SUMMARY OF PROCEEDINGS

SEVENTEENTH ANNUAL CONFERENCE

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

GOLDEN GATE BAPTIST THEOLOGICAL SEMINARY

MILL VALLEY, CALIFORNIA

JUNE 17-21, 1963

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ATLA EXECUTIVE COMMITTEE FOR 1963-64

Officers

President - Jay Stillson Judah
Pacific School of Religion
1798 Scenic Avenue
Berkeley, Calif. 94709

Vice-Pres. - Charles P. Johnson
Southwestern Baptist Theological Seminary
Box 22000
Fort Worth, Texas 76115

Treasurer - Harold B. Prince
Columbia Theological Seminary
701 Columbia Drive
Decatur, Ga. 30030

Exec.Secy. - Frederick L. Chenery
Episcopal Theological Seminary of the Southwest
606 Rathervue Place
Austin, Texas 78705

Members at Large

1962-64 John H. Goodwin
Protestant Episcopal Theological Seminary in Virginia
Alexandria, Va. 22300

1963-65 Miss Elizabeth Royer
Theology Library
Emory University
Atlanta, Ga. 30322

Peter N. VandenBerge
New Brunswick Theological Seminary
87 College Avenue
New Brunswick, N.J. 08900

George H. Bricker
Lancaster Theological Seminary
Lancaster, Pa. 17603

Others

Past President - Donn Michael Farris
Divinity School Library
Duke University
Durham, N.C. 27700

AATS Representative - William A. Clebsch
Episcopal Theological Seminary of the Southwest
606 Rathervue Place
Austin, Texas 78705

Officers for 1962-63

President	-	Donn Michael Farris
Vice-President	-	Jay Stillson Judah
Treasurer	-	Harold B. Prince
Executive Secretary	-	Frederick L. Chenery

BOARDS, COMMITTEES AND REPRESENTATIVES FOR 1963-64

Note: This list is not complete. It includes the information available to the editor when the Proceedings went to press. Other appointments will be announced in the Newsletter.

ATLA BOARD OF MICROTEXT

Raymond P. Morris, Chairman (1966)
(Yale Divinity School, 409 Prospect Street, New Haven, Conn. 06511)
James Tanis (1964)
Ray R. Suput (1965)

PERIODICAL INDEXING BOARD

Calvin H. Schmitt, Chairman (1964)
(McCormick Theological Seminary, 800 West Belden Avenue, Chicago, Illinois 60614)
Robert F. Beach (1965)
Helen B. Uhrich (1966)
Edwin B. Colburn
Bruce M. Metzger

CONSULTANT ON THE ALA CATALOG CODE REVISION COMMITTEE

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

COMMISSION ON LILLY ENDOWMENT SCHOLARSHIPS

Roland E. Kircher, Chairman (1964)
(Wesley Theological Seminary, 4400 Massachusetts Avenue, N.W., Washington, D.C. 20016)
Leo T. Crismon (1965)
Ruth C. Eisenhart (1966)

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, Secretary
Connolly C. Gamble, Jr.
Charles L. Taylor, AATS Representative

ATLA REPRESENTATIVE ON THE ALA COUNCIL

Betty Jane Highfield (1964)
(North Park College, 3225 West Foster Avenue, Chicago, Ill. 60625)

ATLA REPRESENTATIVE ON THE UNITED STATES BOOK EXCHANGE

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

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9:00 P.M.

PRE-CONFERENCE RECEPTION by Golden Gate Baptist Theological Seminary.

Tuesday, June 18

First Session. 8:30 A.M.

Donn Michael Farris, President, presiding

1:30 P.M.

MEETINGS of denominational and area interest groups.

Second Session. 7:30 P.M.

Genevieve Kelly, Librarian
California Baptist Theological Seminary, presiding

Wednesday, June 19

Third Session. 8:30 A.M.

Charles P. Johnson, Librarian
Southwestern Baptist Theological Seminary, presiding

1:30 P.M.

CHOICE OF TWO TOURS: Visit to San Francisco Theological Seminary, San Anselmo, and a walk through San Francisco Chinatown; or, a walk in Muir Woods, a trip up Mount Tamalpais, and a visit to Stinson Beach.

Fourth Session. 7:30 P.M.

Claud A. Cowan, Circulation Librarian
McCormick Theological Seminary, presiding

Thursday, June 20

Fifth Session. 8:30 A.M. Page

James P. Else, Catalog Librarian
Southern California School of Theology, presiding

1:30 P.M.

CHOICE OF TWO TOURS: Visit to the East Bay Libraries, as desired: Berkeley Baptist Divinity School, Church Divinity School of the Pacific, Pacific Lutheran Theological Seminary, Pacific School of Religion, Saint Margaret's House, and Starr King School for the ministry; or, tour of Golden Gate Park, including visits to the De Young Museum, Botanical Gardens, Japanese Tea Garden, etc.

Banquet. 6:00 P.M.

Jay Stillson Judah, Vice-President, presiding

Friday, June 21

Sixth Session. 8:30 A.M.

Jay Stillson Judah, Vice-President, presiding

PART I

MINUTES OF CONFERENCE BUSINESS SESSIONS

President, Donn Michael Farris, presiding

MINUTES OF THE BUSINESS SESSIONS
SEVENTEENTH ANNUAL CONFERENCE OF THE AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
GOLDEN GATE BAPTIST THEOLOGICAL SEMINARY, MILL VALLEY, CALIF., JUNE 17-21, 1963

PRESIDENT, DONN MICHAEL FARRIS, PRESIDING

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

APPOINTMENTS TO BOARDS AND COMMISSION.

The President announced that the Executive Committee had made the following reappointments for three-year terms: Raymond P. Morris to the ATLA Board of Microtext, Helen B. Uhrich to the Periodical Indexing Board, and Ruth Eisenhart to the Commission on Lilly Endowment Scholarships.

PRO TEM COMMITTEES.

The President announced the pro tem committees as follows: Tellers' Committee on Election Results: Robert E. Crabtree, William R. Denton, Joyce E. Ringering; Resolutions: Mrs. R. Virginia Leach, John Sayre, Elinor C. Johnson.

Tuesday, June 18, 7:30 P.M.

BUREAU AND COMMITTEE REPORTS.

The reports of the following bureau and committees were accepted: Personnel and Placement, Membership, Denominational Resources, and the Periodical Exchange.

Wednesday, June 19, 9:00 A.M.

ANNOUNCEMENT OF THE NOMINATING COMMITTEE.

It was announced that the Vice-President has appointed the nominating committee: Theodore L Trost, Genevieve Kelly, Arthur E. Jones.

TREASURER'S REPORT.

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

TREASURER'S RECOMMENDED BUDGET, 1963-64.

It was regularly moved, seconded and VOTED to adopt the Treasurer's recommended budget for 1963-64.

For the past few years the budget has included an item of $850 for a mid-winter meeting of the Executive Committee, but such meetings have not been

held. Consequently, this item is no longer included in the budget. However, the Committee would like to be able to hold such a meeting if it should be deemed necessary.

Motion: It was regularly moved, seconded and VOTED that the Executive Committee be authorized to withdraw up to $1,000 from reserve funds for contingencies.

ANNOUNCEMENT OF SUGGESTED INCREASE IN DUES.

A Statement Regarding Dues, Presented to the American Theological Library Association at the Wednesday morning, June 19, session of the 1963 conference in Mill Valley, California, by Donn Michael Farris, President, 1962-63.

I do not think that anyone in this room will contest the assertion that it is a good thing that the ATLA exists. I am convinced that every librarian in the Association has, as a librarian, benefited from the existence of the ATLA and has seen his library benefit. I am further convinced that every librarian in the Association has, as a wage-earner who must support himself and possibly a family, benefited from the very existence of the ATLA. Only a few words and phrases ought to be sufficient to remind even the most forgetful of the nature and extent of the benefits to which I refer: the constant influence of the ATLA for the raising of standards (which include salaries) in theological libraries; the Index to Religious Periodical Literature; the Lilly Endowment Scholarship program; the periodical exchange plan; the extensive microfilming program sponsored by the Board of Microtext with Sealantic support; and finally, of course, the Library Development Program. However deeply indebted we may be to both persons and institutions for some of these, the basic fact is that we and our institutions would not be benefiting from any of them if the ATLA did not exist.

In view of the demonstrated worth of the ATLA to theological education and to its members, many of us have long felt that the dues of the Association are far too low. Let me cite a few of the facts of our financial life. The dues of an associate member of the ATLA do not pay for his copies of the two publications which he regularly receives on his membership. The dues of a full member do not pay for his copies of the two publications he regularly receives and his share of the simple operational costs of the Association. The total dues collected annually from all classes of members - associate, full, and institutional - do not meet the modest annual budget of the ATLA.

To those who ask, "How, then, do we meet our budget?" the answer is simple. We meet our budget year after year with the proceeds of the annual book exhibit which are contributed to the Association by Mr. Alec Allenson. We are grateful to Mr. Allenson and to the publishers who make the exhibit possible; and we have no reason to think that the exhibits are likely to be terminated in the foreseeable future. Neither, though, have we grounds for expecting the exhibits to go on forever.

The fundamental concern here is that we are allowing our budget to be balanced each year by what is essentially an act of good will by men and companies from outside the profession of theological librarianship. Year after year our solvency depends upon an act of charity by others. It hardly seems necessary to argue the thesis

that this is a precarious, unbusinesslike, and unrealistic way in which to finance an organization, however modest its size, which is international in scope and permanent in character.

In addition to facing this fundamental defect in our present financial philosophy, we must also face the fact that our severely limited budget has for years limited our activities with like severity. When we have had occasion to consider some small publication or research project, we have more often than not had to decide against it because of our lack of funds. When we have wanted to bring to one of our annual conferences a speaker who could be secured only with the payment of an honorarium and/or his expenses, we have had to forego the opportunity because of our limited budget. When some of our major endeavors which have been initially financed from outside sources have been in serious financial difficulty - as the periodical index and our reprinting program have been - the Association has not been able to assist them for the simple reason that it has not had funds available. Perhaps even more important is the fact that throughout its history when the ATLA has considered engaging in some new and important project, we have usually had either to abandon the proposal or to seek financial support for it from outside the organization because we have not had and do not have any venture capital for such programs. As the Treasurer's Report has just indicated, this organization has in the sixteen years of its history achieved a balance of only $2,500 in its treasury; and I remind you that this amount is in hand only because we have for several years been able to forego the mid-year meeting of the Executive Committee which has often been necessary in former years and which, no doubt, will be again.

It will be obvious to all that the ATLA will never be able to support from its own resources projects of the magnitude of the Lilly Endowment scholarships, the microtext program, or the Library Development Program. It is the belief of the members of the Executive Committee, however, that an increase in the dues of the Association, even though a modest one, will enable us to become a self-supporting organization, will provide us with funds for emergency needs, will give us some venture capital, and will enable us to reach out in some new directions of activity and service to our profession for which some investment of money is a clear necessity.

The Executive Committee, then, is strong and unanimous in its conviction that an increase in dues is appropriate at this time. Its recommendation to the Association is that the following schedule of annual dues be accepted:

Associate members	$ 6.00
Full members	8.00
Institutional members	15.00

You now have the recommendation of your Executive Committee before you. The action necessary to increase the dues is a change in our by-laws which can be made by a majority vote of the members present at any official conference session.

The Executive Committee has no wish to seem to be pressing this decision upon

the Association without there being some time for the membership to reflect upon it. I am not, therefore, introducing a motion today. Rather, I have simply acquainted you with the intention of the Executive Committee. At tomorrow morning's session, I shall come before you again and, acting for the Executive Committee, introduce a motion for the increase of the dues which I have just indicated. Meanwhile, the Executive Committee hopes that you will consider the proposal carefully and that you will direct such pertinent comments and suggestions as you may have to the individual members of the Committee in the course of the day and evening. The proposal will also, of course, be open for free discussion on the floor tomorrow when the motion is put before you.

COMMITTEE REPORT.

It was regularly moved, seconded and VOTED to accept the report of the Committee on Cataloging and Classification.

Wednesday, June 19, 7:30 P.M.

COMMITTEE REPORTS.

The informal report of the Committee on Reprinting was accepted with humor and thanks and referred to the Executive Committee for appropriate action.

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

Thursday, June 20, 9:00 A.M.

COMMISSION REPORT.

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

Motion: It was regularly moved, seconded and VOTED that the American Theological Library Association acknowledges with sincere gratitude and a sense of indebtedness the untiring service and excellent leadership that Dr. Kenneth S. Gapp, Librarian of the Princeton Theological Seminary has provided in the development and administration of its scholarship program.

Motion: It was regularly moved, seconded and VOTED that the ATLA express its deep appreciation to the Lilly Endowment, Inc., for its continued support through the scholarship grants and direct the secretary to communicate this action to the foundation.

TELLERS' COMMITTEE ON ELECTION RESULTS.

The Tellers' Committee on Election Results announced that Charles P. Johnson had been elected Vice-President, and that George H. Bricker and Elizabeth Royer had been elected to the Executive Committee.

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

BOARD REPORT.

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

MEMBERSHIP DUES.

Motion: It was moved and seconded that the "BY-LAWS, Article I. Dues, Sec. 1. Full Members, Associate Members, Institutional Members," be changed to read as follows: "The annual dues for full members shall be $8; associate members, $6; and institutional members, $15. Full members on retired status are exempt from payment of dues."

Substitute motion: It was moved and seconded that the whole matter of raising the dues be submitted to the membership for a referendum. The chair ruled this motion out of order, since the Constitution states: "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."

Vote: A vote was called for on the original motion. The original motion was passed.

Friday, June 21, 9:00 A.M.

COMMITTEE AND BOARD REPORTS.

The reports of the following committee and boards were accepted: Buildings and Equipment, ATLA Board of Microtext, and the Periodical Indexing Board.

Motion: It was regularly moved, seconded and VOTED that the American Theological Library Association at its annual conference in Mill Valley, California, express its deep appreciation and gratitude to the Sealantic Foundation for its concern, interest and support of the work of the ATLA through the Microtext, Index to Religious Periodical Literature, and Library Development projects and that the President be instructed to write a letter communicating our appreciation to Sealantic.

Motion: It was regularly moved, seconded and VOTED that the Association, through its President, express its thanks to Mr. Edwin B. Colburn for his help on the Periodical Indexing Board.

REPORT ON THE ATLA BOOK EXHIBIT.

It was regularly moved, seconded and VOTED to accept the report of the ATLA Book Exhibit.

RESOLUTIONS COMMITTEE.

It was regularly moved, seconded and VOTED to accept the report of the Resolutions Committee.

ADJOURNMENT.

The Vice-President, Jay Stillson Judah, adjourned the meeting.

Frederick L. Chenery

EXECUTIVE SECRETARY

PART II

COMMITTEE, BOARD AND OTHER REPORTS

BUREAU OF PERSONNEL AND PLACEMENT

The activities of the Bureau of Personnel and Placement during the past year have been mostly experimental. Currently there are twenty persons registered with the Bureau. In addition, there has been correspondence with a number of people who have not actively registered for a position. Eight institutions have sent in job openings. From two to six people have been suggested to each of these. In so far as is known at present, only one person of those suggested from the Bureau's files has been appointed to a position.

The experience of the past year shows that it is not possible for the administrator of a library with a minimum of secretarial help available to run the Bureau as a regular placement agency. Our procedure has been to send a personal data form filled in by the applicant to the library where there is a job opening, and then let the librarian take over the task of gathering information about the applicant. Notices should have been sent from the Bureau to library schools and to seminary deans, but time did not seem to stretch to that point. Perhaps this can be worked into the program another year.

Suggestions as to improving the functioning of the Bureau are requested from the conference and from individuals. We are anxious to give the best service possible under existing conditions.

Respectfully submitted,

Valborg E. Bestul

MEMBERSHIP COMMITTEE

The Membership Committee has appreciated the interest of the members of the Association who have suggested names of prospective members. Twenty-five persons, including some who wrote directly to the Committee, were sent letters of information and an invitation to join the ATLA.

We have continued our cooperation with the Executive Secretary by sending letters of welcome to the 34 persons who have joined the Association during the year.

Our present membership consists of 197 full members, 116 associate members and 112 institutional members--a total of 425. This represents a net increase of 15 over the total of 410 reported last year.

Respectfully submitted,

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

COMMITTEE ON DENOMINATIONAL RESOURCES

This committee was reconstituted after the 1962 annual conference to consist of Edgar Krentz, Roger Nicole, Edward C. Starr, and Niels H. Sonne, Chairman.

The chairman addressed the members of the committee with a form letter on December 31, 1962 suggesting a general plan for the Guide. This proposal suggested that the Guide be set up by religious bodies, that a preliminary note be prepared to describe that body, that fairly full statements of the bibliography of each body be prepared similar in character to the Religion in Life bibliographical articles of a few years past on some of the bodies, and that after these two features, statements of the denominational holdings of each seminary library and each denominational institution holding historical materials be prepared.

The chairman has undertaken to prepare a sample of the type of treatment which results from this plan. With the co-operation of Episcopalian librarians he has acquired statements of the present holdings of each seminary of the Episcopal Church and of several other institutions of historical purpose. With the aid of Mr. Roscoe Pierson and librarians of the Disciples a similar set of descriptions for that body has been prepared. Mr. August Suelflow, of the Concordia Historical Institute, has also prepared a preliminary statement on the holdings of the Lutheran bodies. The chairman has re-examined the reports made in 1960 by many member institutions and feels that he can draw up statements from about ten to fifteen of them of the same character, always submitting these to the present librarian for review.

The chairman has engaged in some correspondence with Mr. August Suelflow on relations with a similar project sponsored by the American Society of Archivists, the object of which is to prepare a guide to denominational archival holdings. In examining the reports made to date, the chairman feels that little significant is accomplished by a mere description of printed holdings--that these are so similar among institutions and so readily comprehended under the denominational association of the seminary in question, that little is accomplished. The crux of the matter in preparation of the proposed Guide is the analysis of the unique and distinctive holdings, where they exist in quantity. These are the manuscripts. A true denominational guide must be a guide to manuscripts, to holdings of manuscripts. With the competing activity of the archivists in this field, some common definition of work and objectives which results in a non-duplicative program in each association, or a co-operative program is imperative; or the ATLA program should be abandoned.

In view of the fact that this project has been in being since 1957, and that it has been impossible to produce any useful results, it is recommended that the Executive Committee dismiss the Committee on Denominational Resources.

Respectfully submitted,

Niels H. Sonne, Chairman

PERIODICAL EXCHANGE COMMITTEE

Between the annual meetings of ATLA, 71 libraries have sent out a total of 92 lists of duplicate periodicals. (Last year comparable figures were 58 libraries sending 64 lists.) Of the libraries admitted to the exchange over the past 15 months only 8 have not sent lists. Seventeen libraries who sent lists last year have not sent lists this year--many of these sent lists just before the 1962 ATLA meeting; the committee assumes you know if you have not sent a list this past year and will soon rectify the situation. Only four libraries on the periodical exchange list have not sent lists during the two past ATLA years; the committee will check with these libraries to determine their intentions.

Last June the Executive Committee of ATLA empowered the Periodical Exchange Committee to admit "theological schools not already members of AATS for participation in the Periodical Exchange Program subject to the following conditions: (1) that the first year education program be in progress; (2) that assurance be given that the school intends to apply for AATS membership; (3) that the individual librarian hold an associate membership in ATLA; and (4) that such permission must be reviewed after three years." Accordingly we have admitted two libraries to the periodical exchange program.

The use of annual lists by the periodical exchange seems to be the best method yet; we assume it will continue indefinitely into the future.

The committee has revised its membership list in the light of intentions and inactivity; the new list was prepared and mailed last January. The new list is considerably larger than the previous list.

Respectfully submitted,

Oscar Burdick, Chairman
Gladys E. Scheer
Harvey Arnold
Robert Drury

TREASURER'S REPORT

EXHIBIT "A"

Statement of Assets, Liabilities and Fund Balances

May 31, 1963

ASSETS

CURRENT ASSETS:		
Cash in Bank - Checking Account	$11,919.30	
Cash in Bank - Savings Accounts	21,924.73	
TOTAL ASSETS		$33,844.03

LIABILITIES AND FUND BALANCES

LIABILITIES		$ None
FUND BALANCES (EXHIBIT "B" AND "C"):		
General Fund	$ 2,510.43	
Index Fund	3,998.65	
Lilly Fund	16,926.14	
Microtext Fund	9,634.44	
Reprinting Fund	774.37	
TOTAL LIABILITIES AND FUND BALANCES		$33,844.03

EXHIBIT "B"

Statement of Cash Receipts and Disbursements - General Fund
For the Year Ended May 31, 1963

BALANCE JUNE 1, 1962		$ 2,122.01
RECEIPTS:		
Dues	$ 1,622.00	
Book Exhibits	1,067.64	
Interest on Savings	54.92	
Other	119.26	2,863.82
Total		$ 4,985.83
DISBURSEMENTS:		
Publications	$ 1,602.93	
Office Supplies	45.45	
Treasurer's Bond	75.00	
Auditing	66.50	
Executive Secretary's Honorarium	300.00	
Other	385.52	2,475.40
BALANCE MAY 31, 1963		$ 2,510.43

EXHIBIT "C"

Statement of Cash Receipts and Disbursements of Various Funds
For the Year Ended May 31, 1963

	INDEX FUND	LILLY FUND	MICROTEXT FUND	REPRINTING FUND
BALANCE JUNE 1, 1962	$1,511.77	$ 9,889.20	$13,517.86	$ 501.82

	INDEX FUND	LILLY FUND	MICROTEXT FUND	REPRINTING FUND
RECEIPTS:				
Sales	$10,971.01	$ 0.	$13,985.58	$ 2,212.31
Interest on Savings Accounts	39.22	162.90	235.35	15.69
Royalties	0.	0.	0.	0.
Contribution and Grants	1,500.00	12,000.00	0.	0.
Total Receipts	$12,510.23	$12,162.90	$14,220.93	$ 2,228.00
DISBURSEMENTS:				
Scholarship Grants	$ 0.	$ 4,900.00	$ 0.	$ 0.
Printing	964.56	0.	0.	1,916.21
Travel	329.68	182.31	583.59	0.
Office Supplies and Expense	2,082.09	43.65	600.00	0.
Editor's Salary and Pension Fund	6,400.00	0.	0.	0.
Cost of Microfilming	0.	0.	16,842.76	0.
Other	247.02	0.	78.00	39.24
Total Disbursements	$10,023.35	$ 5,125.96	$18,104.35	$ 1,955.45
BALANCE MAY 31, 1963	$ 3,998.65	$16,926.14	$ 9,634.44	$ 774.37

Respectfully submitted,

Harold B. Prince, Treasurer

RECOMMENDED ATLA BUDGET, 1963-64

Officers and Committees Expenses	$ 750.00
Publications	1,900.00
Executive Secretary's Honorarium	300.00
Miscellaneous	100.00
Total Budget	$ 3,050.00

COMMITTEE ON CATALOGING AND CLASSIFICATION

As the Cataloging and Classification Committee reviews the activities in this field for the past year, it cannot help but emphasize the importance for all of us in the American Theological Library Association to engage as actively as possible in reporting to the National Union Catalog and New Serial Titles. The usefulness of these bibliographical tools increases as we take an active part through contributions to them.

Mrs. Kathryn Henderson, ATLA Consultant on the ALA Catalog Code Revision Committee, reported the January meetings of the committee in the

February 16, 1963 issue of the Newsletter. We should continue to keep abreast of the activities of this committee, and keep ourselves informed about the new Code, thus preparing ourselves for 1965, when publication of the Code is slated.

Perhaps most of you are aware of a questionnaire and covering letter sent out this spring by the ATLA Cataloging and Classification Committee. It had been brought to the attention of this committee through various sources of an interest in the field of centralized and/or cooperative cataloging. Although this interest was there, little has been done to see how a program of cooperation might be developed among theological libraries.

Miss Ruth Eisenhart, who attended a meeting of the ALA Cataloging Policy and Research Committee has reported a similar study being initiated by the ALA Committee. In a letter to this committee chairman, Miss Eisenhart wrote:

> Mr. John W. Cronin, Director of the Processing Department at the Library of Congress, and CPRC's consultant, considers cooperative cataloging to be generally more cumbersome and less satisfactory than centralized cataloging. He recommends that your committee work out a program by which each cooperating library assumes responsibility for analyzing one or more important foreign monographic series, sending the card copy, with tracings, promptly to the National Union Catalog. There is a maximum delay of six to eight weeks between arrival of card copy at NUC and its appearance in print the following month. Late appearance of a title in the printed catalog is not due to publishing policies or practices, but simply to the natural inclination of contributing libraries to wait for someone else to provide copy first. An organization like ATLA could help to overcome these delaying tactics, if cooperating members agreed to process certain assigned series promptly, fully, and conscientiously.

Through the questionnaire that the committee sent out, an attempt has been made to learn of the interest of theological libraries in a cooperative effort of this type. Fifty-eight per cent of the libraries responded by returning the questionnaires. With the exception of two libraries on the West Coast, none of the libraries was actively engaged in a cooperative cataloging program. Many libraries stated that they reported their acquisitions to NUC and various union catalogs in their locality. Of the libraries that returned the questionnaires, over 70% expressed an interest in varying degrees in this project, and most felt that the place to begin an effort of this type was through monographic series, particularly those in a foreign language. Others hoped that cooperative efforts could be made in denominational materials and in monographic composite works, such as Festschriften, where extensive analytics are valuable, but very time consuming to the cataloger.

There is still much thought and work to go into an effort of this type if it gets off the ground, but the interest many of you have shown indicated that a contribution can be made in this type of cataloging project.

Respectfully submitted, Evelyn C. Edie, Chairman, James P. Else, Lucille Hager, Adam Sebestyen

COMMITTEE ON REPRINTING

Since the 1962 annual meeting of the ATLA in Hartford, Connecticut, the Committee on Reprinting has republished seven new titles in its reprint series, bringing to 10 titles the number of works which it has reprinted. In addition, it has been responsible for the republication of several more books by commercial publishing houses. Two of this latter group are of prime importance to the members of our association: Willem A. Visser 't Hooft's The Background of the Social Gospel in America (St. Louis: Bethany Press, 1963) and William Wrede's Messiasgeheimnis in den Evangelien (Gottingen: Vandenhoeck & Ruprecht, 1963).

The complete list of books available from the Committee are attached to this report.

The work of the Committee has grown to the extent that none of the present membership on the Committee is willing to assume the responsibility for billing and shipping the books. Mr. John Werkman, whose generous gift of approximately $2,000 established the work of the Committee, is now occupied with other philanthropic causes and can no longer spare the time to administer the marketing of the reprinted books. Mr. John McTaggart, whose library at the Methodist Theological School in Ohio has served as the warehouse for the Committee, is no longer able to cooperate with the program because of the large amount of time involved in handling the books; and the present chairman has become involved in commercial publishing ventures which may compromise him in the fulfilling of his role as chairman.

It is, therefore, recommended by the chairman, with the verbal approval of the other members of the Committee from this Association, that the reprinting program be suspended for the present, and that the chairman be permitted to remove the remaining inventory, now at Delaware, Ohio, to Lexington, Ky., where he will fill orders as they are received, or until the Executive Committee of this Association makes a proper disposition of the books on hand.

No financial report is included in this report, though the Treasurer of ATLA has served as fiscal agent for the Committee and has made these records a part of his official report.

