews, and formerly the late Reverend G. Maurice Elliott.

If libraries are interested in the development of the Spiritual Frontiers Fellowship in this country, free subscriptions to its official organ, entitled The Gateway; Journal of the Spiritual Frontier Fellowship may be had upon request. (The Rev. Edmond G. Dyett, 1229 Hinman Avenue, Evanston, Illinois 60202).

Thus from just the growing influence of these two groups of the metaphysical movements, the Unity School of Christianity and Spiritualism,

there might seem to be a need for at least a few basic books giving their philosophies. A second reason for interest is that these movements are in part related to or have affinities with the occultism stemming from the renaissance period in Europe where it often combined elements of a spiritual alchemy for the transformation of the person to a more spiritual or perfected state, with a bit of magic, astrology, elements of Neo-Platonism, the Jewish Kabbala, and the Hermetic Philosophy of Hermes Trismegistus. The Hermetic philosophy originated in the early centuries of the church, when it was battling with Gnosticism, and with which the Hermetic philosophy had affinities. For a time alchemy and occult sciences even had their effect upon the renaissance churchmen: Astrologers were often consulted by both princes and Popes, and many families had horoscopes made for their children. In the latter part of the fifteenth century, and the early part of the sixteenth, the Kabbala and the Hermetic philosophy claimed the interest of such early humanists as Marsilio Ficino, Pico della Mirandola, Jacques Le Fevre and others. Ficino revived the spirit of the gnostics and tried to reconcile the wisdom of the Greeks with the Bible according to methods which differed little from that practiced by the gnostics, Basilides and Valentine. While the growth of science gradually dispelled and exploded many of the occult ideas, the church also rose against it. In 1493 it rendered a decision against astrology as being a superstition and an invention of the Devil, and declared anyone practicing it to be in danger of mortal sin. Shortly before, in 1486, Pico della Mirandola was accused of heresy for his reliance upon the Kabbala, and only escaped punishment by his appeal to the Pope who granted him a pardon. With the advent of the Reformation, Luther and other reformers struck out against occult practices, particularly astrology, which Luther condemned as destroying man's free will. Still the occult tradition continued to flourish in such men as Paracelsus, Agrippa von Nettesheim, Robert Fludd, and a host of others down to eighteenth and nineteenth century France, where one views it in the works of Anton Mesmer and Eliphas Levi. Mesmer, like the old alchemists, believed man was a microcosm, a lower correspondent of the macrocosm embracing the starry firmament; and that man contained affinities with the stars, a belief which was fundamental to astrology. He asserted that a magnetic fluid came from the stars, and it was this which caused the hypnotic trance which he was able to achieve for his subjects. The hypnotic trance state became a catalyst directly or indirectly for the beginnings of the metaphysical movements. It was fundamental for spiritualism, because in America as in France, it came to be thought that subjects in the trance state might become possessed by spirits and thus become mediums. Through the use of this trance state, Mesmer and his followers also believed diseases could be cured.

It was through the use of hypnotism that Andrew Jackson Davis, while in a hypnotic trance, was allegedly able to converse with spirits in the spirit world, a belief ushering in the philosophy of American Spiritualism. It was again through the hypnotic trance in which Phineas P. Quimby placed his subject, Lucius Burkmar, that he later came to the conclusion that disease was caused by a mistaken idea in a person's mind.

Quimby's ideas, which were to influence directly and indirectly the beginnings of the metaphysical healing movements, were recorded in twelve ledger journals totalling more than 2100 pages. A small but good representative collection of his essays were edited by Horatio Dresser and published in 1921 as the Quimby Manuscripts, and reprinted with a new introduction by

Ervin Seale (Julian Press) in 1961. Microfilm copies of the entire manuscript collection, contained in the Library of Congress, may be obtained from the Pacific School of Religion. Even though Quimby's manuscripts were to be printed at a much later date, they were to influence some of his students. Critics of Mary Baker Eddy were to claim her reliance upon Quimby's ideas in part for her major works, Science and Health with Key to the Scriptures, first published in 1875, and Miscellaneous Writings, issued in 1896. Her work, Retrospection and Introspection, giving much autobiographical material, was first published in 1891. Her most important writings are now going to be republished by Harper and Row. If Quimby's works were not published early, some of his thought took printed form in the works of Warren Felt Evans, a former patient and student of his philosophy. Evans' book, The Mental Cure, was published in Boston in 1869. Although credit was not given to Quimby in this work, Evans acknowledged his debt in his next book, Mental Medicine published in 1872. Then followed Soul and Body published in 1875 and his most noted work, the Divine Law of Cure in 1881. Although these and other works are now long out-of-print, microfilm copies of the Mental Cure and the Divine Law of Cure may be obtained from our library. In his important work, the Divine Law of Cure, one finds the prototype of the affirmative prayers which have become one of the pillars of the metaphysical healing sects allied to New Thought. Along with the teachings of Mrs. Eddy, Evans' works were the store-houses of nourishment from which early mental healers were to draw their sustenance for their own needs.

Out of this type of thinking, represented by Eddy and Evans, were to rise the autonomous churches of New Thought in the 1890's to be held together loosely by what was later known as the International New Thought Alliance. From this type of philosophy, which promises health, prosperity, security and peace of mind, various sects were to arise such as the Unity School of Christianity, of which we have already spoken, the Church of Divine Science, and the Church of Religious Science.

In the 1890's the three Brooks sisters of Pueblo, Colorado, who had become interested in metaphysical healing, discovered that their views coincided with those of Mrs. Malinda Cramer, who called her philosophy "Divine Science." Having been given permission to use the name of "Divine Science," their church was established later in Denver, Colorado. Their chief text-book, Divine Science, Its Principles and Practice (Denver, Divine Science Church and College, 1957) combines the teachings of Malinda Cramer and those of the Brooks sisters. An interesting biography of Nona Brooks by Hazel Deane, entitled Powerful is the Light; the Story of Nona Brooks, published by the Divine Science College in 1945, although currently out-of-print, is scheduled to be republished this year.

The Church of Religious Science was founded in recent years by Ernest Holmes. Through its correspondence courses, the works of Holmes, and its popular periodical Science of Mind, which is sold at most large magazine stands, it is making its teachings better known. Ernest Holmes, who was influenced by many of the early New Thought leaders, such as Emma Curtis Hopkins, Emily Cady, and others, as well as by Hindu monism, Ralph Waldo Emerson, Walt Whitman and Robert Browning--not to forget Thomas Troward--decided to make a synthesis of it all. Although he also made use of the Bible for his purposes, he admitted that he did not consider his philosophy to be Christian. Certainly the thought

of Troward, one of the important English New Thought leaders, was of great importance to him. In fact he said that Troward was perhaps the greatest influence of all at the very time he gave me a copy of Troward's Edinburgh Lectures on Mental Science. Troward, like Evans, placed a heavy burden on right thought as the panacea for man's ills. It was Troward who first enunciated the law of affirmative acceptance, which has become one of the cardinal principles of New Thought sects, and a basis for their belief in positive thinking. Troward had believed that one had only to meditate on the positive thought of that which one wanted. This would form a spiritual prototype which would manifest itself on our material plane. The idea of affirmative acceptance of Troward, Holmes and others, however, is the realization that the idea already exists in the spiritual world. One really has only to realize this and accept it. Thus since man's higher mind is believed to be divine, and God is all abundant and good, man has only to realize his divine inheritance by means of affirming that which he wants and realizing that it already exists for him.

Ernest Holmes' most important work is entitled the Science of Mind (Dodd, Mead and Co.) which appeared in its latest edition in 1956, and contains the most comprehensive treatment of his philosophy.

To turn again to the occult wing and speak of the subject of Theology, which is the greatest well of American occultism, might seem at first to be unimportant, except for the fact that Theosophy has been a great influence not only on many of the New Thought teachers but also upon Spiritualism; and if the organization here in America seems now to be quite feeble, its ideas have sprung forth anew in an adaptation made by Alice Bailey, founder of the Arcane School.

Helena Petrovna Blavatsky, one of the founders of Theosophy, had first come to this country from France in the early days of Spiritualism, in order to defend the validity of the Spiritualistic phenomena. After she and Henry Steel Olcott founded the Theosophical Society in 1875, she was to turn her attention, however, to the development of a new philosophy which she termed the "ancient wisdom," and to become a severe critic of Spiritualism. Taken as a whole it is a syncretism of many ideas, among which are Hindu, Buddhist, Zoroastrian, and Christian elements combined in a dilute solution of Neo-Platonism, Alchemy, Rosicrucianism, Hermetic and Kabbalistic philosophies. And the whole potpourri of thought comes out with an additional contribution and organization from Madame Blavatsky herself. If there was a development of thought, as critics have claimed, from her first important work Isis Unveiled; a Master-Key to the Mysteries of Ancient and Modern Science and Theology (Theosophical Univ. Press) first published in 1877 to the Secret Doctrine; a Synthesis of Science, Religion and Philosophy, (Theosophical Univ. Press) which was published in 1879, the development would be toward a greater dependence upon Hindu thought. Even her friend and co-founder, Henry Steel Olcott, seemed to think so, as expressed in his work, Old Diary Leaves; the True Story of the Theosophical Society, published in 1895. He is among the first to note that she did not include the doctrine of reincarnation in her philosophy until the Secret Doctrine was written after their visit to India.

Theosophy, besides helping to make popular the doctrine of reincarnation in many religious circles in America, also made many aware of the belief in superhuman beings, whose evolution by reincarnation was finished, and who now form a graded hierarchy called the Great White Brotherhood, which forms the inner government of the world. Certain of these Masters were allegedly in contact with Madame Blavatsky, and responsible for many of the Theosophical teachings.

Much of this Theosophical doctrine of reincarnation, Masters, etc., has found a suitable lodging in the philosophy of many Spiritualistic mediums. In fact the doctrine of reincarnation has perhaps been the greatest factor in dividing Spiritualism. For a period of many years there has been a battle among Spiritualist mediums as to whether the soul simply progresses in the spirit world or must reincarnate. This strife can be witnessed in the pages of the Psychic Observer, Spiritualism's leading tabloid. Therein one may see arguments by various mediums pro and con, dependent upon the alleged communications from the spirit world. It is perhaps unfortunate for the unity of Spiritualism, that the spirits cannot get together and really decide which way it is.

If Theosophy itself has not had an important influence upon some Protestants, the same cannot be said for the Arcane School of Alice Bailey. Protestants might be wary of a philosophy which, although making the Christ into a Master in the graded hierarchy, placed him one initiation lower than the Buddha. Alice Bailey, however, who entered Theosophy after having been a member of the Church of England, placed her greatest emphasis upon the Master, Jesus Christ. Believing she had had her own revelation from a Tibetan Master, and becoming dissatisfied with various aspects of Theosophy, she left it to found the Arcane School in 1923. Her story is related in the Unfinished Autobiography, (Lucis Publishing Co.,) published in 1951. Alice Bailey believed her organization was to be a preparation for the New Age, which was to come soon, when the Christ would return with his disciples to dwell upon earth again. And it might seem strange to Christians that the disciples would probably all have Hindu, or Tibetan names.

Through the correspondence courses and the works of Alice Bailey, various sub-groups have been formed, such as the Group of World Servers, Men of Good Will, and the Triangles. These are united in the purpose of service based on "love of humanity" to bring about conditions through right thought and meditation and the use of the "Great Invocation," so that the New Age and Christ's return may come more speedily.

The Great Invocation, which they promote, is thought to be an ancient prayer with great potency. They believe that its recitation helps bring about the desired conditions for the coming of the Christ. Interestingly enough I have discovered that it is used not only by Protestant ministers, but also by many television and radio stations as the closing prayer at the end of the day; and many of you, I am sure, would probably recognize it.

Thus these movements, which had their beginnings in the last century, have divided and redivided through the years so that there are now literally hundreds of many small movements partaking of the general principles herein outlined.

All have had an influence to some extent upon ministers and laity of Protestantism, and an examination of the membership of most of these groups will show that many adherents in one or other of these movements are members of a Protestant church as well. The least influential in this respect has perhaps been Christian Science, because of the rigid exclusiveness of this church. So well controlled is this church by its Board of Directors that even Christian Scientists have difficulty in writing concerning their beliefs without censure by the governing body. Mary Baker Eddy had decreed that her

text-book, Science and Health and the Bible should be the only pastors of her church, and in order to protect the purity of doctrine she frowned upon works which might seem to give some variance of interpretation. This has, however, led some to leave the church, in order to give their own interpretations. Such a one was Joel Goldsmith, whose books in recent years have had an appeal far beyond the Christian Science church. His basic work was the Infinite Way (Willing Pub. Co.) published in 1956, which was followed by a number of others, e.g., Practicing the Presence (Harper, 1958) and the Art of Meditation, (Harper, 1958).

It is perhaps ironical that an Episcopal Churchman, critic and review editor for the Saturday Review included the Art of Meditation on a "Protestant Reading List" for Lenten reading, and has extolled the book as "An able manual of introduction to the declining meditative art and an elaboration of its vital and productive role in Christian living and worship," while at the same time in the same issue in which he included Goldsmith's book for Protestant reading he also wrote an article criticizing Norman Vincent Peale and Pealeism. This one example may serve to show the often unexpected and unrecognized influence of literature emanating from these metaphysical groups. By the same token it may be a reason for including at least a minimal representative selection of works by these influential writers of this type of religious literature.

A SUPPLEMENTARY BIBLIOGRAPHY OF OTHER IMPORTANT WORKS

NOT MENTIONED IN THE ADDRESS

The most thorough objective treatment of the New Thought sects has been written by Charles S. Braden, entitled Spirits in Rebellion; the Rise and Development of New Thought (Southern Methodist University Press, 1963). Similar credit may be given to his critical work on the organization of Christian Science, Christian Science Today; Power, Policy, Practice, by the same publisher in 1958.

For those interested in Christian Science there are many works from which to choose. Mrs. Eddy's life has been laid bare by many critics. Probably the most critical and polemical work is that by Edwin F. Dakin, Mrs. Eddy; the Biography of a Virginal Mind, published by Scribner in 1929. Georgine Milmine's book, Life of Mary Baker G. Eddy and the History of Christian Science (Doubleday, Page & Co., 1909) has value for the number of letters and documented statements it contains from those who knew Mrs. Eddy during the early years of her life until the foundation of Christian Science. Mary Baker Eddy, the Truth and the Tradition, by Ernest Sutherland Bates and John V. Dittmore and published by Knopf in 1932 is important because it depends largely on official archival records, since Dittmore had been a former member of the Board of Directors of the Mother Church. If one is going to have the critical works it is only fair to include the official biography of Mrs. Eddy by Sibyl Wilbur entitled, The Life of Mary Baker Eddy (Christian Science Publishing Society, but first published by the Concord Publishing Company in 1908).

Besides the major works of Madame Blavatsky on Theosophy, one of the most comprehensive and yet fairly brief treatments of the subject was by Curuppumullage Jinarajadasa, one of the presidents of the Theosophical Society.

His book is entitled First Principles of Theosophy, published by the Theosophical Publishing House in 1947 in the seventh edition. For a broad treatment of the history of the movement written by a member of the United Lodge of Theosophists, an American schismatic organization, one should include The Theosophical Movement, 1875-1925; a History and a Survey (E. P. Dutton, 1925). This group broke away from the leadership of Katherine Tingley, who had taken leadership after the death of William Q. Judge. His leadership in a controversial period led to the first split from the Adyar society, then headed by Annie Besant. For an excellent account of the work of Annie Besant the University of Chicago Press has recently published two volumes by Arthur H. Nethercot, The First Five Lives of Annie Besant in 1960 and The Last Four Lives of Annie Besant in 1963. Finally, for the very interesting Point Loma activities of Katherine Tingley one should include the work by Emmett A. Greenwalt, The Point Loma Community in California, 1897-1942; a Theosophical Experiment (University of California, 1955). This will probably be the standard work for this phase for many years.

THE ONE HUNDRED AND FORTY-FOUR YEARS

OF

THE LATTER DAY SAINT MOVEMENT

Roy A. Cheville

This is an abridged survey of the Latter Day Saint movement. It endeavors to look over the total picture. The story is complicated by the disruptions and diversities that developed after the first quarter of a century of the movement. In a sense there is no one single story and there is no one category in which all Latter Day Saints can be placed. They have moved from unity to diversity and from simple beginning in one locale to rather wide-spread operations. It is a story from 1820 to 1964--one hundred and forty-four years.

The inclusive picture of these 144 years of the Latter Day Saint movement is fairly complicated and the expression of the movement is varied, so widely spread, so different in many ways that it requires care and good overview for adequate study. It is quite easy to see some few fragments, some few historical incidents, some few printed materials and presume that one has the total picture. Especially is this possible when there are so many facets to the total story and so many interpretations extant.

THE NEED TO RECOGNIZE THE NATURE OF THE MOVEMENT

An explorer needs to have a functioning conception about what it is that he is setting out to investigate. This will give point and direction to his searching and will provide means for identifying whatever he finds. His methodology will be conditioned by what kind of thing he is setting out to explore. What is discovered and how this is interpreted will be affected by the purpose and the expectancy of the explorer. What a person thinks such a movement as Latter Day Saintism is, is going to make a difference in the materials reported and the conclusions formulated.

A social movement can be understood only as we get inside it. It has to be seen empathically. More and more we are finding this true of everything we examine. Even an atom is not understandable without seeing what goes on on the inside. This is so true of a religious movement. The explorer has to find out what the happenings mean to those involved in what is taking place. Outside objectivity alone will hardly get hold of this. An emotionally restrained observer who has never had a friend can hardly appreciate what friendship is, even if he has many data and the findings of amicability meters. So many can never get hold of a religious movement that has something quite unusual about it for they never get into the pulsations on the inside.

When we start out to examine some living thing we try to classify it. A religious movement as a social organism is often "typed." Smaller religious groups are often designated as charismatic, adventist, communistic, and so on. Here is a movement that seems to fit into all these categories and yet not into any one alone. Church polities are often classified as papal, episcopal, presbyterian, congregational and so on. This movement has some of all these types and belongs to no one. Furthermore we need to be aware of the diversities

within the inclusive movement that have developed during these one hundred and forty-four years. Some of these divergencies express sharp antagonisms.

It is wise, therefore, for the explorer to indicate to himself what kind of movement he expects to be studying. Objectively, we may indicate these qualities as brought out in various disciplines.

1. Sociologically, Latter Day Saints began as a sect, that is as a conflict group. The founders stood against the social order and the social order opposed them. This broke out into open opposition and persecution. During the decades the process of accommodation has been going on in varying expressions. The movement is to be described as a sociological sect, but this approach alone will not tell all the story.

2. Historically, the movement has its genesis in the United States in pioneer country, with antecedents that reach back into western Europe, in the post-Reformation period, in the formative years of the United States.

3. Theologically, the founders practiced a Bible-centered authoritarianism which they enlarged by inclusion of other writings to which they ascribed spiritual standing and they spoke in terms of doctrinal terminology of their times with re-interpretation of these tenets. The movement is seen in terms of prevailing doctrines.

4. Apocalyptically, the Latter Day Saints considered they were living in "the latter days" and expected the second advent of Jesus Christ with the unusual belief that they were to build a Zion on earth before the end of this age should take place. So the study must be a this-world order of things rather than a waiting for the descent of a celestial city.

The Latter Day Saint movement is worth studying for these reasons:

(1) It is a part of American Life without which the entire story of America is not told; (2) it is unique in the combination of its component parts and its emphases; (3) it is dramatic and colorful; (4) it has persisted in spite of opposition; (5) it is written about and talked about; and (6) in its apartness and uniqueness it may have something to contribute to the total religious life of the world.

THE EARLY SELF-IDENTIFICATION OF THE MOVEMENT

Those who study persons and movements need to discover what these persons and movements consider themselves to be. Explorers should endeavor to look through the eyes of the members of a movement and to walk in their shoes. Thus they get the "feel" and the outlook. This does not mean that they will agree with the picture and interpretation that they find. Rather are they seeking to get hold of the self-image of those studied. No one can get hold of a movement without sensing its self-identification.

It can be said that in 1830-1840 this self-conception was simpler and clearer than it is today. In the first place, there have been splits and schisms with groups taking diverse views about the movement and often developing hostile attitudes. Furthermore, within the larger groups there have developed differences in matters of self-conception, of authority, of mission,

of use and interpretation of scriptures, of desirable homogeneity.

The self-identification of 1830 was quite definite. The pioneers said that they were neither Protestant nor Roman Catholic in origin. They considered themselves "the Restored Church." Authority came directly from God. Original Christianity had been adulterated, misinterpreted, institutionalized and divorced from divine inspiration. This period of darkness and dullness they called "the Apostasy." It lasted through many centuries. Early protagonists used the Book of Revelation and the Book of Daniel to indicate that this apostasy was to last for 1260 years. This conception of Restoration has been significant in the movement's self-conception of mission, of authority, and of relationship with other movements.

The beginners of Latter Day Saintism insisted on a Biblical foundation. They prided themselves on quoting and using the Bible to support their premises. They saw the Bible doing these things: (1) foretelling apostasy and predicting a restoration of the gospel; (2) outlining the New Testament church polity as pattern for the Restored Church; (3) picturing the nature and function of the Holy Spirit as guide for the spiritual endowment of the new movement; (4) affirming the necessity of contemporary revelation; (5) giving apocalyptic interpretation concerning the "latter days"; (6) making clear the essentiality of priesthood authority through divine designation; (7) teaching a hereafter of many glories. This emphasis on the Bible prompted Joseph Smith to bring out a version that would "restore" many plain and precious "truths" that had been lost.

The pioneers saw themselves as custodians of scriptures that came out of ancient America, the Book of Mormon. They saw in this the witness of God's plan for peoples and continents, the destiny of the Jews as chosen people, and the universal ministry of Jesus Christ to his "other sheep." They insisted that the canon of scripture should never be closed.

They considered themselves called to restore Jesus' program of building a saintly society on earth in contrast to emphasizing the celestial kingdom in the hereafter. This program was to have a nucleus or "center place" which was designated in the summer of 1831 as Independence, Missouri. This made the Restoration message a social gospel. This was to be expressed in a city of righteousness and fraternity here and now.