Respectfully submitted,

Roscoe M. Pierson, Chairman

Reprints Currently Available

Allen, Geoffrey Francis, 1902-
The Theology of Missions. London: SCM Press, 1943. 78p.
Paperback only. $2.50

Barth, Karl, 1886-
The Christian Life. Translated by J. Strathearn McNabb.
London: SCM Press, 1930. 64p.
Cloth binding, permalife paper. $2.50

Barth, Karl, 1886-
Theological Existence Today. Original English edition published by Hodder & Stoughton in London in 1933.
Printed on permalife paper and bound in library buckram. $4.00

Eby, Frederick, 1874-
Early Protestant Educators; the Educational Writings of Martin Luther, John Calvin, and Other Leaders of Protestant Thought.
New York: McGraw-Hill, 1931. xiii, 312p. (McGraw-Hill Education Classics)
Cloth binding, permalife paper. $6.50

Fenn, Eric, 1899-
That They Go Forward; an Impression of the Oxford Conference on Church, Community and State. London: SCM Press, 1938. 104p.
[Eric Fenn was Assistant General Secretary to the Oxford Conference]
Paperback only. $3.25

Hanson, Stig.
The Unity of the Church in the New Testament: Colossians and Ephesians.
Uppsala: Almquist & Wiksell, 1946. xi, 197p.
(Acta Seminarii Neotestamentici Upsaliensis, 14)
Buckram binding, permalife paper. Approximately $10.00

The Racovian Catechism, with Notes and Illustrations, translated from the Latin: To Which Is Prefixed a Sketch of the History of Unitarianism in Poland and the Adjacent Countries, by Thomas Rees. London: Printed for Longman, Hurst, Rees, Orme, and Brown, 1818; Lexington, Ky.: Committee on Reprinting of the ATLA, 1962. lxxiv, 404p.
Reprinted in exact facsimile on permalife paper, bound in library buckram. $14.00

Reimarus, Hermann Samuel, 1694-1768.
Fragments from Reimarus, Consisting of Brief Critical Remarks on the Object of Jesus and His Disciples as Seen in the New Testament.
Translated from the German of G. E. Lessing; edited by Charles Voysey.
London: Williams and Norgate, 1879. v, 119p.
["Before Reimarus no one had attempted to form a historical conception on the life of Jesus." Opening sentence of Chapter 2, Albert Schweitzer's The Quest of the Historical Jesus; the entire chapter is on Reimarus.]
Cloth binding, permalife paper. $6.00

Schleiermacher, Friedrich Ernst Daniel
Brief Outline of the Study of Theology . . . To Which Are Prefixed Reminiscenses of Schleiermacher, by Freidrich Lücke. Translated from the German by William Farrer. Edinburgh: T. & T. Clark, 1850; Lexington, Ky.: Committee on Reprinting of the ATLA, 1963. xvi, 220p.
Printed on permalife paper and bound in library buckram. $7.75

Wrede, William, 1859-1908.
Paul. Translated by Edward Lummis; with a preface by J. Estlin Carpenter.

Boston: American Unitarian Association, 1908. xvi, 183p.
[Popular study of Paul by a critical scholar; see A. Schweitzer's Paul and His Interpreters; a Critical History for importance of Wrede.]
Cloth binding, permalife paper. $6.50

Send orders to: Roscoe M. Pierson, The College of the Bible, Lexington, Kentucky.

COMMITTEE ON FINANCIAL ASSISTANCE FROM FOUNDATIONS

During the past year, your Committee on Financial Assistance from Foundations has accumulated a considerable file of correspondence as it has been tangentially involved in the successful attempt to secure an extension of financial support for the ATLA - Lilly Endowment Scholarship program. The committee has not been successful in its attempt to obtain renewed financial undergirding for the ATLA Periodical Indexing project. This involvment has been, however, chiefly a matter of the effort of individual members of the Committee; the Committee itself has met but once informally, and thanks to the coinciding of its membership with membership on the Advisory Board of the ATLA Library Development Program, has been able to keep intact its record of never having expended any ATLA funds.

The Committee has continued its role as a stand-by committee of the Association. It is ready to seek financial support from foundations on the behalf of projects recommended to it by the Association through the Executive Committee or by other committees which request exploration of the possibility of aid for proposed projects. It continues to urge the membership of the Association to make use of its services and assistance in locating approachable foundations or in the preparation of appeals. At the same time, it would remind the Association that the Committee cannot initiate proposals or programs, and that there is no profit in approaching foundations without proposals prepared in some detail beforehand.

Respectfully submitted,

Arthur E. Jones, Jr., Chairman
Charles P. Johnson
Raymond P. Morris

COMMISSION ON LILLY ENDOWMENT SCHOLARSHIPS

This is the fifth year of the scholarship program, which has been and continues to be so generously supported by Lilly Endowment, Inc. By June 1962 the commitment of Lilly Endowment had expired. In September of the same year, a request for the renewal of the grant for another three-year period was submitted. In December, the Board of Directors of Lilly Endowment, Inc., voted "continued support of a revised fellowship and scholarship program for the librarians in American theological schools to be sponsored by the American Theological Library Association."

In response to the Commission's suggestion, an increase in the annual amount from $9,000 to $12,000 was granted. Lilly Endowment, Inc., also stated: "We are pleased with the record of past years of such grants and hope that this extension will continue to upgrade the library staff personnel of the seminaries."

The Commission's request for renewal of the grant was a part of a comprehensive report covering and summarizing the activities and accomplishments of the scholarship program since its inception in 1958. The following statistics were reported:

> During the course of the four years of the program's existence, 87 applications, from 65 individuals, constituting a total request of $106,956.90, were received. In the same period, 40 scholarships, amounting to $37,190, were granted to 37 individuals; of these scholarships, 34, totaling $31,100, were accepted.
>
> Grants were made to 29 men and 8 women, of whom 18 were head librarians; 18 filled other professional library positions; and one was not employed.
>
> Among the recipients of the awards, 22 had B.D. degrees; 15 already had library degrees; 8 had other degrees at the graduate level; and 23 were ordained ministers.
>
> The study programs of 27 had as their objective the completion of library degrees; one received scholarship assistance toward a doctorate in education, and another toward a Ph.D. in comparative religion; one finished the B.D.; 2 began study for the Th.D.; 2 took additional theological courses not leading to a degree; one took theological studies and library science courses not leading to a degree; and one engaged in intensive language study.
>
> In 14 cases the study programs were limited to summer sessions; 23 were planning longer study periods.
>
> The following assistance was extended to the recipients of the scholarships by their own institutions: 16 received leave with pay, including a two-term sabbatical at three-quarters pay; a 12-month sabbatical at half pay; a 6-month sabbatical with full pay; 9 were given leave without pay; 3 received some financial assistance; in 5 cases working hours were adjusted; and 7 received no assistance.
>
> In summary, it should also be noted that the 37 awards were distributed among 27 different member institutions of AATS; of these, 22 institutions were accredited members and 5 were associate members.
>
> Also, geographically, the amounts were well distributed. Seminaries in the following 18 states benefited from the program: California, Connecticut, District of Columbia, Illinois, Indiana, Iowa, Kansas, Kentucky, Massachusetts, Missouri, New Jersey, New York, North Carolina, Ohio, Tennessee, Texas, Virginia, and Wisconsin.

These statistics show how broad the effect of the scholarship program has been.

For the year 1963-64, the total requests for assistance amounted to approximately $29,000; 15 applications were completed in full, and there were two additional requests from persons who did not file formal applications. After very thorough study of the requests, scholarships and fellowships were granted to the following individuals:

Mr. Stanley Hugh Benson
Vienna, Illinois

Dr. Ronald F. Deering
Southern Baptist Theological Seminary

Miss G. F. Dickerson
Index to Religious Periodical Literature
Princeton Theological Seminary

Dr. Arthur E. Jones
Drew University

Rev. John E. Lamb
The Divinity School of
The Protestant Episcopal Church
in Philadelphia

Rev. Robert A. Olsen
Emporia, Kansas

Mr. Elton E. Shell
Southern California School of Theology

Mr. Thomas P. Slavens
Divinity School of Drake University

Miss Helen Zachman
Eden Theological Seminary

The expenses of the Commission for administering the program during the year 1962-1963 amounted to $225.96, of which $182.31 was for travel to Commission meetings, and $43.65 for postage and office expenses.

This year the Commission received several late applications, and it would like to remind the members of the Association that it regrets not to be in a position to honor applications received after the deadline given in the annual announcement.

Last June, Dr. Leo T. Crismon, Librarian of the Southern Baptist Theological Seminary, was appointed by the Executive Committee to serve on

the Commission in place of Dr. Kenneth S. Gapp, whose term expired. Dr. Crismon was elected secretary of the Commission.

Respectfully submitted,

Ruth C. Eisenhart, term expires 1963
Roland E. Kircher, term expires 1964
Leo T. Crismon, term expires 1965
Carl C. Rasmussen, AATS representative

EXECUTIVE BOARD OF THE ATLA LIBRARY DEVELOPMENT PROGRAM

It is our pleasant responsibility to report to the ATLA on the second year of the Library Development Program.

Purpose. In making this report we shall make reference to data which have been provided through the Bulletins of the Program. The participants have been apprised, in general, of the nature of the program, the work, the problems, and the gains registered during the past and the current year. It may be useful, however, to consolidate this information in a general report. It is desirable to consider not only gains but also problems, criticisms, and concerns, in order that the potentials of the Program may be achieved as fully as possible.

Thanks. First, the Board wishes to thank those who have taken part in the Program for their unfailing cooperation, patience, kindness, and enthusiasm for the work to be done. The Program is intended to benefit the libraries of AATS. If the objectives are achieved, the diligence, skill, and consecrated effort of the library personnel of ATLA will be largely responsible. The Board also recalls with gratitude the generosity of the donors which made this Program possible.

Participation. It is too early to judge the full impact of the program on our libraries. Nor is it possible always to distinguish those gains that are a direct result of the Program from those that are coincidental. The most substantial evidence of the value of the Program is its reception. All of the 83 institutions eligible for benefits are taking part. Of these, 70 are participating in full and 13 in part. This compares with 64 institutions which participated in full, 15 in part, and two who were unable to participate during the first year of the Program. Of the institutuions participating in part, eleven asked to increase their benefits, while one decreased its askings from the past year.

Book Purchases. From data submitted by the institutuions the "normal" book budgets (average expenditures for books and periodicals reported to AATS for 1958-59 and 1960-61) totaled $572,167. The total spent on books and periodicals by these institutuions during the first year of the Program was $1,160,181.08, representing an increase in expenditures of $588,014.08, which is a little more than double the "normal" book budget figure. Not all of this gain should be attributed to the Program, yet a study shows that the Program was overwhelmingly the primary cause of the increase. The total of the Program's

matching funds paid out during the first year was $205,265. In these respects the Program has been successful in augmenting the book and periodical budgets of the institutions.

The achievements may be measured in terms of books. On the basis of an average cost of $4 per volume, it appears that in the first year of the Program 147,000 more volumes were purchased and assimilated into the libraries than would normally have been added.

The matching funds requested for the second year of the Program total $226,750, compared with $216,000 for the first year. There is reason to expect, therefore, that the total gains for the second year will exceed those reported for the first year. There has been no weakening of momentum.

The Program has paid out in matching funds thus far in the second year (June 18, 1963) $123,125, as against $78,000 on the same date in 1962. In addition, $27,525 in claims are in process of review. This suggests that the libraries are increasingly able to adjust to the Program and to assimilate the materials more readily than during the first year. All of this is encouraging. These results have greatly exceeded the expectations of those who negotiated with the donors of the grant.

Qualitative Evaluation. To report gains in terms of money spent and books added is important. We must also ask, What do these gains mean to the institutions? How are they using these resources? What is the quality of the materials secured? Such judgments must be largely subjective, and they are limited by the wisdom of those who make them. Nevertheless they are based on substantial evidence.

Each of the lists of claims submitted to the Program has been examined by at least two members of the Board. This examination indicates that books are generally well selected. Although there is unevenness in the quality of book selection among the institutions, as a whole the money seems to have been spent wisely. There has been no occasion to raise serious question about expenditures of book funds. The claims submitted by the libraries during the first year reflected the Theological Book List. This meant that the book collections were systematically studied and that lacunae suggested by the list were filled. The current year reflects more the ingenuity of the libraries as they seek to strengthen their resources. Many back files of periodicals have been filled in. Important reference tools of permanent value which had not been secured because of their cost have been purchased. Older but standard material desired by the libraries have been obtained.

The Librarian. Wide variation in the quality of book selection is evident in the lists submitted to the Program. In some instances these differences are striking. Obviously, some libraries are doing superior work in book collecting, others are not. Nor is it difficult, from the evidence submitted, to understand the reasons why. Whenever an administrator takes the library seriously, budget provisions are made to support the library and its needs. Whenever faculties take a healthy interest in their libraries, the

book collections are better. Whenever the librarian is a capable bookman, the results are superior. It has been said with much truth that the library is a reliable profile of the institution of which it is a part. Even more, perhaps, the book collection is the reflected image of the strength and weakness of the librarian. There seems to be no conclusive correlation between substantial book budgets and excellent book collections. There is conclusive evidence that those institutions with administrators and faculty who share a deep concern about the library with competent bookmen as librarians, are building superior book collections.

This suggests a primary malady of American Librarianship--its obsession with techniques, and externals of organization to the neglect of the fruits of true learning, of resourcefulness in scholarly judgment and in the knowledge of books. We need that discernment for which the apostle Paul prayed: "a sense of what is vital"--so that we may distinguish the essential from the trivial. We must select the book important for our task and develop the skill to find. it. Hopefully we may attain what Whitehead called a "habitual vision of greatness." Quality book selection is a basic responsibility of the librarian. The Development Program is putting our libraries to a severe test in this matter. Demonostrated competence must be the basis upon which librarians acquire job security and other recognition.

Staff. Judgments of the kind just made are unfair without noting extenuating factors. Of these the problems of adequate staffing, time, and leisure are important. Before the Program began many libraries were inadequately or inefficiently staffed. There are instances where the program has brought hardship to a devoted library staff. Some institutions are attempting to carry out the program with minimal budgetary improvement which means minor staff adjustments, or by hiring temporary workers--usually clerical--which they intend to drop once the Program comes to an end. It would not be surprising if the Library Development Program will result ultimately in little more than a "shot in the arm" for such institutions. Its results will be helpful but not corrective there.

Frequently, however, more adequate staff provisions intended as a permanent arrangement have been reported. Although the Program has made no effort to collect information systematically about staff improvements, evidence has been received. Here are some typical comments extracted from correspondence:

"One of the immediate results of your visit has been the determination of the faculty to find the right person to serve on the faculty with responsibility for library duties. Hopefully this assignment could be for the academic year 1964-65."

"I suspect that one of the first fruits of the self-study was the authorization of an additional staff member in the person of a full-time cataloger who will join our staff."

"Beginning in the Fall of 1962, the library will have a full-time Associate Librarian who has both a theological and a library degree. His responsibility will be chiefly in planning and building up the collection in

connection with the Library Development Program."

"We have secured the services of a full-time assistant. Because of increased book budget we are now requesting a trained cataloger."

"An additional half-time clerical worker was employed during the Fall, and a total of 3,097 were processed in 1962."

Financial Support. The Program has resulted in improvement in book collections and improvements in many staff situations. In numerous instances it has effected a "breakthrough" in the ceiling of accepted library support and standards. Many institutions report that they are determined to consolidate and maintain the gains registered.

"As we start our third year of a doubled book budget under the ATLA Library Development Program stimulus, it is hard to imagine that our Seminary will ever again drop back to its former level of spending for books. None of us on this campus is likely to be satisfied again with our former level of expenditures for library books."

"It is our intention to move the library budget ahead so as to consolidate permanently all the gains which have been made by the Program."

Visitation Teams. Other objectives and achievements may be noted. From the first the Program has sought to assist in library improvement through self criticism and help of advisers through visitation programs. These are made on invitation from the institution with the expenses paid by the Program. Usually a team consists of two visitors--two librarians; or a librarian with a teaching member of a faculty or an administrator. In general one of the visitors is chosen from names submitted by the institution to be visited; the other is nominated by the Board and approved by the institution.

During the first year of the Program, nine visitations were made. So far in the current year there have been eleven visits, with 13 additional requests for visits, making a total of thirty planned thus far. Eleven persons have served as visitors.

In connection with this report it would be helpful to hear appraisals of this aspect of the Program from those who have been visited. The visitors have dealt with equipment and building problems, with staff matters, with general library survey, and with critical advice in book selection.

Other Gains. Certain fiscal by-products can be fairly attributed to the Program. During the first year those responsible for the administration of the Program raised on behalf of certain institutions, or made it possible for these to utilize funds otherwise available but which would have gone unused, over $90,000, apart from Sealantic funds. During the current year over $36,000 has been raised for institutions apart from the Program funds. We know that the Program has provided the occasion for talks with a friend

of one institution, which results in the framing of a will which promises eventually to yield "as much as $300,000" in endowment resources. Another institution reported a similar circumstance resulting in a bequest of over $63,000 to be added to book endowment. A third instance is a provision to benefit the library in a will of unreported amount. One institution writes that the Program has provided the occasion to initiate a new, much needed library building program. There are other matters of similar nature that could be added. To what degree these should be credited to the Program and to what degree they should be attributed to a wide range of factors, or a combination of both, it is impossible to know. We rejoice that they are true.

Ultimate Concerns. A primary objective of the Program--perhaps unique--is directed toward the most perplexing and difficult problems of theological education. Even to suggest them is prententious, yet they are worthy of consideration. How may we deepen our understanding of the place and purpose of books in the process of theological education? What is the rightful place of intellectual effort in the life of the Christian community? To what degree should the institution nurture the intellectual life of the Church? How may true learning become true evangelism?

> In his inaugural lecture at Cambridge University John Burnaby affirmed: Learning and research, in Theology as in any other subject, can accept subordination to nothing but the advancement of knowledge. In theory, we all agree that teaching and research should go together . . . . No one can be a good teacher who is not interested in research, who is not alert to distinguish between the important and unimportant in contemporary 'contributions' to the knowledge of his subject, and who is not continually revising the substance of his own teaching in view of whatever significant advances are being made. For no branch of knowledge is fit to take its place in a scheme of higher education, unless it be a living subject, changing and maturing through the work of its students. . . . There is no difficulty in perceiving a natural and necessary linkage of education, learning and research.[1]

What involvement has the library in the plea of Daniel Jankins that "churches should devote far more of their time, money and energy than they are devoting at present to the equivalent in the religious world of research and experiment in the world of technology"? He continues, "To put the matter in more religious language, the Church cannot live as the Church unless she is sending spies out into this unknown territory ahead of her, to view the Promised Land from afar off and to help her so to direct her steps that she might reach it more quickly.[2]

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[1]J. Burnaby, Education, Religion, Learning and Research (Cambridge, Eng.: University Press, 1953), pp. 7-9.

[2]Daniel Jenkins, Beyond Religion (Philadelphia: Westminster Press, 1962), pp. 112ff.

These are problems of both immediate and ultimate importance in an evaulation of our work. They are problems with great bearing upon our day to day tasks. To a great extent they frame the objectives and purpose of our books collections and library services. We must not become so circumscribed in the routines of our work that we fail to weigh these ultimate concerns, to seek even partial answers to these overriding questions. Thus may we get clearly in mind what we really want and need to do. We should not be discouraged if we do not have definitive answers, but we should be uneasy if we are not asking the questions. Apart from this ceaseless quest for clarification and answer to these ultimate queries, our daily work fails to achieve its fullest potential. To our task in its largest dimension, therefore, the Library Development Program is dedicated.

Respectfully submitted,

ATLA LIBRARY DEVELOPMENT PROGRAM

COMMITTEE ON BUILDINGS AND EQUIPMENT

The interest in the circulating scrapbooks on buildings and equipment has increased during the past year. These books are routed by the chairman to the various libraries in order of requests received. Since they are not returned to him, he cannot report on their physical condition. He suspects that they must be showing some wear and tear.

Many letters have been answered seeking advice on new buildings programming and on the use of building consultants.

The chairman has received several requests for criticism of floor plans and equipment lay-outs. Since the committee at present is not organized to undertake such projects, he has had to so advise the correspondents.

In the light of the requests for definite information about programming, consultants, and criticism of plans, the committee would like to seek the advice of the Association concerning its work.

1 - Should the Committee undertake this kind of work?
2 - Should our annual conference include a session on the critique of plans by a panel of our members?
3 - Should librarians be encouraged to bring plans and sketches of new buildings to the annual conference to be placed on exhibit?

Your instructions on these matters will help the committee serve you better.

Respectfully submitted,

George H. Bricker, Chairman
Nelle C. Davidson
Ans J. van der Bent

ATLA BOARD OF MICROTEXT

We are pleased to report to you on the work of the ATLA Board of Microtext for the period covering May 1, 1962 through April 30, 1963.

Members of our Association will be interested that Miss Marcia Tuttle's History of ATLA, consisting of her Master's essay at Emory, has been filmed for our project. Also, included is Isaac Backus: A History of New England with Particular Reference to the Denomination Called Baptists. 2nd edition, with notes by David Weston. Newton, Mass., 1871. 2 vols. Filmed with this is "A New Index of Backus," compiled by Ralph Chandler Drisko, which was published in the Colgate Rochester Divinity Bulletin. The Place of John McLeod Campbell, Ph.D. diss.--Emmanuel College, by George M. Tuttle is at the laboratory for filming.

We have filmed for the Faith and Order Commission, the correspondence of Mr. Robert H. Gardiner for the period 1910-1924, and the Minutes of the Faith and Order Commission, 1910-1940, and of its Executive Committee for 1910-1927. The correspondence of Mr. Ralph W. Brown, 1924-1932, of the Faith and Order Commission is at the laboratory for filming.

We have entered into promising conversations with our Lutheran friends in the matter of the microfilming of Lutheran material. A result has been to effect a cordial working relationship with the Lutheran Historical Conference. Through the courtesy of Dr. Robert C. Wiederanders, the Board has been granted access to the Microfilm corpus of American Lutheranism. Positive film of this collection may be secured through the Board at the established price.

Another result has been the filming of the Minutes of the English Lutheran Evangelical Synod of the Northwest, 1891-1962, and the Minutes of the Evangelical Lutheran Synod in the Central States, 1954-1962. We expect to film the papers of Morris Officer, American Lutheran missionary to Liberia.

The filming of The Church Times. London, 1863-1960; The British Weekly. London, 1886-1962; and Christianisme Social, 1887-1960, mentioned in our last report, has been completed.

The film of Religion in Life has been extended to include vols. 11-23, 1942-1954. An important title added is the Norsk Teologisk Tidsskrift, 1900-1935. We expect to continue this film through 1952. We have filmed the Kritisches Journal der Philosophie (Schelling-Hegel), vols. 1-2, 1802-1803, and the Journal für auserlesene theologische Literatur, vols. 1-6, 1804-1811. We expect to film the Kritisches Journal der neuesten theologischen Literatur. Nuremburg-Seelzbach, vols. 1-15, 1813-1822.

Among the denominational journals we have filmed The Gospel Trumpet. Anderson, Ind., for 1920-61. The years 1913-1919 were filmed for the publishers by a commercial firm. Unhappily the latter film is substandard for our project and we plan to refilm it. The publisher is lending to the project for its use a usable negative film for 1881-1912, making the entire file of this publication available on film. The filming of The Religious Telescope

Dayton, Ohio, 1834-1946 has been completed.

Currently at the laboratory for filming are The Reformed Church Review. Lancaster, Pa., vols. 1-73, 1849-1926; The Evangelical. Harrisburg, Pa., 1887-1929; and The Evangelical Messenger. Harrisburg, Pa., 1854-1856.

We expect to film in the near future The Weslyan Repository and Religious Intelligencer, 1821-1824; The Mutual Rights, 1824-1834; The Methodist Protestant, 1834-1929; The Methodist Recorder, 1881-1928; and The Methodist Protestant Recorder, 1929-1939. It is planned that these files, the property of the Wesley Theological Seminary, will be filmed at the Photoduplication Department of the Catholic University of America.

Members of the Association and others are encouraged to suggest additional titles or materials required by them for microfilming.

There are some less favorable matters to report. A considerable body of Methodistica was filmed for the Board by another Society which has wide experience and a good reputation in microfilming. Unhappily much of the film produced does not meet the standards the Board wishes to maintain for the project. The Board has, therefore, approved the refilming of these titles at a properly equipped laboratory and the positive copies which have been distributed will be replaced. It may be useful to note as guidance for future filming that the processing of the negatives for these materials was done by reputable commercial firms. This unhappy episode provides an excellent illustration of the importance that microfilming be done, whenever possible, in properly equipped laboratories and under the direction of technicians trained to produce film for library or educational purposes. This has been an expensive mistake for filming and replacement, and for the loss of time and effort in the preparation of files for filming. The titles to be refilmed are:

The Minutes of the Annual Conferences of the Methodist Church, 1773-1940.

The Journals of the General Conference of the Methodist Episcopal Church, South, 1846-1938.

The Minutes of the Annual Conference of the Methodist Episcopal Church, South, 1845-1941.

The Methodist Review, 1818-1931.

The Daily Christian Advocate of the Uniting Conference 1939 and of the General Conference of the Methodist Church, 1940-1956.

The Daily Christian Advocate of the General Conference of the Methodist Episcopal Church, 1848-1936.

The Daily Christian Advocate of the Methodist Episcopal Church, South, 1858-1938.

The Methodist Quarterly Review. 1847-1930.

The capital funds of the project are invested in 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 on 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 working arrangements with the Department of Photoduplication at the University of Chicago. The negative films are deposited with that Department. The Board is provided with a detailed accounting of the work of the Department for the project. The accounts of the Department are subject to audit by the University.

Office equipment and positive films which are the property of the project are at 409 Prospect Street, New Haven 11, Connecticut.

No funds of the project are held in New Haven.

Heretofore this Report has summarized the assets of the project based on a fiscal year ending April 30. To summarize data as of that date requires a special accounting for the working account held by the Treasurer of ATLA, and a special audit of the capital investments held in Dayton. Inasmuch as the Treasurer of ATLA normally closes his accounts during May in order to report to the annual meeting of ATLA and because AATS completes it audit at the end of its fiscal year, which is June 30, it would seem more practicable that the Board accept these dates for purpose of its annual accounting and, thereby, avoid needless expenditure of time and money. This will mean that a final accounting for this project cannot be made until later in the year. This information will be made available to the Association through a special bulletin, or the Newsletter.

The Chairman expresses his appreciation to the members of the Board for their help and counsel. We are grateful to AATS for investing our capital resources at the Winters National Bank and Trust, and to the Treasurer of ATLA, Mr. Harold Prince, who has provided competent and devoted service. We are reminded of the generosity of the Sealantic Fund, Inc., whose grant made this project possible. We hope that we shall prove worthy of their confidence in ATLA and the work of the Board of Microtext.

Especially to be commended is Mr. Cosby Brinkley, Head of the Department of Photoduplication of the University of Chicago. Not only, in our judgment, is he unsurpassed as a technician in this field, but the personal interest which he has shown to advance the project deserves and enjoys our sincere appreciation and confidence.

When it has been possible we are including cataloguing in source to assist in a description of the film and as an aid in cataloguing. Service for this aspect of our work has been provided editorially by Mrs. Florence S. Baker. We are grateful for this service.