There was a definite conviction in those first years that theirs was the only true church, the only church with which God was wholly pleased. Much was said about the admonition to Joseph Smith that he should join no then existing church, for their creeds were an abomination in the sight of God. Membership in this Restored Church was looked upon as essential to full salvation. To the humble this spoke a tremendous responsibility for the new church; to those inclined to smugness and arrogance this expressed security and superiority.

PROBLEMS AND BIBLIOGRAPHY

Those who study the Latter Day Saint movement are ever distressed by the inadequacy of materials that throw light upon it. Sometimes there are no materials; sometimes what there is does not give what is wanted; sometimes

what is available is quite slanted one way or another. It is likely that some has been lost. This lack is due to several factors.

During the background decade, 1820-1830, Joseph Smith, Jr. was the central figure. He did not have the time, the resources nor training to keep a record. Much of what happened took place within him or around him and no one else was conversant enough to write the account. Most of what he wrote about his initial experience in 1820 was written some time after the experience.

During the colorful and dramatic decade, 1830-1840, the Latter Day Saints were occupied in making settlements for their Zion community, living for a while here and then there. The hostility of their neighbors would compel them to move on. During these ten years they located successively in Jackson County, Missouri, at Kirtland, Ohio, at Far West in Caldwell County, Missouri, and then at Nauvoo, Illinois, by the Mississippi River. They were struggling for existence and they had neither the opportunity nor the inclination to sit down and write their history while they were being harassed and persecuted. Church conferences often appear to have been held in a hurried atmosphere and so there was little record left.

This lack of materials applies to their periodicals. During their settling of Jackson County, Missouri, they set up a printing press in Independence, Missouri. For a year they published their first periodical, The Evening and Morning Star. When the mob broke in upon them in the summer of 1833 the printing press was the first target.

The Kirtland community began rising while the Saints were being expelled from Jackson County, Missouri. The financial hard times of the United States in 1837 and the hostility of the surrounding country brought the Kirtland community to a close early in 1838. During these five years three periodicals appeared: (1) The Evening and Morning Star begun in Independence was continued for a few months in Kirtland; (2) from October 1834 to September 1837 the periodical was The Messenger and Advocate; (3) for two months, October and November 1837 the Elder's Journal was published. This changing in periodicals indicated a certain fluidity and probable uncertainty. It produced a lack of continuity in telling the story.

The Far West settlement had a short life. Some Latter Day Saints had remained in the territory after their expulsion from Jackson County. To alleviate the situation the Missouri legislature passed bills for the organization of Caldwell County. It was understood that this county was to be occupied and organized entirely by Latter Day Saints. When the Kirtland community went to pieces, many migrated from there to Caldwell County early in 1838. The Elders' Journal, two issues of which came out in Kirtland, was printed in Far West, Caldwell County, Missouri, in July and August 1838. By late summer active opposition against the Latter Day Saints had broken out and during the winter of 1838-1839 the general exodus of the Latter Day Saints took place out of Missouri. They crossed over into Illinois. There was no periodical to chronicle this story.

The church's chief periodical of the Nauvoo period was Times and Seasons. This was begun in November, 1839. In May, 1840 a periodical was started in England, the Millennial Star. Two community papers were published in Nauvoo, first The Wasp (1842-43) and then the Nauvoo Neighbor (1843-1845). Later there

was the one issue of the Nauvoo Expositor, published June 7, 1844, which had so important an influence in leading to the death of Joseph Smith and hard times in the Nauvoo community. Then came the chaotic days when so little was recorded, when so much was taking place.

After the settlement was effected in the Salt Lake region, the account of that group was kept more regularly and more systematically. This is true, also of the body organized in 1853 which came to be known as the Reorganized Church. The records of the smaller bodies of Latter Day Saints are not as complete.

Another problem has to do with the slantings of the materials we do have. It has been said that all materials that have to do with the Mormons during their earlier years are either for the movement or against it. They are either apologies for or exposés against. The writing of the story to present the data and to understand the happenings does not appear to have been in the thinking of the day. It is easy to perceive how the Latter Day Saints, usually under pressure from hostile forces about them, would write their history to present their case favorably to themselves and to the public.

Scholars of both the Church of Jesus Christ of Latter Day Saints centered at Salt Lake City and of the Reorganized Church of Jesus Christ of Latter Day Saints with headquarters in Independence, Missouri, are inclined to say that the history they would like and the doctrinal interpretation they desire have not yet been written. There is developing a trend toward trying to tell things as they happened, fairly and squarely, without sense of need to protect or defend persons and events that brought to pass so unusual a story.

THE BACKGROUND OF THE MOVEMENT

Explorations of the beginnings of Latter Day Saintism need to go back several hundred years before 1830, into what had been happening in western Europe out of which came colonists to America. This study will include: (1) what had been taking place in the Christian movement through the centuries and (2) what interpreters thought had been taking place. As we get into the study of Latter Day Saintism itself we shall include also what the founders of and members in the movement came to think about what had been happening since the first century of the Christian movement.

Needed in such an exploration is a functional theology of history. This inquires how God has operated in human affairs through the centuries. Moderns are needing a philosophy of history as we are confronted with a complexity of interpretations. These range through Marxist dialectical interpretation that sees everything moving in a natural process of class struggle toward and into the proletarian socialist state, through providential doctrines with a divine time schedule and destiny, through materialism with no purpose in the universe save what man himself sets up, through conceptions of social process with cause-and-effect relationship.

On the whole Latter Day Saints have assumed a providential, apocalyptic conception of history. The term "latter day" expresses this. In this doctrine God decreed that an apostasy should take place, that things should

shape up for the restoration of communion with God and of the church, that world affairs should move on toward the closing out of the present world order into the millennium. In such a picture what was taking place during the sixteenth, seventeenth and eighteenth centuries was a prelude to and foundation for the emergence of the Restoration of the Church of Jesus Christ. What happened was considered as to the good but as partial in effect and in authorization.

More recently a few students of the movement have been looking at the need to work through a more adequate interpretation of history. These are seeing the necessity of getting a panoramic view of the millenniums, of seeing God working in the long, large view, of observing things in sequence, of sensing the interrelatedness of things. Those of this outlook point to the message in their church literature called the "vision of Moses" (Doctrine and Covenants, Section 22, Reorganized Church edition) in which Moses is depicted as surveying the work of God, past, present and future from a high mountain, as perceiving how the creative work of God is continuing, as focusing on the developing of man as person of eternal quality. This view is presented in a currently published book, Did the Light Go Out? which does not picture God as turning off all spiritual light between A.D. 570 and 1830 and turning it on again when the church was re-established on earth. This view sees God ever working in his Universe, conditioned by the response of men. In this perspective the apostasy is seen as a time when the light grew dim rather than as a period in which God left the earth to darkness.

The interpretations of members of the Latter Day Saint groups vary with their theology about the way God works in history. And this holds for observers, too.

THE SETTING OF THE MOVEMENT

The Latter Day Saint movement did not rise out of a social vacuum. A complex of factors provided the occasion for its appearance and helped to determine the form it was to take. Here are some of the basic factors.

1. The variety in beliefs and practices in religion of those who had settled this country prevented establishment of a state church and made for religious freedom, for voluntarism in affiliation.
2. The period saw an epidemic of controversies in many fields. There were rifts and schisms a plenty. The interstitial area between the East and the West was particularly fruitful in controversies and new movements. In this area was western New York.
3. Diversity was in the air in matters of religious doctrine. The theological unity of the eighteenth century was breaking up. The orthodox clergy that had so long held a place of prominence was disturbed by the rise of the new sects.
4. It was a Bible-minded world. The Bible was accepted as authoritative and was interpreted with literalness.

5. Millenarianism and adventism flourished in the twenties and thirties. The literal and not-distant coming of Christ was preached.

6. Restorationism was talked and preached. This view longed for a bringing back of the first order of things. Alexander Campbell was of this school of thinking.

7. The Indians were a topic of conversation in the settled areas. On the extreme frontiers of the West wars still raged. In the more settled areas there were questions about the origin and the destiny of the Indians.

8. There was faith and optimism in the future of America. The discovery and settlement of North America was looked upon as a providential event.

9. It was a period of reform theories and reform movements. Some of these were community attempts such as those of the Shakers and Harmonists.

10. Frontier preaching and frontier revivals developed in an expression quite indigenous to America. Lay leadership was prevalent in the western country.

11. The atmosphere of the period was fluid and unsettled. The times have been called the "restless thirties and forties." Questions of social reform were in the air.

Out of such a time emerged the original Latter Day Saint movement. Such a book as W. W. Sweet's Story of Religions in America (Harper and Brothers, 1939) pictures this background clearly and soundly.

THE INITIATING PERIOD, 1820-1830

The decade, 1820-1830, may be called the initiating period of the Latter Day Saint movement. It begins with the young Joseph Smith in his early teens, seeking direction about affiliation with a church; it closes with the organizing and the establishing of the church that was to be known as the Church of Jesus Christ of Latter Day Saints. What happened during these ten years expresses the germinal basics of the movement. When reformers went to review the contemporary situations and effect simplification and removal of accumulations, they generally point to what happened during these years as constituting the quintessence of the Restoration movement. It is regrettable that there are so few materials that were contemporary with the happenings. About the only source materials that were of this period are the Book of Mormon, which came out toward the close of the decade, and a few sections of the collection of "revelations" that were printed in the Doctrine and Covenants. Even Joseph Smith's accounts came a few years later.

The most significant happenings in relation to the shaping up of the movement and the setting up of its distinctiveness would place the following at the front:

- (1) the initial visionary experiences of Joseph Smith, 1820;
- (2) the annual visitation of Joseph Smith to the hill near the Smith

homestead, which hill members came to know as Cumorah and which visits laid the groundwork for the Book of Mormon, 1823-1827;

(3) the translating and publishing of the Book of Mormon, 1828-1830;

(4) the instruction concerning theology and polity which provided foundation for the movement, 1829-1830;

(5) the organizing and basic establishing of the church, 1830.

Each of these events or group of happenings expresses something characteristic of and basic in the movement. Taken together they speak fairly well the genius of Latter Day Saintism.

(1) The initial visionary experience. Joseph Smith II narrated how in the strains and confusions incident to revival meetings and preachings he sought to ascertain what church he should join, and how while praying in the grove of his father's farmstead he experienced a vision whose chief salutation was, "This is my beloved Son, hear him!" He said he was commanded to refrain from affiliating with any existing church; the original church of Jesus Christ would be restored. In this experience are caught up (a) the availability of God, (b) the focus on Jesus Christ, and (c) contemporary revelation.

(2) The four years from 1823 to 1827 saw Joseph Smith going to "the sacred hill" with increasing indication as to what was to be ahead. In this annual pilgrimage was expressed (a) the necessity of spiritual fitness, (b) the maturing in the young man of sufficient insight for prophetic ministry, and (c) the widening of the roster of scriptures.

(3) The translating and publishing of the Book of Mormon continued the process of spiritual disciplining. The translating provided a laboratory experience in the expression of inspiration. This two-year experience expressed (a) the extended purpose of God for all men in all the world, (b) the continuing destiny of the Jews, and (c) the universal ministry of Jesus Christ. This last is the key message of the Book of Mormon; it narrates how Jesus Christ visited ancient America and ministered to what he called his "other sheep." It also expresses the relativity of inspiration and inspired writings and indicates their utilization of the thought forms and patterns of the culture in which originally expressed.

(4) The instructions concerning theology and polity are found in the first sections of the Doctrine and Covenants and in the Book of Mormon. Roughly speaking, in the current publication of the Reorganized Church these instructions are in the first forty sections. They set forth these essentials: (a) the required saintly character for membership in the movement, (b) the enlightening nature of the Holy Spirit, (c) the necessity of repentance, with baptism by immersion as expression of commitment by the repentant person, (d) the designation of ministers through divine direction, (e) the inclusive company of diversified ministries as indicated in the New Testament, (f) the expression of revelation in problem-solving situations, (g) the functioning of conferences in the practice of common consent, which consensus looks to the harmony of the divine mind and the group mind, and (h) the evangelistic outreach of the church into all the world.

At once there were growing pains within, as the small inexperienced group outlined their course. From the first there were animosities and oppositions from without. By the close of 1830 the young church weathered serious situations about the nature and the function of revelation, about financing their first publication. By the close of 1830 the church had done these things: (1) included a bishop who would minister in socio-economic affairs, (b) had sent out its first major missionary company (to the American Indians west of Independence, Missouri), (c) had pointed to the establishing of "the city" as a community of Saints, somewhere in the middle west, and (d) had developed a self-image through inner development and outside hostility. While the adventist, millenarian mood and message were prominent the term "Latter Day Saint" was not in general use. The phrase used in section 17 of the Doctrine and Covenants, which section is usually considered as expressing much constitutional law of the church, was "the church of Christ in these last days."

THE PERIOD OF BUILDING CENTERS, 1831-1845

The period from 1831 to 1845 tells a story of membership increase, of migrations, of financial reverses, of intense opposition, of dogged determination. Early in 1831 the center of operation shifted from western New York to northeastern Ohio, with Kirtland the center. This shift had been made possible by the baptism of converts in that region during the winter of 1830-1831. During this period several men of ability came into the movement and provided needed personnel. Kirtland remains in the picture until early in 1838.

From the summer of 1831 through the late fall of 1833 the major center was Independence in Jackson County, Missouri. In the summer of 1831 Joseph Smith, Jr. and others came to Independence, Missouri. There, July 1831 came the directive, "The place which is now called Independence, is the center place." At once members began to gather in. A store was opened. A printing house was provided. In July 1833, the first issue of the Latter Day Saint publications came off the press, The Evening and Morning Star.

Practical advice was given to the Saints about their gathering in, but the lack of communication and the zest of the members for building "the city" overruled the counsel that the gathering was to be "not in haste nor by flight."

A complex of factors brought on sharp conflict between "the Mormon" and "the Missourians." The Saints were eastern and were anti-slavery. Their religion was strange. They withheld themselves from some frontier pastimes, notably drinking. Residents got the idea that the newcomers considered themselves "God's chosen people" who were to possess the land. The Missourians resented what was taking place. The people of Jackson County rose up in the summer of 1833 and ordered the Saints to get out. Late in 1833 and early in 1834 the now impoverished Latter Day Saints took leave of the Independence region. They wandered into neighboring counties, mostly to the north of Jackson County. In December 1836 the new country, Caldwell was organized to provide a place for the Latter Day Saints.

In 1833 the center of attention returned to Kirtland, Ohio. The next three years were years of productivity and promise. These were the major achievements of the Kirtland period: (1) the rounding out of administrative organization and operation of the church; (2) the dispatch of missionaries to other lands, notably Britain; (3) the publication of the Doctrine and Covenants; (4) the building and dedicating of the Kirtland Temple.

Hard times came in 1837 with the economic slump and "panic" in the nation. This brought disruption within and opposition from without. Kirtland declined. Early 1838 Joseph Smith had to flee the city when he had become the target by those in distress.

During 1838 attention again turned to Missouri. Now the county seat of Caldwell County, Far West became the center for gathering and the base for missionary outreach. Pilgrims migrated from Kirtland to join those already there. Again hostility broke loose. What is often called "the Mormon War" broke out at Gallatin on election day early in August, 1838. This eventuated in the order of Governor Boggs late in October 1838 that "the Mormons must be treated as enemies and must be exterminated or driven from the state. . . ." Joseph Smith and other leaders were arrested and imprisoned. During the winter of 1838-1839 came the slow, steady trek of the Latter Day Saints out of Missouri toward and into Illinois.

Now the scene shifted to the town on the Illinois bank of the Mississippi River that came to be known as Nauvoo. In the spring of 1839 Joseph Smith returned to his people and hopes revived. Land was purchased and the new settlement began. The next five years saw the remarkable development of this Latter Day Saint region. Members moved in from around the United States. Converts came over from Europe. A charter of unusual privilege was granted by the state of Illinois. The Nauvoo Legion was organized as local militia. An air of confidence and achievement prevailed in what they called "the City Beautiful."

The story of the later years of Nauvoo has never been written in an adequate way. We are left to piece so many things together with scarcity of materials. The story involves two sides, that within the members and that in their relationship with the outside world. To some of us it appears that the church became engrossed in speculations about the hereafter, with hierarchical administration, with temple developments and the like. It seems that emphasis was given to some interests other than the major ones of the movement as a spiritual enterprise.

Outside the city of Nauvoo the "gentiles," as non-members were called, became apprehensive about the rapid growth of "the Mormons." Inside Nauvoo some erstwhile members turned on the leaders of the church. A major expression of this antagonism was in the publication of The Expositor early in June 1844. The action of the city council over which Joseph Smith, Jr. presided as mayor in moving against the paper brought strains into the open. Non-members outside Nauvoo were calling for the departure of the Latter Day Saints. On June 27, 1844 at Carthage, Illinois Joseph Smith and his brother Hyrum were shot.

The Nauvoo community continued for two or more years after the assassination, but the story was one of decline. In time leaders decided that they would leave. The exodus began in February 1846.

During these years 1831 and 1844 the Latter Day Saints had tried in four places to build their "city." Each time they had been compelled to leave. Yet they clung tenaciously to their conviction that Independence should be the center place. They repeated the counsel of December 1833 when the Saints were departing from Jackson County.

Zion shall not be moved out of her place, notwithstanding her children are scattered. They that remain and are pure in heart shall return and come to their inheritance, they and their children, with songs of everlasting joy, to build up the waste places of Zion. Doctrine and Covenants, Reorg. Edition, 98:4

THE PERIOD OF CONFUSION AND DIVISION, 1844-c.1870

The death of Joseph Smith, Jr. brought dismay and uncertainty in the Latter Day Saint movement. He had been the symbol of unity; his own personality had maintained a certain morale. By the summer of 1844 not only had the president-prophet gone; the people lacked precedent and procedure for getting another. In the uncertainty the Council of Twelve Apostles of which Brigham Young was president came to the place of leadership. The stress of the times did not permit any long period of waiting to work out what should be done. Hostile neighbors were pressing in from the outside.

The next years saw the emerging of many groups, each looking at themselves as the rightful successor of the original church. Some of these lasted for only a short time. The scope of this paper does not permit mentioning these and outlining their positions.

The Body That Went to the West

In February 1846 the first company of migrants left Nauvoo, crossed the Mississippi River and moved into Iowa. They were led by apostles, nine of whom went in this group. Brigham Young was the leader. They stayed the next winter on the west bank of the Missouri River north of the present Omaha at what they called Winter Quarters. A scouting party led by Brigham Young went on to explore. He designated the Salt Lake region as the place of settlement with the well-known words, "This is the place." Then in the spring of 1847 the first of the main body of the "pioneers" started westward.

From here on the story of the region the Mormons called "Deseret" is fairly well chronicled. The Mormons who had thought of getting out of the United States found themselves in it with annexation of territory from Mexico. The history of this group centered at Salt Lake City, officially the "Church of Jesus Christ of Latter Day Saints" indicates that these major happenings and developments took place in their life in the Utah region:

1. The transition in leadership at the death of the president through the advance of the president of the twelve apostles.

2. The open expression of plural marriage until the proclamation of the Woodruff Manifesto in 1890.
3. The building of temples and the development of temple rituals for the salvation of the dead and for the practice of ordinances for the living for the furtherance of their status in the hereafter.
4. The development of a theology of "eternal progression" and of plurality of gods.
5. The inclusion of The Pearl of Great Price in their collection of "four standard books" of scripture.
6. The closing of the canon of the Doctrine and Covenants.
7. The centralization of administration of the church in a hierarchy of priesthood authoritarianism.
8. The practice of tithe-paying on the basis of the tenth of the total income.
9. The operation of priesthood advancement, beginning with ordination of boys as deacons.
10. The program of missionary operation through self-sustaining men.
11. The maintenance of Salt Lake City as administrative center with development of other centers in other areas.
12. The development of church-provided and church-centered education in diverse agencies and institutions.

The Group Organized in Southern Wisconsin

Some members did not go along with the body led by Brigham Young. In this group was Emma Hale Smith, widow of the late Joseph Smith, Jr. Many waited in uncertainty. Some of these came together in southern Wisconsin near Beloit and in 1853 effected what they considered the continuation of "the original church." They waited until they felt they had sufficient "light from God" for guiding them and sanctioning them in proceeding to organize. To distinguish themselves from what they referred to as "the Utah Church" they took the name "Reorganized Church of Jesus Christ of Latter Day Saints."

This "Reorganized" group spoke out boldly against beliefs and practices of the Utah Church, which body they considered "apostate." As would be expected, considerable hostility developed between the two groups. The "Reorganized" Church felt it necessary to get the public aware of the differences between the two groups.

The following developments are set forth as major identifying happenings in the "Reorganized Church:"

1. The initiation of the Reorganization with leadership of seven apostles, 1853, and anticipation of the coming of "Young Joseph."
2. The coming of Joseph Smith III to the prophethood of the Church in 1860 with consequent emphasis by this group on "lineal priesthood."
3. The publication of the "Inspired Version" of the Bible, effected by Joseph Smith, Jr., which manuscript had been in the hands of Emma Smith.
4. The open canon of the Doctrine and Covenants with "revelations" added as sections of the book, from 1861 on.
5. The affirmation of monogamy as the Christian form of family living.
6. The postponement of "the gathering" until the church should understand rightly and the social order would be well disposed; advocacy of the policy of living honorably among non-members.
7. The anticipation of return to Independence region; the beginning of return of members, 1867.
8. The development of the first Reorganization colony at Lamoni, Iowa, 1870 ff.; the development of Lamoni as administrative and educational center.
9. Integration of the functioning of administrative leaders through priesthood authority with membership participation in the way of "common consent" in a theory of theocratic democracy.
10. Emphasis on stewardship in all things as the response of Saint to God and to consideration for one another.
11. Operation of missionary ministries in a sense of world-wide mission with inclusion of all races and cultures.

The Group on Beaver Island

James J. Strang was the leader of another group that had its beginnings in southern Wisconsin. He had been a member of the movement only a short while before the death of Joseph Smith. He claimed divine appointment to the prophethood of the church. His organization began at Voree in Wisconsin but after a year or so he migrated to Beaver Island in Lake Michigan. There he worked out an unusual colony over which he was crowned king, July, 1850. He was the dictator in all matters. He practiced plural marriage. He brought out a book, The Book of the Law of the Lord, which he elevated to scriptural standing. He was shot and mortally wounded, June 1856. The movement has never revived. Generally these were referred to as "Strangites."