The Board gratefully acknowledges the assistance given to the project in preparation of materials for filming by Mr. Harvey Arnold, The Divinity School of the University of Chicago; Mr. Robert Beach, Librarian, The Union Theological Seminary, New York; Mr. George H. Bricker, Librarian, Lancaster Theological Seminary, Lancaster, Penn.; Mr. R. H. Carruthers, Chief, Photographic Service, The New York Public Library; Mr. Roland E. Kircher, Librarian, Wesley Theological Seminary, Washington, D.C.; The Reverend George L. Lundquist, The English Evangelical Lutheran Synod of the Northwest; The Reverend A. B. Lentz, Archivist, Evangelical Lutheran Synod in the Central States; The Reverend John H. Ness, Jr., Secretary, The Historical Society of the Evangelical United Brethren Church, Dayton, Ohio; The Reverend Ellis E. O'Neal, Librarian, Andover Newton Theological School, Newton Centre, Mass.; The Reverend Harold L. Phillips, Editor in Chief, The Gospel Trumpet, Anderson, Ind.; Dr. Neils Sonne, Librarian, The General Theological Seminary, New. York; Mr. James Tanis, Librarian, The Andover Harvard Library, Cambridge, Mass.; Dr. Floyd W. Tomkins, West Dennis, Mass.; and Mr. Decherd Turner, Jr., Librarian, Perkins School of Theology, Southern Methodist University, Dallas, Texas. Other persons, whose names are not mentioned, have contributed to the work of the year.

The members of the Board consist of: Dr. Jaroslav Pelikan, AATS apointee, whose term expires in 1963; Mr. James Tanis, Secretary, whose term expires in 1964; Mr. Ray Suput, whose term expires in 1965; and Mr. Raymond P. Morris, whose term expires in 1963.

Appended are data reflecting the work of the project and financial matters.

Respectfully submitted,

Raymond P. Morris, Chairman

Assets of the Board

Winters National Bank Balance April 30, 1963	$ 62,400.58
ATLA Treasurer's Balance April 30, 1963	12,558.90
Inventory of negative film at University of Chicago (Value at production costs)	28,054.13

Inventory of Positive film at 409 Prospect Street New Haven 11, Connecticut (Value at sale costs)		$ 7,685.90
Soundscriber Transcriber (Depreciated 20 percent annually)		163.20
Microfilm Equipment at Chicago		78.00
Accounts Receivable April 30, 1963		3,420.00
	Total	$114,360.71
Outstanding Liabilities April 30, 1963		1,000.00
	Total Assets	$113,360.71

Summary of
ATLA Treasurer's Report

Balance brought forward: May 9, 1962		$ 13,643.06
Receipts: May 9, 1962 - April 30, 1963		15,302.80
	Total	$ 28,945.86
Expenditures: May 9, 1962 - April 30, 1963		16,386.96
	Balance	$ 12,558.90

The data above have been supplied by Mr. Harold B. Prince, Treasurer of ATLA, Columbia Theological Seminary, Decatur, Georgia. The Report of the Treasurer of ATLA is published in the Proceedings of ATLA.

MICROFILMS AVAILABLE - JUNE 1963

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 11, Connecticut. Film will be shipped directly from the Department of Photoduplication of the University of Chicago, with an accompanying invoice. Payment 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.

MONOGRAPHS

*Backus, Isaac. History of New England. 2 v.	$ 8.90
Barth, Karl. Der Römerbrief (1. Aufl.) 1919.	4.50
Berg, Johannes van den. Constrained by Jesus' Love.	2.00
*Dilthey, Wilhelm. Leben Schleiermachers.	4.50
*Gilhodes, C. The Kachins; religion and customs. Calcutta, 1922.	3.00
Greenwood, Thomas. Cathedra Petri. 6 v. 1856-1865.	22.00
Strype, John (d. 1737) Historical and Biographical Works. 24 v.	90.00
Theodorus of Mopsuestia. In epistolas B. Pauli commentorii, The Latin version with the Greek fragments. With an introduction, notes and indices, by H. B. Swete. Cambridge, England, University Press, 1880-1882. 2 v.	4.50
*Tuttle, George M. The place of John McLeod Campbell.	Price on Application
*Tuttle, Marcia. History of ATLA.	2.00

SERIALS

*American Journal of Semitic Languages and Literatures. Vol. 1-58, 1884-1941. (Vol. 1-11 as Hebraica)	100.00

American Society of Church History. Papers. Ser. 1, Vol. 1-8, 1888-1896; Ser. 2, Vol. 1-9, 1906-1933.	$ 22.00
Augustana Quarterly. Vol. 1-27, 1922-1948.	66.00
*British Weekly. London. 1886-1962.	675.00
*Chinese Repository. Vol. 1-20, May 1832-Dec. 1851.	76.00
Christendom. Oxford. Vol. 1-16, 1931-1950.	29.00
*Christian Intelligencer. Vol. 1-105, 1830-1934.	594.00
Christian Oracle. Chicago. Vol. 1-15, 1884-1898. (Lacks a few issues.)	96.00
Christian Union Quarterly. Vol. 1-24, July 1911-April 1935.	44.00
*Christianisme Social, 1887-1960. (Lacks a few issues.)	315.00
Christianity and Society. Vol. 1-21, 1935-1956.	19.00
*Church History. Berne, Indiana. Vol. 1-17, 1932-1948.	39.00
*Church Times. London. 1863-1960.	1,130.00
*Cultural East. Kitamakura, Kanagawa-Ken, Japan. Vol. 1 nos. 1-2. July 1946-Aug. 1947.	1.00
*Eastern Buddhist. Kyoto, Japan. Vol. 1-8, No. 4, May 1921-August 1958.	20.00
Eiserne Blaetter. Berlin. 1919-1939. 21 v. (Lacks vols. 12 & 16 and a few scattered leaves.)	175.00
*English Evangelical Lutheran Synod of the Northwest. Minutes, 1891-1962.	46.00
*Evangelical Lutheran Synod in the Central States. Minutes, 1955-1961.	8.00
Evangelical Review. Vol. 1-21, 1849-1870.	77.00
Federal Council Bulletin. Vol. 1-33, 1918-1950.	60.00
Gospel Trumpet. Anderson, Ind. 1920-1961.	465.00
Harvard Theological Review. Vol. 1-14, 1908-1921.	39.00
Hebraica. <u>See</u> American Journal of Semitic Languages and Literatures.	

Indian Witness. Vol. 24, 1896-Vol. 27, 1898; Vol. 29, 1899-Vol. 38, 1908; Vol. 40, 1909-Vol. 88, 1958. (The filming of this file will be completed when the governmental restrictions on the importing of microfilm to India are lifted.)	$407.00
Information Service. Vol. 1-37, 1919-1958.	69.00
International Journal of Ethics. Vol. 1-59, 1890-1949.	166.00
*International Review of Missions. Vol. 1-44, 1912-1955.	140.00
*Interpretation. Richmond. Vol. 1-10, 1947-1956. A ten-year cumulative index is available from the publisher.	31.00
*Japan Christian Quarterly. Vol. 1-27, 1926-1961.	70.00
*Journal für auserlesene theologische Literatur. Vol. 1-6, 1804-1811.	27.00
*Journal of Bible and Religion. Vol. 1-16, 1933-1948.	29.00
Journal of Religion. Vol. 1-29, 1923-1949.	89.00
*Korean Repository. Vol. 1-5, 1892-1898.	15.00
*Kirtisches Journal des Philosophie (Schelling-Hegel) Vol. 1-2, 1802-1803.	5.00
Licht und Leben; evangelisches Wochenblatt. Elberfeld. Vol. 31-45, 1919-1933. (Lacks a few scattered leaves.)	157.00
London Quarterly and Holborn Review. Vol. 1-180, 1853-1955.	489.00
Lutheran Church Quarterly. Gettysburg. Vol. 1-22, 1928-1949.	58.00
Lutheran Church Review. Vol. 1-46, 1882-1927.	157.00
Lutheran Quarterly. Vol. 1-56, 1871-1927.	205.00
Microfilm corpus of American Lutheranism.	Price on Application
*Monatsschrift für Geschichte und Wissenschaft des Judentums. Breslau. Vol. 1-83, 1851-1939.	294.00
*Muslim World. New York and Nashville. Vol. 1-38, 1911-1948.	101.00

Norsk Teologisk Tidsskrift. Oslo, 1900-1952.	Price on Application
Postive Union; kirchliche monatsschrift, Organ der Landeskirchlichen Vereinigung der Freunde der Positiven Union. Halle. Vol. 1-15, 21-31, 1904-1919; 1925-1935. (Lacks vol. 22, 1926, no. 3.)	$ 97.00
Protestantenblatt; Wochenschrift für den deutschen Protestantismus. Berlin und Bremen. Vol. 44-74, 1911-1941.	112.00
Die Reformation. Deutsche Evangelische Kirchen-Zeitung für die Gemeinde. Berlin, 1902-1941. (Lacks vol. 22, 1928.)	186.00
Reformierte Kirchenzeitung; Organ des Reformierten Bundes für Deutschland. Erlangen. Vol. 66-75, 1916-1925. (Filmed in reverse sequence. Lacks a few scattered leaves.)	32.00
Reformistas Antiguos Españoles. Vol. 1-23. (Vol. 24-25 to be filmed.) A limited number of sets of cataloguing cards are available for this series. Price on application.	88.00
*Religion in Life. Vol. 1-23, 1932-1954.	90.00
Religion Education. Vol. 1-48, April 1906-1953.	134.00
*Religious Education Association. Proceedings. Chicago. Vol. 1-5, 1903-1908.	14.00
Religious Telescope. Dayton, Ohio. 1834-1946.	880.00
Social Action. Vol. 1-22, 1935-June 1956.	51.00
Social Progress. Vol. 1-14, October 1908-1922.	18.00
Die Wartburg; deutsch-evangelische Wochenschrift. Leipzig. Vol. 14-29, 1915-1930. (Lacks Vol. 22, 1923, pp. 92-100.)	57.00
Zeitschrift für Missionskunde und Religionswissenschaft. Vol. 1-54, 1886-1939.	113.00
Der Zusammenschluss; politische Monatsschrift zur Pflege der Deutschen Eintract. Berlin, 1926-1929. (Filmed in reverse sequence.)	16.00
Zwischen den Zeiten. Vol. 1-11, 1923-1933.	32.00

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

LUTHERAN MATERIALS

Augustana Quarterly. Vol. 1-27, 1922-1948.	$ 66.00
English Evangelical Lutheran Synod of the Northwest. Minutes, 1891-1962.	46.00
Evangelical Lutheran Synod in the Central States. Minutes, 1955-1961.	9.00
Evangelical Review. Vol. 1-21, 1849-1870.	77.00
Lutheran Church Quarterly. Gettysburg. Vol. 1-22, 1928-1949.	58.00
Lutheran Church Review. Vol. 1-46, 1882-1927.	157.00
Lutheran Quarterly. Vol. 1-56, 1871-1927.	205.00
Microfilm corpus of American Lutheranism.	Price on Application

METHODISTICA

Christian Advocate. Nashville. Vol. 11-31, no.8; Vol. 13, no. 10- Vol. 25; Vol. 29-75; Oct. 30, 1846-Dec. 22, 1848; 1849-1861; 1869-1914.	470.00
Christian Advocate. New York. Vol. 1-51-,1826-1876	Price on Application
Christian Advocate. New York. Vol. 52-131, 1877-1956.	1,067.00
Daily Christian Advocate of the General Conferences of the Methodist Episcopal Church. 1848-1936	To be Refilmed
Daily Christian Advocate of the Methodist Episcopal Church, South. 1858-1938	To be Refilmed
Daily Christian Advocate of the United Conference 1939 and of the General Conferences 1940-1956. The Methodist Church.	To be Refilmed

General Minutes of the Annual Conferences of The Methodist Church. 1941-1958.	$ 76.00
Indian Witness. See Above.	
Journals of the General Conferences of the Methodist Episcopal Church. 1792-1936.	129.00
Journals of the General Conference of The Methodist Episcopal Church, South. 1846-1938.	To be Refilmed
Journals of the United Conference 1939 and of the General Conferences of The Methodist Church. 1940-1952	47.00
*London Quarterly and Holborn Review. Vol. 1-180, 1853-1955.	489.00
Methodist Quarterly Review. Jan., 1847-Oct. 1930 except 1861-1879. Publication discontinued 1861 - new publication resumed 1880.	To be Refilmed
Methodist Review. Vol. 1-114, 1818-1931.	To be Refilmed
Minutes of the Annual Conferences of the Methodist Episcopal Church. 1773-1940.	To be Refilmed
Minutes of the Annual Conferences of the Methodist Episcopal Church, South. 1845-1941.	To be Refilmed
*Pittsburgh Christian Advocate. Pittsburgh. Vol. 1-97, 1832-1930.	885.00
*Religion in Life. Vol. 1-23, 1932-1954.	90.00
Wesleyan Christian Advocate. Macon, Georgia. Vol. 41-119, July, 1878 - March, 1957.	646.00
Western Christian Advocate. Cincinnati, Ohio. Vol. 1-100, 1834-1934.	695.00
Zion's Herald. Boston. Vol. 1-101, 1823-1923.	590.00

PERIODICAL INDEXING BOARD

Publication.

It is a pleasure to report continues growth and progress with respect to the ATLA Index to Religious Periodical Literature. The cumulative volume 5,

(1960-62) is at the printers. It will be published in July and distributed to subscribers in August. Volume 5 indexes 76 periodicals, some selectively, as compared to 57 in the previous cumulation. That is an increase of 20 journals indexed.

In our report one year ago, we projected the publication of volume 3, (1955-56) for 1963. We now expect it to be at the printers in December and distributed the following month. We are aiming at the publication of the 1963 Annual in May 1964. Every effort will be made to increase the number of titles indexed with the limits of our resources.

Subscriptions.

Our subscriptions have increased from 295 reported last year to 335, or an increase of 40 as of May 15. The growth has been steady over the past three years. The potential area of growth lies in colleges, universities and public libraries. Efforts are also being made to stimulate subscriptions abroad.

Finances.

Financially we have had a good year. Briefly summarized our fiscal position is as follows:

Income:		
Bal. June 1, 1962		$ 1,511.77
Receipts of Sales	$10,971.01	
Winters National Bank	1,500.00	
Interest	39.22	12,510.23
Disbursements		10,023.35
Balance		$ 3,998.65

Our invested grant funds are administered by AATS through the Winters National Bank, Dayton, Ohio. Our operating account is handled by our ATLA Treasurer, Mr. Prince. These accounts are subject to annual audit and are open to inspection by members of the Association.

We wish to express our gratitude to members of the Association and others who have contributed of their time and talent in the preparation of material for the Index. We are also grateful to Princeton Theological Seminary for providing space for the Indexing Office at a nominal rental fee.

Respectfully submitted,

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

ATLA BOOK EXHIBIT

In 1962, fifty-four United States and British publishers provided 597 titles for the exhibit at Hartford Seminary Foundation. In 1963 there are fifty-five publishers cooperating, including one from Holland. This is the first time a continental publisher has been represented. These publishers have supplied some 585 titles. The trend of the last two years, being about 75 books less than in 1961, probably reflects the result of the several mergers in U. S. A. publishing houses, resulting in a lower output of new titles.

Sales resulting from the 1962 book exhibit to member libraries of the exhibit books at half price amounted to $1,067.64 contributed to the ATLA treasury.

A word about marking the book lists. Since the allocation committee likes to circle the numbers allocated it would be helpful if librarians will just check their selections in the left-hand margin.

Respectfully submitted,

Alec R. Allenson

RESOLUTIONS COMMITTEE

Be it resolved that the 17th Annual Conference of the American Theological Library Association, through its Executive Secretary, express to the Golden Gate Baptist Theological Seminary our sincere appreciation.

We are especially grateful to Dr. Harold K. Graves and his staff for the gracious reception extended to the conference, and for the opportunity of sharing the facilities of this beautifully situated campus, the excellent meals and the comfortable accomodation.

Be it resolved that our gratitude be extended to the following:

1. Our Officers, who have guided the activities of the past year.
2. Dr. Jay Stillson Judah for his creative efforts in planning the excellent program. The variety of tours provided added to the enjoyment of all the members.
3. All conference speakers and panel participants in the week's program for their stimulating contributions.
4. Mr. Alec R. Allenson for his arranging the publishers' exhibit and his continuing interest in the Association.
5. The Lilly Endowment, Inc. for its scholarships for further study extended to the members of the Association.
6. The Sealantic Fund for its grant, which has made possible the ATLA Library Development Program.

Respectfully submitted, R. Virginia Leach, Chairman, John Sayre, Eleanor C. Johnson

PART III

PAPERS AND ADDRESSES

THE SEMINARY IN CONTINUING EDUCATION

Theodore Louis Trost

INTRODUCTION

The twentieth century has come to be regarded as one of change, insecurity, skepticism, tension, and crisis. On the more positive side it is recognized as an era of progress. Certainly it is one of scientific development and technical complexity, ideational diversity, vocational specialization and of renaissance so far as the importance of education in all fields, levels and ages of learning is concerned.

While society has benefited in many ways from the scientists, technician's, and scholar's probing and inquiry, educators in all fields have been faced with the problem of providing programs and methods which will acquaint both students and practitioners with new developments and with appropriate depth in their specialities while at the same time broadening the ever-increasing and expanding areas of knowledge and practice which are related to their specialities.

Colleges, universities and professional schools have always sought to equip their students with the knowledge necessary to bear their future professional responsibilities successfully and at the same time to think and act intelligently in their contacts with related professions and as citizens in the communities in which they live. However, the dicta which educational theorists have espoused for a long time: (1) that the acquisition of knowledge is not an instantaneous process; (2) that education cannot cease with the culmination of a formal education; and (3) that education is an on-going process which must continue throughout the life of the person who really wants to be educated are now being implemented in professional circles in response to the pressures of our era and the realities of this highly competitive, complex, skeptical, and restless society.

There was a time when the professional person could keep up-to-date after college and/or professional school graduation relatively independently through reading and keeping in touch with other practitioners of his speciality or profession. Developments, however, in all fields are now so numerous and emerging so rapidly, and the literature is so voluminous, that even the most diligent practitioner finds difficulty in keeping abreast of the times. On the other hand, leaders in the professions and in professional schools are constantly seeking more effective ways and means through a unique twentieth century pedagogical process known as "continuing education" for making this knowledge available to practioners in the fields of law, medicine, education, business and industry, to mention but a few. In this effort theological educators and seminaries are no exception.

In this paper I am defining continuing theological education as any brief to intensive, systematic, non-credit course of study in the theological, interdisciplinary, and related fields which is designed (1) to make possible

the acquisition of new knowledge and insights; (2) to strengthen the habits of critical thinking and inquiry; and (3) to increase scholarly and professional competence. This includes all types of educational programs offered through convocations, conferences, institutes, special courses, subject bibliographies, library extension service, radio and television programs, recordings, and any other educational media that may contribute to the goals and purposes of continuing education. The persons toward whom these programs are primarily targeted are ordained clergymen engaged in the parish ministry.

The impetus for continuing theological education comes from three major sources: (1) the constant emergence of "new" knowledge which is the result of inquiry and research taking place in all fields of learning; (2) the remarkable revival of theological interest in both professional and lay circles stimulated by such theologians as Karl Barth, Rudolf Bultmann, Reinhold Niebuhr, Paul Tillich and others; and (3) the growing recognition of the role of religion in contemporary society as many traditional beliefs and standards are being questioned and men are turning to the priest and prophet in search of answers about the meaning of life and the basis of faith.

The present necessity for a program of continuing theological education for Protestant ministers is based upon several factors:

(1) The changing role of the clergyman in our society:

For centuries the role of the clergyman was conceived in terms of preaching the Christian gospel, administering the sacraments, caring for the spiritual welfare of the congregation, and teaching the tenets of the faith to all who were under his pastoral care.

For many years and in many areas of our country he was one of the best, if not the best or only educated man in the community. He was accepted as an authority not only in matters of religion and education, but in other areas as well, including government. The clergyman is still expected to fill his unique and traditional function as preacher, pastor, teacher and counselor. However, contemporary Protestant church life in America and the demands of a highly developed and complex modern culture which is electrified by problems and tensions unknown even two decades ago are, at once, making new demands upon the clergyman's function and are, at the same time, challenging his competency to cope with the stark realities of the individual and collective lives of men. If the Protestant Church is to provide the moral and spiritual leadership which our civilization so sorely needs, more ministers will have to be prepared to relate the Christian gospel to the common life of man and society and to examine and appraise issues in the light of Christian principles in their preaching, teaching and counseling functions; and to participate effectively in interdisciplinary activities in the community.

(2) The growing emphasis upon the importance of scholarship and intellectual competence in all areas of thought:

Commitment to continued study and personal growth and development is a hallmark of the professional person. One who is not stimulated to continue learning through a planned, continuous, disciplined program of study is likely to deteriorate, not only professionally and in his influence in the community,

but also in his own self-esteem. When this happens to a clergyman, his influence diminishes and his relationships in all areas deteriorate.

(3) The acceleration of continuing education programs in other professions:

Lawyers, physicians, teachers, business executives and others have recognized the need to be brought up-to-date about developments occurring in their respective fields with the result that significant, productive continuing education programs in these areas have been inaugurated and are being continuously developed. To maintain his professional status among other professional peers, it is essential that the clergyman also continue to grow in his professional competence through consistent disciplined study.

(4) The rise in the educational level of the laity:

This is a day when "in one way or another all ages 'go to school.'"[1] Educational institutions from kindergarten through college are recording enrollments of astronomical proportions; nursery schools and adult education classes are increasing in number. This great awakening to the importance of education has unleashed inquiring minds and critical attitudes both in and out of the churches. Many laymen are authorities in their own specialities. Many are prepared to challenge their minister not only about his interpretation of social issues, but on doctrinal and theological questions as well. It is imperative, therefore, that the minister be certain of his facts, both theological and secular, if he and his message are to find acceptance among his listeners.

(5) The Minister's dilemma in the pastorate:

Theological seminaries in the United States are constantly striving to provide better instruction, to offer richer courses, and to attract more able college graduates. Many of these schools are providing theological and professional education of the highest caliber. The intensive three-year program which they offer aims to give the seminarian a basic training in the theological disciplines and in the practical fields which these disciplines undergird and which will prepare him for the responsibilities of a parish minister. Only a relatively small number of the men entering the parish ministry will participate in post-graduate education leading to a higher academic degree. Many of those who accept a "call" to a congregation do so with the expectation that they will find opportunity for continued study. However, the average clergyman soon discovers that the ever-increasing demands of the parish and community tend to usurp or at least disrupt the periods he had hoped to set apart for reflective study and reading of scholarly and professional literature.

As time passes, class notes, carefully preserved from seminary days, no longer give the minister the self-assurance he possessed during the initial

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[1] Sidney L. Pressey and Raymond G. Kuhlen, Psychological Development Through the Life Span (New York: Harper, 1957), p.169.

years of his ministry because much of the material is out-of-date. He may soon realize that his predicament can be resolved only if he has the opportunity to participate in continuing education programs that are designed to help him to a deeper understanding of himself, of the people whom he serves, of the world and society and times in which he lives, and of the gospel which he is committed to preach.

THE NEED FOR CONTINUING THEOLOGICAL EDUCATION

Theological seminary education programs have been dealt with in detailed research studies by well-qualified educators. Our concern is not with the minister's training while in seminary but rather with what happens to the seminary graduate once he enters the full-time parish ministry. It is assumed that he will have received a well-rounded college education and a seminary education of graduate and professional caliber. It is also assumed that the seminarian's college experience has afforded him the opportunity of learning how to think and how to read. Without such skills the seminarian may fail to engage in clear and impartial thinking with the inevitable result that as he enters his chosen profession he will do so with what may prove to be a life-long handicap--the inability and failure to discern between fact and fiction and to make impartial evaluations based solely on evidence.

A common charge leveled at many clergymen today is that they fail to grow intellectually after their formal education has been terminated. The composition of modern congregations reveals a greater number of college graduates and a larger number of specialists and persons who are better informed on specific subjects than formerly. The clergyman must be on constant guard lest his well-meaning statements, often expressed in generalities, give evidence of superficial information, misconceptions, or unintentional distortions of facts. Obviously, no man can be master of all the disciplines nor can he hope to tap all the facets of knowledge.. He can, however, be familiar with areas related to his calling if he is willing to invest hard intellectual effort during his study hours, which must be continuous throughout his ministry. Dr. Daniel Jenkins writes that:

> . . . it is useless for ministers to imagine that they are likely often to be in a position to influence effectively large masses of people. Most people no longer trust ministers and they are often embarrassed in their presence. They often appear to look more readily to the doctor or even to the journalist in the popular paper for pastoral advice than they do to the minister. The parson must strive to re-establish himself as the kind of a person who commands men's respect and trust. . . .[2]

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[2]Daniel Jenkins, The Gift of Ministry, (London: Faber and Faber, 1947), p. 178.

The Christian ministry used to be referred to as a "noble calling" or a"noble profession." There are those today, however, who look upon it with disdain. Dr. Samuel I. Harakawa, educator and writer, is responsible for this arresting statement:

> . . . Some people . . . never listen to what is being said since they are interested only in what might be called the inward massage that the sound of words gives them. Just as cats and dogs like to be stroked, so do some human beings like to be verbally stroked at fairly regular intervals; it is a form of rudimentary sensual gratification. Because listeners of this kind are numerous, intellectual shortcomings are rarely a barrier to a successful career in public life, on the stage or radio, on the lecture platform, or in the ministry.[3]

Dr. James H. Nichols declared that for two or three generations the influence of Protestant Christianity has been waning:

> . . . in the crucial areas of our national life, in education, in law and politics, in business, in literature and communications. . . .[4]
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> . . . . . .
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> This disintegration of the Protestant learned ministry has been taking place at the same time that the general education level has been rising. On the other hand, a whole new series of professions have come into being, with elaborate graduate programs. . . . Many learned ministers are now less well educated than some of their parishioners, to say nothing of physicians, lawyers, teachers, engineers, journalists and all the rest. . . . Both relatively and absolutely the level of competence in the ministry has declined and is declining.[5]

Dean Liston Pope of Yale Divinity School has declared that seminaries "have been a haven for marginal men."[6] On the other hand, it is encouraging to note that since the end of World War II there has been a steady increase

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[3]Samuel I. Hayakawa, Language in Action (New York: Harcourt, Brace, 1951), p. 188.

[4]American Association of Theological Schools, Bulletin, (n.p.: The Association, June, 1952), Vol. 20, p. 111.

[5]American Association of Theological Schools, Bulletin, (n.p.: The Association, June, 1952), Vol. 20, p. 112.

[6]The Pulpit, XXII (January, 1951), 3.

in the number of intellectually qualified and vitally concerned college graduates entering the seminaries to prepare for what Dean Pope describes as "one of the most exciting and difficult professions on earth."[7]

Dean Samuel Miller of Harvard Divinity School has declared that:

> One of the tragedies of our time is that the minister is both overworked and unemployed; overworked in a multitude of tasks that do not have the slightest connection with religion, and unemployed in the serious concerns and exacting labors of maintaining a disciplined spiritual life among mature men and women. It is a scandal of modern Protestantism that young men called to the high venture of the Christian way . . . are graduated into churches where the magnitude of their vocation is macerated . . . by the pressure of petty practices of so-called parish progress.[8]

Dean Miller placed some of the blame on the seminaries as he continued:

> Theological education has become a vulgarised form of trade school, failing to develop the young clergyman's intellect or make him sensitive to the heights and depths of human experience. Today's minister must be sure his mind is sharpened to its utmost, lest he blunder about the world with a rough and stupid carelessness, hoping that he might hit upon the will of God merely because of his good intentions.[9]

The minister in our day may feel uncomfortable in today's culture but he must be familiar with that culture. He must have an awareness of the industrial, economic, political, intellectual, and social upheavals occurring in contemporary society. Within the secular community it is apparent that ministers are having less influence on the formation of social and economic policies. In discussing the power structure of the community, Floyd Hunter in his Community Power Structure; a Study of Decision Makers, writes that:

> . . . It may ne noted . . . that none of the ministers of churches in Regional City were chosen as top leaders by the persons interviewed in the study. The idea was expressed several times by interviews that some minister ought to be on the listing, but under the terms of power definitions used in the study they did not make "top billing." It is understood, however, that in order to get a project well under way it would

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[7] Ibid.

[8] Time, LXXIV (October 12, 1959), 78.

[9] Ibid.

> be important to bring the churches in, but they are not, as institutions, considered crucial in the decision-making process. Their influence is crucial in restating settled policies from time to time and in interpreting new policies which have been formed or are in the process of formulation. Church leaders, however, whether they be prominent laymen or professional ministers, have relatively little influence with the larger economic interests.[10]

While it is a fact that the prophetic voice of the clergyman may not be accepted by the community's power structure, the minister does have a responsibility to speak out on issues that concern the lives of his parishioners. To do so intelligently, he must be informed with regard to social and economic theory and practice. He must have some acquaintance with the scientific and technological advances so rapidly and continuously taking place. Furthermore, he must be aware of the new discoveries of the social and behavioral sciences, not only because truth is enlarged and wisdom enhanced by these discoveries, but also that he may examine these in the light of his own theological understanding and concepts. He will never know all there is to be known, but he should be filled with the spirit of investigation and strive to promote the same spirit among his parishioners. He must be thoroughly informed on contemporary theological thought and of the changes occuring within the Church on the local, national, and international levels. He must also be a student of human nature and a frequent examiner of his own life and vocation. If the minister is to fulfill his role as pastor-counselor in meeting the needs of his parishioners, he must seek greater self-understanding and deeper self-examination.

CONTINUING EDUCATION PROGRAMS IN OTHER PROFESSIONS

No professional school, regardless of the excellence of its faculty, curriculum, library, or research facilities, is able to teach its students everything about their profession which they will need to know. One of its most important tasks, therefore, is to stimulate the intellectual curiosity of its students and make them aware of their dependence upon continuous study if their professional competence is to increase. It is of interest to note that the legal, medical, and teaching professions all stress the essential nature of continuing education programs to the extent that the legal and medical professions have created national agencies to coordinate their offerings. All place much emphasis upon the need for flexibility and professional stature in their design and implementation. They also stress the importance of reviewing fundamentals, supplementing and appropriately modifying the professional's initial education, and enabling him to acquire new knowledge and skills. Professional maturity, i.e., the development of increasingly refined

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[10]Floyd Hunter, Community Power Structure; a Study of Decision Makers (Chapel Hill: University of North Carolina Press, 1953), p. 83.

habits of critical inquiry and sound judgment, is their common goal. The committees promoting continuing programs in legal and medical education see them as an integral part of the whole of professional preparation.

In addition to the outstanding programs of continuing education carried on by the legal, medical, and teaching professions, dentistry, as well as business and industry, have likewise recognized the importance and value of continuous training and growth for dentists and those engaged in business and industrial management. Both provide extensive continuing education opportunities.

SEMINARY PROGRAMS OF CONTINUING EDUCATION

Few theological seminaries in our country have provided long-standing programs of continuing theological education except through formal credit courses. The delivery of papers by seminary professors at conferences, conventions, district, and synod meetings has been a tradition of long standing in some denominations and may be considered an early form of continuing theological education. The Lyman Beecher Lectures on Preaching at Yale University Divinity School have rendered this kind of special service since 1872. Some seminaries have offered special lectures for alumni and other clergymen for many years. Most seminaries now offer some kind of continuing education program for their respective constituencies. Several of these programs will be described shortly.

When Dr. Robert L. Kelly made his comparative study of 161 theological schools in this country and Canada during the years 1922 through 1924, he stated:

> If seminary teachers are themselves students, and are characterized not only by intellectual and spiritual insight, but by vital and spiritual growth, this fact of itself will be the surest guarantee that they will awaken in their students a desire for scholarly research and continuous study.[11] (To which one can appropriately add, "It ain't necessarily so!")

A decade later, the Institute of Social and Religious Research published a four-volume work entitled The Education of American Ministers.[12] A genuine concern for continuing theological education appears in the third volume:

> At no point was there greater agreement among those consulted in the study than on that of the seminary's responsibility for extending its influence to the community beyond its walls. At no point was there

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[11]Robert L. Kelly, Theological Education in America (New York: George H. Doran, 1924), pp. 223-24.

[12]The Institute of Social and Religious Research, The Education of American Ministers (New York: The Institute, 1924), 4 vol.

> more evidence of a serious desire to discharge this responsibility so far as the funds available to the institution made this possible.
>
> When, however, one measures what is being done by what needs to be done, one is more than ever conscious of the gap between ideal and attainment. What the seminaries are doing is to open opportunities of further study to a limited group of forward-looking ministers among their own constituency, but the field has been scarcely touched and can be treated effectively only through systematic cooperation between the seminaries and the church.[13]

It is important to note that the seminary's responsibility for extension service as conceived at the time of the 1934 Survey was primarily directed toward those ministers who had not received college or seminary training and who desired further education. Examination of the extension services led to the conclusion that:

> The extension services . . . show a response to a growing philosophy of education which emphasizes that an individual is never fully educated. Education conceived of as an everevolving process that progressively sensitizes human beings to further education, is the center of this modern educational emphasis. The forty-one reporting seminaries apparently have caught the spirit of this educational philosophy and conceive the function of theological education to extend beyond graduation. . . .[14]

A very thorough and revealing study of theological education in one of the major American denominations (Northern Baptist Convention, now the American Baptist Convention) was published in 1945.[15] Commonly referred to as the Hartshorne-Froyd Report, it clearly recognized the importance of in-service training and urged the seminaries to cooperate with denominational and interdenominational agencies in order to help ministers "to continue their study and to learn new skills to meet the challenge of modern life in all its complexity and need."[15]

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[13]William Adams Brown, Ministerial Education in America: Summary and Interpretation (New York: Institute of Social and Religious Research, 1934), p. 212. (The Education of American Ministers, vol. 1).

[14]Mark A. May, The Institutions That Train Ministers (New York: Institute of Social and Religious Research, 1934), p. 499. (The Education of American Ministers, vol. 3).

[15]Northern Baptist Convention. Board of Education. Commission on a Survey of Theological Education, Theological Education in the Northern Baptist Convention (Philadelphia: Judson Press, 1945), p. 194.

The most recent and also the most significant survey of theological education in the United States and Canada was undertaken in 1954 under the sponsorship of the American Association of Theological Schools. The results of the Survey appeared in three separate publications.[16] The positive position taken by members of the team (H. Richard Niebuhr, Daniel D. Williams, and James Gustafson) favoring continuing theological education for all ministers has given noticeable impetus to this kind of education among theological educators, denominational executives, and others.

Because of a personal interest of long standing in continuing theological education, the author sent out a letter of inquiry a few years ago to the seventy-six accredited seminaries in this country to ascertain the types of in-service training program or continuing theological education they were offering. Replies were received from sixty-eight seminaries, or a return of 89 per cent.

An examination of the replies revealed that thirty-six seminaries held alumni convocations; thirteen held alumni institutes; twenty-eight offered refresher courses, of which twenty-one were held at the seminary and seven were given off-campus. Ministers' Conferences were reported by thirty-six institutions. Special lectures were held at forty-three seminaries and workshops were offered by twenty-nine.

Course syllabi were provided by four schools while subject bibliographies were available from twelve seminaries. Forty-three institutions provided library extension service. Seven schools reported the use of television and/or radio programs in connection with their continuing education services. Other services included the publication of Alumni Bulletins, some of which contained subject bibliographies; summer schools for ministers; regular summer schools affording refresher courses; denominational conferences; lending library (including tape recordings); scholarly publications (sent to all alumni); ministers' Monday morning classes; correspondence courses; Pastors' Schools for those meeting ordination requirements; and extension departments.

Off-campus extension services other than refresher courses were indicated by four seminaries. These included lectures conducted by professors; summer institutes given in cooperation with other seminaries in the Southwest; convocations held in connection with denominational state meetings; and correspondence courses. It is of interest to note that eight schools reported cooperative programs with denominational borads and two indicated cooperative programs with state councils of churches.

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[16] H. Richard Niebuhr, The Purpose of the Church and Its Ministry New York: Harper, 1956), 134 p.

H. Richard Niebuhr and Daniel D. Williams, eds, The Ministry in Historical Perspectives, (New York: Harper, 1956), 331. p.

H. Richard Niebuhr, et al, The Advancement of Theological Education (New York: Harper, 1957), 239 p.

In this paper it will not be possible to describe the continuing education programs of more than a few seminaries. Among the theological schools carrying on programs of continuing education for alumni and other clergymen, the following should certainly be included: Andover Newton Theological School, Boston University School of Theology, Chicago Theological Seminary, College of the Bible, Colgate Rochester Divinity School, The Divinity School of the University of Chicago, Hartford Seminary Foundation, Harvard Divinity School, Iliff School of Theology, Howard University School of Religion, Lancaster Theological Seminary, Lutheran Theological Seminary (Gettysburg), Perkins School of Theology, Pittsburgh Theological Seminary, Princeton Theological Seminary, Southern California School of Theology, Union Theological Seminary (New York), Union Theological Seminary in Virginia, and Yale University Divinity School.

It is my intention here to make reference to programs of continuing theological education now in progress or in the planning stage. The first of these is that of Colgate Rochester Divinity School, the institution with which I am associated. The Divinity School holds a Post-Easter Conference annually for ministers. In addition to the Ayer and Rauschenbusch Lectures, six seminars are conducted by members of the faculty or by outside religious leaders. The devotional addresses form an integral part of the convocation which is jointly sponsored by the New York State Council of Churches.

Colgate Rochester looks forward to the establishment of sabbatical seminars for ministers on a permanent basis at the Divinity School. It proposes that sabbatical seminars of two-weeks' duration be established within the regular school year. The plan for continuing education would involve a two-week seminar in each of the nine months of the school year. Approximately twelve men would participate in each seminar. Seminar membership would be by invitation of the Divinity School.

Each group would have continued support and direction by a staff member at Colgate Rochester. For the actual study program the faculty of the Divinity School would be available to the seminars. One professor would serve for the first week and another for the second week. Each professor on the faculty would be expected to assume his share of the responsibility within the total school year. Continued direction of the program would rest in a staff member of the Divinity School selected for his skill in this kind of seminar relationship.

The Divinity School proposes to provide a living center where the seminar registrants could have opportunity for quiet study as well as for continued conversation. Advanced reading would be assigned and accepted by all who participate in the program. Each seminar member must give ample evidence of the seriousness of his intent in accepting the invitation.

Seminar members would be expected to participate as fully as possible in the community life of the School by taking full advantage of such occasions as the daily chapel service, the colloquia, special lectures and school discussions.

The establishment of summer seminars is proposed as well. These would be held in August and members of the summer seminars would be invited to bring their families with them. At least two seminars would be conducted with ten members in each seminar. The leadership of these seminars would be under the staff director chosen for this purpose. At the same time faculty members would be available for special lectures and discussions.

It is also proposed to establish a program of visiting scholars. Men accepted for this program would be invited to live within the school community for periods of approximately four or five months. During this time they would be given a tutorial relationship to a faculty member and guided in a program of independent study. Only those who have been accepted by the Admissions Committee would be given the standing of a visiting scholar. It is expected that those pastors who come into the program give evidence by regular conferences with their tutor that they are engaged in serious study.

A new venture in continuing theological education was inaugurated at Lancaster Theological Seminary in the summer of 1959. It is designated the "Experimental School for Ministers on Sabbatical Leave" and is held in co-operation with several boards and agencies of the Evangelical and Reformed Church (now a part of the United Church of Christ). The "Experimental School" rotates among the three denominational seminaries in order to serve a wider ministerial constituency. Tuition, board and room are provided without cost to the ministers as is also transportation expense. It is encouraging to note that in addition to granting their ministers leave-of-absence from their pastoral duties, most of the churches assumed the cost of their own pulpit supplies during the interim.

Continuing theological education at Union Theological Seminary (New York) has been in existence for several decades. A two-weeks' Conference for Ministers and Religious Leaders is held annually in July. The Conference is now in its forty-third year. Subjects covered include the range of major fields in the Seminary curriculum. About two hundred persons attend each of the two weeks' sessions. An Alumni mid-Winter Conference stressing the practical aspect of the ministry is held in January. It is of the workshop variety and attendance numbers approximately two hundred clergymen. Special lectures are held from time to time. Regional alumni meetings and conferences are held occasionally and include an element of "refresher" addresses on the work of the ministry. The Auburn-Union Library provides Library extension service. The Union Seminary Quarterly Review, a scholarly publication, is sent to all alumni.

Continuing education is very much the concern of Auburn Theological Seminary which is in association with Union Theological Seminary. The first of of the two-weeks' Conference for Ministers and Religious Leaders (referred to above) is designated "Auburn Week." At that time the Hoyt Lectures and the Russell Lectures are given in alternate years. Presbyterian ministers in New York State are served by the Auburn-Union Lending Library as are the alumni of both institutions. Auburn Extension Institutes of Theology are held in various localities of New York State. The Extension Lectures of Auburn Seminary are held at Union Seminary on five Monday mornings during October and November. Two lectures are held each Monday.

The faculty of Union Theological Seminary recently adopted (Winter, 1963) two recommendations of a Committee on Continuing Theological Education regarding leaves for pastors. The first would extend the provisions of the Auburn Resident Pastors' plan to others than the United Presbyterian ministers from New York State who are invited by Auburn Seminary at Union. It is proposed to welcome other pastors on a similar basis--twelve days of residency at Union, sharing an apartment in Reed House, participating in a daily seminar with one member of the faculty, and spending most of each day in study in the library. Forty Presbyterian clergymen are to be invited by Auburn. A like number will be invited under the new plan, with a limit of ten pastors in any one group, including the Auburn contingent.

Longer study leaves or "pastors' sabbaticals" are provided for in the second resolution. A two-year experimental period is proposed during which pastors, granted an extended leave by their churches, may enroll at the Seminary with the status of visiting scholars. They, likewise, will be housed near the Seminary and will participate in much of the Seminary life. General adviser to the group will be Canon Theodore O. Wedel, formerly associated with the College of Preachers in Washington, D.C. Study in their chosen fields will be pursued with counsel from faculty members when desired and practicable. Two pastors have been in residence during the second semester of the academic year, 1962-1963, and are assisting in the development of the plan outlined by the faculty.

The last seminary to be considered in this presentation is Union Theological Seminary in Virginia, long known for carrying on a very significant program of continuing education for clergymen. A four-day Alumni-Faculty Colloquy is held annually in May. Members of the ten-year and five-year reunion classes are invited to return to the Seminary to hear representatives of the four major departments of the Seminary discuss recent developments in each of these fields of study. The relevance of these developments as they bear upon the work of the minister is explored by members of the faculty and the clergy in panel discussions. Another feature is the Tower Room Scholars' Program held for invited Presbyterian ministers who reside at the Seminary for two weeks. Each Tower Room Scholar undertakes his own intensive study of a research project in the Seminary Library. Five such Scholars are in residence at a time. They meet daily as a group with a member of the faculty to discuss developments in the various theological disciplines as these may affect the pastor and his ministry. The purpose of the program "seeks to enable pastors to become more effective through continued systematic study." The program continues throughout the academic year.

A two-weeks' Preaching and Pastoral Clinic, open to all ordained clergymen, is held each summer. A Town and Country Pastors' Institute, sponsored jointly by the Seminary and the Presbyterian Board of Church Extension, is held annually in January. In co-operation with the Virginia Council of Churches, the Seminary plans a weekly radio broadcast for ministers originating from the Seminary's radio station. Clergymen gather in homes to hear the broadcast by a faculty member and then discuss it. The Seminary conducts an off-campus study group for twelve to fifteen ministers of an area not more than four hundred miles distant from the Seminary. The

group meets with a faculty member for one full day each month for four months.

The Sprunt Lectures on various phases of Christian thought and work are given by distinguished outside scholars and take place annually in October, covering a five-day period. Also included in the continuing education program of Union Seminary is the provision of more than twenty-five directed study courses prepared by the faculty and other specialists. A selected annotated list of important books for the clergyman, compiled by members of the faculty, is available at reasonable cost. The Seminary library has been in the forefront for many years in promoting continuing education among the alumni. This program and others are under the supervision of a trained director of continuing education and who is also a member of the Seminary faculty.

It is apparent that an increasing number of seminaries are becoming more keenly aware that they have a responsibility to their graduates as well as to their undergraduates. As recently as 1934, seminary extension was directed primarily toward ministers who desired to further their education because they were deficient in college or seminary training, or both. It is, therefore, encouraging to note that an increasing number of theological schools are recognizing their obligation to encourage and stimulate further intellectual study and professional development among their graduates. Although there are only a few schools which provide sustained programs in continuing theological education, there are others which offer dynamic and creative programs both on-campus and off-campus. On the other hand, more seminaries must become intensively involved in providing adequate programs of continuing theological education so that parish ministers throughout the land may be helped to grow intellectually and professionally and thereby be enabled to minister more effectively to the needs of their people in an increasingly complex society.

OTHER PROGRAMS OF CONTINUING THEOLOGICAL EDUCATION

Several denominational Departments of the Church and Ministry are offering programs of a practical nature to their clergy. Some of these are undergoing noticeable change in emphasis which indicates that program committees are more sensitive to the changing times and needs. A common topic now being stressed in "retreats" and workshops is "The Theological Basis of the Church and Ministry" rather than topics dealing primarily with denominational program techniques. More vital and effective offerings in continuing education will depend upon seminaries and denominational boards working in closer cooperation to co-ordinate their programs.

The National Council of Churches' interest in continuing theological education has taken on a new dimension with the creation of a special committee on Continuing Education in 1959. This committee is presently engaged in formulating its own policy and program based upon the current continuing theological education opportunities available to clergymen; the extent of their participation in these programs; and the "continuing education" needs of the Protestant clergy. It is highly probable that increased use will be made of the Council's staff members as resource persons in co-sponsored programs with seminaries, state councils of churches, and other agencies as these are further expanded and new ones developed. Co-sponsored programs of state councils held in cooperation with

institutions of higher learning give promise of making an important contribution toward a more realistic understanding of some of the social issues and national and international problems on the part of clergymen. Specialized in-service training programs for small groups of invited clergymen are likewise making an impact upon the increased professional competence and maturity of the clergy. Both types of continuing theological education constitute an important segment of the total on-going education program of clergymen and their further expansion and development should be encouraged.

It should be pointed out in passing that several State Councils of Churches have been conducting significant continuing education programs for clergymen for many years. Among these are the Michigan Council of Churches, the New York State Council of Churches, and the Ohio Council of Churches.

A unique and highly significant program dealing with the pastorate is offered by the Institute for Advanced Pastoral Studies located at Bloomfield Hills, Michigan. This interdenominational center for post-ordination theological education was founded in 1957 by a group of laymen who sought to provide a resource for the clergy similar to in-service training opportunities available to other professional and business groups. Invited members of the clergy, representing various denominations, who have been in the ministry for at least three years, are offered "an opportunity to reflect on the meaning of their ministry and to learn from it."

It is highly probable and desirable that this kind of intensive program and others, similar in nature and scope, will be developed throughout the country as physical and personnel resources are made available.

LOOKING AHEAD

Theological schools are the primary center of all continuing theological programs. Biblical, historical, and theological studies have long comprised the traditional disciplines of seminary training and out of these most of the programs of continuing theological education have been developed and must continue to develop since these disciplines constitute not only the seminaries' primary concern but the ministers' specialty as well. Furthermore, the seminaries have available both faculty personnel and library resources to make possible this kind of program; they are the first to be aware of new developments and research in theological education and learning; their natural relationship with one or more denominations (generally speaking) permits a strengthening of cooperative programs; and by virtue of their being professional schools they are better able to initiate inter-disciplinary programs with other institutions of higher learning and with professional agencies. Moreover, theological seminaries are the nerve centers of theological thinking and, in a very real sense, they are also the real heart of the Church.

It is the considered conviction of the writer that the seminaries must recognize that continuing theological education for parish ministers is an integral part of all theological education and also that they have

a responsibility to provide well-planned, systematic programs of continuing education, in cooperation with the denominations and other agencies, at local, state, regional, and national levels. Current programs must be expanded in number, variety, content, depth, and availability. They must also be flexible, receptive to change, and sensitive to the scholarly and professional needs of parish ministers. The development of new programs, particularly in related and interdisciplinary areas, is essential if ministers are to keep abreast of advances in these areas also, and thus be enabled to relate the Christian gospel more effectively to the ever-increasing body of knowledge. This is imperative if a more creative dialogue between the Christian faith and contemporary thought and culture is to take place.

In order to make maximum use of current programs and to provide a congenial climate for wider acceptance of present and future offerings in this area, there is need for the creation of a National Agency representing the interests of the seminaries and the denominations. This could probably best be done cooperatively by the American Association of Theological Schools and the National Council of Churches of Christ. Such a National Agency would be responsible for: (1) the co-ordination and expansion of existing programs; (2) the development of new programs; (3) the implementation and strengthening of the over-all program of continuing theological education; and (4) making these offerings available to clergymen throughout the nation with the least interruption of their regular professional responsibilities.

And finally, if, through dynamic and creative programs of continuing theological education, those who have chosen the ministry as a life's vocation can be helped to recognize that it is a call not only to serve, but also a call to study; if clergymen can become self-educating men who will continue to prepare themselves to relate the gospel to changing times; if they can be taught to continue their theological inquiries and criticisms, thereby increasing their knowledge and understanding throughout their entire lives; then we can look with confidence and assurance to the future leadership of the Protestant ministry in America.

THE SALINGER PILGRIM

Decherd Turner, Jr.

Jerome David Salinger has published 33 short stories, and four books, over a period of 23 years. His first story was published in 1940, and his last book in 1963.

Thirteen of the 33 stories were combined without change to form three of the books: NINE STORIES (1951), FRANNY AND ZOOEY (1961), and RAISE HIGH THE ROOF BEAM, CARPENTERS and SEYMOUR: AN INTRODUCTION (1963). Portions of the remaining 20 stories were combined and rewritten into his first book CATCHER IN THE RYE (1950).

In an age of verbal excess, Salinger is the great exception. The frugal nature of his publication, however, bears no relation to his appeal. Without doubt, he is the one man (and where, pray tell, is the second) who has created sufficient splash in the literary pond to demand treatment by anyone who would try to profile mid-twentieth century America. To use commercial jargon, no other post-1945 poet can make that claim! Or, to put it less emphatically, no other contemporary poet would have a better chance of making his priority heard.

The ultimate in the world's accolades has been given Mr. Salinger--a cover picture on Time (September 15, 1961), along with a feature story in Life (November 3, 1961). The Life story called him ". . . the most influential man of letters in the U.S. today."

Prodded by this approval by the House of Luce, let's indulge in some Salinger exegesis. Such will partake of both textual analysis, and a hint at sources. All conclusions are highly tentative because of two important facts: a) Salinger's work is not finished (we hope), and b) we confess to being an addict, and thus to that extent our exegetical faculties are tamed.

Certain basic threads and images unite all three cycles of Salinger's work. The three cycles are a) the Holden Caulfield odyssey in CATCHER, b) the Glass family saga (accounting for seven of the stories), and c) the residue of stories unrelated to either the Caulfield or Glass tribes (it would appear that as late as 1948 Salinger was toying with the idea of developing a series around the Varioni Brothers, Joe and Sunny). At the present time, the Caulfield saga and the miscellaneous collection are apparently closed. And yet, in both the closed cycles and in the Glass saga, fixed and standard ingredients are present as the identification of the Salinger touch.

LETTERS AND DIARIES

Prominent far beyond the degree of casualness is the presence of letters and diaries.

In Franny, Lane Coutell reads Franny's letter, bearing the

superscription: "Tuesday, I think." The letter is described as having " . . . a handled, unfresh look, as if it had been taken out of its envelop and read several times before." In the letter she asks in a PPS that during the coming weekend that she and Lane should not ". . . analyze everything to death for once, if possible, especially me."

In Zooey, Zooey Glass reads a letter from his brother Buddy under these circumstances: "Ten-thirty on Monday morning in November of 1955, Zooey Glass, a young man of twenty-five, was seated in a very full bath reading a four-year-old letter. It was an almost endless-looking letter, typewritten in several pages of second-sheet yellow paper, and he was having some little trouble keeping it proped up against the two dry islands of his knees."

In Seymour: An Introduction, one of the longest letters in the Salinger canon is introduced. Buddy Glass notes: "About two hours ago, I simply read an old personal letter--more accurately, a very lengthy memo--that was left on my breakfast plate one morning in 1940." The letter is Seymour's criticism of one of Buddy's new stories.

In Raise High the Roof Beams, Carpenters, Boo Boo writes to Buddy and reports that Seymour is getting married and that Buddy must attend. She reports Seymour's condition: "He weighs about as much as a cat and has that ecstatic look on his face that you can't talk to. Maybe it's going to be perfectly all right, but I hate 1942. I think I'll hate 1942 till I die, just on general principles."

In Inverted Forest there is a letter from Mary Crofft which was to lead by a series of events to the destruction of the marriage of Corinne von Nordhoffen and Raymond Ford.

In For Esme--With Love and Squalor, Sergeant X, the spokesman, ". . . looked through all my pockets, including my raincoat, and finally found a couple of stale letters to reread, one from my wife, telling me how the service at Schrafft's Eighty-eighth Street had fallen off, and one from my mother-in-law, asking me to please send her some cashmere yarn first change I get away from 'camp'."

However, the major letter in the same story is the one from Esme to the Sergeant which gives the therapy which saves him.

In De Daumier-Smith's Blue Period, two letters to Sister Irma concerning her art are pivotal to the story.

Supplementing letters are diaries. In Inverted Forest, Corinne notes before her eleventh birthday: "Tomorrow is my birthday, and I am going to have a party. . ."."

In Teddy, Teddy writes in his diary, closing one entry, appropriately enough, I think, with "be nicer to librarian. . ."

In Raise High the Roof Beam, Carpenters, Buddy leaves his guests, goes

to the bathroom, and reads two long slices of SSeymour's diary--and the reader is offered all he covered. But who would miss the last entry which contains among other things: "A child is a guest in the house, to be loved and respected--never possessed, since he belongs to God."

Why this almost excessive usage of letters and diaries? Let us offer some suggestions:

Letters and diaries are a substantial part of the cement which holds the Glass family saga together. While this would account for their presence in the Glass saga as effective structural elements, they do not always fulfill the same function in the other stories. One conclusion would be that the usage of such is just a proclivity of the writer's. True,but obvious.