The Group in Mid-West Minnesota

On the trek across Iowa from Nauvoo a group separated from the main body and did not go on to the Salt Lake region. They rallied around Alphaeus Cutler. They effected a settlement called Manti in Fremont County, Iowa. There Cutler died, but he had directed his people to migrate to the north and minister to the Indians, and they set about carrying out the directions of their aged leader. Thus Clitherall, Minnesota, was founded. Many of this group joined the Reorganization and their numbers were reduced. The two groups agreed in matters of family life, of ethics, of basic theology. This group has dwindled and divided. Generally they are called "Cutlerites."

The Temple Lot Group

In northeast Illinois some members of "the old church" were holding meetings in the early fifties after the death of Joseph Smith. The leader was Granville Hedrick. They broke with the body heading to the west and denounced certain of their beliefs and practices, especially baptism for the dead, polygamy, and plurality of gods. They came to differ with the Reorganization on the doctrine of "lineal priesthood in the office of the presidency of the church." In July, 1863 Granville Hedrick was ordained president and prophet "to the Church of Christ." Since that time, however, they have come to consider the twelve apostles the supreme authority in the church.

In 1867 this group moved from Illinois to Independence, Missouri. They purchased the place dedicated in 1831 for the building of the temple. They still hold this place treasured by all Latter Day Saint groups. Often these are called "Hedrickites."

The Group in Western Pennsylvania

When Joseph Smith was killed, in 1844, he had one counselor in the First Presidency of the church, Sidney Rigdon. In the general business meeting early in August, 1844, when the matter of leadership was considered, Sidney Rigdon was not sustained and leadership went to the twelve apostles. He then withdrew to Pittsburgh, Pennsylvania. There on April 1845 he effected an organization which he considered the "true successor" of the original church. The organization struggled along but did not get very far. One convert, William Bickerton, came to the leadership and pushed the movement on. For this reason the movement is often designated as the "Bickertonites."

This group generally denounced the body that went to the west. They spoke out against plural marriage, plurality of gods, baptism for the dead. They differed from the Reorganization in tithing, on lineal priesthood, on receiving the Doctrine and Covenants as authoritative.

This group has moved out in missionary work among the Indians and with the Italians. Once they attempted to set up their central community in Kansas, but later returned to Monongahela, Pennsylvania.

THE LATTER DAY SAINT GROUPS FACING THE FUTURE

The Cutlerites and the Strangites are quite small and have little program for the future. They wait for "the hand of the Lord" to be extended in their behalf. The Hendrickites have the stewardship of holding honorable custody of the "Temple Lot." They have suffered from recent division. The Bickertonites are more active and are moving out in missionary endeavors. This leaves the Church of Jesus Christ of Latter Day Saints with headquarters in Salt Lake City and the Reorganized Church of Jesus Christ of Latter Day Saints with headquarters in Independence for consideration.

The Church of Jesus Christ of Latter Day Saints faces the future with a sense of achievement and with a sense of mission. Materials in their periodicals point to identification of success in observable criteria. These are major items: (1) increase in membership, (2) construction and dedication of church buildings, (3) number of missionaries on the self-supporting basis, (4) construction of temples and services in temples, (5) organization of new stakes (the Mormon terms for administrative units), (6) the church's welfare program, (7) appointments of competent man power to administrative positions, (8) achievements of members in political, financial, educational and other fields, (9) the program of activities of youth, expressional, social, recreational, and (10) general efficiency in operation.

Its objectives and its program look to increase in membership, to holding of members, to extension of church resources and church influence. These appear to be major intentions: (1) to reach out to other territories in proselyting, to intensify these proselyting activities at home and abroad; (2) to involve all members in the church's activities, to ground them in the tenets of the church; (3) to foster loyalty to the heritage of the movement; (4) to provide more temples and temple facilities and to draw members into temple activities; (5) to build up financial competency in members and to increase financial resources in the church; (6) to make the name "Mormon" carry high rating, and (7) to develop bases of operation. Such objectives appear to carry an institutional quality, a big-business tone. On these criteria the church may well be confident as it pursues its objectives and policies.

Like every other religious institution this church faces critical problems of which leaders and members may be only partially aware. Here are some basic problematical situations: (1) the geographical spreading out of the membership with increasing social and cultural contacts making control more difficult and homogeneity harder to achieve; (2) the interpretation of traditional Mormon theology meeting strains as members of critical spirit and intellectual breadth come to examine it; (3) the place of the Negro in Mormonism; (4) the acceptance of temple theory and practice by converts and members who are inclined to contemporary spirituality; (5) the hierarchical administration of the church in democratic functioning in other fields of life; (6) the historical interpretation of the church's stand on plural marriage; (7) the contrast between the ex officio and prophetic conception of inspiration.

The Church of Jesus Christ of Latter Day Saints relies heavily upon its long-used resources. These are major services and agencies for furthering morale and loyalty and solidarity. (1) Its centralized administration and

the authoritarian voice of its presidents, apostles and bishops; (2) the appeal and holding power of the temple service with promise of good estate in the hereafter; (3) the reverence for Joseph Smith as prophet and the literature he produced; (4) the graduated and inclusive program of educational and service involvement for all age groups; (5) the tradition of Mormon pioneering and accomplishment against many odds; (6) the subsidies of the general church in local endeavors and foreign advance; (7) the publicity program that builds up the feeling of a growing church.

Today the church claims more than two million members. It counts ordained men by the thousands. It heralds how many converts are coming into the church. Will the Mormonism that expanded from 1846 until these days be able to flourish after 1964? Will effective institutionalism chock out the prophetic genius on which the movement started? How is this church going to speak effectively and meaningfully to the modern world in the days ahead? How will it reach out to non-American cultures? In their Improve-ment Era they tell today of their advance under the caption "The Church Moves On." By what criteria will future leaders of the church be able to declare that "the church moves on?"

The Reorganized Church of Jesus Christ of Latter Day Saints comes to the future with a different background. Its problems will be different and it will meet them differently. In the first place, this church has not the geographical concentration and social apartness that the Utah church has had. It has needed to achieve some kind of accommodation with the surrounding social world. This group has had to rely more on internal cohesive forces than on external complusion. The Reorganized Church must stand for enough that is distinctive to insure its reason for continuance but this distinctiveness must be phrased meaningfully to those of both the ingroup and the outgroup.

The Reorganized Church has been experiencing strains of no little consequence. Some of these growing pains have been trying. Here are basic problematical areas: (1) identification of basic Latter Day Saint theology; (2) functional operation in the relationship of administrative groups in ways consonant with the basic church polity; (3) procedure in process of the Zionic endeavor; (4) the motivation for, the message of and the methods of evangelism; (5) the conception of prophetic inspiration and the expression of prophetic ministry; (6) the nature of wholesome spirituality, especially in relation to the Holy Spirit; (7) a Christology harmonious with the Christocentric nature of the movement; (8) the purpose and nature of religious education; (9) theology of ethics with spiritual foundation; (10) the interpretation of the rise of the Latter Day Saint movement and its distinctive literature; (11) the relationship of Latter Day Saintism to the total field of world religion; (12) the development of a healthy, stable family life that expresses the "restored gospel" at its best.

One hundred and forty-four years have passed since Joseph Smith, Jr. set forth on the spiritual exploration that eventuated in this movement. One might say of these years that a dramatic story has come to pass that did not lack for exciting and exacting moments. In one hundred and forty-four years ahead the calendar will stand at A. D. 2108. What will have taken place in Latter Day Saintism? Will it still be saying with the confident faith of its founders, "A great and marvelous work is about to come forth!"

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The books concerning the Church of Jesus Christ of Latter Day Saints are suggested by Earl E. Olson, librarian and archivist, Salt Lake City, Utah; those concerning the Reorganized Church of Jesus Christ of Latter Day Saints by Charles Davies, historian, Independence, Missouri. Both lists are presented as "suggested" rather than "official."

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1953, pp. 121-181

REFERENCE AND RESEARCH IN A THEOLOGICAL LIBRARY

William P. Greenlee

In a theological school students and faculty alike are universally beset by problems which must be met and solved. The student is motivated by the demands of his professorial taskmaster and/or a budding curiosity while the professor is stimulated by his desire to serve the needs of the immediate Christian community of which he is a part and a well-developed hunger to know if only for the sake of knowing.

Hardly a day passes that the student (both pupil and teacher are here referred to as students) is not led to question some phase or aspect of his intellectual, social, and religious environment. More often than not the students' problems arise through a lack of acquaintance with what is already known. Thus, the whole concept of information retrieval is of such concern as to virtually overshadow nearly everything else.

Of course, it is quite probable that present day knowledge is inadequate to meet the problem situation. In this event it is not beyond the scope of a theological school to obtain raw data, and it is likewise not outside the realm of possibility that the theological library shall be involved in the processing and collection of information heretofore unobtained and/or unpublished. However, we all generally recognize that the principal aspect of research within the context of the theological community and the theological library is that of the retrieval and utilization of information already in some published form.

Progress as we know and understand the concept in the modern world would be impossible without research. There are few who would question the value and necessity of research in connection with the much needed advance of natural and social sciences. Yet in the theological as well as the classical disciplines there are some, usually rather vocal, individuals who view the word 'progress' with deep suspicion and distrust. Progress necessarily means change, and change, they feel, can only result in a degradation or devolution from a high and absolute theological stance. Of course, in areas peripheral to the central concerns change is permissible; but since such issues are peripheral, progress or no progress is not of great concern.

At this point it might be well to paraphrase Alfred North Whitehead's statement concerning the fallacy of dogmatic finality.

The Universe is vast. Nothing is more curious than the self-satisfied dogmatism with which the theological community at each period of its history cherishes the delusions of the finality of its existing modes of knowledge. Both extremes of the theological spectrum are the leading dogmatists. Advance in detail is permitted; serious change in perspective and orientation is barred. This dogmatic common sense is the death of theological adventure. The Universe is vast.¹

¹Paraphrased from Alfred North Whitehead, Dialogues of Alfred North Whitehead. As recorded by Lucien Price (New York: New American Library of World Literature, 1954), p. 12.

Many of us in our lifetimes have seen what seemed to be almost impossible developments occur within the realm of the theological enterprise. The twentieth century shift from the philosophically oriented theology of the nineteenth century to the biblical theology of the twentieth is but one of the more readily discernable developments. Basic aims of theological education seem to be changing faster than teachers are able to orient themselves to the needs of the contemporary world. A prominent church historian has observed that 75-80% of the existing theological curriculum is either obsolete or obsolescent.

While on the one hand there is the suspicion of change which militates against the spirit of research and seeking, on the other hand there is the all too common student and the occasional teacher who only wants to find out what he is supposed to believe or whose convictions are largely molded by the pressure of his particular religious milieu rather than any genuine desire for truth. Dorothy Sayers addressed herself to them on an occasion when she was asked to write a letter to "average people" about Christianity.

The only letter I ever want to address to average people is one that says: Why don't you take the trouble to find out what is Christianity and what isn't? Why, when you can better yourself to learn technical terms about electricity, won't you do as much for theology before you begin to argue?

Why do you never read either the ancient or the modern authorities in the subject, but take your information for the most part from biologists and physicists who have picked it up as inaccurately as yourselves? Why do you accept mildewed old heresies as bold and constructive contributions to modern thought when any handbook on Church History would tell you where they came from?

Why do you complain that the proposition that God is three-in-one is obscure and mystical and yet acquiesce meekly in the physicist's fundamental formula, " $2P-PQ$ equals IH over 2π where I equals the square root of minus 1," when you know quite well that the square root of minus 1 is paradoxical and π is incalculable?

What makes you suppose that the expression "God ordains" is narrow and bigoted whereas the expressions "nature provides" or "science demands" are objective statements of fact?

You would be ashamed to know as little about internal combustion as you do about beliefs. I admit that you can practice Christianity without knowing much about theology, just as you can drive a car without understanding internal combustion. But if something breaks down in the car, you humbly go to the man who understands the works, whereas if something goes wrong with religion you merely throw the creed away and tell the theologian he is a liar.

Why do you want a letter from me telling you about God? You will never bother to check up on it and find out whether I am

giving you a personal opinion or the Church's doctrine. Go away and do some work.

Yours very sincerely,
Dorothy L. Sayers²

Research is then an endeavor to discover, develop, relate and finally to verify knowledge. It may range in subject matter from the vaguest of vague theological insights to the hardest of facts in church history. Yet whatever the specific concern may be the researcher is at deliberate pains to arrive at a suitable solution through careful and exhaustive investigation of all the available and verifiable evidence bearing upon his problem.

Thus, research is broad enough in its scope of definition to include all specialized and thoroughgoing investigations in which educated people engage. It is not, as so often thought by the typical undergraduate, a relatively long (and tedious) investigation of some assigned topic carried out primarily in the reading room of the library with the results presented in a properly documented paper which is lengthy enough to get by but not so lengthy as to curtail too many outside activities.

For convenience of discussion research may be classed as scientific, social, academic, or technological.³ Ordinarily a theological institution finds that it is primarily concerned with academic and social research. Academic research is conducted primarily but not entirely through the use of fine libraries. It is concerned with significant facts and values to be gleaned from the activities of the past. Often it is necessary to engage in the synthesis of fragmentary bits of information from carefully documented sources to provide a single presentation.

Not as prominent but equally valuable is social research in which the analyst of the contemporary scene, be he philosopher, theologian, sociologist, church historian, or psychologist, makes a study of mankind in his social and religious environment usually with the practical aim of implementing the function of the church in society.

With this brief and broad sketch of research as background we may turn now to some rather specific reflections on research as it pertains directly to a theological library.

At this point a few preliminary comments seem appropriate. First, it will readily become apparent that the following remarks do not concern themselves with the actual technique of research. Such presumption on my part would truly constitute "carrying coals to Newcastle." Not only are each of you experts in your own right, but there are any number of standard texts

²Quoted in Geddes MacGregor, Introduction to Religious Philosophy, (Boston: Houghton Mifflin Co., 1959), pp. 11-12.

³J. Francis Rummel, An Introduction to Research Procedures in Education (New York: Harper & Brothers, 1958), pp. 3-4.

which are readily available and which are used in the teaching of research techniques. It is solely the intention of the brief remarks which follow to treat the provision of adequate research facilities and to find methods to promote the proper and extensive use of the facilities provided. Second, any desire to promote me and mine is not my intention. There will be considerable first person references to specific occurrences not because they are so important in and of themselves but because they have happened and form the basis of what I hope will make a contribution to this study. I apologize in advance if any of the following sounds like a "Since I Came" speech.

In 1959 Fleming Library expanded the function of Reference Librarian, a position not at all dissimilar to its counterpart in the general and college library, to include the area of research. Each library, of course, has the structure which is best suited to its mission and budget, and the remarks which are here made concerning the Reference-Research Librarian may be translated to fit the title which would be most appropriate in your situation.

At that time three objectives were clearly in sight. First, it was desired that an adequate research center and facility be established and maintained. While at that time the library housed better than one third of a million volumes, there was no certainty that serious deficiencies did not exist or that the existing holdings were being used.

Second, there was the desire to obtain and maintain an extremely close working relationship between the classroom and the library. Thus, the Reference-Research Librarian should assume the function of liaison between faculty and library staff.

Third, in order to stimulate the actual production of knowledge based on thorough research the Reference-Research Librarian should assume the duties of research director and counselor on behalf of all of the theological community, but primarily graduate students and faculty. We turn now to the attempt to realize these goals.

The provision of adequate holdings to form the basis of a research center is dependent on a number of factors. Most prominent of these factors are adequate book purchasing power, sufficient physical facilities and personnel, and a knowledge not only of gaps in library holdings but of materials available to fill those gaps. Unfortunately for the librarian, purchasing power and physical plant are usually dependent upon the amount of funds available to the entire institution and to the generosity of the trustees and/or administration in allocating those funds.

Obviously public relations in behalf of the library is often directly related to the librarians' ability. In the jargon of the moment the 'image' which you and your staff present to faculty, administration, and trustees is literally a life-and-death matter. This note is especially relevant when it is realized that on many campuses the librarian, with or without justification is beside the point, is sometimes thought to be nice but incompetent, difficult to get along with, and/or an ivory tower egg-head who is unrelated to the main stream of campus life and shouldn't be disturbed. We will return in a moment to the matter of librarian-faculty relationships.

However, having an adequate budget and sufficient plant does not create suitable holdings for research purposes. The librarian is constantly faced with the task of book selection. Idealistically it would be well if book selection could be left to the professor. However, it is the rare teacher who is so abreast of his field that he becomes the last word as an authority in bibliography. This is equally true of a committee. If any of you are fortunate enough to have an internationally recognized scholar on your campus the probability is that he is too busy to "fool with book orders." Consequently, the burden of providing the additions to the basic collection falls squarely on the shoulders of the librarian.

In the acquisition of new books it was determined that a reliance on publishers' releases, accession lists, and book reviews, to say nothing of the academic grapevine, might provide the key to some outstanding works but could give no more than a passing glance to a comprehensive review of the total picture. Some method had to be found to keep the library holdings up-to-date in all areas of concern.

It was determined that orders would nearly always be taken from Publishers' Weekly when dealing with U. S. publications, even when considerable prior notice of a work had been obtained. By so doing, duplicate orders were largely avoided and L. C. numbers were usually obtained at the same time. Each week the Research Librarian carefully checked those works listed in Publishers' Weekly which, on the basis of the description, seemed suitable and desirable. The Director of Libraries, in this case Dr. Charles P. Johnson, approved, disapproved, or requested more information. Budgeting requirements formed the principal basis for his judgements.

When American Book Publishing Record came into being our ordering of U. S. publications was shifted to it. Rather than a weekly listing of releases by author BPR listed the releases of the previous month in Dewey sequence, an arrangement much more satisfactory for ordering purposes.

In addition to U. S. publications a similar procedure was carried out for British works by consulting British National Bibliography quarterly. German works were ordered weekly from Deutsche Bibliographie. French works were ordered monthly from Biblio. Swiss works were ordered biweekly from Das Schweitzer Buch. Also consulted are Fichero Bibliografico Hispano-americano appearing thrice yearly and The Israel Book Publishers' Bulletin appearing monthly. There are other similar lists of publishers' releases from other areas of the world, but they are of lesser importance.

Once it was felt that at least we would not lose any more ground we turned to finding the inadequacies of our existing holdings. A most appropriate starting point was the careful and painstaking checking of each of the more than 5400 items in Professor Raymond Morris' A Theological Book List, a task which a great many of you also undertook. Needless to say we were both pleased and disappointed in what we found.

Other bibliographies were consulted and compared with our holdings. Back issues of the Old Testament Society Booklist revealed important omissions as did issues of New Testament Abstracts. Bibliographies in authoritative works and standard reference works were also consulted. At the present time the Reference Secretary is about half way through the first

volume of the Interpreters Dictionary, carefully checking each article which includes a bibliography. Here again we have found notable omissions. To say more at this point would become repetitious.

The second of our three goals was to establish a close working relationship between classroom and library. The achievement of this goal is directly and closely related to the third which was the attempt to ensure the actual utilization of library holdings, but I will attempt to discuss it as though it could be isolated.

At this point we are forced to enter the area of personal relationships, and we must return to that concept of image and add to it the factor of status. The professorial mind is a unique one. Faculties are often jealous of their prerogatives and distinctions. Where you stand in the academic pecking order often constitutes an insurmountable obstacle or an open sesame. This may seem to be a sad commentary, but it is none-the-less true.

Consequently, it was desirable that the Research Librarian have a doctorate in one of the theological disciplines, in this case philosophy of religion, one of the most respected departments in the institution concerned. In addition, faculty rank and privileges seemed advisable. In this instance, the Research Librarian was elected to the general faculty and the faculty of the school of theology. This gave him a key to the faculty lounge, a fact more important than seems at first glance. Also in order to keep the relationship between library and faculty as close as possible the Research Librarian was deliberately involved in the classroom teaching process, teaching one two-hour course each semester. All of these procedures combined served to make the library an extension of the classroom as well as make it clear that the Research Librarian was in his function a teacher of a different but similar sort.

Much is accomplished over a cup of coffee and the luncheon table. I made it my business to cultivate each member of the faculty, not only for the pleasure of their company, but in an effort to find out exactly what they were doing in their own research and what their classroom needs were. It was necessary to attend some classes, especially doctoral seminars, in order to get a better picture of the way in which the library could be related to the immediate study.

Little by little a close relationship came into being between a sizeable number of faculty and the Research Librarian as they came to look upon him as a consultant in many of their courses. Two concrete results have obtained. First, each day students come to my desk and say something like the following: "Dr. Smith has approved my paper on this subject, and he said for me to come and talk to you about it." At that point the student and I sit down and go over what he is going to try to do. Sometimes it turns out that he really doesn't know what he is supposed to be doing. It may be that I already know because the professor has sent me a list of his research assignments with some explanation, or it may be that I pick up the phone and ask Dr. Smith for clarification.

Second, in nearly all the graduate seminars and a number of the undergraduate classes both the students and the professors have become bibliography

conscious. This is usually accomplished by suggesting to the teacher, usually once is enough, that it would be of great advantage for him and the class to have an exhaustive bibliography of the subject under consideration. Of course, he doesn't have time to prepare one even if he knew how. The suggestion is made that one or more of the students enrolled might make a valuable contribution to the class by preparing such a bibliography in lieu of a term paper or other research assignment.

Consequently, I have worked with a number of students preparing bibliographies for classes which are then produced in quantity for class distribution as well as for addition to our holdings. One graduate student prepared a bibliography and periodical index of material relating to the first eleven chapters of Genesis which contained over 300 items. Needless to say the teacher was overwhelmed, and a relationship was established with him which is invaluable. He now needs no prompting when it comes to the question of bibliography. Examples could be multiplied, but it will be wise to turn to the third objective.

In an effort to ensure the actual use of the library as a research center particular attention was given to the interests of the faculty, for it is generally faculty which are engaged in authentic research. However, even a scholar sometimes has difficulty using the card catalogue. An effort was made to make the research holdings as easy to locate and use as possible. Two bibliographic research areas were created where bibliographic tools were assembled. The first of these areas is located in the Reference Room; the second is located in the Serials Division.