Rather, letters become the vehicles for offering some of the most profound and moving parts of the stories: the council the writer is taking with his own mind, and in turn is passing on to the recipient of the letter. Advice, insight offered through this medium take the place of the old aside in melodrama, or stream of consciousness route. Words which would be ridiculous in dialogue can be conveyed through this medium, and Salinger relies quite heavily upon it. Perhaps he leans too heavily?

For it is a heavy burden he puts on letters. For in the Salinger corpus, letters are the Scriptures, and like Scriptures, read and re-read. We get a portion of the canon almost everytime a letter is used--"The New Covenant According to Seymour," with diaries being the Gospels and letters the Epistles.

TELEPHONE

Closely related to the usage of letters is the usage of the telephone. Outside of the ashtray, the telephone is the most constantly used instrument in the Salinger corpus. However, rightly seen, the telephone is just an extension of the letter complex.

Of the most dramatic acts of salvation in the Salinger stories, one time salvation comes by letter (in Esme), and one time it comes by phone (in Zooey, the call to Franny with the revelation that the Fat Lady is Jesus Christ). In each case, the response is alike. The troubled person immediately finds peaceful sleep.

Certainly the continued presence of the long-dead Seymour's telephone in the Glass apartment, along with the continuation of Seymour's name in the phone book, is really an outward symbol of the continued inner access to Seymour, available to each of the Glass family--and for that matter, to anyone who has the sense to seek him.

Less exalted, but important for the story, is the information clustered around the usage of the telephone. In A Perfect Day for Bananafish, we learn of Seymour's condition through the conversation between Muriel and

her mother. In Zooey, we also learn about Bessie's concern of Buddy's inaccessibility via the telephone.

Measured in its total picture, both its trivial and pivotal usage, the telephone becomes in Salinger the medium of Continuing Revelation, in the same sense in which letters and diaries are Scriptures.

LUGGAGE

Luggage is quite important to a Salinger character.

Franny's is described (in Franny) as being navy blue with white leather binding. In fact, we are told so twice within the space of two pages.

Dick Hess, the playwright in Zooey, is talking with Zooey, and ". . . suddenly he pulls out this gorgeous monogrammed attache case. . ."."

In CATCHER, Holden thinks of the nuns' suitcases, and philosophises:

> . . . they were those very inexpensive looking suitcases--the ones that aren't genuine leather or anything. It isn't important, I know, but I hate it when somebody has cheap suitcases. It sounds terrible to say it, but I can even get to hate somebody, just looking at them, if they have cheap suitcases with them. . . the thing is, it's really hard to be roommates with people if your suitcases are much better than theirs. . . . If yours are really good ones and theirs aren't. You think if they're intelligent and all, the other person, and have a good sense of humor, that they don't give a damn whose suitcases are better but they do. They really do. It's one of the reasons why I roomed with a stupid bastard like Stradlater. At least his suitcases were as good as mine.

In Teddy, "Teddy was standing on the broadside of a new-looking cowhide Gladstone, the better to see out his parents' open porthole."

In Raise High the Roofbeam, Carpenters, Buddy finds "a small collapsible canvas valise over on the window seat." It was unzipped, and thus he was able to find Seymour's diary.

And, yes, you've guessed it: even Seymour's suicide was conducted in the incense of the smell of luggage. When (in A Perfect Day for Bananafish) he went up to room 507 of the hotel to commit suicide, the "room smelled of new calfskin luggage and nail-lacquer remover."

It becomes increasingly clear that for the Salinger corpus, the correct luggage is a necessary part of the properly fitted pilgrim. Thus, the Salinger pilgrim is equipped: letters and diaries for Scripture; telephones for Continuing Revelation; and proper luggage is an outward symbol of a properly ordered inner state.

THE DEMONIC

Everything is present for the pilgrimage with the exception of the demonic. And Salinger does not leave us short.

The demonic is exercised, particularly in the Glass saga, and to some extent in the rest of his works, via psychoanalysis. Psychoanalysis would bring the Glasses into "proper relation," and in doing so would bring them into conformity to the phony world--a sinful act, ultimately destructive of the Glasses and their peotic sibblings.

Seymour, the god-man, or at least saint, wouldn't "relate". Holden Caulfield expresses (in CATCHER) the asininity of those who do "relate" when he was doing a snow job on the mother of one of his more repulsive acquaintances at Pency Prep. He said of Ernest Morrow: "He adapts himself very well to things. He really does. I mean he really knows how to adapt himself."

The point is clear. Adaptation to the world is damnation. Psychoanalysis is its agency, its personification. He who adapts is lost.

Psychoanalysis started out innocently enough in the Salinger corpus. In The Long Debut of Lois Taggett (1942), a minor character named Bill undergoes analysis. By the time the Glass saga gets under way, however, psychoanalysis has assumed demonic proportions. It is the instrument of the worst kind of drips and the biggest phonies. It harasses the steps of saints and believers.

But, we must be absolutely clear here, or we would make a fatal mistake. It is not the psychosis which is at fault. In fact, without it, there is no real strength. What is demonic is the psychoanalysis undertaken in order to eliminate the qualities of sainthood so that the remaining product will "relate," "adapt," "be normal."

Since Seymour was under analysis when he committed suicide, the Glass concern with psychoanalysis comes from this event. The disciples recall the torture meted out to the saviour.

In Raise High the Roof Beam, Carpenters, Boo Boo writes Buddy of Seymour's future mother-in-law: "The mother is the end--a finger in all the arts, and sees a good Jungian man twice a week (she asked me twice, the night I met her, if I'd ever been analyzed.)"

In A Perfect Day for Bananafish, Muriel's mother, speaking over the phone to her daughter, reports: "Your father talked to Dr. Sivetski. . . . He told him everything. At least, he said he did--you know your father. The trees. That business with the window. Those horrible things he said to Granny about her plans for passing away. What he did with all those lovely pictures from Bermuda--everything."

The demon is present in various degrees in Inverted Forest, Zooey, Esme, and CATCHER. Perhaps the most dramatic protest against it is Zooey's

words to Bessie (in Zooey):

> All right. I'm very serious now. If you--listen to me, now. If you can't, or won't think of Seymour, then you go right ahead and call in some ignorant psychoanalyst. You just do that. You just call in some analyst who's experienced in adjusting people to the joys of television, and Life magazine every Wednesday, and European travel, and the H-bomb, and Presidential elections, and the front page of the Times, and the responsibilities of the Westport and Oyster Bay Parent-Teacher Association, and God knows what else that's gloriously normal--you just do that, and I swear to you, in not more than a year Franny'll either be in a nut ward, or she'll be wandering off into some goddam desert with a burning cross in her hands.

We suggest that Holden Caulfield has been given over to the care of the psychiatrists at the end of CATCHER to be brought into greater conformity with the world becomes increasingly significant in the light of Salinger's dropping of Holden as a character about which to weave his work. Holden, as captive of the demonic, becomes lost as a Salinger pilgrim.

WORDS

In the introduction to Zooey, we are told that the members of the Glass family ". . . speak a kind of esoteric, family language, a sort of semantic geometry in which the shortest distance between any two points is a fullish circle." Talk is the ritual, the ceremonial of the Salinger character. In this act of celebration, certain words are given particular attention:

"Grand"--Holden Caulfield (in CATCHER) thinks: "Grand. There's a word I really hate. It's a phony. I could puke every time I hear it."

"Mercy"--Franny (in Franny) dwells on the word "mercy." She says: "Especially the word 'mercy,' because it's such a really enormous word and can mean so many things."

"Watch"--In Seymour: An Introduction, Buddy Glass writes: "Seymour once said, on the air, when he was eleven, that the thing he loved best in the Bible was the word WATCH."

"Blasphemy"--Again from Seymour: An Introduction, we are informed: "I can't believe God recognizes any form of blasphemy. It's a prissy word invented by the clergy."

"Beautiful"--Corinne (in Inverted Forest) says to Raymond Ford regarding his poems: "I'd like to tell you how - beautiful - I thought they were. I know that isn't the right word. I mean, the right word."

"Exquisite" is a favorite Salinger word. Teddy opens with the sentence: "I'll EXQUISITE DAY you, buddy, if you don't get down off that bag this minute." In Esme, Esme is described as having "an exquisite forehead." Elaine (from a

story published in 1945) is described as "certainly the most exquisite thing I've ever seen in my life."

"Narrow" is another favorite, used mostly in describing shoulders. The Chief's shoulders in The Laughing Man were powerful "but narrow and sloping." Seymour is described in A Perfect Day with his "shouders . . . white and narrow,..". . "

While not a precise verbal repetition, there is a continuously amusing view of kissing and head-bumping. In Franny: "She threw her arms around him and kissed him. It was a station platform kiss--spontaneous enough to begin with, but rather inhibited in "the followpthrough, and with somewhat of a forehead-bumping aspect." In Inverted Forest, Bobby Waner says to Corinne: "Corinne I remember, a long time ago, kissing you in a cab. When you first got back from Europe. It was a sort of unfair, Scotch-and-soda kiss--maybe you remember. I bumped your hat."

MOMENTS OF TRUTH THROUGH CHILDREN

The Salinger characters find their "moments of truth" through little children.

Holden finds it in Phoebe; Seymour finds it with Sybil Carpenter in the story he tells her in A Perfect Day; Buddy finds it (in Zooey) in his confrontation of the little girl at the meat market who told him she had two boyfriends: "Bobby and Dorothy"; also Zooey (in Zooey) catches a view from five flights up of the reunion down on the street of the little girl and her dog.

In Seymour: An Introduction, Buddy tells us that "on the afternoon of his suicide Seymour wrote a straight, classical-style haiku on the desk blotter in his hotel room. I don't much like my literal translation of it--he wrote it in Japanese--but in it he briefly tells of a little girl on an airplane who has a doll in the seat with her and turns it around to look at the poet."

Corinne (in Inverted Forest) is described thusly: "She is very likely to turn around in a taxicab to watch a child cross a street. She will not discuss this idiosyncrasy."

--Thus equipped, the Salinger pilgrim fares forth into the world: with letters and diaries for Scripture; telephones for Continuing Revelation; proper luggage for disciplined progress; psychoanalysis as the demonic; particular words as landmarks; and the love of little children for cases of truth along the way.

SOURCES

Turning now to another portion of our exegesis, the search for sources, we find that there are certain suggestive parallels between Salinger's work and

James Joyce's ULYSSES.

Thoughts of a dead son emerge frequently for Leopold and Molly Bloom. Their dead Rudi is never far from the surface of their thinking. And certainly the Glass family, parents and children, are never far away from the presence of the dead Seymour.

In public life, Les and Bessie Glass have been vaudvillians. Their own children had appeared, each at length, on the network radio program "It's a Wise Child." And, Molly Bloom has been a singer, and indeed, is planning another tour during the activities of Bloomsday.

Fascination with the Orient is shared by both. Leopold Bloom has visions of escape "to the Far East" from Dublin life. Seymour had taught Franny and Zooey sayings from the Upanishads and other slices of oriental religion and folklore.

Franny has her Jesus prayer. Stephen Dedalus has his "Agenbite of Invit" (remorse of conscience) to remind him of his behaviour at his dying mother's bedside.

And there is the everpresent water. For Joyce, it is Dublin Bay. For the Glass family, it is a series of different streams or bays. Such is far more than casual background in both situations.

The stream of consciousness style of Joyce is paralleled in Salinger by the letter-telephone-diary style.

And, let's not forget the cat. Leopold Bloom has one on which he lavished care. Franny has one, and its name is Bloomberg!

--This is a long way from "proving" a pattern of influence. Such is not really our intent. Perhaps it only hints at the influence of one good book on another important writer. Maybe not even that. However, the parallels are suggestive.

Another source, most adequately identified in FRANNY AND ZOOEY is THE WAY OF A PILGRIM and THE PILGRIM CONTINUES HIS WAY (translated from the Russian by R.M. French, published by Harpers). Two quotations suffice to suggest relationships between Franny's actions and those of the your girl who seeks aid from the monk in THE WAY OF A PILGRIM:

> For twenty-four hours I did nothing but pray without stopping for a single moment. At last my thoughts were calmed, and I fell asleep. --p.38
>
> All at once I was astonished to see running towards me from the backyard the girl who used to pray in the chapel.
>
> "What brings you here? I asked.
> "They had fixed the day of my betrothal to the man I told you of, so I left them." And kneeling before me she went on, "Have pity on me: take

> me with you and put me into some convent or other. I don't want to be married, I want to live in a convent and say the Jesus Prayer. They will listen to you and take me."
>
> "Goodness!" I exclaimed," and where am I to take you to? I don't know a single convent in this neighbourhood. Besides, I can't take you anywhere without a passport. For one thing, you wouldn't be taken in anywhere, and for another it would be quite impossible for you to hide nowadays. You would be caught at once and sent home again, and punished as a tramp in the bargain. You had far better go home and say your prayers there. And if you don't want to marry, make out you are ill...". [illegible] pp. 252-3.

While the accessories are different in the cases of Franny and the young girl, there is a very strong resemblence of action.

CONCLUSIONS

The first and most important conclusion concerning J.D. Salinger's work is the recognition that all is tentative, for his work is not complete. But on the basis of work published it does become clear that he has produced a series of stories which reveal that he is working on nothing less than the primordial heroic level of the poet to create, articulate, and define a completely different value system.

It is clear that his trend is toward detachment, a disaffiliation from traditional Western-Christian involvements, toward something of a mystic's integrity, strengthened and supported by heavy borrowings from certain Far Eastern religious expression.

Many have compared Salinger's CATCHER with Twain's HUCKLEBERRY FINN. Beyond the statement of the assertion, there is little evidence to be assembled to support it. Huck was a rebel with a place to go. He could "light out for the territory." On the other hand, Franny, Zooey, Holden Caulfield might be rebels, but they have no place to go. When they are hopelessly lost, then psychoanalysis is suggested to pare off the edges to make them cogs in and for society.

Salinger's task is infinitely harder than Twain's, or Hemingway's, or Fitzgerald's, or Lewis'. There can be no expatriation for Salinger, not even the symbolic expatriation to Paris or Rome. Salinger is working in a context of a realism which suggests that it's as silly to go to Paris as it is to move from the Seventies to the Sixties in New York City to escape. Whatever the fate of his characters, these fates have to be worked out in the context of life as it is without flight to a different setting.

And so he continues to struggle. He lives in hell, as any poet joins Huck symbolically in his "All right, I'll go to Hell." Salinger's task is to try to find a poetic solution for the young person who would live here (not flee to Paris, to Texas, to New York) but live here, and at the same time find some reason and method for continuing to live at all.

He has been agonizingly accurate in describing the malaise of the times. We all join Holden, Franny and Zooey in their search for the answer of how one is to continue living when no obvious reasons of pride or interest in the world around us justify the effort.

UNFORGIVABLE SIN?

In his efforts to cut to the core of his poetic problems, Salinger has on two occasions, and in two of his most important stories, committed tremendous poetic sin. He plays on the very brink of an issue so fundamental in poetry that we seriously raise the question as to whether he hasn't committed the unforgivable sin in the poetic arts. Just what this sin is will be clearer if we look at the two occasions where the possible trespass occurred. Note the endings of his two most powerful stories: Esme and Zooey:

In Zooey, after Zooey has told Franny that Seymour's Fat Lady is Christ Himself:

> Franny took in her breath slightly but continued to hold the phone to her ear. A dial tone, of course, followed the formal break in the connection. She appeared to find it extraordinarily beautiful to listen to, rather as if it were the best possible substitute for the primordial silence itself. But she seemed to know, too, when to stop listening to it, as if all of what little or much wisdom there is in the world were suddenly hers. When she had replaced the phone, she seemed to know just what to do next, too. She cleared away the smoking things, then drew back the cotton bedspread from the bed she had been sitting on, took off her slippers, and got into the bed. For some minutes, before she fell into a deep, dreamless sleep, she just lay quiet, smiling at the ceiling."

In Esme.

> It was a long time before X could set the note aside, let alone lift Esme's father's wristwatch out of the box. When he did finally lift it out, he saw that its crystal had been broken in transit. He wondered if the watch was otherwise undamaged, but he hadn't the courage to wind it and find out. He just sat with it in his hand for another long period. Then suddenly, almost estatically, he felt sleepy. You take a really sleepy man, Esme, and he always stands a chance of again becoming a man with all his fac-- with all his f-a-c-u-l-t-i-e-s intact."

These are the endings of Salinger's most powerful stories, and the endings are practically the same: after a phone call and after a letter, two troubled persons find rest.

Perhaps it is at this very point that Salinger has committed the unforgivable poetic sin. We are not raising the issue of the poetic expressing of disbelief in another ancient poetic statement--the belief in the Holy Spirit. Rather, we are raising the question of the violation of the limits of poetry.

What did he do? He undertook to go beyond the proper literary boundries of Poetry. Not only did he picture the sad condition of a girl in agony and the problems of Sergeant X (the proper province of art), but he also offered a therapy which was tailored to meet fully and without residue, the guilt, pique, and illness of the situation. When he applied "do it for the Fat Lady" therapy, he transgressed the limits of his own art. FOR IT IS NOT THE PROVINCE OF POETRY TO FORGIVE. When it attempts it, it ceases to be poetry and becomes a cheap theology. Poetry can analyze far better than theological formulation. But it cannot forgive.

When it tries to do so, it fails. And this is the magnificent failure of J.D. Salinger!

AN EVAULATION OF BOOK BUYING TOOLS IN THEOLOGY FOR THE AMERICAN, ENGLISH, FRENCH AND GERMAN BOOK MARKETS

Niels H. Sonne

All members of the ATLA, with two years of purchasing books under the Library Development Program behind them, are surely suffering from a highly developed awareness of the problems of book buying, with their daily and unrelenting demands upon the bibliographical skills and upon the powers of effective application of those to whom this interesting task falls. Emphasis in discussions of problems of acquisition tend to center upon book selection. This is as it should be. The correct choice of titles fulfilling the needs of the instructional programs in seminaries, the creation of a body of informational materials covering all aspects of theology within the peculiar needs of each seminary, and the maintenance of an adequate level of quality are surely the essential problems of acquisition.

However, this paper is not to concern itself with the central requirement of good book selection, but is to stress the instrumental skills and the tools employed in the book ordering process; that is, how to correctly identify books, what tools exist for this operation, what their special qualities are, and how to use them. We are assuming that, with a large number of titles, adequate identification is achieved in the evaluative mediums used, and we are ignoring these happy cases. We are interested herein those titles, and they are very numerous, of which a generally favorable evaluative judgment has been made, but for which satisfactory bibliographical identification has not been achieved. Such positive evaluation without complete bibliographical identification is normal in the book buying operation--is indeed the reason that the cataloger must always be a professional in training in the library's set-up and must have the duty of finally providing full bibliographical description, after the order librarian has completed his job of getting the book to the premises. In this paper we are thus concerned with practical bibliographical identification and description for the purposes of informed, successful and non-duplicative book ordering. The closer this is to complete and correct bibliographical description, the better, but it often cannot be complete. The order librarian works from printed descriptions of greater or lesser dependability--the cataloger has the object of description at hand. Parenthetically, for this reason, one must be impatient with catalogers' censures of the bibliographical skill of order workers.

It is the common experience of all who must buy books, or prepare them for use in academic libraries, that the talents and achievements which give men recognition and competence as instructors, as learned authors, and as successful academicians, do not necessarily insure a similar competence in bibliography. In any normal complement of requisition slips one may expect to find a goodly representation of the innumerable errors to which bibliographical work is subject, from simple mistakes in transcription, such as misspellings, to complete failure in correct representation of titles, to the common banality of

main entry under editor, to complete misapprehension of the corporate entry and its function, to significant omissions such as editor's name or series association, and often, most distressingly to the order worker, false dating. Assuming, however, that one's faculty are veritable paragons of perfection in bibliographical matters, correct bibliographical identification nonetheless remains the duty and responsibility of the librarian and through him of his designated representative in the order department. He cannot delegate this duty to some one outside his area of control. He cannot assume that some one else has done his job. He must assure himself, through the best instrumentalities at his disposal, that he must be prepared to shoulder responsibility for the effectiveness of his procedures, for seeing that each order is promptly and effectively completed, or brought to any other necessary conclusion.

The librarian serves as a purchasing agent at this point. He must know of his own first hand knowledge what he is ordering and this means, in the case of books, bibliographic identification. He must know the present state of his stock--does the library have the book in question or a suitable equivalent? He must know the state of his orders in force but unfilled. He must know how to determine availability. He must know how to differentiate and distinguish an OP, a book currently on the market, a book in the process of publication and with a reasonably early expectancy of publication, and a title which is a mere creature of an entrepreneur's ambitions. He must know what steps to take in each case. Among seminary book buyers this knowledge must reach out to other lands and their book markets. Competence in theological scholarship knows no national or linguistics limits.

The first responsibility of the order librarian is determination of correct entry word. Upon this rests his ability to deal with the problems posed in the previous paragraph. Because this determination is, in so many cases, involved in the more professional aspects of cataloging work, large order departments must have active professional staff leadership and smaller order departments, common to almost all seminary libraries, must be under the close supervision of the librarian or other qualified staff member. The librarian's professional qualifications should enable him to select the titles from a given number of submissions which require professional attention for determination of entry. The more easily defined entries may be left safely to a conscientious clerical worker. Practically, the entry words employed in order work should conform to trade practice rather than to library practice in all cases where elaborate entry forms would probably mislead sales clerks.

The next responsibility of the order librarian is correct identification of the title wanted. This involves determination of entry word as just discussed, correct apprehension and transcription of the title and correct imprint information. It also demands correct determination of series relationship, if this exists. These are the essentials--but there are many other points of identification which must be achieved. Titles are deceptive. Is the title provided that under which the book was actually published? Is it a proposed title, dropped in the process of publication? Is it a misapprehension of careless advertising practices

which leave the unwary bewildered rather than informed? Is it the English title of a work published in America under an entirely different name? Is it an example of what one might call colloquial bibliography or slang bibliography, in which a full and clear title is reduced to some simple formula, such as Gibbon's Decline, well enough for works of renown, but an abomination and confusion to those attempting to identify works so known only to a limited number of the elect? Or is there confusion of identify in moving from one European language to another so that the somnolent order librarian finds himself acquiring, for example, an Italian translation of a French work already present on his library's shelves in an English translation? There are the manifold forms in which the title of standard works come to be expressed in new editions. The equation of title and substance thus is seen as a persistent problem of the order librarian. The aids to be discussed are to be used to help in this problem and are measurable by their effectiveness in providing assistance.

The word 'edition' embraces a multitude of problems for the order librarian. The failure of the bibliographical world to come to a common usage here is the essential difficulty. The glib way in which this term is used interchangeably with 'printing' and 'issue' is a particular rock upon which the incautious order librarian may founder--to add to his collection an exact duplicate--except for issue number. Sometimes, this usage conceals a difference which demands purchase. One work, among numerous such, may be cited, "Medieval England' a new edition rewritten and revised. Edited by Austin Lane Poole. Oxford, at the Clarendon Press, 1958." The work now being sold under this title is published as the 'new edition' of the earlier work. However, a reading of the present editor's prefatory remarks indicates that only two much altered chapters are left from the previous edition in the present publication. He and the press he works for are coasting on another generation's successful use of a title and form of publication--in spite of their abandonment of most of the original editor's substance. These are the extremes of the misuse of 'edition,' the same work with no useful variation, and a totally different work presented as a subsequent edition. Between these extremes there are countless nuances, the editions in which a few typographical errors are corrected, that in which minor additions or emendations have been made, that in which a work has been brought 'up to date' and so on. In this situation, the problem of the order librarian becomes to detect the true character of each title under consideration with respect to edition, to compare this with existing editions in his collection, and to select the correct line of action--to order or not to order. The tools to be considered must be judged in terms of effectiveness in assisting in this type of determination.

Another of the persistent problems of the order librarian is the determination of the availability of titles to be ordered. A sound ordering program should seek to minimize the time span between the placement of an order and its completion in the delivery of the book with invoice. This is true even of continuation orders, where the skilled order assistant keeps alert to new issues, watches his series file to see that they arrive and promptly writes follow-up correspondence when he has evidence that he has not received a book which has been published. He must be sure to get titles before they become OP. In this area, the order assistant again finds himself in a, in part, deliberately created sea of confusion. To determine availability and to get books when available are parts of the job. The pitfalls here are well known, pre-publication announcement in too many cases

far too much in advance of publication, failure to announce or to correctly publicize a title when published, rapid sell-off, followed by OS and OP status, etc.

Many subject listings in so commonly used a buying medium as Blackwell's Theology Catalogue illustrate with clarity the variety of the problems of availability. Under one subject entry one will find offered books to be ordered months before date of publication, books about to be published, standard works, long available, books which appear in one or two copies on the seller's shelves (plus a sense of assurance that other copies will be found), books with imprint dates of the most unreliable character, books with or without series notes, and, when present, always in abbreviated form to betray the unwary into false ordering. In such catalogs all titles appear without imprint and adequate author forms. The competent order librarian can only order from such listings without verification at his peril--and the peril is real and significant--insufficient identification to prevent duplicate ordering, being hung up with prepublication orders in force for indefinite periods, sometimes running into years, ordering from an incorrect source of supply resulting in delays and confusions, and so forth. The tools we are to discuss are designed to enable the order librarian to breach this barrier of ignorance.

The continuation order, whether for monograph series, for sets sold volume by volume as issued, for volumes issued in fascicles, and for annual publications, present another area of challenge to the order librarian and of dependence upon basic bibliographical tools. This type of buying is, of course, a valid part of the seminary book buying program, is indeed inescapable in certain areas, although there are some reservations that may be correctly considered with respect of monograph series. Primary considerations in placing such orders are the selection of a reliable firm, one that is both well established and likely to continue in business, and the consecutive maintenance of the order for each series in one set of hands. Nonetheless, the competent order librarian must be constantly on the alert for the appearance of individual items in each series. In series of crucial importance there is usually a faculty member available who will prevent too long overlooking the non-receipt of any given title. However, one should not depend upon him, rather one should seek to frustrate him by anticipating his advice. Titles in series appear as individual titles on the market, with out without series note, sometimes in series in England but without series association or with different series title in America, or with series note in abbreviated form that often eludes the attention of inexperienced or drowsy order librarians. The alert order librarian sees that he gets all titles due him on series orders, through the aid of bibliographical guides and other sources, likewise he guards against repeat purchases by diligently seeking for the series status of each title he is asked to procure. It is equally reprehensible not to get a title or fascicle when issued, or to get duplicate copies when not needed. Book identification tools must be measured by the manner in which they provide this information accurately, consistently, and with clarity.

The bookseller is a man of business. He must have orders to conduct his business successfully. To procure orders he must advertise. His basic advertising tool is his catalog. The theological library world is blessed

with many fine books dealers, who produce useful catalogs--Mr. Allenson and Mr. Kiefer among our numbers; Blackwell's of Oxford; Thin of Edinburgh; Brill in Leiden; and others too numerous to mention one by one. The legitimate and established practice of booksellers is to list books by author and title, without imprint, usually a short title. This is well enough in dealing with private persons, to whom full details and publishers' names are of secondary importance. To the librarian, this is a handicap he must surmount, often ordering from the original bookseller after he has clarified and completed his knowledge of the books being offered. The growing awareness by publishers of the importance of their library market, now amounting in the case of five leading wholesale houses to from 78 to 95 per cent of their business, was discussed at the 1963 annual meeting of the American Book Publishers Council.[1] It is forcing the American publisher to look much more closely at this market and to redefine his contact with it in such a manner as to frustrate this suppression.