Since research had been tied in with the usual reference function, a research center located in the Reference Room was appropriate. On one separate wall are now located nearly 300 bibliographic works. Many of these had to be re-catalogued in order to bring them in from the main stacks. Others are still in the main stacks and will eventually be added to the research center. It is our intention to place all bibliographic works in this one location with the exception of bibliographies of the works of single authors. These we decided to leave with his collected works in the main stacks. Items included range all the way from the familiar Bibliographic Index to the Annual Egyptological Bibliography to the Stich- und Schlagwort-Register zum Lagerkatalog des Verbandssortiments Evangelischer Buchhändler.

In a similar fashion a periodical index research center was established in the Serials Division. On one row of shelving there stand side by side 27 separate and distinct periodical indexes, which of course includes the Association's Index to Religious Periodical Literature as well as the massive Internationale Bibliographie der Zeitschriftenliteratur which indexes many thousands of periodicals.

Once these centers were established it was next necessary to introduce the faculty to them. A beginning was made by producing a small pocket size booklet entitled How to Keep Current which contained descriptions and directions for the use of 45 different bibliographies and periodical indexes which are published regularly and which list current material. On the basis of the interest aroused among the faculty by this booklet, opportunity was afforded for a lengthy session in the library while the location of the research centers and their contents were explained. Needless to say

that tack is of utmost importance at this juncture. No professor wants a librarian to tell him his job.

In addition, we decided to try on an experimental basis a monthly book review index in an effort to acquaint the faculty with new material as soon as possible. The effort, although more work than we expected, proved to be worthwhile, and we are privileged to share with some of you the Book Reviews of the Month.

In addition to these more or less systematic efforts any and every occasion to encourage the utilization of the research potential of the library must be seized upon. I will relate only a few of the odd opportunities that came my way.

In a recent issue of Studia Theologica there appeared an extensive bibliography on the Nag Hamadi materials. I immediately picked up the phone and called the only one of our teachers who had evidenced an interest in this area of study. Within five minutes he was at my desk. Neither he nor I had seen such an extensive study before. It was a pleasure to both of us to find it.

One of our professors returned from his sabbatical several years ago where he had been working on an additional doctorate. In conversation with him I learned that he was in the process of preparing a thesis. He was fairly sure he had covered most of the material available. I walked by his office several days after and just happened to have the then current issue of the Association's Index to Religious Periodical Literature. Stepping into his office I said that I had run across some material that I was sure that he had seen but thought I would show him anyway. He was neither aware of many of the articles listed under his subject nor was he aware that there was such a thing as the Index to Religious Periodical Literature. Not receiving a rebuff but finding genuine interest on his part, I took the occasion to introduce him to other periodical indexes. (He had used the Reader's Guide before.) He was also delighted to discover material suitable for his research listed in the Internationale Zeitschriftenshau für Bibelwissenschaft und Grenzgebiete, also entirely new to him.

Needless to say that I and my associates feel that we have only scratched the surface of our research potential. New Techniques of promotion will be tried. Some will fail, and some will succeed. However, in the process good, solid research achievements will result.

No matter how efficient or imaginative the theological librarian of today may be, the probability that he will be adequate to the total task of the theological enterprise becomes increasingly less likely. We are all rapidly being inundated with a veritable avalanch of printed matter. In the game of 'keepingupmanship' the outlook is anything but bright.

We have all heard much said about the amazing number of pages of data pouring from the scientific laboratories of the world and the problem which the scientist faces today in discovering what his colleagues have done. Duplicate research and results are not at all uncommon, not for lack of communication and publication but for too much of it. Week before last at a conference on Knowledge Availability Systems 30 scientists found that the sheer

volume of material available in each scientific discipline was fast producing a disaster area for the scientist.

It is, of course, easy to assume that a similar situation does not obtain in the theological community, but the data available to us does not seem to support this contention. In 1963 there were 1459 new titles published in the U. S. alone in the area of theology or books officially classified anywhere in the 200's. In comparison there were 1648 new titles published in the pure sciences, a difference not greatly significant. When it is also considered that the theological researcher is directly involved in extensive areas in biography, education, history, language, literature, music, philosophy, psychology, drama, sociology, economics, as well as science it may very well be that the output of works of immediate concern to the theological enterprise may well exceed that of the natural sciences.

It may be maintained that the theological library may therefore have to be more and more selective, but somewhere, somehow, the whole of the output must be available in some usable collection. Even the bad books must be in some library for they form the basis for the future historians' study of our day and time. Even pornography, as much as we deplore its existence, must be housed somewhere and by somebody because it is the legitimate concern not only of the historian but of the teacher of Christian or social ethics and Christian sociology.

The size of the mass of documentation makes it imperative that we find some way to decrease costs, increase the availability of information, and reduce the amount of manual and clerical effort involved. The only possible method for accomplishing these goals is to enter the field of mechanization and automation of documentation and retrieval functions.⁴

It would hardly be appropriate here to go into the mechanics of computer systems as they are adapted to information retrieval, but the following may indicate the nature of the move toward automation among the librarians of other disciplines. Stafford L. Warren, an advisor to the President in science

proposes that a \$308 million National Science Library System be set up in Washington, containing every piece of published scientific literature, reduced to a code and stored on computer tape. Then duplicate tapes would be made and located in regional centers in such key places as New York, Chicago, Los Angeles, and Seattle. In addition, libraries, universities, and research institutions would set up specialized centers in their own backyards, containing whatever parts of the stored knowledge they would need. To tap this sum total of scientific literature a researcher need only go to the nearest center, punch his question into the computer, and have his answer, including full texts printed on paper within minutes. Every regional center would be responsible for feeding the Washington center

⁴See Charles P. Bourne, Methods of Information Handling (New York: John Wiley & Sons, 1963).

everything published in its area. Then the data would be redistributed to all, keeping the system up to date.⁵

If this sounds utterly fanciful we need to note that the proposal is receiving serious support from the scientific community. We also need to note that the Medlars project encompasses just such procedures and is already operational. MEDLARS is an acronym standing for Medical Literature Analysis and Retrieval System. The following stated objectives of MEDLARS seem reasonably certain at this time.

- *Improve and enlarge Index Medicus and reduce the time required to prepare the monthly edition for printing from twenty-two to five working days.
- Produce other compilations similar to Index Medicus in form and content.
- Include citations derived from sources other than journal articles.
- *Promptly (a maximum of two days) and efficiently service requests for special bibliographies on both a demand and a recurring basis, regularly searching at least five years of stored computer files.
- *Increase the average depth of indexing per article by a factor of five; i.e., ten headings versus two.
- *Nearly double the number of articles that may be handled annually-- from the current 140,000 to 250,000 in 1969.
- Reduce the need for duplicative total-literature screening operations.
- Keep statistics and perform analyses of its own operations in order to provide the information needed to monitor and improve system effectiveness.
- Permit future expansion to incorporate new and as yet not completely defined objectives (e.g., communication of data from NIM to remote locations).⁶

No single institution represented here could conceivably initiate or maintain such a program as has been discussed. The amount of funds involved would be staggering. Yet, unless we are willing to assume the perennial role of increasing inadequacy to the theological librarians' task, some breakthrough must be effected. It is my hope that in our lifetimes we might all see the establishment of a central theological library of major proportions. Such a library would not necessarily concern itself with the acquisition of books and periodicals as a depository, but would accomplish the cross indexing and cataloging of all available material on a scale completely beyond the present capability and using all available computer techniques. Being a joint theological library venture it is not improbable that private financial support of major proportions would be obtainable.

⁵"Keepingupmanship", Newsweek, LXIII (June 15, 1964), p. 92

⁶Josephy Becker, "The Medlars Project", ALA Bulletin, LVIII (March, 1964), p. 230. The asterisks indicate items of special significance to this study.

PROTESTANT SYMBOLS: A SURVEY WITH BIBLIOGRAPHY

Peter N. VandenBerge

As I thought about the subject of this paper, I had difficulty in determining an appropriate title. It seemed important both to limit its scope to manageable dimensions, and yet not to restrict the full course of its development. I have therefore settled on Protestant Symbols: A Survey with Bibliography.

The word symbol has a special theological connotation. The root meaning of the word symbolon is "to put together."¹ In primitive times when a man sent a neighbor to a far-away friend, he would take an oyster shell and break it into halves, then send ahead one-half of the shell to the far-away friend, and give the other half to his neighbor. When the neighbor arrived at the home of the distant friend he would present his half of the oyster shell as a sign of identification. If his half fitted the half of the shell that had been sent ahead, his true identity was proved. The term grew to mean a password used of identification among members of certain religious societies. In early Christianity the word symbol came to mean a statement of fundamental facts, or truths of faith, that a candidate had to recite or confirm as evidence of his faith when he was accepted into the Christian fellowship. This was his badge of identification. Throughout Christendom groups of Christians banded together in a common faith have developed statements or symbols by which they are known or identified. Symbol is also a comprehensive term which helps us avoid the technical differences between a creed, a confession of faith or a statement of faith. Whatever these distinctions may be, we expect to use the terms interchangeably, all of them belonging to that wider orbit of the symbols of the church.

But to treat the whole span of creedal development through nineteen centuries of the Christian church is a task too comprehensive for this occasion. It has been necessary to limit ourselves to those symbols rising out of the Reformation; therefore the qualifying term Protestant symbols. Unfortunately this eliminates the Orthodox statements, but Anglicanism is included as part of Protestantism.

The Reformation in the fore-part of the sixteenth century led to the most radical re-evaluation in history of the faith of the church. In this re-evaluation, every pillar of the faith was subject to the most searching review, and few escaped untouched. In a fifty year span (1530-1580), some thirty-five symbols of Protestant viewpoint were written, many of them remaining until our day as significant standards of the church. They were the product of an intensely theological and polemical age, when religious controversy absorbed the attention of all classes of society. Most of the confessional statements of this age may be classified into two major categories: the Lutheran and the Reformed.

¹Paul T. Fuhrmann, An Introduction to the Great Creeds of the Church. (Philadelphia: Westminster, 1960), p. 12.

The Lutheran Symbols

In 1530, Emperor Charles V summoned an Imperial Diet to meet in Augsburg, Germany. He was faced with an extensive military campaign against the Turks, and was fearful lest disunity at home would hamper the operation. Accordingly he invited the princes and representatives of free cities to discuss their religious differences in the hope of restoring unity. When the Lutheran princes arrived in Augsburg, they decided to write a common statement. The man most responsible for its formation was Philipp Melanchthon, since Luther was ill and not present. The Augsburg Confession stated explicitly that Lutherans did not wish to rebel against the authority of the hierarchy. "We ask but one thing only, that they allow the gospel to be taught in its purity."² It is remarkably moderate and conciliatory in tone, free from all harsh and abusive terms, and pleads only for toleration and peace. It is this spirit that has made it one of the greatest of Protestant symbols, and still the identification of world-wide Lutheranism.

Two days after the Augsburg Confession had been read in the Diet, the Roman party prepared a refutation. This document, known as the Roman Confutation, was publicly read to the Diet in the same hall in which the Augsburg Confession had been previously read. The Emperor demanded that the Lutherans acknowledge that their position had been refuted. Philipp Melanchthon was entrusted with the task of preparing a reply. After working for about a month, he submitted his reply, known as The Apology of the Augsburg Confession, but it was refused by the Emperor. On his journey back to Wittenberg, Melanchthon began to revise and expand the Apology, and he continued to work on it for several months. In its enlarged form, the Apology was published in May, 1531. The document is an interpretation of the Augsburg Confession, and is included in the corpus of Lutheran symbols.

During the early years of the Reformation, Luther had proposed repeatedly that a general council of the church be convened to discuss and arbitrate the questions of doctrine and practice that were in controversy. The Pope refused to call such a council until 1536, but it was not until 1545, nine years later, at Trent, that the papal princes gathered. The Lutherans were confronted with deciding what attitude to take towards the council, since the situation was no longer the same as when Luther had first requested the meeting. Therefore the Elector of Saxony instructed Luther to prepare a statement indicating the articles of faith in which concessions might be made for the sake of peace, and the articles in which no concessions could be made. Luther set to work at once on the Smalcald Articles, so named because the Elector of Saxony presented the document to the representatives of the Smalcald League for their adoption. Partly because Luther was prevented from attending and personally influencing the decision, and partly because Melanchthon felt that the Articles would precipitate further doctrinal disputes, the League never adopted the articles. In later years, however, they gathered favor among many people and were looked upon as a genuine witness of Lutheranism.

²B. A. Gerrish, The Faith of Christendom. (Cleveland: World, 1963), p. 73.

For several years Luther had urged that someone prepare a catechism for the instruction of children. Finally, he undertook the task himself, impelled especially by dismay over the ignorance of the people whom he encountered in the parishes of Saxony in 1528. Although prepared simultaneously and utilising the same materials, the Smaller Catechism was not merely a condensation of the Larger, nor was the Large Catechism simply an expansion of the Small. The tone was different, for there was not a trace in the Small Catechism of the polemics which punctuate the Large; and the intended audience is different, for the Small Catechism was written for use in the households of plain people, while the Large was addressed particularly to the clergy. The high esteem in which the Small Catechism has been held is reflected by its incorporation into many church orders of the sixteenth century, and by the fact that it was accorded an honored place as one of the symbols of Lutheranism.

After the death of Martin Luther (1546) and the military defeat of the Lutheran princes, a series of controversies arose about pure doctrine, which threatened to divide the Lutherans into two opposing camps. One group claimed to adhere to the original teachings of Luther, while the other group said they followed Melancthon. The outside pressures of the Roman Catholics on the one hand and Calvinists on the other, did much to preserve the unity of Lutheranism, which was finally cemented in the Formula of Concord, 1577. These six documents, the Augsburg Confession, the Apology, the Smalcald Articles, the two catechisms, and the Formula of Concord, together with the Apostles' Creed, the Nicene Creed and the Athanasian Creed, have been gathered together into the Book of Concord and constitute the corpus of Lutheran symbols. Not all are considered of equal authority. The Augsburg Confession is held in highest esteem, with the Shorter Catechism still used extensively in catechetical instruction. The others have assumed positions of lesser importance. The symbols were originally intended as testimonies of faith, but gradually became binding formulas of public doctrine, and subscription to them was rigorously required from all clergymen and public teachers in Lutheran state churches.

The Reformed Symbols

The history of Reformed symbols is more confusing and complex than the Lutheran. Not only are the Reformed confessions more numerous, but they represent several nationalities--Swiss, German, French, Dutch, English, Scotch, each of which produced its own doctrinal standards. Furthermore, the writing of these confessions covers a longer period of time, running well into the seventeenth century. But variety in Reformed symbols is no mere accident of time or geography. Reformed theology, vigorously opposed to all idolatry, subordinates all creeds to the Word of God, and no one creed can presume to be the creed. Bullinger signed the First Helvetic Confession with this comment:

We wish in no way to prescribe for all churches through these Articles a single rule of faith, for we acknowledge no other rule of faith than Holy Scripture. We agree with whoever agrees with this, although he uses different expressions from our Confession, for we have regard for the fact itself and for the truth, not for the words. We grant to everyone the freedom to use his own

expressions which are suitable for his church, and will make use of this freedom ourselves, at the same time defending the true sense of this Confession against distortion.³

Among the earliest Reformed standards are four works of a symbolic character written by Zwingli, who was closely associated with the Reformation in Switzerland. These were the Sixty-Seven Articles of Zurich (1523), the Ten Theses of Berne (1528), the Confession of Faith to the German Emperor Charles V, which was presented at the same diet of Augsburg a few days after the Lutherans had submitted their own confession; and finally, the Exposition of the Faith to King Francis I of France (1531). None of these ever became the official confession of any sizeable body of Protestants and have played a minor role in the history of creedal development.

The Tetrapolitan Confession (Strassburg or Zwabian Confession) is the oldest of the Reformed Church in Germany. Prepared in great haste during the same sessions of the Diet of Augsburg by Martin Bucer and others, it was presented in the name of the four imperial cities of Strassburg, Constance, München, and Lindau, which on account of their Zwinglian sympathies were excluded by the Lutherans from the Protestant League. These cities preferred to unite with the Lutherans in a common confession, but even Melancthon was more anxious to pacify the papists than the Zwinglians and Anabaptists. Among the Lutheran princes, only Philip of Hesse favored a wider and more inclusive Protestant union. But his effort was in vain and therefore, after the Lutherans had presented their confession and Zwingli his own, the four cities handed theirs to the Emperor.

The appearance in 1536 of Calvin's Institutes was forever to shape the future formulation of Reformed creeds. As a popular extract of the Institutes, John Calvin himself wrote a catechism, with the objectives first, to restore the procedure of catechetical instruction as used in the ancient church, and secondly, to promote a greater unity of faith and doctrine among the scattered Reformed congregations.

In France a Protestant church was emerging which expressed its faith in the Gallican Confession in 1559. The story of this confession begins two years earlier. One night in September, 1557, a group of evangelicals was gathered quietly in a private house for prayer and Bible reading, when a mob forced entry and accused the worshippers of illicit practices. Several were arrested, and seven were put to death. In the wave of terror that resulted the Reformed Christians wrote letters to their Swiss brethren, begging them to intercede with the French authorities. They sent to Geneva a statement of their beliefs which was to serve as an apology before the French king, hoping Calvin would approve it.⁴ Two years later the French Protestants incorporated portions of this earlier document verbatim into the confession known as the Gallican Creed. Although it shows unmistakable signs of Calvin's

³Philip Schaff, The Creeds of Christendom. (New York, Harper, 1877) Vol. I, pp. 389-390.

⁴Gerrish, op.cit., pp. 127-128.

handiwork, it is doubtful whether he was its sole author. It has enjoyed wide historical influence and remains the doctrinal standard of the French Reformed Church.

As the Gallican Creed arose out of persecution, so the Belgic Confession. Presented to Philip of Spain in 1562 in the vain hope of securing toleration, it breathes the genuine spirit of martyrdom. These Christians preferred to "offer their backs to stripes, their tongues to knives, their mouths to gags, and their whole bodies to the fire rather than to deny Christ."⁵ The chief author of the Belgic Confession was Guido de Brès. Educated in the Roman church, he was converted to the evangelical faith. As a travelling evangelist in the Low Countries and northern France, he was arrested for distributing the Holy Communion to the Reformed congregations, and consequently hanged at the tender age of twenty-seven. Several Reformed denominations still claim the Belgic Confession as one of their symbols.

When Frederick III became Elector of the Palatinate in 1559, the area had become a battleground between conflicting Protestant views. Frederick received advice from Philipp Melancthon, who "counselled Biblical simplicity, moderation, and warned against extremes and scholastic subtleties in theological positions."⁶ Frederick ordered a catechism written by Caspar Olevianus and Zacharias Ursinus. Named for the city of its origin, the result was the Heidelberg Catechism, universally regarded as a wonderful blend of didactic clearness and devotional warmth.

When Frederick the Elector published the Heidelberg Catechism and his people became Reformed, the Lutherans accused him of all kinds of heresy. Frederick then turned to Bullinger, the Swiss reformer, and requested a full exposition of the Reformed faith so that he might answer the charges brought against him. Bullinger sent Frederick his personal testimony of faith, prepared several years earlier, and Frederick thought so highly of it that he had it published immediately. A lengthy theological treatise, this Helvetic Confession of 1566 was widely adopted among the continental Reformed churches.

John Knox, a disciple of Calvin, took the Reformation to Scotland. Here Calvinistic Presbyterianism was born, and deeply imbedded in the lives of all Scotsmen. This church produced in 1560 the Scots Confession consisting of twenty-five articles. It begins with these words: "Long have we thirsted, dear brethren, to have notified unto the world the sum of that doctrine which we profess, and for the which we have sustained infamy and danger," and it ends with the words, "We firmly propose to abide to the end in the confession of this our faith."⁷

⁵Schaff, op.cit., Vol. I, p. 505

⁶Harry R. Boer, "The Heidelberg Catechism, an Ecumenical Symbol." Reformed Journal, Vol. XIV, No. 1 (Jan. 1964), p. 7.

⁷Schaff, op.cit., Vol. I, p. 683

The Reformation in England depended upon the sympathies of the crown. Not until Elizabeth, who became queen in 1558, was stability possible. In the fifth year of her reign the Thirty-Nine Articles were completed, and have remained since then the doctrinal standard of the Anglican, and with some changes, Episcopal churches. No theologian like Luther or Calvin arose in England, and no distinctive theological tradition is discernible. The Anglican attitude towards symbols is also different. Archbishop Ussher remarked concerning the Thirty-Nine Articles: "Neither do we oblige any man to believe them, but only not to contradict them."⁸

The Seventeenth Century Symbols

The climate of Protestantism changed by the seventeenth century. The first symbols exhibited a freshness of discovery and a quality of militant strength. The later confessions show a preoccupation with definition. Protestant theology entered a scholastic period, placing a great emphasis upon logic and rhetoric. Instead of a unifying conflict with the papacy, Protestants quarrelled among themselves. The Arminian Controversy, on the relationship of divine sovereignty and human responsibility, is a good example of this trend. The followers of John Calvin presented the logical and conservative position, while the followers of Arminius espoused the more elastic, progressive and liberal outlook. Years of debate were climaxed with the convening of the Synod of Dort in 1618. Most of the delegates were Dutchmen, but other reformed bodies were represented. The Synod remained at work for six months and concluded with the publication of the Canons of the Synod of Dort, representing a triumph for Calvinism and a defeat for Arminianism. Generations of Dutch people, families and congregations, however, have continued the controversy.

The outlook of the Synod of Dort was continued and climaxed by the Westminster Assembly, convened in 1643. Hoping for uniformity of religion in the entire United Kingdom, the English parliament had ordered the convocation. After five years it produced a Confession of Faith, a Form of Church Government, a Directory for Public Worship, and a Larger and Shorter Catechism. The restoration of the monarchy in 1661 defeated any possibility of one unified church for the whole kingdom. The Confession and the Catechisms however, were welcomed by the Church of Scotland, endorsed by Presbyterians in England and Ireland, and planted on the virgin soil of America long before the Declaration of Independence. One peculiar feature of the Westminster Confession is its adherence to the Puritan theory of the Christian Sabbath. The strict observance of the Lord's Day was unknown on the continent, but firmly rooted in England, Scotland and America. The Westminster Shorter Catechism stands with that of Luther and the Heidelberg as one of the three basic catechisms of Protestantism. It surpasses the other two in clarity and precision, but lacks warmth, freshness, and simplicity.

⁸Gerrish, op.cit., p. 169

Brandenburg, Germany, was the center of another seventeenth century creedal activity. The Elector of the province, once Lutheran, became Reformed, and several congregations followed his lead. To this group were added about twenty thousand Huguenots exiled by the Treaty of Westphalia (1648). Gaining recognition, the Reformed Church of Brandenburg wrote three confessions between 1614 and 1645, which remained authoritative until the union of the Lutherans and Reformed in the nineteenth century.

The Helvetic Consensus Formula of the Reformed Church of Switzerland closes the period of Calvinistic creeds. Composed in 1675, its authority never extended beyond Switzerland. It illustrates the scholasticism of the period with its contention that the Hebrew vowel points were inspired. Used in Switzerland for half a century, it then fell into disuse.

Other Protestant groups were also involved in creedal activity during the seventeenth century. The followers of Menno Simons after his death had split into several groups. Numerous efforts at reunion failed until 1632 when, in the same Dutch town of Dort, where the great Reformed Synod had met thirteen years earlier, a Mennonite conference produced the Dordrecht Confession. As a basis for fellowship rather than a test for orthodoxy, it won the endorsement of several Mennonite groups both in Europe and later in America.

Congregationalists, Baptists and Quakers do not give prominence to creedal statements. The test of faith is not determined by a particular formula but by relationship to Christ. He asks not for bishops, not for canon laws, not for creeds, but only for believing men. These groups have written confessions but regard them more as educational aids, or as general platforms, than as tests of correct belief. But both Baptists and Congregationalists have been deeply affected by the other Reformation movements. In seventeenth century England the Congregationalists issued the Savoy Declaration, taking whole sections from the Westminster Confession. The modern Baptist movement also took form in seventeenth century England. Among its peculiar characteristics are the rejection of infant baptism, immersion as the mode of baptism, and the belief in religious liberty. No universal Baptist confession has ever been written.

The Quakers are more radical than Congregationalists or Baptists. They have broken with historical Protestantism by rejecting all visible ordinances. Nevertheless, many Quakers accept the beliefs to which the ancient creeds testify. In 1675, Robert Barclay compiled his famous Apology which is still widely read and revered in Quaker circles, although without authority.

The Methodists made their appearance in the eighteenth century and adopted a symbol of twenty-five articles by abridging the Thirty-Nine Articles of the Anglican church. Wesley omitted the political articles as well as Article XVII on Predestination. The practical living of the Christian life has always meant more to Methodists than theological discussions. Wesley had a favorite word: "Is thine heart right as my heart is with thy heart? If it is, give me thy hand."⁹ In addition to the Twenty-Five Articles, John

⁹Nolan B. Harmon, Understanding the Methodist Church. (Nashville: Methodist Publishing House, 1955), p. 26.

Wesley's sermons, the Book of Discipline and several catechisms occupy an honored, though secondary, place among Methodist symbols.

Symbols in Contemporary Christianity

The list of historic Protestant symbols has not been exhausted by this recital. Other groups have also made their contributions. We turn, however, to the question of the place of symbols in the present day church. Various answers are given. Some claim the symbols have no meaning for today; others point to the continued vitality of the creeds.

In his proposal for church union, Eugene Carson Blake has suggested that the Heidelberg Catechism offered a good doctrinal basis on which the four denominations could unite.¹⁰ The Reformed churches still profess the Reformation symbols, but not all use them in the same way. Some faithfully teach the confessions to their members, but others ask only the ministers at the time of ordination to accept the standards.

The three major Lutheran bodies in America vary in the way they express adherence to the creeds. The Missouri Synod "accepts without reservation all the synodical books of the Evangelical Lutheran Church as the true and unadulterated statement and exposition of the Word of God."¹¹ The American Lutheran Church "accepts without reservation the synodical books of the Evangelical Church not in so far but because they are the representation and explanation of the pure doctrine of the Word of God."¹² Finally, the Lutheran Church in America "accepts the unaltered Augsburg Confession and Luther's Small Catechism as true witnesses of the gospel, and the other symbolic books as further valid interpretations of the confession of the church."¹³ The subtle differences suggested by these statements are clues to a growing ferment within the churches concerning the place and authority of the creeds. We detect and would like to identify four reasons for this contemporary interest.

First of all, many feel that the historic Protestant creeds fail to communicate to our age. How can they be made relevant? Three different approaches have been tried. One is to amend or expand the historic statements. For example, the Westminster Confession has been corrected. In 1903 the Presbyterian Church (North) added two articles, one on the Holy Spirit and the other on the missionary dimension of the gospel. The Presbyterian Church (South) did the same in 1941, and the Associate Reformed Presbyterians in 1959. However, awkwardness in idiomatic expression makes this procedure sometimes

¹⁰"More than a Memorial." Christian Century, Vol. LXXX, No. 7, (Feb. 13, 1963), p. 198.

¹¹Gerrish, op.cit., p. 34.

¹²Ibid.

¹³Ibid.

less than satisfactory. A more common way to achieve relevance is through theological explanation or commentary. Attempts have been made to interpret the confessions in the light of modern Biblical scholarship. For example, the Netherlands Reformed Church has produced an official explanation of the meaning of predestination. In a forty-seven page pamphlet published in 1961¹⁴ this church seeks to clarify the wording of the Canons of the Synod of Dort.

A third avenue toward relevance is to create new symbols to supplement the old, and several groups are currently working in this direction. The North American Division of the World Alliance of Reformed Churches is proposing two new statements of faith to be used in public worship. In 1949 the Reformed Church in the Netherlands published a new confession in which the dominant note is the Kingdom of God, and more attention is given to such themes as history, personal life in the present time, and the future of Israel. The Mennonite General Conference in America adopted a new statement last August which strives to be Biblical rather than theological in character, positive rather than polemical, and simple rather than technical or philosophical. The new United Church of Christ states in its preamble, "The United Church of Christ claims as its own the faith of the historic church expressed in the ancient creeds and reclaimed in the basic insights of the Protestant reformers."¹⁵ What are the insights of the reformers"? For the evangelicals, this phrase refers to Luther's Catechism and the Augsburg Confession. For the Reformed people, it means the Heidelberg Catechism, while the Congregationalists declare "The Holy Bible is our only creed or confession of faith." In order to bring these diverse elements together, one of the first actions of the United Church of Christ was to write a new statement of faith.

The second reason for the current interest in creeds stems from historical crises that challenge and threaten the church, compelling her to bear witness to her identity. In 1933, amid trials and spiritual confusion, a group of ministers and elders from the Rhineland met in Dusseldorf, to consider what an evangelical church is. They re-discovered the freshness of words spoken four hundred years earlier. "The holy Christian church, whose sole head is Christ, is born of the Word of God, abides in the same, and hears not the voice of a stranger."¹⁶ The Dusseldorf Theses, drawn up at that

¹⁴Nederlandse Hervormde Kerk. De uitverkiezing; richtlijnen voor de behandeling van de leer der uitverkiezing, aanvaard door de Generale Synode der Nederlandse Hervormde Kerk in haar vergadering van 8 November 1960. ('s-Gravenhage: Boekencentrum, 1961).

¹⁵Douglas Horton, The United Church of Christ: Its Origins, Organization, and Role in the World Today. (New York: Nelson, 1962), p. 58.

¹⁶Wilhelm Niesel, Reformed Symbolics. (Edinburgh and London: Oliver and Boyd, 1962), p. 6.

meeting, became the foundation for the Barmen Declaration of the next year. As the Third Reich was rising in Germany, Lutheran and Reformed representatives declared their common faith. The Barmen Declaration, though not a comprehensive statement, was a battle cry which said what needed to be said: "The Christian must listen to Jesus Christ and to him alone." This Declaration has exerted a significant influence on German theology since the Second World War.

A more recent illustration of a church speaking through and to an historical situation is a confessional statement published in 1963 by the Protestant Regional Churches in East Germany. These ten articles have aroused great interest, for they represent the first official pronouncement from churches living behind the iron curtain. Individuals have issued statements, and churches have spoken on particular matters, but now a larger and more representative body has publicly declared what it means to say: "There is only one Lord Jesus Christ."¹⁷

The third reason why the churches are re-studying their historic symbols is the ecumenical movement. When denominations unite churches automatically re-examine their creeds, but even where organic union is not the contemplated objective, ecumenical imperatives are prompting this activity. As the conviction grows that no one Christian tradition possesses the whole counsel of God, and equally, that no Christian tradition is without its own distinctive vision, the way is open for new studies of the church's symbols.

After World War II the Evangelical Church of Germany began conversations concerning the meaning of Holy Communion, the strategic point of difference between the Lutherans and Reformed. Starting not with the traditional formulations of the various confessions, but with the question, "What do we as members of one apostolic church understand as decisive in what the Bible says about Holy Communion?" Reformed, Lutheran and United theologians wrestled with the question for a whole decade. The findings have been published in the form of eight theses described as "Theses on Holy Communion which have been formulated unanimously and adopted by the Commission."¹⁸ Profound and essential things are said in this document about Holy Communion which had not yet been discovered within the older confession.

Three years ago the North American Section of the World Alliance of Reformed Churches invited the National Lutheran Council to open theological discussions not on church merger but solely to clarify contemporary theological positions. The Missouri Synod Lutherans, also invited to participate, readily accepted, with the assertion, "If there is a sin in unionism, there is a greater sin in separatism."¹⁹ The papers delivered at the first

¹⁷"Ten Articles on the Freedom and Service of the Church," Bulletin of the Dept. of Theology of the World Presbyterian Alliance and the World Alliance of Reformed Churches. Vol. 4, No. 3 (Spring, 1964), pp. 1-3.

¹⁸Anders Nygren, "Remarks on the Report," The Ecumenical Review, Vol. XI, (Oct. 1958-Sept. 1959), p. 428.

¹⁹Vilmos Vajta and Hans Weissgerber, The Church and the Confessions. (Philadelphia: Fortress, 1963), p. 83.

convocation have now been published, and recognize the differences in the confessional statements of the two traditions, but assert that these differences in themselves do not preclude unity in the faith which is confessed in them. The spirit of ecumenicity, we suggest, has prompted these movements.

The fourth and final reason for the contemporary discussion of the creeds is the emergence of the younger churches in Africa and Asia. These churches are the product of western missionary efforts and often reflect the position of their sponsoring bodies. But they are challenging the older churches and striking out in independent ways. The East Asia Christian Conference in Bangalore in 1961 challenged the confessional approach to missions and questioned the usefulness of world confessional bodies to the Asian churches. The Conference recognized that the Asian churches

must find expressions for their faith within their own cultural situation. Their task of translating the gospel into contemporary Asian terms demands, among other things, a serious re-appraisal of the historical confessions of the faith in the light of the present-day Asian scene.²⁰

Most of the younger churches have accepted the universal Christian symbols, the Apostles', Nicene and Athanasian Creeds. Some also recognize one or more Reformation documents. Prolonged deliberations in the Church of South India finally led to a statement in 1947 which recognized the historic creeds of the constituent churches forming the union, but appended this important note:

The uniting churches accept the fundamental truths embodied in the creeds named above, as providing a sufficient basis of union, but do not intend thereby to demand the assent of individuals to every word and phrase in them, or to exclude reasonable liberty of interpretation, or to assert that these creeds are a complete expression of the Christian faith.²¹

When the United Church of Japan was formed, as an amalgamation of thirty denominations, the united body pledged to hold the traditional background of the participating churches in high esteem. The United Church waited fourteen years, until the new body had grown into a truly unified structure, before adopting a simple statement of faith which transcended but did not contradict the older ecumenical and evangelical creeds.

The best example of a new statement of faith from the younger churches is the Batak Church of Indonesia. Efforts were made from the very beginning to make this a truly indigenous church. Native leadership was trained and Batak Christians given a large measure of control. The Batak Confession demonstrated a church that in a few decades had sufficient maturity and perspective to challenge heresy on its own terms. Confronted with a wide range

²⁰Vajta and Weissgerber, op.cit., p. 150

²¹Einar Molland, Christendom. (London, Mowbray, 1959), p. 178.

of viewpoints, from nationalistic Christianity to syncretism and Islam, the church stated in eighteen articles what it believed and what it rejected. The Batak Church gave five reasons for its new symbol: (1) because the faith brings forth witness; (2) because the church must witness in the world; (3) because the confession clarifies what is the difference between true and false doctrine; (4) because the confession has as object the unity in the confession of faith in the congregation; and (5) because the confession is of great value as heritage for future generations.²²

In Africa many Christian groups are convinced of the necessity of a truly African confession, for the church in Africa also faces serious theological and ethical problems to which the ecumenical and more specific Reformation confessions give no answer, such as ancestral worship, witchcraft, polygamy, dignity of man, memorial services for the dead, and nationalism.

All of these new and fascinating factors have conspired to make this an age of increasing creedal activity. Nor is the end yet in sight, for more new symbols will be created and old symbols re-interpreted as the church of Jesus Christ identifies itself and communicates with the world of the twentieth century.

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TWO BOOKMEN LOOK AT THE LIBRARIAN

Alex R. & Robert D. Allenson

SCENE: a morning in Naperville, early in March. Alec Allenson at desk, opening the day's mail, and Bob Allenson answering inquiries.

[Opens letter no. 1]

Alec: Look! Here's a letter from the Vice President of A.T.L.A. Dr. Johnson is asking if we could give a paper on "A Bookman looks at the Librarian."

[Hands letter to B]

Bob: That's a good subject. But I like to think of librarians and book dealers--all of us--as bookmen.

A. So--what is there, really, for us to talk about? But let's not miss the opportunity.

B. After all, the library business is the staple side of our work. There's a lot more fun than grief in working with the librarians.

[Opens letter no. 2]

A. A good order from the fall catalog! Three pages long, and it will be a beauty to work on. It looks like an interesting bunch of O.P.'s and new titles. [Hands letter to B]

B. The arrangement's handy--double spaced, with good margins. The biller can write up the reports and send back a Thermofax copy, with just a summary invoice on the front. That helps to cut down the overhead, doesn't it? [B, walks over to A. with order]

A. It's in alphabetical order, too, like our stacks. But I see that the librarian has listed the names of all the publishers.

B. Shouldn't we start putting the publishers in our catalogs? Dr. Sonne told last year how vital this point is in ordering, and it might save librarians some time in hunting up the data and confirm their listings.

A. We booksellers are always afraid, though, that giving this information also gives the order away. Won't the orders be placed with the seminary's book store, or be sent direct to the publisher?

B. Isn't that just a bookseller's fetish? The librarian has to find out who the publisher is, anyhow.

A. I suppose so--really, I never thought about it till I heard Dr. Sonne mention it last year.

B. Regarding availability, our catalogs mix O.P.'s and new books so that we can list every book that we can supply by a single author.. This makes for a good check list; but, with O.P.'s, we can just supply copies as long as the stock holds out.

- A. Then should we use a set of symbols to show what books are not yet out, which ones are new, backlist, or O.P.?
- B. Well, putting in publishers' names and these marks would take more space, and mean that fewer titles would fit into a catalog--and also make preparation of catalogs more expensive. Overhead again, but up this time. Are these data really that important to the librarians?

[PAUSE - A opens more mail; B types]

[Opens letter no. 3]

- A. Another big order. Ouch! They're all titles from associations and conferences: where on earth can we dig up the addresses on them? Here's one--the slip gives the publisher as a hotel in Seattle.
- B. Probably where the conference was held. The proceedings are probably in somebody's desk drawer in New York.
- A. There are about 40 slips in the pack--it will take plenty of time to run these down. [PAUSE] Sometimes I wonder about handling new books. Doesn't it lead to more trouble than it's worth?
- B. It often seems so. Last time an order like this came in, we asked the library to send fuller addresses. They wrote back that they had given us all the information that came on the L.C. proof card.
- A. 'Corporate entries' is the name for them. Getting down to the title can be like cutting an onion--stripping off the names of the commissions and subcommittees until you can find the essential five words that tell what the book really is.
- B. Dr. Sonne made a strong point here, that librarians should set up outgoing orders in trade style instead of the full library form. If we have to edit the title for ordering and send the book through that way on our invoice, how do we know that the order librarian will even recognize the book when it comes in?
- A. There was that time when our friend Elsie Card ordered "Bible. N.T. Romans - Commentaries, 1955."
- B. And we sent her Vincent Taylor's book, which she returned for Hunter's in the Torch Commentaries.
- A. Then there was that other run-in when a library ordered from a proof card that didn't show the price. When the work came through at \$50, we thought we would be stuck with it right and proper.
- B. Or take paperbacks. We know perfectly well that most libraries want cloth-bound books as a rule. But one school sent a long order, just giving the number of books and total of the list prices at the end. The average price was in the paperback range, but we couldn't be sure without an extra round of letters.

- A. Most paperbacks have series codes. It would be so much easier if orders would give either this code or say cloth, when there are two or more editions. This letter writing takes time and puts a week's delay into filling the order.
- B. Then, if we don't tell the publisher otherwise, he usually sends paper. It's impossible to check all the orders out in Books in Print, and there are new editions coming all the time.
- A. Back to that question of new books. The cost on all of them is high, but especially so on items from publishers not in P.T.L.A. As I read our figures, I think we're actually losing money on new book sales.
- B. Then there's the pressure for us to give longer discounts. But we have to type off each title twice on our own forms and have a full dozen extra steps that wouldn't be needed if the book had been on the shelf.
- A. Yes, but we simply can't afford to stock every book we expect to get orders for.
- B. Nor can we ever possibly guess what will be ordered.
- A. The ATLA Book Exhibit is a good system, though. The orders come in all at once, and there's enough volume on each title to cut out a good share of the special handling.
- B. Could this be extended into some variation on the Farmington Plan? With standing orders on new theology, we could order through the year from the publishers in good quantities and give a longer discount.
- A. How would it be worked out? Would we have to select and rate the books?
- B. That would certainly be outside our competence.
- A. But could it be worked out on the basis of certain publishers' lists; or could advance copies be sent to members of a three-man committee that could rate the books, so that we might order and ship them to the right libraries on a planned basis?
- B. I don't suppose the committee members would have to meet, but could cast their votes and clear things through our office.
- A. The publishers would love it. After all, their officers put a lot of weight on the advance sales figures of their religious department's titles.
- B. The Dutch Roman Catholic libraries have their Bestelcentrale for centralized buying.
- A. And the new T.E.F. supplement to Dr. Morris's THEOLOGICAL BOOK LIST gives an immediate source for titles, with ratings on the degree of specialization in each book. We would like to help work out this kind of system, wouldn't we?

B. Sure. A carefully planned yearly supplement of theological titles would be a possibility. It wouldn't have to stop with religious titles, though.

[Opens letter no. 4]

A. Here's another one. This library ordered Kūng's JUSTIFICATION five months ago and wants to know where the book is.

B. That's been postponed for about the third time. It's supposed to be ready in September, now. 1964, I hope!

A. We're on base there. But didn't you drag your feet pretty badly over that order to Refuge Press?

B. Oh! oh! We had three single orders, and I was sitting on them to make up the minimum quantity for trade discount. I remember the hot letter we got on that one. A controlled, large volume of orders for the same titles would help us to speed up our service.

A. You might remember Marshall Field's rule: "The customer is always right." Maybe not always, but the customer must come first.

[PAUSE.]

[Opens letter no. 5]

A. Samaria Seminary wants to know where their copy of the CAMBRIDGE HISTORY OF THE BIBLE is, or order no. 64-175, no. 36. They needed it by last Friday.

B. I remember that order--all of those little slips. If they really wanted the book in a hurry, I wish they'd sent the order in a separate envelope. As it was, we probably overlooked that four letter word RUSH.

[Opens letter no. 6]

A. "Please cancel the following items on which orders from the Philistine Theological School have been previously placed with your firm." Look at it! Two pages of cancellations, all the books not received on orders placed in 1962.

B. It must clear out their order box pretty neatly. But are these all items that we still have open, on order from the publishers; or didn't we report them as not available, in the first place? We will never hold open orders for books that we can't ship.

A. All the cancellations will have to be looked up, though. What a waste of time! These old files are up in the transfer boxes by now.

B. We nearly always find we reported them as 'Code B' or 'Code C' on our invoices. The impossible items we cancel; but, on Code B, we keep a record so that we can tell the librarian when a copy has been found.

- A. That's our standard procedure--to cancel the open order but keep the request alive for a future report. Can we find some terms to get this across better?
- B. Instructions to cancel an item which we've already cancelled give us the most unrewarding jobs that we have to do.

[Opens letter no. 7]

- A. Here's a want list: PLEASE SEARCH FOR THE FOLLOWING ITEMS. [Hands letter to B]
- B. These titles!

Our NEW WAY ROUND THE WORLD by C. C. Coffins. Lovell, 1877.
 OLD CORN by D. B. Updegraff. McDonald & Gill, 1892.
 COMING - READY OR NOT; Congo Baptists advance, by C. & M. Jump. Judson, 1959.
 ETIOLOGY OF DELINQUENT AND CRIMINAL BEHAVIOR by W. Reckless. Social Science Research, 1943.
 AN ORCHARD OF POMEGRANATES; or the fruit of the Spirit by Appleyard. Stockwell, c.1900.
 ROADS FROM EDEN by Lew Liu Luh. Seiler, 1927.
 CRUMBS FROM MY SADDLE BAG by Elnathan Gavitt. Blade, 1884.
 THINGS IMPORTANT by D. X. Gass. Wilde, 1945.

- A. The instructions say SEARCH. What does this mean? Are we supposed to advertise for copies?
- B. I don't know for sure. Order slips often have a report worded something like "out of print. Searching." To the book trade, "Search Service" means things like listing in AB, or, for the libraries, in TAAB. But doesn't the library just want us to be trying to find a copy somehow?
- A. Advertising is more expensive and sometimes not any faster than if we just try to spot a copy somewhere. "Search" is a difficult word now, and maybe we should change our terms.
- B. To say "advertize" instead of "search," and "search" instead of "make want"? That's tough, after all this time, but we should conform to the librarians' terms if we can.

[Opens letter no. 8]

- A. I'm getting to the bottom now. Arctic College writes that they're sending in nine cartons of duplicates and discards by freight collect.
- B. Last time that worked out pretty well. We gave them exchange credit which they used to buy other books that they needed, outside of their regular budget.
- A. Checking them in will be a good Saturday job, and will keep the staff busy shelving the books next week.