The name of the publisher is an integral part of the identification of a book for purchase. It has suggestive evaluative character. It provides the essential guide to the most satisfactory method of placing an order. If a title is found first in the catalog of a dealer with whom one prefers not to deal for any one of numerous possible reasons, the publisher's identity is essential when the order is placed elsewhere--indeed, it is quite correctly demanded. If a book is offered to you through a remote dealer, and it is published by a publishing firm in your immediate vicinity, you should know this for most convenient placement of your order. If a book has both American and English publishers, you must know which to choose correctly. We must be grateful to booksellers for their catalogs and for their services--but, equally, we are obligated to go to major bibliographies to determine just whose publication we are ordering, and at what price. An indispensable function of the national bibliography is to supply this information.

THE UNITED STATES

We are all familiar with the American national bibliography, so this section will be as brief as possible with any regard to useful presentation. The first source of all American bibliography is the Library of Congress. For the book ordering operation LC provides certain services--the proof sheets and the successive issues and cumulations of the National Union Catalog. These publications are not of as great importance in themselves for order work as they are through their extended form as the source for the entries and descriptions in both of the great order bibliographies--the Cumulative Book Index and Publishers Weekly and its derivative publications.

In order preparation for the American market, the basic work for bibliographical identification is the Cumulative Book Index in its monthly issues, its cumulations and its larger volumes. The principle of organization in this publication is alphabetical, with author, title and subject entries. The entries are sound, full and certain in identification. As a control for the constant and

[1]"The Library Market and Its Future," Publishers' Weekly, CLXXXIII, No. 22 (June 3, 1963), 38.

systematic survey of publication in theology and related fields this publication is rendered useless by its arrangement and by the multitude of entries. Again, the claim of the CBI to include all books in English is certainly not sustained by the experience of anyone whose daily responsibility it is to order titles issued in England. A study in 1951 showed that, in comparing one weekly issue of the British National Bibliography with the CBI, "there are 335 items listed in this issue of the BNB, of which fewer than 1/2 had made the CBI by nearly nine months later."[2]

The Bowker publications are more practically useful in a variety of ways. The basic publications of this firm in this area are the Publishers Trade List Annual, PTLA, and Publishers Weekly, PW, with their valuable new derivative publications. No Bowker publication supplants fully the identification function of the National Union Catalog and the CBI, but several are so useful as to be indispensable. Publishers Weekly publishes its weekly lists of books newly published in an alphabetical arrangement. The identification provided here is that of the Library of Congress and includes class number and subject headings, and adds purchasing information such as price. The great special service of PW is to prove the actual appearance and availability of new books. The forecast numbers, late January and late August, tell of books to be published and give probable dates. The following weekly issues give the order librarian the needed data for sound ordering with specific date of actual publication, correct identification, and correct list price. This information provides expectancy of prompt delivery. Its appearance is the point of action in new book order placement in the American market.

The weekly issues of PW are not impossible for subject control and are far more usable than the larger monthly issues of CBI. However, the listing of all works in one alphabet makes them impractical for this use. To correct this deficiency, the editors of PW have created the monthly American Book Publishing Record, BPR. Here the entries in PW are rearranged each month into a classed form, by the Dewey numbers provided by the Decimal Classification Office. BPR becomes an excellent, properly organized means of seeing what American book publication in each branch of knowledge has been month by month. BPR is also equipped with an author index and a separate title index, referring to class numbers. Complete identification is thus coupled with subject control. BPR is the American equivalent of the British National Bibliography, the German Wöchentliches Verzeichnis, the French Bibliographie de la France, and the Spanish Libros des Mes. BPR is in its fourth volume, it is not cumulated, and it is not published in annual form. If one had to choose, it would seem that BPR at $12.00 is a better buy than PW at $11.00 a year for those primarily interested in a tool for book buying.

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[2]N. Orwin Rush, "The British National Bibliography and Some Random Impressions of a Fulbrighter in England," College and Research Libraries, XIV, No. 4 (October, 1953), 408.

The Publishers Trade List Annual is an ancient and well established American bibliographic institution. It consists of a collection of a list of titles either available, or likely to be available on its date of publication, prepared by each publisher. There is no uniformity in bibliographic description in the lists made up by the separate houses, some entries being short titles, others being full and complete bibliographic entries. Until the establishment of Books in Print, BIP, in 1948, there was no key to who published what title and PTLA could only be used practically by one who started with a knowledge of the publisher's identity. This condition was corrected with the appearance of BIP. This publication proposes to list all books in print in the American market in two main alphabets--author and title. It is compiled by examination of the entries in PTLA, reducing these entries, to a uniform style, including ideally author--title, in short form, publisher, date and price. Author identification is not always consistent and the alert order clerk must search carefully under a given surname for all the writings of one author if there are several of this surname. This is particularly true in the case of authors with more than one given name represented by initials. BIP does not include series notes in many cases. Its title index is a most useful aid in identifying author when title alone is known, or author name has been misspelled. The title Books in Print is in truth a misnomer. Experienced buyers have learned that an entry may have gone out of print as the BIP was published, or may not actually become published for some time thereafter. A more accurate title might read Books in Publishers Trade List Annual. BIP is merely an aid to book ordering. It is not, in itself, a tool of bibliographical identification, a dependable determinant of availability, or an instrument of subject control. Another Bowker publication of usefulness in book ordering is the Subject Guide to Books in Print. In this work, the entries in BIP are arranged to fall under LC subject headings. This is a useful aid to bring subject coverage with currently available books up to date, but it must be used with due consideration of the inadequacies of the PTLA and BIP. It is also helpful in the "I do not know the author and title, but it is about . . . " type of question.

GREAT BRITAIN

British book publishing bibliography takes the form of three series of publications; the British National Bibliography proper, a weekly publication with cumulations, of the Council of the British National Bibliography, Ltd.; the Whitaker's Cumulative Book List, originating in the weekly magazine, The Bookseller, and The English Catalogue of Books, originating in the Publishers Circular. All three weeklies provide lists of the books just published. The Bookseller and Publishers Circular listings are primarily alphabetical, with entries in abbreviated compact form, but nonetheless remarkably informative. Twice a year The Bookseller publishes large announcement issues, in the spring and in the fall. The editorial introduction to the spring issue for 1963, February 9, states:

> This Spring Export Number of The Bookseller is devoted exclusively to the new books that will be published in this country between now and midsummer. It attempts to supply, in the greatest measure possible, the need that every bookseller feels for a comprehensive index to the publishing season as a whole. Somewhere in its 700 pages,

> either in the editorial columns or in the advertisements, will be found details of practically all the new books likely to reach the bookshops in the coming months.[3]

This issue includes a preliminary survey of the period ahead totalling 180 pages, of which pages 336-342 are devoted to brief statements of publishers' intentions in the fields of 'philosopy and religion.' The main body of the issue consists of publishers' advertisements, which contain forecast information of works to come. Prefixed to this is an author-title alphabetical index. In the library order operation, this special issue and its fall counterpart, as well as minor special forecast issues, serve as introductions to what is to come. They provide a preliminary bibliographical picture. They tell who will publish what, the probable price, the probable dates of publication. They enable the order librarian to fix the true publication status at the moment of many titles that over-ardent book selectors want ordered and delivered right away. The forecast issues are not, in any precise and reliable sense, instruments of bibliographical identification. They are not adequate authorities for library ordering, however useful they may be for setting up book store stocks. In library practice their use for this purpose often leads to prolonged representation of an unpublished title in the unfilled order file, unnecessary follow-up correspondence, falsification of one's outstanding orders and commitments figures, and the possible hazards of duplication either from loss of an order record or from change of title.

The order librarian uses the forecast number to place his search for correct author--title--price information and actual date of publication in the weekly issues of The Bookseller. These issues, are, like the issues of PW, instruments of publicity for the publishing industry, of general news about the book trade. In a feature entitled 'Forthcoming Books' more specific information about books soon to be published can be secured and can often provide enough information for action where promptness is imperative. The main feature and chief excuse for the order librarian's constant attention to The Bookseller is the 'Publications of the week' section. Here, under author, title, and subject, when deemed necessary, are listed all books published within a given week, with the actual day of publication noted, and price at this time. The ultimate subject grouping of each book in the classified sections of the publication is indicated by an abbreviation after each title, in the case of religion 'Rel.' The weekly lists of publications are cumulated at the end of each month, with full entry. They are again cumulated in Whitaker's Cumulative Book List, quarterly, semi-annual, three-quarterly and annual volumes which are available at an extra subscription of 70s. The cumulated volumes also contain cumulations of Current Literature, a separate publication. This appears about the middle of each month, re-arranges the titles from The Bookseller under broad subjects, and is priced at 10 shillings a year. Through these mediums the Whitaker's system provides a rough control over subject areas.

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[3]The Bookseller, No. 2981 (February 9, 1963), 295.

The Whitaker system culminated in the Reference Catalogue of Current Literature which appears at several vear intervals. The full scope and character of this publication is explained in its lengthy sub-title:

> A national inclusive book-reference index of books in print and on sale in the United Kingdom with details as to author, title, editor, translator, reviser, year of publication or year of latest edition, number of edition, size, number of pages, illustrations and illustrator, series, binding--where not cloth--price, whether net or non-net, and publisher's name containing three hundred and fifty thousand entries and giving two million details concerning books published and for sale.[4]

This work contains an instructive introduction telling how it is to be used, and including a full interpretation of a sample entry. The Catalogue, in its 1961 version, appeared in two volumes, one an author list, and 2. a title list. The title list includes subject entry where this is part of the title, and subject entry under names of persons and places. In addition to the series note in each entry, where appropriate, there are, in the title volume, listings of all available volumes in each series. Viewing the Whitaker publications as a system of bibliography and book information, the Reference Catalogue is the basic publication, or point of departure, with The Bookseller providing week by week information, the cumulations of the Whitaker's Cumulative Book List repeating this information in quarterly, semi-annual, three quarterly and annual cumulations, leading in turn to the five year cumulations, and culminating in a new edition of the Reference Catalogue.

The Whitaker system has another trade counterpart in the English Catalogue of Books with the subtitle "giving in one alphabet, under author, subject and title the size, price, date of publication, and publisher of books issued in the United Kingdom."[5] This series builds up through The Publisher's Circular Weekly Lists, the Publishers' Circular Monthly Lists, and the English Catalogue Cumulative Volumes. This series will not be discussed in this paper. The existence in England of a triple system of national bibliography has been the subject of a critical article by D. K. Weintraub "Three British bibliographical services; a study in duplication."[6]

The Whitaker publications and the English Catalogue of Books represent the British book trade interest in bibliography. The British National Bibliography represents the librarians' interest in the same subject. It is

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[4]The Reference Catalogue of Current Literature, 1961 (1962), Vol. 1, title page.

[5]The English Catalogue of Books for 1948 (1949).

[6]D. Kathryn Weintraub, "Three British Bibliographic Services: A Study of Duplication," Library Quarterly, XXXII (July, 1962), 199-207

published by The Council of the British National Bibliography, Ltd. representing: "The British Museum, The Library Association, The Publishers Association, The Booksellers Association, The National Book League, The British Council, The Royal Society, ASLIB, The National Central Library, and The Libraries Advisory Committee to the U. K. National Commission for UNESCO."[7] The British National Bibliography was first issued in 1950 and bears the following subtitle: 'A subject list of the new books published in Great Britain during 1961, based upon the books deposited at the Copyright Office of the British Museum and classified according to the Dewey Decimal Classification with modifications, together with a full author, title and subject index and a list of publishers.'[8] The BNB appears in weekly issues throughout the year and each title represented is given a serial number in order of appearance, which stays with it through cumulation, although the order is necessarily much disturbed. There are quarterly, semi-annual and three quarterly cumulations, as well as the annual cumulation. Cumulation is by classification group so that each Dewey number grows in number of titles represented as the cumulation procedure goes forward. BNB has an author, title and subject index in each issue. This index is cumulated monthly for the month past only, quarterly, semi-annually, three-quarterly and annually. There have been cumulated indexes for two five year periods, 1950-1954 and 1955-1959. The index alone is often adequate for order work--it provides full author forms, and all other information given in Whitakers of use to the order librarian except the series entry.

The justification for the existence of this publication in the face of the excellent Whitaker's publications and the English Catalogue of Books may be gathered from the summary statement of purposes in the preface:

> The objects of the British National Bibliography are to list every new work published in Great Britain, to describe each work in detail and to give the subject matter of each work as precisely as possible. The work is carried out at the British Museum, where copies of all new books must be deposited by law. It is done by a team of fully qualified bibliographers with the resources of the British Museum at its disposal and every endeavour is made to ensure the accuracy of the information given.[9]

Certain exclusions in contents, of very secondary interest to seminary librarians, are made. We have here thus a national bibliography of academic rather than trade pretensions. The points of superiority lie in the larger representation of titles published, in the plan of the individual entry and in

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[7]The British National Bibliography. Annual volume, 1961. (London: The Council of the British National Bibliography, Ltd., May, 1962), p. iii.

[8]The British National Bibliography, iii.

[9]The British National Bibliography, v.

the basic bibliographical professionalism of the execution. The standard author form requires spelled-out given names rather than the mere initials which are given in Whitakers and the English Catalogue, are causes of vexation in a variety of ways, and lead to minor, irritating inconsistencies of entry. Full book titles are given, including subtitles, which are omitted in Whitakers. Series titles in full appear in every complete entry, in the basic subject sections. The addresses of little known publishers are given in the entry proper (all English bibliographies have excellent lists, with addresses, of the standard publishers). Date of publication is limited to the month rather than the day. Informative notes abound and the user of BNB should learn readily what previous editions may have appeared, changes of title, size of limited editions, non-trade status, title in original language of works translated, plus name of translator, etc., etc. BNB also provides much subject analysis in notes and this is expressed in subject entries in the alphabetical indexes.

The basic listing of the BNB is by Dewey classification numbers. The main file, that in which the entry in its complete form is found, that to which all index entries point, is the classed file. Reference is always to the classification number, with the serial number also included. The BNB has become the largest single exemplar of the Dewey classification in book form. Although a far larger publication than the American Book Publishing Record, it employs a more generalized version of Dewey than the closer Decimal Classification Office practices of the BPR. In each of its forms of publication it provides this classification, and thus it becomes an excellent control for the body of publication in Great Britain on any given theme, including the Religion classification, 200 in all its detailed breakdowns. Whitakers calculates 7716 titles published in England in religion in the period 1957-1962,[10] and this gives a picture of the immensity of the literature in religion one will find by examining the classed listings in BNB for this period. The BNB thus gives the user an excellent instrument for bibliographical control of his subject in English publication, by consideration and re-consideration of the offerings in the successive weekly issues, and in the cumulations quarter by quarter and year by year.

In spite of the excellence of the trade bibliographies, the BNB is thus a valuable tool for the order librarian who seeks definite and full information on the titles he is asked to order. In the area of cataloging it is of course far superior to the trade bibliographies. The entries do not provide the author's birth and death dates dear to the American cataloger, to be sure, but they do achieve specific identification of authors and titles. An early student of the BNB wrote, comparing it with Whitaker's and the English Catalogue, "it has a classified subject arrangement, a wider scope, a much fuller entry, and a more up-to-the minute list of books being published, in England, thus giving American libraries a chance to obtain copies before they go out of print."[11]

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[10] The Reference Catalogue of Current Literature, 1961, pp. viii-ix. The Bookseller, No. 2976 (January 5, 1963), 11.

[11] N. Orwin Rush, "The British National Bibliography," 408.

GERMANY

In using a catalog such as Blackwell's Theology Catalogue or Brill's Weekly List, one reads again and again offerings of books in German with truly fragmentary titles, without series or imprint information, and with dates one has every right to question. The order librarian who naively orders from such descriptions is soliciting trouble in his operation, trouble which can be anticipated and prevented by the correct use of the great German national bibliographies now available to subscribers. Students of bibliography are familiar with the important German series of the past, bearing the famous names of Wilhelm Heinsius, Christian Gottlob Kayser and others. With the termination of World War II and the separation of Germany into East and West, two systems of German bibliography have been active--the old Deutsche Nationalbibliographie, with headquarters in Leipzig, and the newer Deutsche Bibliographie with headquarters in Frankfurt am Main. We will be concerned here principally with the latter. This is produced by the Deutsche Bibliothek in Frankfurt-am-Main, which was founded in May 1947, with the purpose "die dt. und fremdsprachige Lit. des Inlandes und die dt'sprachige Lit. des Auslandes vollständig zu sammelin, aufzubewahren und nach wissenschaftlichen Grundsätzen bibliographisch zu verzeichnen."[12] In 1952 this library was made into a foundation with federal and lower governmental support, as well as the support of the publishers' association. This library publishes the Deutsche Bibliographie in all its forms, and publication is through the Verlag der Buchhandler-Vereinigung GMBH in Frankfurt-am-Main.

In approaching the study of the German national bibliography, we have the advantage of possessing a well written booklet of eighty-four pages by Rolf Weitzel entitled Die deutschen nationalen Bibliographien; eine Anleitung zu ihrer Benutzung, first edition 1958, revised edition 1960.[13] This was written to assist German book store workers to understand the use of the national bibliography and is well designed to be instructive to American seminary book order librarians obliged to order many German titles. Every aspect of German national bibliography is treated here, both historically and in terms of current use of both the Frankfurt and Leipzig series. Weitzel approaches his subject from the standpoint of "Bibliographierende" which I suppose to mean doing bibliographical work. He sees these purposes: 1. Control of literature; 2. searching for titles and related information; and, 3. search for the literature of a subject. His approach is suggested in one section title: 'The art of reading titles.' His suggestions will be utilized in the following discussion. In preparation of this section of this paper we are also indebted to a most generous explanatory letter from Mr. R. W. Dorn of Otto Harrassowitz, of Wiesbaden.

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[12]Article "Deutsche Bibliothek" in Lexikon des Buchwesens, Hrsg. von J. Kirchner (Stuttgart: Hiersmann Verlag, 1952).

[13]Rolf Weitzel, Die Deutschen Nationalen Bibliographien; eine Anleitung zu Ihrer Benutzung. 2. durchgesehene Auflage. (Frankfurt-am-Main: 1960).

The German national bibliography builds up from its weekly publication, Wöchentliches Verzeichnis, to semi-annual cumulations, Halbjahresverzeichnis, to multi-annual cumulations, Mehrjahresverzeichnis. There is also available a German counterpart to Books in Print called Deutsches Literaturkatalog. For week by week subject control and for prompt and correctly informed ordering the Wöchentliches Verzeichnis should be consulted as received by every order librarian, and it must be employed in searching all new titles. To provide descriptive notes for a selection of titles from the Wöchentliches Verzeichnis, another subdivision of the Deutsche Bibliographie called Das Deutsche Buch, Auswahl wichtiger Neuerscheinungen, appears after each two month period. The Wöchentliches Verzeichnis is organized according to twenty six major subject groups, outlined on the cover. Some subdivision occurs. Group 2 is "Religion" and this is subdivided into "Theologie" and "Praktische Theologie." Group 3a is "Philosophy" with 3 v. including "Psychologie." Within each group, the authors and titles are arranged alphabetically by author and catchword. Each entry is given a number, but some titles are numbered a second time under series. The reference number for each item in Wöchentliches Verzeichnis consists of the issue number, a comma, and the sequential number, which in each issue starts with 1. Entries are very complete. They follow the Preussischen Instruktionen of 1914.[14] Such significant features as given names spelled out, with names omitted from titlepages added, translator notes, with title in original language, and very consistently, full and correct series notes, as well as separate repeat entry under series, and a multitude of other details of importance in appraisal and order work, make this the essential source for current book ordering in German. Weitzel gives in full and instructive detail the structure of these entries. Each issue has an author and catchword index. This is cumulated monthly--but index references are incomplete and the order librarian must refer to the full entry. The Wöchentliches Verzeichnis includes only titles originating in West and East Germany. Other publications, the Österreichische Bibliographie, and the Das Schweizer Buch, issued at two week intervals, list German books originating in their respective areas. The monthly indexes in WV include references to these publications with the prefix letters A for Austria and CH (Confederatio Helvetica) for Switzerland. The WV is the essential tool for correct German book buying, both to provide a correct and full picture of what is being published and to provide an adequate idea of what each item is. The wary order librarian, presented with a series of incomplete German titles in such a catalogue as Blackwell's, dare not act until his knowledge has been filled out by examination of each title as it appears in the Wöchentliches Verzeichnis.

The material in the Wöchentliches Verzeichnis is cumulated and published in the Halbjahresverzeichnis. To this is added Austrian and Swiss books in German which have reached the Deutsches Bibliothek, and periodicals which are new, are reappearing after a long break in publication, or are appearing under new titles. This index comes in two volumes for each half year, I, Alphabetisches Titelverzeichnis, and II. Stich-und Schlagwortregister. The title volume, including author, title and series entries, contains under each entry the same

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[14]Weitzel, 17.

information of an identifying character as is found in WV, but it is re-arraged in alphabetical form. The classed arrangement is here abandoned and, in its stead, in Band2, the "stich- und Schlagwortregister,' titles are arranged under subject headings and catch words. In this volume, there is an added feature, a "Systematische Übersicht der im Register vorkommenden Schlagwörter.', or systematic arrangement by subject of all important subjects in the listings. In this feature, all knowledge is divided under thirty-five captions. Under each of these all the appropriate subject headings (Schlagwörte) are arranged. With this aid it is possible to search through all related subject entries for books about any topic in which one is interested. It requires nine very long, closely printed columns to cover religion in the Index for 1961, Part 1. This feature is of value for the order librarian who is obliged to reconstruct titles from the vague subject information sometimes given.

The two publications, the Wöchentliches Verzeichnis and the Halbjahres-verzeichnis, should be adequate for almost all the requirements of the seminary libraries of all but the largest size. Beyond them, in inclusiveness, are the cumulative indexes which embrace five years of publication. In addition to putting all the entries for such long periods into one alphabet, changing the number of points of search from ten to one for any given half decade, these larger cumulations are more inclusive. They propose to include all books published in the German language regardless of land of origin. They represent a far more thorough survey of German literature than found in the preliminary series. The arrangement employed in the Halbjahresverzeichnis is repeated in the cumulation. The periods covered by these cumulations are 1945-1950; 1951-1955; and 1956 to 1960. Cumulations are published in fascicles, and the second and third cumulations are still in progress. The subscription to the Wöchentliches Verzeichnis is forty dollars a year. The four volumes of the Halbjahresverzeichnis covering one year cost about $43.50; the 1945-1950 cumulative is priced at 770.50 D.M. or about $195.00. Each of the two subsequent cumulations will total about $300.00. Justification for these large outlays can only come from very intensive use not probable in a seminary library. For those who have maintained the old Deutsches Bücherverzeichnis, now originating in Leipzig behind the Iron Curtain, the cumulations are similar in price. This has the same pretension to completeness of coverage as the Deutsches Bibliographie. It has, however, recently been subjected to severe criticism for partiality in its entries, originating in political considerations.[15]

FRANCE

The theological book in the French language demands the same identification as in other tongues. For this purpose the French publishing industry has

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[15]Ist die Leipziger Bibliographie Objectiv oder 'Parteilich'?" Sonderdruck aus dem Borsenblatt für den Deutschen Buchhandel, Frankfurter Nr. 30 vom 11. April, 1963.

created two major bibliographical systems, the one called Bibliographie de la France, the other Biblio. In general, the first is best used for problems of control and the latter for identification.

The Bibliographie de la France is a complex weekly publication well worthy of regular reading and demanding a mastery of its structure for most fruitful results. It provides a system of subject and bibliographical control quite different from that found in any other national bibliography. It appears in several sections. "3e Partie: Annonces" is really the basic element. Here in a gathering of unsewn sheets, publishers describe their new releases at such length as each sees fit. Each page is numbered in a consecutive series that starts with page one in January and runs through the year. Each week a classed index of these "annonces" appears, in this pagination system, having the special title "Les Livres de la Semaine, . . . Table méthodique des Nouveautés." Each month this index information is cumulated in "Les Livres du Mois." The diligent theological order librarian searches the classed groups in which he is interested and then can turn to the fuller publishers' announcement for added detail. Through this means, a well informed picture of current publication in theology in the French language is always available.

Proceeding beyond this combination, the Bibliographie de la France also offers its "Partie 1, Bibliographie officielle, Publications recus par le service du dépôt légal. Notices établies par la Bibliotheque Nationale." This is not a list of books published during the week, but of books, pamphlets,and other material received by the copyright office and catalogued by the Bibliotheque Nationale. It is wider in scope than the "Annonces" and the cataloging is more complete. In due course, all titles in the "Annonces" will appear in this bibliography. The complete set of the "Bibliographie officielle" for each year is provided with author and title indexes and may be bound as a useful volume. The material in the "Livres de la semaine" and "Livres du mois" is actually cumulated and published as an independent volume by the publishers, with classed sections and needed indexes under the title Les Livres de l'Année.

The Bibliographie de la France provides other features of interest to the diligent order worker. A "Chronique" (Partie 2) gives lively, interesting news of the trade. Supplements to the "Bibliographie officielle" cover various special classes of materials, periodicals, music, theses, atlases, and official publications. A list of publishers, with addresses, is put out annually. For any library much concerned with French purchases the Bibliographie de la France is a desirable investment at $45.00 a year.

We turn now from the complex but rewarding Bibliographie de la France to the simpler publication Biblio, called in the Mudge-Winchell Guide to Reference Books "the most easily used French trade bibliography"[16]. This publication commenced in 1933 and appears in ten issues a year, with an additional annual cumulation. It offers in a single alphabetical list, under author, title and

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[16]Constance M. Winchell, Guide to Reference Books. 7th ed. (Chicago: American Library Association, 1951), p. 32.

subject, all books published in French in a given year. Its subtitle reads "Répertoire bibliographique de tous les ouvrages parus en langue française dans le monde entier." Entries in this book are in complete form for order purposes. Much of this work rests upon the "Annonces" feature of the Bibliographie de la France. Biblio gives ease of access to and specific identification of known titles, but is of no use for subject control. It costs $37.00 a year.

INTERNATIONAL THEOLOGICAL LISTS

Before terminating this paper, I should like to discuss briefly two guides to theological book publication which have come into being in the past few years. The first is Scripta recenter edita, a Roman Catholic publication of the Dutch Association of Seminary and Monastery Librarians, with place of publication Nijmegen. This is now in its fifth volume. The purpose of this publication is "to give information immediately about all books that may be of interest to theological and philosophical libraries".[17] It appears in ten numbers a year and the final issue includes a cumulated author-title index. Classification is by a number of broad categories which lie within the framework of Roman Catholic thinking. This will not greatly diminish the utility of this list to the Protestant reader. The titles listed are from all countries and in all western languages in which Christian theology is published. The entries are not as full as those found in the great national bibliographies. The simplest form of author entry is standard. Series notes are included and prices are given. The great value of this work is that it provides the one single source in which it is possible to scan the largest representation of current religious publication on a world wide basis. For the language areas in which there exist available national bibliographies, this can provide the starting place for a search in the national bibliography. For many other lands, it provides an otherwise non-existent or unavailable key to their publications in theology. For the main western languages, again, it often contains works of limited circulation and publicity which cannot be readily found in more common sources. At the General Theological Seminary we have often found otherwise unlocatable titles in this publication. The Scripta Recenter edita at $3.00 a year is a most useful aid often to the hard pressed order librarian.

Another Roman Catholic bibliography of theology as a whole which merits passing notice here is the selective classified 'Theologische Bibliographie, Auswahl von neuerscheinen Büchern zur Theologie und ihren Grenzgebieten' which appears in the Theologische Revue. This publication appears at two months intervals, is in its 59th year of publication, and is published in Aschendorf. The period covered by each issue of this bibliography is embraced in the indefinite word 'neuerscheinen.' This multi-lingual classified book includes

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[17] Scripta Recenter Edita, Vol. 5, No. 1, 1963 (Nijmegen: Bestel Centrale V.S.K.B.), quotation from inside of front cover.

analytics of magazines as well as books and can be of contributory usefulness to the order librarian.

The second bibliographical publication to be noted here is the American Bibliographical Service Check-Lists published by the American Bibliographic Service, Darien, Connecticut. A check list of interest to seminary libraries covers Medievalia, Biblical Studies, Oriental Studies and Linguistics. These mimeographed lists are represented as a survey of recent publications. Each quarterly list includes perhaps a hundred to two hundred titles. These lists are discussed here as publications which are constantly presented to librarians as of value. They contribute little which a diligent worker in book buying does not come upon in other sources. They have a valuable role in assisting the individual student who does not have ready access to the sources which come daily before the order librarian.

SUMMARY

In summary, we have attempted in this paper to define the essential responsibilities of the member of the library staff to whom is assigned the ordering of books as distinct from book selection. These are: 1, the precise identification of each item to be ordered; 2, the determination of the availability of each item; and 3, the successful placement and execution of each order. Under 1. we refer to the conversion of any description, however good or poor, provided by the selecting agent, to a bibliographically correct and full form, which will give the order librarian the confidence that he knows what he is ordering in matters of author, title, imprint, series relation, price and other details, and which will enable him to determine with accuracy whether or not his library owns the item in question, has it on order, either as an individual item or within a continuation order, and what the impact of this order will be on his budget. Under 2, we refer to the publication status of the title in question, whether out of print, out of stock, long in print and in stock, newly published, soon to be published, or to be published in the future, definite or indefinite. Again, we refer to the need to maintain a watch on the appearance of titles within series for which one has continuation orders. We also feel the order assistant should be alert to the appearance of new titles of interest to his clientele as found in publication announcement bibliographies. We do not feel that order work has been done correctly when the order librarian must be on the watch to see if books he actually has on order have finally been published. Under 3. we anticipate that the proper execution of 1. and 2. will enable all persons engaged on an order for a given book to work in commonly understood terms, resulting in accuracy of performance all down the line, that it will result in a short average time gap between order and receipt, that it will reduce to a minimum follow-up work, that it will place the order librarian on a strong, informed basis in his dealings with all who have a right to question his work, and that it will help maintain a realistic budgetary picture both in amounts spent and in commitments.

In considering the available tools to help the theological order librarian in his work, we have found that the national bibliographies of each major western country contain the essential instruments of his work and that each has its own

peculiarities. In the United States we have, to handle the identification problem, the National Union Catalog, which has excellently executed entries but is not produced with a systematic regard for promptness and lacks price information. We have secondly the Cumulative Book List, which is excellent for this purpose, including both correct cataloging and sound ordering information. For both forecast information and prompt knowledge of actual availability we have Publishers Weekly. For convenient survey of the current American literature of theology and some English theological literature we have the closely classed American Book Publishing Record. As supplementary aids, we have the Bowker publications, the Publishers Trade List Annual, Books in Print and Subject Guide to Books in Print. In England we have the Whitakers publications and the English Catalogue of Books to represent the trade interest, and the British National Bibliography to lift the entry to a high level of perfection, to provide the fullest weekly record of publication by subject, and to cumulate this information into a useful annual pattern. In Western Germany all service falls under the Deutsche Bibliographie, with the basic Wöchentliches Verzeichnis providing complete description, control of availability and subject review, and becoming the formulation on which the semi-annual and several year cumulations are built. We interject here, hastily, the Spanish Libros del Mes, a similar paper, with similar but monthly service for publications in Spanish. In French we have the basic 'Annonces' feature of the Bibliographie de la France, which, in its various developments and refinements, becomes the monthly, annual and several years control for both publication and subject coverage in French theological literature as well as in other fields. Through its elaboration in the 'Bibliographie officielle' and in Biblio this becomes at least the starting point for the highest achievements of French bibliography. In all of these major publications the order worker in theology benefits from the existing high level of workmanship in national bibliography in general. We finally have considered several publications of primarily theological emphasis of which the Scripta recenter edita is surely the most useful for control and availability of the entire western international production but suffers from limited descriptive adequacy.

We are, of course, fully aware that in the complex picture of book buying many other adequate instrumentalities exist. These pass over the order librarian's desk in a never ceasing flow. In many cases they provide the full basis for placing orders. In too many others they obviously do not do so, and we feel that in this paper we have focussed attention on main problems of book ordering and indicated the correct sources for the best help. We trust that this presentation will be of some assistance in the work of the members of the Association as they enter the third year of the challenging ATLA Library Development Program.

BIBLIOGRAPHIC MUSINGS ON THE INTERPLAY OF LINGUISTIC ANALYSIS AND THEOLOGY

Jannette E. Newhall

The field of linguistic analysis and analytic philosphy was largely unknown to me five months ago when a letter from Stillson Judah described what he hoped I could find out through such a study as this. The assignment has proved exciting. I soon learned that a definitive book on the subject from the theologian's perspective had already been written by one of our own number, Dr. Jules Moreau, under the title Language and Religious Language: A Study in the Dynamics of Translation (1961). It proved a good starting point.

It also pays to read and reread the ATLA Proceedings. They are full of instruction for theological librarians. And they are particularly relevant to writers of papers for Association meetings. All of us who were at Hartford last year remember with appreciation the scholarly paper by Dr. Sebestyen on "Recent Trends in Theological Research," in which he concentrated on New Testament research and outlined so thoroughly the literature in relation to the New Quest for the Historical Jesus. But we may have forgotten his opening paragraphs on the various problems being examined in contemporary theological research, of which the analysis of language is an important one. His instructive footnotes, particularly the note on William Hordern and Martin Heidegger,[1] should be read as a supplement to the present paper. Hordern noted in 1960 that "modern philosophy is absorbed with language," and Sebestyen adds that a fruitful discussion between theologians and philosophers is emerging. It is evidently the intent of the program chairman that we help along this conversation.

Language distinguishes man from the animals, or at least so we think in the absence of conclusive evidence. Language is essential to existence in community. Rules for the use of language are very ancient, and yet they are modified in every generation as new meanings must be symbolized and old uses become obsolete. We all have read the critical reviews of the Third Edition of The New International Dictionary with their lament that grammar has given way to use. Yet the new meanings that develop in a living culture must find a suitable vocabulary even though the process is painful. Borden Parker Bowne, the predecessor in my Department of Philosophy in Boston University, once wrote: "On the whole, language may be an advantage, but it is without doubt a great source of error, a large amount of philosophy being simply a disease of words."[2] Nevertheless we must use words, many of them technical, in order to deal with our topic. A first warning, however. Words tend to take on emotional as well as logical color, and this can blind us to shades of meaning and to varieties of meanings

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[1]Adam S. Sebestyen, "Recent Trends in Theological Research--A Bibliographical Survey," ATLA Proceedings, 1962, p. 169, n. 3.

[2]Francis John McConnell, Borden Parker Bowne; His Life and His Philosophy (New York: Abingdon, 1929), 146.

carried by the same terms. This is one of the "diseases of words" of which we should be clearly aware and to the curing of which some linguistic analysts have made a distinct contribution.

Let us analysze (!) our problem into four steps: (1) A definition and cursory history of the development of analytic philosophy and its significance for the theological enterprise; (2) The response of the theologians; (3) Some guidelines for the reference librarian on how to approach this particular subject; and (4) Some bibliographic suggestions for the building of a collection.

1. DEFINITIONS AND HISTORY

The field into which we must enter has a long history and a vocabulary that appears very simple and proves to be very technical. From the time of the Greek atomists, and particularly Democritus, the analytic movement of thought from wholes toward indivisible elements which make up the wholes has been one major current in philosophy. Speaking generally, this view has held that complete understanding of the elements through analysis will give the truest understanding of the whole. A homely illustration may be in order. To know what apple pie is, on this view, one must break it down into its constituents of apple, butter and sugar, of flour, baking powder and salt. And even further analysis is scientifically possible as solids and liquids are isolated in the apple and the butter and the dry ingredients are likewise broken down. It is easy to see here the beginning of the tested methods of the natural sciences. It is very down-to-earth and practical. It deals with what we see and touch.

But the analysts of Greece, like those of later periods, were met by thinkers like Plato, Hegel, and their successors, who looked for interpretations of wholes as well as parts and who held that there's more to apple pie than separated elements and more to living organisms than the atoms that make them up. There are properties of wholes as wholes, they said, that no sum of the parts can give. Thus the issues were joined and the philosophical argument continues to flourish. Some have said it is just a matter of temperament. You are either "a practical, common-sense, materialistic scientist" or in reverse "a visionary metaphysician." Such argument by epithet proves nothing! The more thoughtful have believed it was worthwhile to present logical arguments in favor or one or the other position.

At any rate, the issue is significant for religion and particularly for the Christian faith since many, though not all, analytic philosophers have doubted the possibility of there being an order of reality other than that experienced through sense perception; and most, though not all, holistic philosophers and theologians have believed that the realm of conscious experience is far broader than sense experience alone and it implies, or at least opens the door to, a conception of total experience that is in keeping with belief in God. The former view is anti-metaphysical; that is, it holds that there is no ground for trying to develop a theory of the nature of reality as a whole and ultimately. A.J. Ayer and others have adopted the principle that only definitions of logic and mathematics (which prove to be tautologies) and empirical statements that

can be verified in sense experience can be regarded as philosophically meaningful. This analytic stance is challenged by Professor Loewenberg when he says: "The need for metaphysics is ineradicable if human knowledge is to be more than immediate awareness of ineffable data. Metaphysics is synopsis, but synopsis carried beyond that of common sense or of science."[3] Christianity in almost all its forms is a metaphysical faith. It rests upon the premise of a Creator God who is the author and finisher of its faith and the true source of all that is. There is wide difference of theological opinion on whether knowledge of God comes through revelation alone or through revelation and natural theology. (In his recent Living Options in Protestant Theology, John B. Cobb, Jr. has made a helpful study of theological methods and shown with unusual fairness their varying implications.)

The lines between the analytic and the synoptic are sharply drawn. It would be easy for some of us to stop at this point and say either that religion must be abandoned in the light of analytic philosophy or, on the other hand, that the analytic type of thought offers nothing of value to us. Either would be a serious mistake. There is much to learn from criticism, even criticism of well-grounded positions, and I am sure we all feel our own positions are well grounded! So let us turn to the history of the analytic movement and note the questions it has raised and the modifications that have resulted on both sides of the metaphysical fence.

In modern times, David Hume (1711-1776) may be regarded as the first influential analytic empiricist. (Note that the terms empiricist and empirical are used to describe those who base their thought on what is found in "experience." There are two main types: those who limit the empirical to sense experience, namely, the positivists; and those who regard themselves as "truly radical empiricists" because they insist that every type of conscious experience, including value experience, must be taken into account, namely, personalists, certain existentialists, some pragmatists, and others.) Hume's analysis of experience revealed to him only impressions of sensations and emotions and ideas which were "faint images" of impressions in thinking. He struggled with the problem of causality and came to the conclusion that only a sequence of events could be observed--never any causal force. He sought a unifying self behind experiences and could find only a stream of impressions. In his brilliant Carus Lectures on Reason and Analysis, Brand Blanshard writes:

> Hume's scepticism was devastating not because it offered particular refutations for [traditional] doctrines, but because it purported to show that such conclusions were ruled out by the very nature of the knowing process. These beliefs were arrived at by thinking. Now thinking was a mental activity that required certain materials and worked with them in certain ways. It might be perfectly competent

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[3] Meaning and Interpretation (Berkeley: University of California Press, 1950), 189.

> to do all the desirable things that these great men thought it could; but then again it might not, and Hume undertook to find out.[4]

Blanshard goes on to expound and examine Hume's conclusions in four telling chapters.

Immanuel Kant (1724-1804) credited the Humean skepticism with awakening him from his "dogmatic slumber" and starting him on his great constructive analysis of the possibility of knowledge--which he limited to the phenomenal world--and also to his development of the postulates of the practical reason--God, Freedom, and Immortality. Both trends were to have continuing influence. But recent analytic philosophers go back particularly to Hume for support.

A French contemporary of the Danish Søren Kierkegaard, August Comte (1798-1857), was the founder of the movement known as positivism--the theory that knowledge must be limited to the observable phenomena of sense experience. He taught that thought moves through three stages: the "Theological" where physical events are explained in terms of the volition of gods or spirits, the "Metaphysical" which depersonalizes the spirits and regards them as abstract ontological beings, and the "Positive" which appeals only to observable connections between phenomena in the establishing of universal impersonal laws. Comte was deeply aware of the social, psychological, and moral dimensions of experience and regarded his system as a scientific release of man from the false hopes of religion and a freeing of his mind for noble loyalty to Humanity--a kind of social positivism. He influenced Herbert Spencer and John Stuart Mill in England. Twentieth century movements which have drawn upon this type of positivism are religious humanism, the Ethical Culture movement, some pragmatism, and John Dewey's instrumentalism. It has had considerable support in Latin America.

Following the First World War, a mood of disillusionment swept over the world and was particularly acute in Germany and Austria. The great visions of philosophy seemed to many to be shattered beyond repair. Absolute idealism, which had been dominant, lost much of its appeal. Realism, pragmatism, and naturalism were growing rapidly.

We in the theological field have been made most conscious of this disillusionment through the response to it in the thought of Barth, Brunner, and the Niebuhrs, known as dialectical theology or neo-orthodoxy. It began as a radical rejection of the optimism of the late nineteenth century. And, like the earlier positivists, it repudiated any appeal to the system-building power of reason, especially in the form it understood as Hegelian. John Cobb calls this position "theological positivism." In some of its expression, particularly from the pens of the epigones, it moved so far toward irrationalism that it alienated a large body of intelligent scientists and philosophers, as well as some theologians.

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[4]Brand Blanshard, Reason and Analysis (LaSalle, Ill.: Open Court, 1962), 100-101.

Science and technology, however, were the real challengers of theology, and what became almost a cult of science held sway nearly everywhere. Many scientists were radically critical of the "abstraction" and irrelevance of philosophy. In this setting a group of scientifically trained young men began meeting regularly in Vienna for philosophical discussion in a new key. They were physicists, mathematicians, engineers. Moritz Schlick, a professor in the University, was a real leader for the group, which became known as the Vienna Circle. Ludwig Wittgenstein's writing and teaching were most influential, first in Vienna and later in Cambridge, England, which became the center of the movement. Rudolph Carnap and Philipp Frank were continuing members and became literary exponents of logical positivism.

Meantime in England G. E. Moore was developing his theory of the reliability of ordinary language and the redoubtable Bertrand Russell was already writing on analytic method. Blanshard humorously notes that

> the analytic sects have had their church fathers. The patriarch of the verifiability theory was Schlick. The father of logical atomism was Russell. The patron saint of analytic a priorism, was Wittgenstein. By many he has been regarded as the founder also of the newer linguistic analysis. But that honour . . . should go rather to G. E. Moore.[5]

Moore's essay on "A Defence of Common Sense" in 1925 outlined his essential doctrine that "any philosophical statement which violates ordinary language is false."

A further word is needed on the verifiability theory which has been one of the main empirical trends, especially influenced by Wittgenstein and Schlick. Moreau summarizes the argument:

> The only sorts of propositions which these linguistic analysts will admit are empirical statements--those which can be verified in terms of sense experience--and analytic statements which are of the logical or mathematical variety. . . . All other statements, such as imperatives, attitude statements, value judgments, and metaphysical statements (religious or otherwise), were at first consigned to a bin labeled "meaningless."[6]

The play on words involved in the assertion by the analytic philosophers that metaphysical and similar statements are non-sense, implying the absence of the hyphen, suggests both a truth and a false implication. Certainly they are not exclusively statements about the sense world, but this is far from determining that they have no validity for a truly radical empiricism. Susanne Langer's important study of symbolism in her Philosophy in a New Key offers both a criticism and a suggestion of alternatives to extreme logical empiricism.

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[5]Blanshard, Reason and Analysis, 310.

[6]Jules L. Moreau, Language and Religious Language (Philadelphia: Westminister Press, 1961), 52.

Other analytic approaches should be mentioned in any complete study. Among these are the very lively interest in mathematical logic, certain special concerns in semantics from the psychological and educational angle, and the analytic study of ethics and aesthetics known as emotivism. But they will have to await another occasion, and we must move on.

2. THE RESPONSE OF THE THEOLOGIANS.

In the early years of logical positivism, theologians paid very little serious attention to the movement. But by the late 1940's and with increasing vitality since the early 1950's a conversation between theologians and some of the analytic philosophers has been emerging. First in periodical articles and then in books, the implications and criticisms of the analysts were examined in detail. Tillich, in The Protestant Era, said:

> Both philosophy and theology become poor and distorted when they are separated from each other. Philosophy becomes logical positivism prohibiting philosophy from dealing with any problem which concerns us seriously--political, anthropological, religious--a very comfortable flight of philosophical thought from the tremendous realities of our period. . . . Theology, denying entirely its philosophical concern, becomes as poor and distorted as philosophy without a theological impulse."[7]

One of the scholars who has made a thoroughgoing attempt to use the analytic method as a key to understanding religious language is Willem Zuurdeeg. His Analytic Philosophy of Religion (1958) charts a scheme of languages, namely, the analytical, the indicative, and the convictional. He holds that the convictional languages of religion and ethics are outgrowths of the groups to which the users of the languages belong and that there are many such languages which should be studied in critical detail. The Protestant needs, he says, to study the relevance of his own convictional language to those of other groups--Catholic and Jewish, Western and Oriental. The charge of relativism is a natural response to his emphasis. He meets this with the direct statement: "The term 'relativism' as an accusation is . . . out of place in regard to the various convictional world views and the moral judgments connected with them. All these views are inspired by the awareness of imperishable values to be enhanced, of matters of great importance to be defended."[8] One of the significant contributions of his book is the excellent topical bibliography.

More recently Frederick Ferré has written Language, Logic and God (1961) as an introduction to linguistic philosophy and its relevance to theology. This

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[7]Paul Tillich, The Protestant Era (Chicago: University of Chicago Press, 1948), 89.

[8]William F. Zuurdeeg, An Analytical Philosophy of Religion (Nashville: Abingdon Press, 1958), 257.

is one of the most thorough works on the specific problem that I have found. It has an excellent bibliography. In collaboration with Kent Bendall, he has also written Exploring the Logic of Faith (1962), which really wrestles with the issues which trouble the non-religious but open-minded contemporary philosopher.

A number of important series have contributed to better understanding as well as to significant criticism. "The Library of Living Philosophers," edited by Paul A. Schilpp, brings attention to several of the leading analysts. The volumes on G. E. Moore, Bertrand Russell, and Ernst Cassirer are particularly relevant but the others should not be ignored. More specifically, the British series under the title of "The Library of Philosophy and Thelogy," published by the SOM Press, is contributing important critical literature. Such titles as New Essays in Philosophical Theology, edited by Flew and MacIntyre; Metaphysical Beliefs, edited by MacIntyre; Religious Language, by Ian Ramsey; Mystery and Philosophy, by M. B. Foster; and, just off the press, Twentieth-Century Religious Thought, by John Macquarrie, clearly show the trend. Harper, Westminster, Abingdon and other publishers in this country have contributed.

This analytic perspective has had far less influence on the Continent, where the "theological positivism" of Barth and Brunner and the existentialism of Heidegger and Bultmann and Sartre have been dominant. Yet there are aspects of Bultmann's demythologizing that have real kinship. It is worthwhile to scan the following series for occasional monographs which show hermeneutics in conversation with linguistic analysis: the German "Theologische Bücherei," "Theologische Existenz Heute," "Theologischer Studien," and the French "Série théologique de l'actualité Protestante'," "Bibliotheque de philosophie contemporaine," and "Étude d'histoire et de philosophie religieuses."

3. GUIDELINES FOR THE REFERENCE LIBRARIAN

The instructive paper by Miss Clara Allen some years ago on "Seek and Ye Shall Find: Theological Research" suggests that there is a place in a paper like this for a brief resumé of the research resources that have helped me in this undertaking. I had read little on the topic in recent years and I had some very "dated" preconceptions of analytic philosophy which had carried over from my student and early teaching days. I had heard conference papers by Zuurdeeg and Frederick Ferré a few years ago, but had not followed them up with study. I needed both backgrounds and foreground.

Naturally, as a loyal ATLAer, I started with our own Index to Religious Periodical Literature. For the beginner the brief discussions in periodical articles are more comprehensible than longer technical treatises. I found immediate help in our Index and then moved on to the International Index. It would be folly to use our time and space in listing the many articles that appeared. But the study of these indexes had one striking side-result, namely, the rather clear indication of the historical development of interest and emphases in the positivistic-analytic-linguistic problem. I made a round statistical survey of the terms used and the number of articles in each period. The figures were definitely "rough" for numbers of relevant journals indexed changed during the period. Even so the data are interesting.

In the thirteen cumulated volumes of the International Index, 1924-1962, the topics checked and showing significant trends were:

Analysis (Philosophy)
Christianity and philosophy
Language and Languages (Philosophy)
Logic (Symbolic and mathematical)
Logical Positivism
Meaning (Philosophy)
Philosophy and religion
Positivism
Religion, Philosophy
Semantics
Theology, Terminology

Although the Vienna Circle was already active in the 1920's, the Index showed no interest in positivism prior to 1931. Logical positivism jumped from no articles in 1931-34 to 21 in 1934-37 and climbed to 28 in the following volume. Then it dropped steadily until the whole period 1958-62 showed only three articles. Analysis (Philosophy) was adopted as a heading in 1939-40, reached a peak of 24 in 1952-55, but had dropped to only 5 in 1960-62. Semantics remained high (19-25 articles per volume) from 1940-43 to 1955-58 and then dropped with equal suddenness. On the other hand Philosophy and religion, which started out in 1924-27 with 29 titles, dropped to 7 in 1949-52, climbed to 32 in 1955-58, but hit bottom with only 6 in 1958-60.

Figures for the ATLA Index are less instructive for they cover only four periods and the list of journals indexed and the number of years per volume vary too widely for any important conclusions. Nevertheless they do bear out the criticism of the philosophers that theologians have until recently been rather blind to the implications of the analytic challenge to religious beliefs. Prior to 1957 only two articles were noted dealing with logical positivism and one with semantics. Analytic philosophy received no attention according to the Index until 1960, and by this time it was dropping from interest in the secular journals. Out of 20 articles on Philosophy of religion in 1949-52, only two indicate a possible facing of the impact of linguistic analysis. Allowing for inaccuracies of headings in those days of our farming out of indexing, it still seems clear that theologians have been slow to face this vital philosophical movement.

But let us move on in the analysis of my education. The Library of Congress subject headings yielded the following:

Languages-Philosophy
Logical Positivism
Positivism
Semantics (Philosophy)
Theology--Terminology

But there was nothing under Analysis, Analytic philosophy, or Linguistic philosophy in any of their forms. The Subject Guide to Books in Print gave Logical positivism, Positivism, and Semantics, but no Analysis (Philosophy).

The classic reference books also were of little help. Hastings' Encyclopedia of Religion and Ethics knew Positivism but naturally none of the later movements. Recent editions of encyclopedias were helpful but too brief. It was interesting to compare the Second with the Third Edition of Die Religion in Geschichte und Gegenwart. The former (1927-32) had an article on Positivism,

divided under the topics: Empiricismus, Positivismus, Theologisches, but nothing under any of the other subjects we have been using or under Wittgenstein, Carnap, or Schlick. The Third Edition (1957-62) has an article on Positivismus, divided under Begriffliches, Sachliches, Geschlictliches. It also has an article on Wittgenstein and references to Husserl, Carnap, and others in the article on Semantik. Its bibliographies are brief but good. But the serious scholar must still go directly to the specialized works in philosophy and thelogy, some of which are suggested in the Bibliography which follows.

CONCLUSIONS

We have tried in the foregoing pages to analyze and interpret the critical movement in philosophy which has sought, on the model of the natural sciences and logic, to define and clarify the meaning of philosophical language. We have seen that it started with a denial of all metaphysical statements and hence with a serious repudiation of most of theology and religion. Under criticism, both from other philosophers and from theologians, the analytic movement has modified its stance at certain points. A new conversation is being undertaken, with the admission that there may be other valid languages than those of the sense-bound. Extreme positions are instructive but rarely permanent. The Hegelian principle of dialectic, understood as a spiraling movement through oppositions to syntheses which become new starting points, may be nearer the truth methodologically than the extremes of positivism in either its analytic or its theological form. A chronological map of the movements of these theories would be enlightening, showing the ebb and flow of the tides of intellectual and emotional battle. And what will the wave of the future be? Let us greet it with curiosity and confidence, and let us be sure that we place before our faculties and our students books that will entice them to broad reading and honest facing of the wave of the present.

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The following references are intended to suggest areas for study and for collection building rather than completeness. I make no claim to have discovered all of the relevant materials, and I shall welcome additions and criticism. Excellent bibliographies appear in a number of the volumes cited. Note especially those in Blanshard's Reason and Analysis, Ferré's Language, Logic and God, and Zuurdeeg's Analytical Philosophy of Religion.

It is assumed that every theological library will have the works of the classic philosophers and theologians and they are omitted. Schools which are parts of universities may feel that many of the technical works in philosophy belong in the general collection rather than in the seminary library. Where the line is to be drawn is the problem of the librarian or book committee. Further, since this bibliography is regarded chiefly as suggestive for the library collection, no listing of periodical articles is attempted. This is no reflection on their importance.

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ADVENTURES IN HISTORICAL RESEARCH

Clifford M. Drury

When I was invited to speak before such a specialized audience of book-lovers as this, the first question that naturally came to mind was: "What should I say?" I am not a trained librarian and cannot come, therefore, with words of wisdom for your particular speciality. However, I do have a special interest which bears upon your work. I have been able to have had some fifteen books published, some of which I trust have found their ways to the shelves of your respective libraries. My speciality has been collecting original source material bearing up the early missionary history of the Pacific Northwest and California. Seven of my fifteen books deal with the Oregon Mission of the American Board of Commissioners for Foreign Missions. In the course of thirty years working in this field, I have had a series of what I call adventures in historical research. For some time I have been thinking about writing an article, or possibly a small book, on this subject. So when I was invited to appear before you and when the question arose as to the nature of my address, I felt that here was a rare opportunity to experiment on a sympathetic audience and speak on this subject.

The selection of such a subject as this means that I must draw upon personal experiences for my material. I do not want to appear to be boasting of what I have done. Rather, I would come as a friend into your family circle to share with you in a frank, intimate way some of the unusual experiences which have come to me while ferreting out original sources for my books. I have no doubt that many of you here could tell equally interesting stories. It may be, though, that because of the many years involved in following my researches and because of my enthusiasm for what has come to be an absorbing hobby, I have had more than my share of such experiences. These facts give me boldness to speak on this subject to such an audience as this.