- B. We like to see books come back from the libraries--so often booksellers think of libraries as a final resting place for books.

[PAUSE.]

- A. [towards the audience] We wish to express our gratitude to Dr. Johnson and to the Association for this opportunity to give our viewpoint on the most important part of our business, that of selling books to libraries. Sometimes we feel that only antiquarian books and O.P.'s are the books we should be working in, but then we realize how necessary it is for us to know the books also--to keep in touch with developments in theological thought and to see the past as it relates to the active present. We trust that this dialogue, in which we have been trying to show some of our reactions to the kinds of questions that come up every day, will be of some value towards making clearer the positions of the librarian and the book dealer as we face each other in our common desire for the increase of the knowledge of God's truth.

CLASSIFICATION IN AMERICAN THEOLOGICAL SEMINARY LIBRARIES

Helen Zachman

First of all, I want to thank each of you for the cooperation you gave me in my recent study of classification schemes in use in our libraries. The fact that ninety percent of the questionnaires sent out were completed and returned demonstrated your interest in the project.

This study was not limited to our Protestant seminary libraries, but included representatives from the Catholic and Jewish institutions as well. One reason for such a broad base was to determine the relationship, if any, of the parent religious tradition to the classification. Another was to discover whether any one classification scheme was used by libraries of all three religious traditions. No attempt was made to evaluate the changes and expansions made for each of the classifications, although information concerning these changes and expansions was requested in the questionnaire.

The seminaries were selected on the following bases:

1. Protestant seminaries fully accredited by the American Association of Theological Schools, as listed in 1956, the latest list available to me at the time of mailing the questionnaires. There were 71 such libraries.
2. Catholic seminaries are the diocesan major seminaries. Of the 109 such institutions listed in my source, 32 were approached.
3. The Jewish seminaries are those on a strictly graduate level, with no undergraduate work offered. Fourteen were listed in my source, but a faculty member of the University of Illinois indicated that nine fulfilled my requirements.

This gives a total of 112 seminary libraries approached. Of these, 100 responded. The figures mentioned in this paper are based on those 100 replies.

The schemes used in these libraries fall into two broad categories: general and special, or unique. The general classifications are those embracing the entire field of human knowledge, not just a particular area. These schemes attempt to survey the whole realm of knowledge, fitting together the various fields into an integrated whole. The special or unique schemes concern themselves with only one area or phase of knowledge. Included within this definition are also the unique schemes designed for a specific area, but which were developed to answer particular problems in particular libraries. Many of the special expansions were developed in this manner.

In the first category of the special schemes are such classifications as Union Theological, Reed, Freidus, and Kapsner Benedictine, and such expansions as Lynn. The first two classifications, as you know, were designed for Protestant libraries, the Union Theological Seminary in New York City, and the Philadelphia Lutheran Seminary at Mount Airy, respectively. The third classification, devised especially for the Jewish Division of the New York Public Library, has since been adopted by many seminary libraries. The

Kapsner Benedictine classification, like the Lynn expansion, was developed for use with Catholic materials.

The second category of the special schemes includes those classifications and expansions devised to answer specific problems in specific libraries. The fact that these classifications and expansions spread to other libraries is immaterial to the definition. Here are found the Day Missions Classification and the Blanc and Walsh expansions. The Day Missions Classification was devised by Miss Anna Monrad in 1912 for the special collection of missions materials in the Yale Divinity School Library. It is no longer being used. The Blanc expansion was designed in 1934 by Father Philip J. Blanc, S.S., librarian of St. Mary's College and Seminary in Baltimore, for use with the "Religion" schedules of the Decimal Classification. It has spread to two other libraries. The Walsh expansion, also to be used with the Decimal Classification, was designed by Richard J. Walsh, librarian of the Catholic High School in Philadelphia. It has since been adopted by a number of seminary libraries.

The Reed Classification was devised in 1907 by Dr. Luther Reed, librarian of the Philadelphia Lutheran Seminary. Of importance to the scheme were the eight tables to be used under any subject except "Texts and versions of the Bible" and "Introductions to the Bible", where a special table was used. At one time in use in at least three seminary libraries, this scheme is presently in use in only one, the Philadelphia Lutheran Seminary Library. Its librarian has expressed the strong possibility that this library would change to the Library of Congress Classification. Recent correspondence indicates that this change is still being contemplated for the future.

The Union Theological Classification treats so far as possible all subjects from a theological point of view. A principle of this classification is to view Christianity as the central theme reaching out in all directions, and where it touches upon a topic to make room for it there.

This Classification was reported present in twenty-two libraries, although it was not always the only one present. In seven libraries it is present under varying conditions: the forerunner of the scheme in one library; the basis for a unique scheme in another library; in still another, the classification scheme for one of two component collections forming the new seminary library. This second collection is being reclassified into the Library of Congress Classification as it is being assimilated into the new collection.

Of the four general schemes, the most widely used and the oldest is the Decimal Classification. First published in 1876 by Melvil Dewey, this Classification has been published in sixteen editions, and plans are being made for the seventeenth edition. The various schedules have undergone change, development, and reinterpretation. For these reasons, the edition or editions used by these libraries is important. The most frequently used edition is the sixteenth, followed by the fourteenth. The fifteenth edition has not been widely adopted; the modifications were too drastic for an established library. In some libraries two editions are used, the one to complement the other. The usual combination is the sixteenth and fourteenth, although other combinations are in use.

The Cutter Expansive is the next oldest of these schemes, having been first published between 1891 and 1893, although Charles Cutter had begun work on it in 1873. The scheme was meant to be "expansive," each of the proposed seven schedules to be more detailed than the preceding one. Six of these schedules were completed before Cutter's death in 1903. He had worked on the seventh schedule, but had not been able to develop it fully. An index to the first six schedules has been published, as have been separate indexes to the completed parts of the seventh schedule.

This Expansive Classification has been called by many writers the most scholarly of the classifications. It has influenced a number of other classifications, both directly and indirectly. In 1897, when the Library of Congress realized the inadequacy of the scheme then in use in the face of the continued growth of the library, the Catalog Division was assigned the task of developing a new classification. A study was begun that culminated in the present Library of Congress Classification. One of the more important schemes studied was the Cutter Expansive. Through the Library of Congress the Cutter Expansive has also influenced the Reed and the Union Theological Classifications. When Dr. Reed and Miss Pettee were working on their schemes, the Library of Congress generously lent them the proof sheets of the "B" schedules. This influence demonstrates the usefulness of this classification in addition to its scholarly character.

The Library of Congress Classification is the next oldest scheme. Twenty-nine of the libraries responding reported using this classification, making it second only to the Decimal Classification in use. Three of these libraries began with another scheme, then changed to the Library of Congress. In these three libraries both classifications are present, though only the Library of Congress is in actual use; all new material being classified into it. One library has changed from the Decimal Classification, but it abandoned the reclassification project before its completion. Another library still has the Reed Classification present; the reclassification of that part of the collection will be carried out after plans have been completed for incorporating the collection into the new seminary library, resulting from mergers. The third library is in the process of reclassifying from its own unique scheme.

The newest of the schemes is the Bliss Bibliographic, which only one library acknowledged using. The incorporation of some of the features of the Union Theological Classification accounts for some of the changes made in this scheme. Officially adopted by the library in 1956, the classification was subjected to a long, intensive investigation, delaying its application until 1958. Its short notation, up-to-dateness, ease of filing, and mnemonic features are some of the arguments advanced in its favor.

Among the Jewish libraries responding, one scheme seems to be favored. This is the classification devised by A. S. Freidus for the New York Public Library's Jewish Division. This is a general classification by the definition given above, covering as it does the entire span of human knowledge. It is also a special classification by virtue of its design for a specific branch of that knowledge, the Jewish branch. Three of the six libraries responding reported using it. The remaining three use other schemes. One library has based its classification on Freidus; another has devised its own scheme in Hebrew for its large Hebrew collection, using the seventh abridged Decimal

Classification for its small English language collection; a third library has expanded the Decimal Classification to suit its collection. Which edition was used as the basis of this expansion was not stated.

Several expansions have been developed to answer the problems presented to Catholic libraries by the predominantly Protestant classifications. The Blanc expansion is the first of these. It confines itself to the "200" or Religion schedules of the Decimal Classification, and brings in a few subjects, e.g. Canon Law, which lie outside the schedule as originally developed. It was first put to use in the library of St. Mary's College and Seminary in Baltimore, from whence it spread to two other libraries, one in Ohio, and the other in Washington State.

The second special expansion appeared in 1937, when Mrs. Jeanette Murphy Lynn published her Alternative Classification for Catholic Books. A second edition, revised by Gilbert Charles Peterson, was published in 1954. This classification is so designed that it can be used with both the Decimal and the Library of Congress Classifications. The scheme is limited to books on Catholic theology, on the government and organization of the Catholic Church, and on its history. A variation of this scheme is the Kapsner Benedictine Classification, developed by Father Oliver L. Kapsner, O.S.B., while he was librarian of St. John's Abbey, Collegeville, Minnesota, in conjunction with his work on a union catalog of Benedictina in the libraries of this country.

The Walsh expansion was also devised for use with the "200" or Religion schedules of the Decimal Classification. In the classification of about 30,000 titles in the field of religion, Mr. Richard J. Walsh, librarian of the Catholic High School Library in Philadelphia, found that this schedule of the Decimal Classification was inadequate for his purpose. He arranged the sections ideologically, then modified them to suit the books, making the scheme functional in design. In modifying the schedules an attempt was made to preserve the original order and meaning. This did not rule out change when and where it was needed.

The religion schedules of the Decimal Classification have undergone little modification since the first publication of the scheme in 1876. Many of the modifications were actually condensations of numbers by eliminating their subdivisions. This was especially true of the fifteenth "Standard" edition. Beginning with the same edition, however, certain numbers began to be subdivided. One of these fortunate numbers was 296 (Judaism). The modifications begun here were continued in the sixteenth edition.

The Library of Congress has only recently published the second edition of its religion tables (BL-BX). The first edition appeared in 1927. The second edition includes expansions resulting from the growth of certain collections, e.g. Brahmanism and Buddhism, Talmudic and pre-Talmudic literature, including the Dead Sea scrolls, and others. The outlines preceding each of these schedules has been enlarged.

Modifications of the Union Theological Classification have been numerous. In the supplements to this classification, appearing at intervals of about six months, are six kinds of materials: (1) new numbers and some larger expansions required by new developments; (2) cancellation of numbers; (3) references between related numbers; (4) rephrasing in the interest of clarity; (5) Correction

of typographical errors; (6) additions and corrections in the index. Expansions for which tables, directions, or a definite pattern have been provided are not included, nor are added names of authors or additional cutting of an author's works.

The libraries responding to the questionnaire have reported the use of eight classifications: Decimal, Library of Congress, Union Theological, Reed, Princeton, Bliss Bibliographic, Cutter Expansive, and Freidus. These are in addition to the several special expansions in use.

If the adequacy of a classification were based on the extent of its use, the Decimal Classification is the most adequate and most desired scheme in use today. It is present in forty-one of the libraries responding, nearly equal to the sum total of its nearest rivals, the Library of Congress and the Union Theological Classifications. This, however, is not the case, as more libraries are changing from the Decimal Classification to one or the other of the rival schemes.

The remaining schemes are used in no more than four libraries each. The majority (Reed, Princeton, Bliss, and Cutter) are used in only one library each. Freidus is used in three libraries and is the basis for the classification in a fourth library.

No single classification has yet been found to answer the needs for each and every library. Where a scheme is too detailed for one library, it is lacking in completeness for another. The most frequently mentioned problem areas in all three schemes are religious education, missions, denominational history, and general church history. These have not been expanded sufficiently for most libraries. Special topics that have recently become important, for example, the Dead Sea Scrolls, have not been provided for quickly enough, forcing these libraries to devise their own schedules. Special collections have influenced the construction of expansions or special schemes.

The shortcomings of each of these schemes are recognized, so that changes, when they are made, are not made with the idea that all the problems will be solved automatically. The inadequacies of the schemes have been met in a number of ways, varying from a rearrangement of the numbers to extensive expansions, including at times the introduction of new numbers. Each of the three major schemes has been used at some time as a basis for an expansion in one of the two remaining schemes.

The denominational background of the seminary seems to influence the classification, especially through the introduction of expansions. No classification has escaped this influence. One library, interested in the southern branch of its church, was forced to construct its own expansion, because the classification had not provided for that branch. The mergers which a number of churches have recently completed present another need for revisions, not only of the classification but also of the official names and the inter-relationships of these bodies. Garrett Seminary has greatly helped the Methodist schools with its expansion. Several other Methodist expansions are also in use. Not only the Jewish libraries, but others as well, are finding that the treatment of Jews and Judaism, especially in the Decimal Classification, has been inadequate. The fifteenth

edition began to remedy the situation; the sixteenth edition has gone even further. Still, special expansions are needed and used.

A definite division of the schemes along the lines of Protestant-Catholic-Jewish collections has been observed. The Jewish libraries for the most part have chosen the Freidus Classification or have constructed a classification based on it. The Catholic libraries tend to supplement either the Decimal Classification or the Library of Congress (none uses Union) with Blanc, Lynn, or Walsh expansions. These were designed specifically for the Catholic collection. The Protestant libraries tend to supplement one of the three major schemes with an expansion devised by themselves or their denomination, or with an expansion based on one of the remaining two major schemes. One Protestant library reported the use of Lynn for guidance in the classification of the works of prolific Catholic authors. There is seldom much crossing of these denominational lines, especially by the Catholic library, unless the scheme or expansion in use makes no provision for the Protestant topic at hand.

The trend of these libraries is toward uniformity of classification used, with a lessening of individual schemes. Those libraries that have developed their own schemes are tending to substitute either the Decimal Classification, the Library of Congress, or the Union Theological for them. In view of this, closer cooperation among the libraries can strengthen our classifications as well as allow freer flow of information.

REPORT OF WORKSHOP ON DEWEY DECIMAL CLASSIFICATION

Mrs. R. Virginia Leach, Chairman

The Workshop on Dewey Decimal Classification met on Thursday morning, June 18, 1964, and was well attended. The problem areas discussed included counseling, psychiatry and pastoral counseling; biblical theology; history of missions; religious education and communication. The group adjourned for luncheon and assembled again in the early afternoon.

Several motions were made and passed:

1. that Dr. Ehlert submit for inclusion in this year's Proceedings a copy of his expansion 236-237.
2. that Dr. Elton Shell be asked to prepare an expanded schedule on the Dead Sea Scrolls following the pattern of his Biblical schedule.
3. that the President direct the Chairman of the Cataloguing and Classification Committee to appoint a committee or a person to prepare a program for the next year's Workshop, to enlist the assistance of resource people, to have Dewey users present problems in advance and to draw up a list of libraries using Dewey Classification.
4. that we keep a permanent record of problems discussed in the Workshop with a view to presenting them for consideration in the Dewey revision.
5. that the Vice-President be directed to consider scheduling a paper and discussion on Subject Classification for the next Annual Conference.

A Tentative Revised Schedule of Dewey 236 and 237

By Arnold D. Ehlert

The following schedule has been developed over a period of about a year and a half in classifying books and pamphlets for a definite collection in eschatology at The Biola Library. Only those changes were made from the 16th edition of Dewey that seemed required to put subjects in a more logical order, and to provide for additional subjects that were called for by the literature. Any observations on this should be communicated to The Biola Library, 13800 Biola Ave., La Mirada, California 90638.

R 016.236	Bibliography
129.6	Out in favor of 237.1
133.3	Non-Biblical prophecies and divination
218	Out in favor of 237+
220.6236	Interpretation
232.6	Second advent, general and epiphaneia aspect
236	General treatises, which cannot be further subdivided
236F	Fiction
236S	Sermons
236.01	Introduction, philosophy

- 236.02 Outlines, syllabi, etc.
- 236.021 O.T. teaching
- 236.025 N.T. teaching
- 236.063 Conferences (Cutter city and use date)
- 236.06 Use 220.6236 for prophetic interpretation
- 236.07 Study and teaching
- 236.073 Apologetics of prophecy
- 236.08 Collected writings of one author
- 236.082 Collections
- 236.0881 Poetry
- 236.0883 Charts, tables, etc., if not with subject
- 236.09 History of prophetic studies
- 236.0901-04 Do not use; periodize subject headings
- 236.094 Chronology of prophecy; order of events
- 236.1 Death
- 236.14 Intermediate state; 'the grave,' Abraham's bosom
- 236.143 Purgatory
- 236.145 Limbo, tartarus
- 236.18 Last words
- 236.21 End of the world
- 236.213 Signs of the end, signs of the times
- 236.2139 Wars in prophecy
- 236.215 Mark of the beast
- 236.22 Rapture of the saints
- 236.24 Tribulation
- 236.26 Final battles
- 236.27 Judgments and rewards
- 236.28 Future judgment in general
- 236.292 Personalities in prophecy (double Cutter); exclude Satan and Antichrist
- 236.294 Nations in prophecy; double Cutter
- 236.3 Millennium
- 236.36 Kingdom of God, kingdom of heaven
- 236.38 Future punishment
- 236.4 Places of punishment: Hell, Hades; for Purgatory see 236.143
- 236.8 Resurrection; for resurrection of Christ, see 232.963
- 236.88 Conflagration of the earth
- 236.9 Eternal state
- 236.94 Heaven
- 236.98 New heavens and new earth
- 237 Divide by whole DC # and like 290+
- 237.1 Immortality in general, including non-Christian and philosophical
- 237.218 Immortality (natural theology)
- 237.219 Immortality of animals
- 237.22975 Qumran eschatology
- 237.923 Greek eschatology
- 237.927 Roman eschatology
- 237.96 Jewish eschatology
- 291.23 Knock out
- 296.33 Knock out
- 1236 Eschatology periodicals

WORKSHOP ON UNION THEOLOGICAL SEMINARY CLASSIFICATION SCHEDULE

A. Sebestyen, presiding

Thanks to the presence of Miss Ruth Eisenhart, who was unable to attend our last two meetings during the A.T.L.A. annual conferences, this year's workshop was exceptionally fruitful. We not only brought up the problems but also received firsthand answers, suggestions and solutions by Miss Eisenhart, the authority re interpretation of the UTS classification schedule.

Samples of questions and problems presented by members of the workshop:

Supervision in field work: TG10 should be satisfactory; or a specific number ought to be created in the same section; material could also go to religious education, administration.

Nag-Hammadi material needs attention: (GK53: Coptic Gospel of Thomas, Gospel of Truth). JC63 was created for this in the SFTS Library. Miss Eisenhart thought that JC would probably be better than the GK section. The text editions and critical works are constantly increasing.

Psychology: Many libraries are having difficulties with classification of new schools in psychological research (existential psychoanalysis and psychotherapy; phenomenology, etc. etc.). Miss Eisenhart reported that it is impossible to create a logical classification schedule at this stage because issues are not settled yet and everything in psychological research is changing so rapidly that even the Psychoanalytic Institute "classes" the books alphabetically by author only.

Demythologization: The question came up concerning the possibility of creating a new number for it. Miss Eisenhart pointed out that demythologization is not a subject, but a method and recommended we class materials on demythologization with the subject.

Theology of history: Should be treated as Philosophy of History.

Lay movement (like Oxford, Iona, etc.): Miss Eisenhart suggested XD, Retreat movements.

Communication: PU23 needs to be broken down.

Church: UA23 needs to be broken down.

World Council of Churches: Miss Eisenhart recommended we class theological essays with a clearcut theological subject with the subject.

German philosophy: QJ70 needs a breakdown. (SFTS uses QJ89 for 20th Century German philosophy).

Miss Eisenhart encouraged all members to send to her any new expansion or classification number changes made by any library.

A. Sebestyen reported on the cooperative cataloging experiment of PSR and SFTS. Several librarians were interested in the details of the cooperative

experiment. The newly established Bibliographical Center of the Graduate Theological Union may expand the services of its centralized cataloging processes by sending one card of selected titles to interested libraries. Miss Helen Uhrich remarked that a card or even P-slip could be of great help in cataloging.

WORKSHOP ON THE LIBRARY OF CONGRESS CLASSIFICATION

Evelyn C. Edie, leader

The workshop period was used as a time for sharing problems or suggestions in various areas of the B Classification Schedule. It was felt that sometimes the schedule did not show a clear distinction in the use of numbers, or subjects which seem to be closely connected had been placed in two distinct areas of the schedule.

Examples: Christian ethics - Moral theology
Liberalism - Modernism

It was also thought desirable to have material about the Taizé Community placed under a BX number for Protestant monasticism rather than keeping it in the BV pastoral number.

The sharing of questions or comments in the use of the Library of Congress Classification Schedule did not result in any definite answers or conclusions, but it did prove helpful to know of the opinions reached and the decisions made by other librarians.

LIBRARY PROCEDURES AT QUMRAN

Bruce D. Rahtjen

In 1947, an Arab boy followed the trail of stray members of his flock to the vicinity of some caves overlooking the Dead Sea. Curiosity led him into one of the caves, where he found fragments of jars and rolled-up manuscripts. Eventually these manuscripts found their way into the hands of scholars, who recognized them as coming from the period ca. 300 B.C. to 50 A.D. Since that time, hundreds of other caves in the area have been excavated. In the process, hundreds of other documents have now come to light. It is generally assumed that the materials which have been found represent the library of a group of Jewish sectarians who lived near the shores of the Dead Sea during the period ca. 200 B.C. to 70 A.D.

In 1951, archaeologists began the excavation of a ruined building known as Khirbet Qumran. The excavation of this building was completed in 1956. According to Professor Millar Burrows

It proved to be the headquarters of a Jewish monastic community, commonly identified with the Essenes, of whom ancient writers tell us. Established in the last part of the second century before Christ, and occupied, with an interruption of about thirty years, until the first Jewish revolt against Rome in 66 to 70 A.D., this building was clearly the place where many of the manuscripts found in the cave had been made.

During the past seventeen years, there have been literally thousands of books and articles published concerning the Dead Sea Scrolls and the Essene community at Qumran. However, there are a number of problems which still baffle all of the so-called Qumran experts. Although a great deal of scholarly progress has been made, there are many places at which there is a wide division of scholarly opinion, and there are many problems to which no cogent answer has been given by any reputable scholar.

A few of the salient problems on which no agreement has been reached might be summarized as follows:

1. What is the precise relationship of the scrolls which have been found in the Dead Sea caves, to the recently excavated buildings a short distance away?
2. What was the precise use of the various rooms and equipment uncovered by the excavators between 1951 and 1956?
3. What was the precise nature of the group of sectarian Jews who lived in this community? Who was their mysterious "Teacher of Righteousness"? Why did the residents of Qumran believe that the "Teacher of Righteousness" who had founded their group would return to them in the future?
4. What is the significance of the copper scroll which was found in one of the caves? This scroll, written in the same script as the Essenes' Biblical materials, describes a treasure of almost unbelievable size. It lists more than 100 tons of gold and silver which was supposed to be hidden

in various places around the community. Although the scroll is quite explicit as to the amounts of money involved and the places where the money was to be hidden, no trace of the treasure has been found. Why would a group keep such a scroll giving the specifications of an apparently non-existent fortune?

5. What is the relationship of the Qumran library and the Qumran community to the so-called "Damascus Document"? This document was found in the Cairo Genizeh in 1910. Until the discovery of the Dead Sea Scrolls, this "Damascus Document" a Zadokite fragment, was somewhat of an oddity. Now it is recognized to have been a part of the sectarian literature of the Qumran community. Why was this document found in Egypt in 1910? What was its relationship to the rest of the library?

6. Why is it that some of the Psalms found in a recently translated Psalter scroll from Qumran are also found in a Syriac scroll dating many centuries after the destruction of the Qumran community?

7. Why did the cave in which the first documents were found include not only the pottery from the first century A.D., but also bits and pieces of Roman pottery coming from the second and third century A.D., and also, to quote Professor Burrows, "Bits of modern cloth, scraps of newspapers and cigarette stubs"?

8. Why were the manuscripts found in the caves preserved in the style in which they were found? Most of the manuscripts were buried in jars, with many of them wrapped first in cloth which had been covered with a substance very much like tar.

This listing of questions does not include the entire roster of unanswered problems, but it gives at least a representative sample. I should like to suggest that the reason that these problems still remain to be solved by scholars who have worked on the problem of Qumran is because the basic underlying assumptions of these scholars has been totally inaccurate and inadequate. It seems to me that all of the scholars that have worked on these problems have done so from the wrong point of view. I should like therefore, to offer for your consideration two new hypotheses concerning the Qumran literature and the Qumran community. I trust that you will consider me not unduly immodest if I refer to these as Rahtjen's hypotheses, numbers one and two. The first hypothesis is simply this: The Qumran community was not actually a monastery, but a theological library which had, (according to the now normative custom in the United States), a theological seminary attached to it, as a sort of subsidiary institution.

When we look at the available facts in terms of this unassailable hypothesis, we see that a great many factors seem to fall into place almost immediately. In the first place, we see that the rooms which have been designated by the archaeologists as "the library" are, in fact, in the geometric center of the entire complex of buildings. All of the other rooms and other structures are centered around the library.

But our evidence is not only archaeological but literary as well. An objective survey of the non-Biblical literature from the Qumran collection shows without a doubt that the library was the nucleus of the entire complex, and that the librarian was, in fact, the leader of the whole community. Naturally, this

librarian tried, in the manner of all librarians, to keep his colleagues and the students walking in the paths of righteousness. For this reason, the leader of the community is referred to in various documents as the "Teacher of Righteousness." What more apt title could there be for any librarian in any theological seminary?

With Rahtjen's hypothesis number 1 in mind, I have gone over in great detail the plans of the Qumran community, as printed in Professor Burrow's book MORE LIGHT ON THE DEAD SEA SCROLLS. The plan to which I refer is the frontispiece in Professor Burrow's book.

One of the first things to be noted in regard to the plan of the Qumran community is that the library was, in fact, much larger than had previously been thought. The two rooms which are referred to in Burrow's book as "the library" are actually only the "stack" areas for the library. Just outside these two rooms, one of which was obviously used for books and the other for periodicals, is a large room which has been erroneously labeled by many scholars as the "scriptorium". This so-called "scriptorium" was actually the main reading room of the library.

The furniture of the "scriptorium" has been a subject of a lot of debate ever since the building was first excavated. It was first suggested that the long pieces of furniture which were found in the room were writing tables at which scribes worked while seated upon the floor. However, Professor Bruce Metzger of Princeton University has effectively demolished this suggestion, in a series of brilliant articles in THE JOURNAL OF BIBLICAL LITERATURE. Professor Metzger points out that these pieces of furniture are entirely too low to have been used as tables, and that they are shaped in such a way that it would have been very difficult to use them as tables. Professor Metzger suggests that these were in fact benches upon which the scribes sat, with their feet on the floor. The writing materials which they were using were held on their knees. Professor Metzger has introduced a number of illustrations of similar writing posture, from other cultures. However, even his suggestion has some difficulties. For the pieces of furniture involved are not only too low to be used as tables but they are too high to be used effectively as benches. Since they are too low to use as tables and too high to use as seats, these pieces of furniture can hardly be anything other than library reading room tables. Users of reading rooms anywhere will immediately recognize that the dimensions used at Qumran are those which all designers of library tables have been striving for years to achieve, with only limited success.

Next to the reading room and not far from the stacks area is a structure referred to by the archaeologists as the "fortified tower." This was a fairly small area with very thick walls, approximately twice as thick as those in the other inside rooms. It was capable of being barricaded to withstand attack. The most important factor about this room, however, is the fact that the walls are thick enough so that they were undoubtedly soundproof. This, of course, was the librarian's office. It was an area in which the entire library staff could work, without being interrupted by the shouts of anyone who wanted to charge out a book, or find some particular piece of material for research.

In various places near the library are rooms which have been referred to by the archaeologists as "cisterns." These are small areas of various shapes and

sizes which are near the library, but which are so situated that they are not easily accessible from the stack area. Apparently they could be entered only by a series of winding tunnels which meandered through the midst of the main building. It is amazing to me that the excavators did not immediately stumble upon the correct interpretation of these rooms. Inasmuch as they are remote from the library stacks, have absolutely no possibility of receiving light or ventilation, and have absolutely no provision for work room or storing books, it is quite obvious that these were used as faculty carrels.

Not only does our hypothesis enable us to explain previously puzzling aspects of the main buildings, but we can also see that the caves in which the manuscripts were found were part of the library itself. It has been a puzzle for some time why the people of Qumran would wrap books in cloth, cover them with tar, seal them in jars, and put them in the caves. We can now see quite clearly that these caves were in fact the rare book rooms of the library, and that the librarian was doing no more than taking ordinary precautions to protect rare books from those people who might want to consult them.

We have already mentioned our belief that the "Teacher of Righteousness" who was the leader of the community was, in fact, the chief librarian of this seminary library. The validity of this suggestion becomes immediately obvious when the scholar turns to an examination of the various works which are attributed to this "Teacher of Righteousness." One of the literary compositions possibly written by the teacher was a collection of Psalms of Thanksgiving (The Hodayot.) In Psalm 13, the librarian or "Teacher of Righteousness" refers to himself as "a source of flowing streams in dry ground, a spring of water in the land of drought." This obviously refers to his position as the guardian of the well-springs of knowledge in the community. The knowledge of the librarian concerning various classification systems and the mysteries of library procedure is referred to in the opening verses of Psalm 12, "I thank Thee O Lord because thou has made me wise in thy truth, and in thy wondrous mysteries hast given me knowledge."

Apparently the "Teacher of Righteousness" had a very well-developed system for keeping track of the circulation of books, and of loan periods. For in Psalm 1, lines 10 and following we read:

Everything is engraved before thee with a pen of remembrance for all the everlasting periods and the circuits of the number of years of eternity with all their appointed times. And they are not hidden or lacking from thy presence. How then shall a man recount his sin, or how argue concerning his iniquities? What can he reply concerning righteous judgments?

All of this of course refers to the person who has been unfortunate enough to keep a book out longer than the period for which it was charged. The way in which the librarian dealt with such a person is described quite clearly in the beginning of Psalm 2 as follows: "I was a trap for transgressors. . . . Thou doest make me a reproach and derision to the treacherous."

If this were not enough, we have still further proof in the Manual of Discipline which was the rule book of the community, probably written by the "Teacher of Righteousness". The librarian ends his discussion of the rules for community life as follows: "These are the statutes for the wise man,

that he may walk in them with every living being, according to the regulation of one time and another." This, of course, refers again to the system which is set up for the charging of books. But the clincher comes in the criterion which is given for admitting a man to the province of the librarian or "Teacher of Righteousness": "According to each man's spirit he is to be given his due; according to the cleanness of each man's hands he is to be admitted." Who but a librarian would have thought of a requirement like this? This passage is followed immediately by the following quotations: "There must be no contention with the men of the pit . . . but there must be admonition of true knowledge and righteous judgment for those who choose the way." The word which has been mistranslated here as pit obviously should be translated as "carrel." This therefore would refer to the relationship between the librarian and the faculty.

Our suggestion that the librarian was in fact the "Teacher of Righteousness" raises one minor problem. Historical illusions in the Qumran material show that the "Teacher of Righteousness" founded the community in approximately 160 B.C. However, some of the Hodayot or "Psalms of Thanksgiving" which are also attributed to him were written after 100 B.C. Furthermore, members of the community sometime after the birth of Christ were expecting the "Teacher of Righteousness" to return again. There are some suggestions that the "Teacher of Righteousness" was in fact reported to be in the group after the birth of Christ. This leads us to Rahtjen's hypothesis number 2, which supplements the first, and explains away the remaining problems. The hypothesis is that the "Teacher of Righteousness" who founded the community in 160 B.C., who was the leading librarian of the community, did not die, but came back to the community sometime after the birth of Christ. He continued to work at Qumran after the destruction of the community in 70 A.D., working largely with the books which were in the rare book collection in the caves.

Undoubtedly, some of the people to whom this hypothesis is presented are going to introduce a specious argument concerning the age of the librarian. The suggestion that the librarian stayed on in the community after 70 A.D. would indicate that he was at least 250 years old. I have discussed this suggestion with a number of my colleagues in theological seminaries throughout the country, and have discovered that no one is surprised at the suggestion of a theological librarian well over 200 years old. Several of the people whom I consulted suggested that in terms of their own knowledge this would by no means be a record. One ingenious biblical scholar who studied medicine before entering the ministry, suggested that there was a strong possibility of mummification of a librarian without loss of vital powers, through the absorption through the skin, over a period of many years, of a combination of library paste, rubber cement, and stamp-pad ink.

If our second hypothesis is correct, (and there is certainly no reason for doubting it), we then have the explanation of a number of previously difficult problems. It is obvious, for example, that the headquarters of the librarian after 70 A.D. was the complex of caves next to the Dead Sea. This, of course, explains the presence of Roman pottery from the second and third centuries A.D. in these caves. The fact that a number of modern artifacts were found in the caves, including modern newspapers and cigarette butts, indicate that the librarian has managed to survive even to the present day. Using the caves near the Dead Sea as a base for operations, the

librarian has continued to carry on the function of the library from 70 A.D. to the present time.

This, of course, explains why the Syriac Psalms appeared several hundred years after the Qumran library is supposed to have been lost. The scroll on which the Psalms were written was borrowed by another library. In all probability, the library making the copy of these two Psalms was that of the Divinity School of the University of Damascus. It is to be hoped that further excavation of the cave will turn up the inter-library papyri.

It now becomes obvious, of course, that a similar explanation can be given for the presence of the Zadokite document in the Cairo Genizeh. This Zadokite Damascus document is now known to have been a book taken from the Qumran library. Obviously this was not an inter-library loan, since the book was never returned. Therefore it must have been taken by a student who took it with him to Cairo and left it there. It was not found until the excavation of the Cairo Genizeh in 1910.

The fact that this book was found in 1910 gives us a perfectly logical explanation for the copper scroll. The copper scroll was in fact written by the Qumran librarian in 1910 after the Damascus document was found. The inaccurate dating of the scroll by scholars was based upon two factors. In the first place, they noted that the script which was used was that of a first or second century B.C. scribe. In the second place, they noted the age of the copper scroll itself. Naturally, the scribe was the Qumran librarian who used the style of writing which he had learned in his youth. The scroll itself was indeed from the first or second century B.C. and had been kept around in case it was needed.

The great treasure which is listed on the copper scroll, but which has never been found, is the librarian's computation of the fine which was due on the Damascus book. Obviously, such an important book would have been a reserve book. Therefore the fine would have been 25 cents per hour or \$6.00 per day. The fine of \$6.00 a day would add up to \$2,190.00 per year. We are not sure exactly when the book was loaned out, but even if it was loaned in the year in which the library was destroyed, 70 A.D., 1840 years would have elapsed before the book was finally found. The fines for this period would have amounted to \$4,029,600.00. However, this figure does not include interest. Three per cent interest on the four million dollars over a period of 1840 years would have amounted to another \$20,789,400. The total of the fine and the interest comes to \$24,817,000.00. The reason that the fortune was never found is quite obvious. Even though the book had been brought to light in Cairo, it was not returned to the library, and no one was found to pay the fine. Therefore, the trouble of the librarian in computing the fine went for nothing.

In the light of all of this information, it is my suggestion that Rahtjen's hypotheses numbers 1 and 2 have solved all of the previously mysterious problems concerning the Qumran literature and community. However, there is one question which may still puzzle a few scholars. This is the problem of the present whereabouts of the Qumran librarian. If this librarian has survived to the present day, and was in fact last heard from in 1910, why has he not come forward to claim the Qumran library for its rightful owner? At first glance, this seems like a very legitimate and even somewhat puzzling question. The answer to it is so absurdly simple (as is this whole lecture) that one

wonders why the question would even arise. The answer lies in the fact that the card catalog of the library has not yet been uncovered. Since the librarian was using the Qumran caves as headquarters, the catalog must still be in one of the caves which has not yet been excavated. And, of course, where the card catalog is, there will the librarian be, also. The fact that the librarian has not come forward to claim the library indicates that he is still very much involved in some project concerning the card catalog. When I realized that this must be the case, I consulted with our own librarian, Mrs. Pamela Quiers, for her advice on what this project might be. She informed me immediately that the answer is quite obvious. The librarian is in the process of changing the entire card catalogue over from the Dewey system to the Library of Congress system. He has obviously been involved in this process since 1947, when the books were found and removed. Mrs. Quiers remarked that it was quite possible for a librarian to become so deeply involved in this difficult procedure that 17 years might elapse before he became aware that someone had walked off with the library.

Now that I have completed the scholarly portion of my lecture, I should like to add a few words in a lighter vein. In all seriousness, I could not accept an invitation to address the American Theological Library Association without taking the opportunity to express my appreciation for librarians in general, and theological librarians in particular. Amid the nonsense and absurdity of the foregoing lecture, one fact does shine through indisputably. That is the fact that the center of the Qumran community, a religious community of sectarian Jews, was the library. And what was true of the Qumran community is also true of the theological community today.

As a student and then a faculty member at Colgate-Rochester Divinity School, I came to appreciate very much one of the architectural features of their plant. The facilities of that Divinity School are so arranged that whenever a student or a faculty member walks out of the door of the chapel he finds himself facing the door of the library. In like manner, when he leaves the library he finds himself facing the door to the chapel. It strikes me that the architect said something very important about theological education in his placing of these two doors. For the meaning of theological education is found in the interrelationship between vital piety and knowledge.

The library is the most important intellectual resource in any institution of higher learning. There are two groups of professional people on the campus whose responsibility it is to open the treasures of the library to the student body. One of these groups is the faculty. It is the responsibility of the faculty to arouse in the student a thirst for knowledge, and to indicate to him how the resources of the library will open to him a new world of knowledge. It is the responsibility of the library staff to put the resources of the library at the disposal of the student in such a way that he can find the information which he is seeking, and to show him the way in which a scholar finds and uses his tools.

Thus, in a real sense, the aim of the faculty and the library staff is the same. Each is a group of professional people, dedicated to the advancement of higher education and the training of young minds in the ways of scholarship. I have the highest admiration for the librarians and the library staffs of the schools in which I have worked, and I count it a privilege to be in partnership with our librarian and her staff as we work together in the ongoing task of theological education.

APPENDIX A

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION CONSTITUTION

Article I. NAME

The name of this organization shall be the American Theological Library Association (ATLA).

Article II. PURPOSE

The purpose of this Association shall be to bring its members into closer working relations with each other and with the American Association of Theological Schools, to study the distinctive problems of the theological library, and to promote library service and librarianship among the institutions of AATS and theological education in general. The Association shall direct and carry on a program of activities to advance: (a) the standards of library service, in the broadest sense, in theological libraries, and (b) the continued professional and scholarly growth of those engaged in work in these libraries.

Article III. RELATIONSHIP TO OTHER ASSOCIATIONS

The American Theological Library Association is affiliated with the American Association of Theological Schools (AATS). This affiliation has been expressed by AATS in its original founding of ATLA, its continued interest in the support of the work of ATLA, its readiness to advise and consult with officials and committees of ATLA, its willingness to form joint committees where joint action is proper, to serve as agent for funds designated for ATLA purposes and administered by ATLA, and to receive communication from ATLA relative to libraries and theological education.

This affiliation has been expressed by ATLA by means of their interest and support of AATS objectives, and by their readiness to receive communication and counsel from AATS.

This Association is also affiliated with the American Library Association (ALA), and the International Association of Theological Libraries (IATL).

Article IV. MEMBERSHIP

Sec. 1. Full Members. Librarians serving, or retired from, the library staffs of institutions which are members of AATS are eligible for full membership by vote of the Executive Committee and by compliance with other conditions prescribed in the By-Laws. Such librarians shall be the director of the library, the head librarian, or any other librarian serving in a full-time professional position on the library staff.

Sec. 2. Associate Members. Persons interested in, or associated with, the work of theological librarianship may be elected to associate membership by vote of the Executive Committee and by compliance with other conditions prescribed in the By-Laws.

Sec. 3. Institutional Members. Libraries of schools that are members of AATS may become institutional members by compliance with other conditions prescribed in the By-laws.

Sec. 4. Contributing and Sustaining Members. Persons or institutions eligible to membership may become contributing or sustaining members upon payment of the annual sums provided in the By-laws.

Sec. 5. Honorary Members. On nomination of the Executive Committee, honorary members may be elected by two-thirds vote of the members present at any annual meeting of the Association. Members of other library associations and those outside the library profession who have consistently aided the libraries of AATS are eligible as honorary members. Honorary membership shall be for life, subject to Section 6.

Sec. 6. Suspension and Reinstatement. The membership of any individual or institution may be suspended for cause by a two-thirds vote of the Executive Committee. A suspended member may be reinstated by a two-thirds vote of the Executive Committee.

Article V. OFFICERS

Sec. 1. Officers and Duties. The officers of the Association shall be a president, a vice-president, an executive secretary, and a treasurer, who shall perform the duties usually attached to these offices, or those assigned by action of the Association.

Sec. 2. Term. The president and the vice-president shall be full members of the Association and shall serve for one year or until their successors are elected and qualify. The executive secretary shall be chosen from the full members of the Association by the Executive Committee and shall hold office at its pleasure. The treasurer shall be a full member of the Association and shall serve for three years or until his successor is elected and qualifies. Change in status shall not disqualify an officer after election from completing his term of office if he is able to do so.

Sec. 3. President-Elect. The vice-president shall be the president-elect and shall succeed to the office of president at the end of the president's term.

Article VI. EXECUTIVE COMMITTEE

Sec. 1. Members. The Executive Committee shall consist of the president, vice-president, retiring president, treasurer, and four persons who are full members of the Association, who are elected for a two-year term, which terms shall so overlap as to insure continuity of policy; and one representative named by AATS. The executive secretary shall be ex officio member of the Executive Committee without vote.

Sec. 2. Duties and Responsibilities. The Executive Committee shall have general oversight and direction of the affairs of the Association, and shall perform such specific duties as may be given to it in the Constitution and By-laws, or those assigned by action of the Association. It shall conduct all business of the Association between annual and other meetings of

the Association, and shall have authority to make decisions for the Association during the periods between meetings. It shall decide upon the investment and the expenditures of all funds belonging to the Association as a whole, and shall be authorized to allot such funds to projects and committees, and it may enter into specific agreements with AATS to act as agent for funds designated for ATLA purposes. It shall provide the Association at the annual meeting with an audited report of all funds held, received and disbursed.

Article VII. MEETINGS

Sec. 1. General Meetings. The Association shall hold an annual conference at such place and time as may be determined by the Executive Committee. Special meetings may be called at any time by the Executive Committee.

Sec. 2. Admission to Meetings. General meetings are open to all interested in the work of the Association. Closed meetings limited to full members and institutional members may be called on approval of the Executive Committee.

Article VIII. RIGHT TO VOTE

Sec. 1. Full members and institutional members of the Association shall be eligible to vote on all questions of the Association including the election of officers and the members-at-large of the Executive Committee. All other members shall be eligible to vote on all questions of the Association except on the Constitution, By-laws, and the elective positions of the Association.

Article IX. BY-LAWS

Sec. 1. Adoption, Suspension, and Amendments. By-laws may be adopted, suspended, and amended by a majority vote of the full members and institutional members of the Association voting at any general session of any annual conference.

Article X. AMENDMENTS

Sec. 1. This Constitution may be amended by a two-thirds vote of the full members and the institutional members voting at any general session of two successive annual conferences not less than six months apart, provided that notice of the proposed amendment is published in the official publication of the Association not less than one month before final consideration.

BY-LAWS

Article I. DUES¹

Sec. 1. Full Members, Associate Members, Institutional Members. The annual dues for full members shall be \$8; associate members, \$6; and institu-

¹This by-law was amended in June, 1963.

tional members, \$15. Full members on retired status are exempt from payment of dues.

Sec. 2. Contributing and Sustaining Members. The annual dues for contributing members shall be \$25, and for sustaining members, \$50.

Sec. 3. Honorary Members. There shall be no dues for honorary members.

Article II. NOMINATIONS AND ELECTIONS

Sec. 1. Committee. A committee to nominate candidates for elective positions to be filled for the Association as a whole shall be appointed by the vice-president (president-elect) from among the full members, with the approval of the president, at such time as to enable this committee to meet during the annual conference preceding the one at which elections are to be made from the nominees. This committee shall, as far as possible, represent the various interests of the Association. It is the duty of this committee to select the ablest persons available for the positions to which nominations are to be made. In making its selection the committee shall keep in mind the following objectives: (a) the importance of developing leaders among the younger members of the Association; (b) the desirability of rotating important offices among the membership of the Association; (c) the necessity of securing an Executive Committee which will be as representative as possible of the interests and groups within the Association.

Sec. 2. Reports. The Nominating Committee shall report at least one, and, when feasible, two nominations for each elective position, to the executive secretary not less than six months before the annual conference at which nominees are to be considered. Nominations shall be published by the executive secretary in the official publication of the Association not less than four months before the annual conference.

Sec. 3. Nominations by Others. Nominations other than those by the Nominating Committee may be made by petition signed by not less than five full members of the Association, and shall be filed with the executive secretary not less than two months preceding the annual conference and shall be published in the official publication of the Association not less than one month before the annual conference.

Sec. 4. Consent of the Nominees. No nomination shall be presented without the known consent of the nominee.

Sec. 5. Elections. Elections to elective positions for the Association shall be held at the annual conference at a date announced at least four months previously by the executive secretary and published in the official publication. There shall be a written ballot which may be cast at the annual meeting or forwarded by mail to the executive secretary prior to the date of the election. The candidate receiving the largest number of votes shall be elected. In case of a tie vote the successful candidate shall be determined by lot.

Article III. QUORUM

Sec. 1. Executive Committee. A majority of the voting members of the Executive Committee shall constitute a quorum. In the absence of a quorum the president may authorize a mail vote. An affirmative vote of a majority of the voting members of the Committee shall be required to pass a motion. On each mail vote, each voting member shall have the option of voting for the motion, against the motion, or to hold for discussion.

Sec. 2. Association. Twenty-five members at a regular meeting shall constitute a quorum of the Association for the transaction of all business except election to the elective positions of the Association and amendments to the Constitution.

Article IV. COMMITTEES

Sec. 1. Authorization. Committees of the Association shall be authorized by action of the Association or the Executive Committee, except as otherwise provided in the Constitution and By-laws.

Sec. 2. Appointment of Committee Members. Committee members shall be appointed by the president unless it is otherwise provided in the action authorizing the Committee or in the Constitution and By-laws.

Sec. 3. Joint Committees. ATLA members of joint committees of ATLA and AATS shall be appointed by the president of ATLA with the approval of the Executive Committee and shall be full members of the Association.

Sec. 4. Eligibility. Full and Associate members shall be eligible to serve as members on all committees except as otherwise provided in the Constitution and By-laws.

Article V. VACANCIES

Sec. 1. Elective positions. Appointments to fill vacancies in elective positions of the Association as a whole (except president and vice-president) shall be made by the Executive Committee until it is possible for the Association to fill the vacancy at the next regular annual election in accordance with the By-laws.

a. A vacancy in the office of president shall be filled, for the remainder of the term, by the vice-president. The succession shall not prevent a person who succeeds to the presidency because of a vacancy from serving his normal term as president the next year, as is provided in the Constitution.

b. A vacancy in the office of vice-president can be filled only by election as provided in the By-laws.

c. If vacancies occur in the offices of president and vice-president within the same term the Executive Committee shall elect as president one of the Committee for the remainder of the term. When a regular election is next held, a president and a vice-president shall be elected.

d. Vacancies on the Executive Committee shall be filled by election

at the next regular election after the vacancy occurs.

e. Appointments to fill vacancies on a committee shall be made by the president, unless otherwise provided in the action authorizing the Committee, or in the By-laws.

Article VI. YEARS

Sec. 1. Membership year. The membership year of the Association shall be the same as the fiscal year.

Sec. 2. Fiscal year. The fiscal year of the Association shall be July 1 to June 30.

Sec. 3. Elective and Appointee Year. The term of office for elective and appointive positions of the Association filled annually shall be the period beginning with the adjournment of the annual conference and ending with the adjournment of the next succeeding annual conference. Terms of office longer than one year shall be calculated from the adjournment of the annual conference. This By-law shall not apply to the term of office of the representative on the Executive Committee named by AATS. For this office the term shall be specified by AATS.

Article VII. RIGHTS TO FULL MEMBERSHIP

Sec. 1. The adoption of this Constitution shall not disqualify from full membership any member of this Association who holds active membership at the time of the adoption of this Constitution. This right to membership shall continue until such time as the member may change his employ to another institution at which time the conditions of membership as prescribed in the present Constitution shall prevail.

Article VIII. RULES OF ORDER

Sec. 1. The rules contained in Robert's Rules of Order shall govern the Association in all cases to which they are applicable, and in which they are not inconsistent with the Constitution and By-laws.

AMENDMENTS

Amendment I (adopted in June, 1961)

In the event of the dissolution of the Association, the assets will be turned over to an organization (or organizations) which is also exempt under section 501(c) (3) of the 1954 Internal Revenue Code.

APPENDIX BATLA MEMBERS AS AT SEPTEMBER 3, 1964

(* - attended 1964 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
- *Bachmann, George T. - Lutheran Theological Seminary, Gettysburg, Pennsylvania 17325
 *Baker, Mrs. Florence S. - Yale Divinity School Library, 409 Prospect Street, New Haven, Connecticut 06511
 *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
 Berky, Andrew S. - Schwenkfelder Library, Pennsburg, Pennsylvania 18073
 *Bestul, Valborg E. - Luther Theological Seminary, 2375 Como Avenue, St. Paul, Minnesota 55108
 Boell, Margaret - Meadville Theological Seminary, 5701 Woodlawn Avenue, Chicago, Illinois 60637
 *Boshears, Onva K. - Asbury Theological Seminary, Wilmore, Kentucky 40390
 *Bothell, Larry L. - Episcopal Theological School, 99 Brattle Street, Cambridge, Massachusetts 02138
 Bouquet, Francis L. - San Francisco Theological Seminary, 2 Kensington Road, San Anselmo, California 94960
 *Boyce, Joseph A. - Interdenominational Theological Center, 671 Beckwith Street, S.W., Atlanta, Georgia 30314
 *Boyer, Mrs. Margaret Jane - Midwestern Baptist Theological Seminary, 5001 North Oak Street Trafficway, Kansas City, Missouri 64118
 Bradley, Verdelle V. - Virginia Union University, Richmond, Virginia 23220
 *Bricker, George H. - Lancaster Theological Seminary, Lancaster, Pennsylvania 17603
 Brimm, Henry M. - Union Theological Seminary, 3401 Brook Road, Richmond, Virginia 23227
 Burdick, Donald W. - Conservative Baptist Theological Seminary, 1500 East Tenth Avenue, Denver, Colorado 80218
 *Burdick, Oscar - Pacific School of Religion, 1798 Scenic Avenue, Berkeley, California 94709
 *Burritt, John K. - Wartburg Theological Seminary, 333 Wartburg Place, Dubuque, Iowa 52002
 Byers, Mrs. Clara L. (retired) - 739 Plymouth Road, Claremont, California 91711

- *Camp, Thomas Edward - The School of Theology Library, University of the South,
Sewanee, Tennessee 37375
- Cannom, Velma R. - Emmanuel College, Victoria University, 73 Queen's Park,
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- Chandler, Mrs. Emily M. - Wesley Theological Seminary, 4400 Massachusetts
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- Clarke, Mrs. R. S. - Erskine Theological Seminary, Box 267, Due West, South
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- *Collier, Robert Gordon - Chicago Theological Seminary, 5757 University Avenue,
Chicago, Illinois 60637
- Conger, Helen - Dargan-Carver Library, 127 Ninth Avenue, N., Nashville,
Tennessee 37203
- Corcoran, Wilma - Zion Research Library, 120 Seaver Street, Brookline, Massa-
chusetts 02146
- Cowan, Claude A. - Divinity Library, Joint University Libraries, Nashville,
Tennessee 37205
- *Crabtree, Robert E. - Nazarene Theological Seminary, 1700 East Meyer Boulevard,
Kansas City, Missouri 64131
- Crawford, Elizabeth L. - Speer Library, Princeton Theological Seminary, Prince-
ton, New Jersey 08540
- *Cresap, Mrs. Anne H. - Union Theological Seminary in Virginia, 3401 Brook
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- *Crismon, Leo T. - Southern Baptist Theological Seminary, 2825 Lexington Road,
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Eleventh Avenue, Maywood, Illinois 60153
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vania 17603
- *Davidson, Nelle C. - New Orleans Baptist Theological Seminary, 4110 Seminary
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- Deering, Ronald F. - Box 234, Southern Baptist Theological Seminary, 2825
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at College Avenue, Claremont, California 91711
- Divelbiss, John E. - Eastern Baptist Theological Seminary, City Line and
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- Dow, Norman D. - Austin Presbyterian Theological Seminary, 100 East 27th
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- *Drury, Robert M. - Central Baptist Theological Seminary, Seminary Heights,
Kansas City, Kansas 66102
- *Eastwood, Edna Mae - The College and Seminary Library, Naperville, Illinois
60540
- *Edie, Evelyn C. - Pittsburgh Theological Seminary, 606 North Highland Avenue,
Pittsburgh, Pennsylvania 15206
- *Ehlert, Arnold D. - The Biola Library, 13800 Biola Avenue, La Mirada, Cali-
fornia 90638
- Ehlhardt, George B. - Theological Seminary, University of Dubuque, Dubuque,
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- *Eisenhart, Ruth C. - Union Theological Seminary, Broadway at 120th Street, New York, New York 10027
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- Eutsler, Mrs. Luella - Wittenberg University, Springfield, Ohio 45500
- Evans, Esther - Divinity School Library, Duke University, Durham, North Carolina 27706
- *Farris, Donn Michael - Divinity School Library, Duke University, Durham, North Carolina 27706
- Fenimore, Jean - Missionary Research Library, 3041 Broadway, New York, New York 10027
- Fergus, Lois - College and Seminary Library, Naperville, Illinois 60540
- Fisher, Ilo - Hamma Divinity School, Wittenberg University, Springfield, Ohio 45500
- Frank, Emma L. - Oberlin Graduate School of Theology, Oberlin, Ohio 44074
- *Fritz, William R. - Lutheran Theological Southern Seminary, 4201 N. Main Street, Columbia, South Carolina 29203
- Gamble, Connolly C., Jr. - Union Theological Seminary, 3401 Brook Road, Richmond, Virginia 23227
- Gardiner, Mabel F. (retired) - 15 Calvin Circle, Westminster Place, Evanston, Illinois 60201
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- *Goodman, Delena - Anderson Theological Seminary, Anderson, Indiana 46010
- *Goodwin, Jack H. - Protestant Episcopal Theological Seminary in Virginia, Alexandria, Virginia 22304
- Gray, Ruth M. - Northern Baptist Theological Seminary, 100 West Butterfield Road, Oak Brook, Illinois 60523
- Green, Frank L. - Church Divinity School of the Pacific, 2451 Ridge Road, Berkeley, California 94709
- Grisham, Frank P. - The Divinity Library, Joint University Libraries, Nashville, Tennessee 37203
- Grossmann, Mrs. Walter - Andover-Harvard Theological Library, 45 Francis Avenue, Cambridge, Massachusetts 02138
- *Guston, David - Bethel College and Seminary, 1480 North Snelling Avenue, Saint Paul, Minnesota 55101
- *Hacker, Ray K. - Mennonite Biblical Seminary, 3003 Benham Avenue, Elkhart, Indiana 46514
- Hadidian, Dikran Y. - Case Memorial Library, Hartford Seminary Foundation, 55 Elizabeth Street, Hartford, Connecticut 06105
- Hager, Lucille - Concordia Seminary, 801 De Mun Avenue, St. Louis, Missouri 63105
- Harrer, John A. (retired) - Congregational Library, 14 Beacon Street, Boston Massachusetts 02108

- *Heckman, Marlin L. - Bethany Theological Seminary, Butterfield and Meyers Roads, Oak Brook, Illinois 60523
- Henderson, Mrs. Kathryn Luther - McCormick Theological Seminary, 800 West Belden Avenue, Chicago, Illinois 60614
- Henderson, William T. - McCormick Theological Seminary, 800 West Belden Avenue, Chicago, Illinois 60614
- Hershey, Fred E. - Speer Library, Princeton Theological Seminary, Box 111, Princeton, New Jersey 08540
- Heussman, John W. - Concordia Theological Seminary, Concordia Court, Springfield, Illinois 62702
- Hodges, Elizabeth - Episcopal Theological School, 99 Brattle Street, Cambridge, Massachusetts 02138
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- *Hollenberg, Delbert E. - Garrett Theological Seminary, Evanston, Illinois 60201
- *Hughey, Elizabeth - Library, Methodist Publishing House, 201 Eighth Avenue, South, Nashville, Tennessee 37202
- Hunter, Edward - Bexley Hall, The Divinity School of Kenyon College, Gambier, Ohio 43022
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- Jackson, Herbert C. - Missionary Research Library, 3041 Broadway, New York, New York 10027
- *Jennings, Mrs. Dorothea P. - Wesley Theological Seminary, 4400 Massachusetts Avenue, N.W., Washington, D.C. 20016
- *Joaquin, Frederick C. - Nashotah House, Nashotah, Wisconsin 53058
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- *Johnson, Charles P. - Fleming Library, Southwestern Baptist Theological Seminary, Box 22000-U, Fort Worth, Texas 76115
- Johnson, Elinor C. - Lutheran School of Theology (Rock Island Campus), Rock Island, Illinois 61202
- *Jones, Arthur E. - Rose Memorial Library, Drew University, Madison, New Jersey 07940
- Jordahl, Leigh D. - Lutheran Theological Seminary, Gettysburg, Pennsylvania 17325
- *Jorve, Ronald M. - Speer Library, Princeton Theological Seminary, Box 111, Princeton, New Jersey 08540
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Kline, Lawrence O. - Drew University Library, Madison, New Jersey 07940
Korowytzky, Iwan - Philosophy and Religion Library, Temple University, North Park Avenue & Norris Street, Philadelphia, Pennsylvania 19122
Kraemer, Ruth - The College and Seminary Library, Naperville, Illinois 60540
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Markley, Lucy W. (retired) - 435 Elm Street, New Haven, Connecticut 06511
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Meikleham, Marget H. C. - Mills Memorial Library, McMaster University, Hamilton, Ontario, Canada
- *Michael, James J. - Concordia Seminary, 801 De Mun Avenue, St. Louis, Missouri 63105
- *Mitchell, Mrs. Mary Jane - Seventh-Day Adventist Theological Seminary, Berrien Springs, Michigan 49103
- *Morris, Raymond P. - Yale Divinity School Library, 409 Prospect Street, New Haven, Connecticut 06511
Mothershead, Mrs. Bertie (retired) - 2618 Rogers Street, Fort Worth, Texas 76109
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- *McTaggart, John B. - Methodist Theological School in Ohio, Mounted Route 9, Delaware, Ohio 43015
- *McWhirter, David Ian - Christian Theological Seminary, Box 33267, Mapleton Station, Indianapolis, Indiana 46208
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- Randall, Augustus C. - Payne Theological Seminary, Wilberforce, Ohio 45384
 Reid, Arsula Brownie - Johnson C. Smith University, Charlotte, North Carolina 28200
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- *Royer, Elizabeth - Theology Library, Emory University, Atlanta, Georgia 30322

- *Russel, Emily G. - Covenant College & Seminary, Box 68, Creve Coeur, St. Louis, Missouri 63141
- Sack, Nobel V. - Western Evangelical Seminary, 4200 S. E. Jennings Avenue, Portland, Oregon 97222
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- *Sayre, John L. - Graduate Seminary Library, Phillips University, Box 2035 University Station, Enid, Oklahoma 73701
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- *Schultz, Erich R. W. - The Library, Waterloo Lutheran Seminary, Waterloo, Ontario, Canada
- *Schultz, Susan A. - Asbury Theological Seminary, Wilmore, Kentucky 40390
- Schuppert, Mildred - Western Theological Seminary, Holland, Michigan 49423
- *Sebestyen, Adam - San Francisco Theological Seminary, 2 Kensington Road, San Anselmo, California 94960
- Shaub, Virginia N. - Crozer Theological Seminary, Bucknell Library, Chester, Pennsylvania 19013
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- *Sparks, Claud G. - Texas Christian University, Fort Worth, Texas 76109
- Starr, Edward C. - American Baptist Historical Society, 1106 South Goodman Street, Rochester, New York 14620
- Stirewalt, Sr. Catharine A. - Lutheran Theological Seminary, 7301 Germantown Avenue, Philadelphia, Pennsylvania 19119
- Stouffer, Isabelle - Speer Library, Princeton Theological Seminary, Box 111, Princeton, New Jersey 08540
- *Tanis, James R. - Harvard Divinity School, 45 Francis Avenue, Cambridge, Massachusetts 02138
- Teague, Mrs. Grace N. - Kesler Circulating Library, Joint University Library Building, Nashville, Tennessee 37203

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- Thomas, Page A. - Perkins School of Theology, Southern Methodist University,
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- *Trost, Theodore L. - Colgate-Rochester Divinity School, 1100 South Goodman
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- *Uhrich, Helen B. - Yale Divinity School Library, 409 Prospect Street, New
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- *Zeigler, Miss Leslie - Bangor Theological Seminary, 300 Union Street, Bangor,
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- Butz, Mrs. Helen S. - 824 South Main Street, Ann Arbor, Michigan 48103
- Chambers, Elizabeth - Central Philippine University, Iloilo City, Philippines
- Collins, Oral E. - Berkshire Christian College, 164 Stockbridge Road, Lenox, Massachusetts 02140
- *Copeland, Mrs. Marjorie - Newman Ecumenical Library, 5221 Rockhill Road, Kansas City, Missouri 64110
- Corum, Frederick M. - 118 Conant Drive, Kenmore, New York 14223
- Davies, Stanley - St. Mark's Collegiate Library, Box 67, G.P.O., Canberra, A.C.T., Australia
- Day, Edgar A. - USS Amphio (AR-13), c/o Fleet Post Office, New York, New York 10000
- Dentzer, Ethel M. - Andhra Christian Theological College, Luthergiri, Rajahmundry-1, Andhra, Pradesh, India
- Dickerson, G. Fay - 55 Palmer Square, West, Princeton, New Jersey 08540
- Diehl, Katherine S. - Graduate School of Library Service, Rutgers University, New Brunswick, New Jersey 08900
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- Drost, Jerome - 165 Carmen Road, Buffalo, New York 14226
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- Eisenhart, Elizabeth J. - American Bible Society, 450 Park Avenue, New York, New York 10022
- Ellis, Pierce S., Jr. - Abingdon Press, 201 Eighth Avenue, South, Nashville, Tennessee 37203
- Eury, Jessie C. - Lincoln Christian College, Box 178, Lincoln, Illinois 62656
- *Farrell, Father Colman - Abbey Library, St. Benedict's College, Atchison, Kansas 66002
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 20016
 Western Theological Seminary, Holland, Michigan 49423
 Wycliffe College, Hoskin Avenue, Toronto 5, Ontario, Canada

Yale University Divinity School, 409 Prospect Street, New Haven, Connecticut
 06511

CONFERENCE VISITORS

Dillenberger, John - Graduate Theological Union, San Anselmo, California
 Douglas, G. L. - Knox College, Toronto, Canada
 Gapp, Kenneth S. - Princeton Theological Seminary, Princeton, New Jersey
 Godbold, Albea - Methodist Historical Society, Lake Junaluska, North Carolina
 Greenlee, William P. - Southwestern Baptist Theological Seminary, Fort Worth,
 Texas
 Holt, Mabel - Formerly at Union Theological Seminary, Philadelphia, Pennsylvania
 Joaquin, Mrs. Frederick C. - Nashotah, Wisconsin
 Johnson, Mrs. Charles P. - Fort Worth, Texas
 Lindsey, Zella - Central Bible Institute, Springfield, Missouri
 Moul, Gail - Southwestern Baptist Theological Seminary, Fort Worth, Texas
 Sayre, Mrs. John L. - Enid, Oklahoma
 Schoonhoven, Mr. and Mrs. C. R. - Fuller Theological Seminary, Pasadena,
 California
 Scoot, K. Q. - Southwestern Baptist Theological Seminary, Fort Worth, Texas
 Steen, Leone - Iliff School of Theology, Denver, Colorado
 Thompson, Sara - Southwestern Baptist Theological Seminary, Fort Worth, Texas
 Tune, Ernest W. - School of Theology at Claremont, Claremont, California
 Weekes, David - Southwestern Baptist Theological Seminary, Fort Worth, Texas
 Wills, Floreid - Southwestern Baptist Theological Seminary, Fort Worth, Texas
 Wills, Mrs. Keith C. - Kansas City, Missouri

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Professor and Mrs. William F. Cage
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 President and Mrs. Don W. Holter
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 Professor Don King
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Staff of the Library of St. Paul School of Theology Methodist:

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Thursday, June 18

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DEVOTIONS: Robert Drury, Librarian, Central Baptist Theological Seminary, Kansas City, Kansas.	
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REPORT OF THE ATLA REPRESENTATIVE ON THE ALA COUNCIL: Betty Jane Highfield, Librarian, North Park College, Chicago.	32
REPORT OF THE ATLA REPRESENTATIVE ON THE UNITED STATES BOOK EXCHANGE: Roland E. Kircher, Librarian, Wesley Theological Seminary, Washington, D.C.	34
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3:00 P.M.

TOUR: Newman Ecumenical Library, Midwestern Baptist Theological Seminary Library, Central Baptist Theological Seminary Library.

Banquet. 6:30 P.M.

INVOCATION: Dr. Don W. Holter, President, Saint Paul School of Theology Methodist.

INTRODUCTION OF GUESTS.

INTRODUCTION OF NEW MEMBERS OF ATLA.

MEMORIAL SERVICE FOR: Clarence L. Eaton, James F. Rand, and Herbert H. Schmidt.

ANNOUNCEMENT OF 1965 CONFERENCE.

INTRODUCTION OF NEW OFFICERS.

REPORT OF THE RESOLUTIONS COMMITTEE: Elizabeth Royer, Librarian, Candler School of Theology, Emory University, Chairman.

ADDRESS: "Library Procedures at Qumran." Dr. Bruce D. Rahtjen, Saint Paul School of Theology Methodist.

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