My interest in the missionary history of the Pacific Northwest began when I was pastor of the First Presbyterian Church of Moscow, Idaho, for the ten years, 1928-38. A few miles south of Moscow was the Clearwater River which flowed through the heart of the Nez Perce Indian country. This tribe now numbers about 1,500, many of whom are Presbyterians. In the summer of 1934 I was asked to teach the adult Bible class at their annual encampment at Talmaks, in the foothills of the Bitter Root Mountains. I took my portable typewriter with me in order to write down some of their legends. While at this summer conference, I became aware of the fact that in 1936, then two years in the future, the Nez Perces, the Presbyterians, and in fact all of Idaho should be remembering the centennial of the coming of the Rev. and Mrs. Henry Harmon Spalding to Lapwai in the Clearwater Valley. The Spaldings were the first white people to establish a home in what is now the State of Idaho.

Henry Spalding, a Presbyterian minister, and Dr. Marcus Whitman, a Presbyterian elder, and their wives, Eliza and Narcissa, together with a single man, William Henry Gray, also a Presbyterian, were sent out to Oregon in 1836 by the American Board. In those days the Presbyterians and the Congregationalists cooperated in the work of this Board and then missionary activities with the American Indians were considered to be foreign missions. Marcissa Whitman and Eliza Spalding were the first white American women to cross the Rockies. They rode horseback most

of the way from Independence, Missouri, to Walla Walla, Washington. Since it was then considered unbecoming for a woman to ride astride, they made the 1,900 mile journey on side-saddles. The mission party rode through South Pass, the great gateway to Oregon and California, on July 4, 1836. They were seven years in advance of the first covered wagon train to roll through that same pass. The Whitmans settled at Waiilatpu near the present city of Walla Walla, Washington, and the Spaldings went to Lapwai about twelve miles up the Clearwater River from what is now Lewiston, Idaho.

Much had been written about the Whitmans but when I first got interested in this story, practically nothing had been published about the Spaldings. I returned from that Bible conference with the Nez Perces resolved to write at least a magazine article about Idaho's first family. I began to look around for source material. I started by getting in touch with the members of the Spalding family, the descendants of Henry and Eliza. I heard that a daughter-in-law lived at a small place called Almota on the Snake River. I well remember my visit there on a hot Saturday afternoon in August, 1934. I found that this Mrs. Spalding had eight original letters from either Henry or Eliza Spalding. One of these letters went back to 1833 and several were written shortly after this pioneer couple arrived in the Clearwater Valley. All were unpublished. I recognized their importance and was able to buy the lot for $50.00. But those were the days of the depression when wheat in Idaho was selling for 25¢ a bushel and the price of other commodities was in proportion. Frankly, I didn't have fifty dollars in the bank at that particular time, but I wrote a check in faith knowing that I would get back to the bank and negotiate a loan before the check could be presented for payment. Later I arranged for the Presbyterian Historical Society in Philadelphia to reimburse me for the cost of the letters, and the documents are now in their archives. This was the first of a long series of acquisitions.

I felt so elated in finding these eight letters that I boldly announced to the editor of the daily paper, then being published in Moscow, that I was going to write a book about Henry Harmon Spalding. The editor straightway inserted a news story on the front page of his paper announcing to all who would read that Dr. Drury was going to write a book about Spalding. After that public announcement was made, I realized that it might have been better to have waited until the book was actually published before saying anything about it. I recall a significant passage in the 20th chapter of 1st Kings: "Let not him that girdeth on his armor boast himself as he that putteth it off." I was then just putting on my armor; perhaps now it can be said that I am taking it off.

The initial experience of finding eight Spalding letters was but the beginning of what was to me an amazing series of new discoveries. I began to make inquiries as to where I could look for source material and someone suggested going to Whitman College in Walla Walla. This college had been founded by the Rev. Cushing Eells, a member of the reenforcement sent out by the American Board to the Oregon Mission in 1838. So I made a trip to Whitman College and there met Dr. H.S. Brode, then head of the biology department, who was in charge of the museum. Some years before my visit, a

member of the Eells family had turned over to the college a trunk full of documents pertaining to the Oregon Mission. This included the original diaries of both Henry and Eliza Spalding, the original diary of Narcissa Whitman, scores of letters from and to the missionaries, many letters from various Hudson's Bay officials, and a wealth of other documentary material including old newspapers. Now it so happened that Dr. Brode's special interest was along biological lines. His museum was rich in fossils and minerals. So when this trunk full of documents was turned over to his keeping, he put it in the attic of one of the college buildings.

I shall never forget that afternoon when Dr. Brode took me to the attic and showed me the contents of the trunk. No pirate who ever opened a chest to find it filled with golden doubloons ever had a greater thrill than was mine as I made a hasty inventory of my discovery. Here was a bonanza not only of the missionary history of Oregon but also of its secular history. Although some of the material had been published, much of it had never been used by scholars. Some one had made copies of the two Spalding diaries and of Mrs. Whitman's. Dr. Brode gave me copies of these. However, he permitted me to take suitcases full of other material to my home in Moscow on loan. If he had not been so considerate, I could not have written my Spalding book, as I was carrying a heavy load as pastor of a busy church. Today such liberties with such valuable source documents would not be permitted as the College is quite aware of their value and has catalogued and filed them away for use under strict supervision.

After taking the documents to my home, I sorted out those which related to Spalding and then sorted them by year, and month, and day and began writing. As the story of Spalding's life unfolded, I literally did not know the end from the beginning. I became so engrossed in my subject and had such a wealth of material at hand that, in spite of my church work which then included two different sermons on Sunday, I was able to write an average of about 1,000 words a day, five days a week, for five months. The first draft of a manuscript of about 120,000 words was finished about the end of February, 1935. I then realized that it would be necessary for me to visit Spalding's birthplace in Steuben County, New York. Also I realized the importance of going through the original correspondence of the missionaries with the American Board. This correspondence had been copied, and I had access to a copy in the Oregon Historical Society of Portland; but there is no substitute for the original. So in the late spring of 1935 I made a trip back to New York State and Boston and again was most fortunate in finding a wealth of new source material. In and around Prattsburg, Steuben County, where both Henry H. Spalding and Narcissa Prentiss were born and reared and where they were members of the same church and the same school at the same time, I collected a wealth of material including old newspapers with reminiscences of people who had personal memories of these missionaries; church and school records; pictures; and even tombstones in graveyards yielded important dates.

To me it is a thrilling experience to find buildings still standing one hundred years old or more which figured in the lives of those of whom I was writing. At Wheeler, near Prattsburg, was the original office building used by Dr. Whitman before he went out to Oregon in 1836. And in the attic of one of the houses nearby, we located his original saddlebags. I have made several trips back to Steuben County and to Rushville in Ontario County where Whitman was born. On one of these

trips I met an old lady over 100 years old who was a girl about eight years old in 1843 when Dr. Whitman returned from Oregon and spoke in her church. So far as I know, she was the last living person who had a personal memory of the martyred missionary.

I went to Boston to go through the letters in the Board's collection, but was somewhat appalled to learn that the total number of words in the collection from the eleven missionaries the Board sent to Oregon in 1836 and 1838 totaled about 1,000,000 words. These letters had been opened and fastened together in bundles. This invaluable collection is now in Houghton Library of Harvard University. Back in the mid 1930s, microfilms were unknown and photostats were expensive. I was unable then to go through all of the correspondence that good scholarship demanded I should. I had to be content with selected portions and then to rely on the copy in Portland which I found by checking to be very accurate.

Unfortunately not all mission boards had the foresight to keep their correspondence. When I was working on my Presbyterian Panorama, I needed to consult the files of the old Home Missionary Board of the Presbyterian Church, U.S.A. Upon inquiry I learned that some secretary of this Board, feeling the need for more filing space in his offices, had sent the complete collection of old letters to the dump heap. And so this rich source is gone forever.

On the brighter side is the story of the American Home Missionary Society, the sister society of the American Board of Commissioners for Foreign Missions, which kept its correspondence with its missionaries sent to the frontier areas of the midwest, to the Indians, and to the far west. This collection is now on deposit in Hammond Library of the Chicago Theological Seminary and is a most valuable source of frontier church history. Through the magic of microfilms, it is now possible to get copies of those sections of the files of either of these two Boards which refer to people or to places of special interest to advanced students.

Even before my Spalding book was published in 1936, I was at work on my Whitman volume, for I realized that since I had found so much new material about him and his wife, Narcissa, such a volume was needed. I have not been writing fiction but history and have carefully documented my material. In both my Spalding and my Whitman books, I was careful to list all letters I was able to locate, indicating where each was. I listed 83 letters from Henry or Eliza Spalding and 222 from Marcus or Narcissa Whitman. On one of my trips East, I carried with me the eight Spalding letters to be delivered to the Presbyterian Historical Society in Philadelphia. En route to Philadelphia, I stopped over in New York City and called on the well known dealer in Americana, Edward Eberstadt, now deceased. Although I did not know it at the time, Eberstadt was then actively engaged in building a collection of Americana for the wealthy collector, William R. Coe of Long Island. As soon as I happened to mention to Eberstadt that I had eight original Spalding letters, I found him immediately interested. He asked me to name my price but I told him that the letters were already sold. He offered a bribe. "There in that safe," he said pointing to a large safe in the corner of the room, "is a collection of eighty original Whitman letters, all unpublished." Of course

I was eager to see them, but he refused. "The bloom is off the peach if I let you see them." But I had the feeling that I could have used the letters if I had been willing to turn the Spalding letters over to him. All my entreaties were of no avail and I had to proceed with the publication of my Whitman book knowing that I had not been able to consult that collection. In time the Whitman letters held by Eberstadt were included in the Coe Collection and later given to Yale University.

Several years after the publication of my Whitman book in 1937, I had opportunity to visit Yale and then went through the Whitman letters. I found them of incidental interest, as most of them dealt with the routine matters of mission business. However, when examining the collection, I happened to remember a certain letter of Mrs. Whitman's which was missing from the archives of the Oregon Historical Society in Portland. On September 18, 1838, Narcissa wrote to her sister Jane and in the letter told about her little girl, Alice Clarissa, then about eighteen months old. As Narcissa was writing the little girl came into the room from out-of-doors where she had evidently been playing in the mud and laid a dirty hand upon the page on which Narcissa was writing. Instead of rewriting the page, Narcissa did what she could to brush off the dirt and then explained: "You see, Jane, Alice has come and laid her dirty hand on this letter and gave it a fine mark. I send it as it is, so that you may have some of her doings to look at, and realize, perhaps, there is such a child in existence." The original of this letter together with other Whitman letters had been given to the Oregon Historical Society many years ago and transcriptions had been published in the 1891 and 1893 Transactions of the Oregon Pioneer Association. In the course of checking the original letters with the printed versions, I discovered that this particular letter of September 18, 1838, was missing. Those in charge of the archives of the Oregon Historical Society felt that some unauthorized person had stolen the letter.

Remembering this letter, I checked the holdings of the Whitman letters in the Coe Collection and lo, there it was. When I examined the letter, I found that the smudge mark of the baby's hand could still be seen. Just how the letter passed from the files of the Oregon Historical Society into the hands of Eberstadt who in turn sold it to Coe is another story. I do have some theories.

I have had at least three experiences of finding and obtaining important historical material just before a fire destroyed the home or the building in which such were kept. But once I was too late. Living in Lewiston, Idaho, about thirty miles south of Moscow, were the two elderly daughters of Perrin Whitman, Dr. Whitman's nephew who went out with him to Oregon in 1843. You may remember that Dr. Whitman made a famous trip East during the winter of 1842-43 and on his return acted as the guide for part of the way of the first great wagon train of about 1,000 people to cross to Oregon. One day I called on these daughters of Perrin Whitman to see whether or not they had any letters or other source material bearing on the life of their father. I remember that it was a wintry evening and as we sat before a cheery fire in the fireplace, one of the sisters said to me: "Why didn't you come two weeks ago before we sat before this same fireplace and burned the contents of a small trunk containing our father's papers?" My heart sand. "Didn't you save anything?" I asked. "Yes," she replied, "I did rescue one bundle of letters from the fireplace before it was burned."

She went into another room and returned with a bundle of documents scorched around the edges. The first paper I extracted was an original order from General W. T. Sherman, then in San Francisco, to Indian Agent John B. Monteith at Lapwai dealing with the Chief Joseph uprising of 1877. There were other documents of similar interest and importance. One developes a certain technique of collecting from experience. When you come across what you think are important items which are not appreciated by the owners, you should not show too much enthusiasm. I confess that when I saw that bundle of papers, I lost my reserve and showed too much joy. As a result I had to pay $50.00 for the lot in order to obtain possession. These papers were turned over to the Public Library in Spokane, Washington, which reimbursed me for what I had paid.

After completing my biographies of Spalding and Whitman, I then turned my attention to Elkanah and Mary Walker. The single man, William Henry Gray, who accompanied the Whitmans and the Spaldings to Oregon in 1836, returned East in 1837. The following year he led a reenforcement of eight to Oregon. These included Gray's bride, Mary, three other newly-wedded couples, Elkanah and Mary Walker, Cushing and Myra Eells, and Asa and Sarah Smith, and a single man, Cornelius Rogers. This brought the total strength of the Oregon Mission of the American Board to thirteen. It was never any larger. All of these except the Grays were Congregationalists. The Walkers and the Eells opened a third station at Tshimakain near what is now Spokane, Washington. The Oregon Mission of the American Board lasted from 1836 to 1847, just a little over eleven years. It came to a tragic and dramatic end on November 29, 1847, when Dr. and Mrs. Marcus Whitman and twelve others, mostly emigrants, were killed in an Indian massacre.

The four brides who made the trans-continental trip in 1838 had all of the experiences and endured the same privations as did Mrs. Whitman and Mrs. Spalding in 1836. The women of the reenforcement also rode side-saddle 1,900 miles from the western frontier through South Pass to Walla Walla. The average distance covered while crossing the plains in a single day was about twenty miles, but occasionally they rode thirty miles, and twice over forty. Once Elkanah and Mary Walker made a journey of sixty miles horseback in a single day. We are amazed at the fortitude and the courage of those women who dared to leave all of the comforts of their homes in the East for the unknown dangers and trials of a trans-continental journey.

In those days people kept diaries with more regularity than seems to be the practice today. Both Mrs. Whitman and Mrs. Spalding kept diaries of their overland experiences in 1836. And both Mrs. Walker and Mrs. Eells kept detailed and absorbing day by day records of their travels in 1838. I located a later diary of Mrs. Gray and have included all five diaries in my recently published two-volume work First White Women over the Rockies.

Mrs. Walker kept the most remarkable diary of any member of the Whitman Mission. Therein is contained not only a detailed account of her overland travels but also a daily record of her nine years' residence at Tshimakain. There are two kinds of diaries. First there is the kind one writes for others to read. Mrs. Whitman, for instance, wrote this kind of

a diary. Indeed her diary is a series of travel-letters sent back to her family in Steuben County, New York. And then there are those diaries so personal that you would not want any one else to read it, not even your husband or your wife. This is the kind that Mary Walker wrote. Once she caught her husband reading her diary. In those days the women were very deferential to their husbands. These missionary wives rarely referred to their husbands in their writings by their respective first names or even by any term of endearnment. They were nearly always very formal, writing "Mr. Spalding," "Mr. Eells," or "Mr. Walker." Perhaps this reserve accounted for Mary's hesitancy to go directly to Elkanah and let him know that she knew he was reading her diary. So she wrote a letter to him in her diary saying in part:

"Elkanah Walker, My Dear Husband. I find it vain to expect my journal will escape your eyes & indeed why should I wish to have it? . . . I have therefore determined to address my journal to you. I shall at all times address you with the unrestrained freedom of a fond & confiding wife. When therefore you have leisure & inclination to know my heart, you may here find it ready for converse."

Elkanah and Mary Walker were the parents of eight children, the youngest of whom, Samuel, was still living when I turned my attention to the story of his parents. He was then residing at Forest Grove, Oregon. Again I arrived on the scene just as a generation was passing. I remember calling on him in the summer of 1938, when he said to me: "My parents rode horseback over the Rockies just one hundred years ago." When I called on him for the first time, I found him somewhat suspicious of any one looking for old letters. He was the original owner of that collection of eighty Whitman letters which finally landed in Yale and which he was induced to sell to a local collector for about $1.00 each. Personally, I have not tried to profit in my collecting of original sources. Rather I have placed all of my discoveries in various libraries and historical collections being content to recover the expenses of getting the material.

When I last called on Sam Walker, I was then gathering material for the library of Washington State University at Pullman. By that time Sam was more friendly with me and on this occasion of my last visit, he said: "I have been cleaning out some old boxes and have some more items to give to you." He took me to his old weather-beaten garage and there on the dirt floor was a pile of books, papers, some more sections of his mother's diary, and other items, enough to fill an apple box. Included among the books were several volumes of Dr. Whitman's medical library, Spalding's original Greek Testament, and eight books from the mission library. Then I picked up another small volume and this time I had difficulty in restraining my enthusiasm as I read the inscription under the cover. I remembered how Mrs. Walker in her overland diary made several references to a Swiss gentleman who was traveling with them on his way to California. He told her about the snow-covered Alps and the big St.Bernard dogs. He was Captain John Sutter. When he said goodby to the Walkers at the Whitman station in September, 1838, he gave his English-French dictionary to them, and there it was duly inscribed on the dirt floor of that old ramshackle garage. A few weeks after I got that box of historical items, a fire destroyed the Walker home and everything in it. Sam Walker and his wife were able to flee in time. That Sutter dictionary is now in the Whitman National Monument museum.

I have one more story to tell which is related to the Whitman mission. In the fall of 1845 a young man by the name of Andrew Rodgers arrived at the Whitman mission. The Whitmans persuaded him to remain to be the teacher of their school for white children. Andrew Rodgers had been a member of the Associate Presbyterian Church, one of the branches of the Scottish Covenantors. A principal characteristic of this denomination was its refusal to sing man-made hymns. They preferred the Psalms. Rodgers was musical and loved to sing not only the paraphrases of the psalms, but also hymns; and as a result he was excommunicated. Shortly after his arrival at the Whitman station, he joined the mission church. (Incidentally, this church was organized on August 18, 1838, and was called the First Presbyterian Church of Oregon. It was the first Protestant church to be founded on the whole Pacific coast.)

Shortly after joining the church, Rodgers decided to study for the ministry. The Mission appointed Elkanah Walker to supervise his studies and on May 15, 1846, Whitman wrote to the Secretary of the American Board in Boston requesting some fifteen or twenty text books. Here is the beginning of theological education on the Pacific Coast. The mails were very slow then between Oregon and the East. It usually took nearly a year for a letter to go around Cape Horn and then another nine months or a year for the reply to reach Oregon. But in this case we know that the time was shortened. It is possible that Whitman's request was carried overland. Anyway, we know that the shipment of textbooks arrived at the Whitman station some time in the fall of 1847 and that Rodgers inscribed his name on the flyleaf of at least one of the textbooks if not on all.

Andrew Rodgers was one of the victims of the Whitman massacre of November 1847. Following this tragedy, the citizens of the Willamette Valley sent a punitive force into the Cayuse country to punish the Indians. They captured five of the ringleaders who were tried and hanged. The soldiers visited the ruins of the mission and brought back some of the material possessions of the people who had once lived there, including some of the belongings of Andrew Rodgers. Since Rodgers had no relatives in Oregon, the question arose as to the disposition of his property. Someone remembered the Rev. Wilson Blain, a pioneer Associate-Reformed Presbyterian minister then living in the Willamette Valley. Since both Rodgers and Blain were, or had been, members of the same Covenanting branch of Presbyterianism, the personal property of Rodgers was turned over to Blain.

Some twenty years ago I learned that Blain's grandson was living in San Leandro, California, across the bay from San Francisco. I then knew nothing about any possible connection Blain had with any of the property of Andrew Rodger's. I knew that Blain was editor of Oregon's first newspaper, the Oregon Spectator, and I was hoping to find copies of that important periodical, so I called on the grandson. I was disappointed to learn that he had no copies of the Spectator, but he did offer me an apple box full of his grandfather's old theological books. As I looked them over rather hastily, I remember feeling that the books were practically worthless. Included was a set of Lange's Commentaries, for instance, which nobody now uses. However, I took them home and as I was unloading the books before our library at San Anselmo, Dr. E. A. Wicher happened to pass by. For

some forty-five years the late Dr. Wicher taught New Testament at this Seminary. Just as he was passing by, I happened to pick up a copy of Robinson's Greek Lexicon of the New Testament. I called Dr. Wicher's attention to it and asked: "Is this worth anything?" He took a hasty glance at the book and noted the publication date of 1836 and replied: "Not more than fifty cents." Then I turned the front cover of the book and saw written on the flylead the name of "Andrew Rodgers." Here is a genuine relic of the Whitman massacre. Here is a textbook used by the first candidate for the Christian ministry on the Pacific Coast. To make sure, I checked again the letter written by Whitman to the American Board for textbooks and found this title included among others he requested.

I had a second experience involving an inscription on a flyleaf. For some twenty-five years I have been working on a bibliography of California imprints for the years 1846-76 inclusive which bear upon religious, educational, or social issues. The total number of items listed, described, located, and with some annotations came to 975. This bibliography is to be published this fall or early next year by the California Historical Society. In the course of obtaining information for this study, I searched the libraries of the area and haunted second-hand book stores for titles that came within the scope of my study. As far as I am concerned, any item published in California before 1876 can be classified as being rare. I told my wife to keep a lookout for such imprints in any second-hand book store she might visit. One day she went to a rummage sale in San Rafael and came across a copy of Gleason's History of the Catholic Church in California. She bought it for a quarter. After keeping it for a year, I sold it for $75.00 to a dealer who in turn sold it for $150.00.

My wife thus encouraged returned to the same rummage sale a year later and bought an old copy of Josephus Jewish Wars. As you know, this work is as common as a hymn book. But the book looked old and she thought it might have value. However, the volume had a loose cover; the type was very small; some pages were torn or missing; and there was no title page. A book without a title page is like a body without a soul. I asked my wife how much she paid. "Ten cents," she replied and her countenance fell at my tone of disappointment. "It isn't worth ten cents," I answered and then I happened to glance at an inscription on one of the flylead pages. But here I must pause and pick up a second strand of my story.

The fourth book of my series on the history of the Oregon Mission of the American Board, A Tepee in his Front Yard, deals with the story of Spalding's return to his beloved Nez Perces in 1871. He then led in a great spiritual revival among both the Nez Perces and the Spokane tribes which resulted in the baptism of about 1,000 and the establishment of several Presbyterian churches among these natives. Spalding secured the services of an assistant, the Rev. Henry T. Cowley, who later became on of the founders of the city of Spokane. Cowley married a Miss Abigail Peet, the daughter of a Baptist minister, the Rev. Rufus Peet of Castile, New York.

When I examined the old copy of Josephus which my wife had purchased at a rummage sale for ten cents, there on the flylead was the inscription: "Rev. Rufus Peet, Castile, New York." How did that book happen to be

carried from western New York to San Rafael, California, during the eighty or ninety years, or possibly even more, since it was in the library of the Rev. Rufus Peet? And, wonder of all wonders, how can you account for the fortuitous circumstances by which this particular volume came into my hands when no doubt I was the only one out of a California population of about 14,000,000 who knew about the Rev. Rufus Peet of Castile, New York? This volume is now in the library of the Eastern Washington State Historical Society in Spokane.

Let me now turn from my adventures in collecting Northwest Americana to some connected with my experiences in California. When I joined the faculty of the San Francisco Theological Seminary at San Anselmo in the summer of 1938 as Professor of Church History, I was given charge of a large vault which contained the ecclesiastical records of the Presbyterian Church in the West. In taking inventory of the holdings, I came across the first record book of the Presbytery of San Francisco. This Presbytery, organized on September 20, 1849, has the distinction of being the first Presbytery to be established on the Pacific Coast and also the first regional ecclesiastical body of any Protestant church in California. This was an important and historic record, but the first ten pages were gone. When World War II sucked the United States into its maelstrom, I was called to duty as a chaplain in the Navy since I was a member of the Reserve Corps. While serving in the Navy, I was made the official historian of the Chaplain Corps and wrote or edited five volumes and a part of a sixth. This History of the Chaplain Corps, United States Navy was published by the Government Printing Office. After serving for five years, I returned to my teaching duties at San Anselmo.

Shortly after my return to San Anselmo, a package came to me from a member of the staff of Hoover Library in Palo Alto. In it were the missing ten pages of the original minute book of the Presbytery of San Francisco. With the package was a letter from the sender who explained that, while serving as an elder in the First Presbyterian Church of San Francisco, he found the pages in a closet and having heard of my interest in old ecclesiastical records thought I would like to have them. He heard that I was in the Navy, and waited until I had returned to my teaching duties before mailing the pages to me. And now the record is complete.

Incidentally, here is one of the values of having such a reputation as seems to have been ascribed to me. All too often people think that a book is rare or important just because it is old. Often such items are sent or given to me. I usually accept them with thanks, for sometimes something really important turns up.

I remember some fifteen years ago a close friend of mine, the late Dr. Stanley Hunter formerly pastor of St. John's Presbyterian Church of Berkeley, gave me an old book with the apology: "Although this book seems to be old, I fear it is not worth much as it has no title page." Dr. Hunter explained how after conducting a funeral, the widow of the deceased invited him to take such books as he wished from her late husband's library. Dr. Hunter, remembering my interest in old books, selected this particular volume for me. The book was an incunabula, folio, published in Basel in 1486. Very

few incunabula items have title pages. The first time the colophon was moved from the end to the beginning of the book was about 1483.

Sometimes valuable records can be secured just for the asking. Such was one of my experiences shortly after coming to San Anselmo in 1938. The very first Protestant minister to come to California, after the announcement of the discovery of gold, was the Rev. Timothy Dwight Hunt, a New School Presbyterian. Hunt was serving as pastor of a community-type church in Honolulu. When the news of the gold discovery became known, those who were the first to reach California were those who lived nearest to the state, as those from Oregon and the Hawaiian Islands. Since Hunt found most of his parishioners leaving for California, he decided to follow and arrived in San Francisco the latter part of October 1848. Hearing that Hunt's youngest son, Dr. George Hunt, a retired Presbyterian minister, was still living in Wisconsin, I wrote to him asking whether or not he had his father's diaries and suggesting that if he had he send them to the Seminary at San Anselmo. In those days most of the missionaries kept diaries and I assumed that Timothy Dwight Hunt must have done so.

Dr. Hunt replied saying that he did have his father's diaries and since his children were not interested in them, he was sending them to me. Soon the mail brought a small box, about 12 x 15 inches, and about 10 inches deep, filled with the diaries and letters of this pioneer missionary to California. Herein is the story of Protestant beginnings in California after the raising of the flag of the United States at Monterey on July 7, 1846. In his diary, Hunt tells of conducting the first Protestant Communion service on January 9, 1849. He noted that eleven men besides himself, making twelve in all, were present and remembering that there were twelve disciples at the first communion service, prayed that there might be no Judas among them. This was an ecumencial service, although he did not use that term, as the men present came from the Baptist, Congregational, Methodist, Presbyterian, and Protestant Episcopal denominations. Sometimes you can get important historical records just for the asking.

One more story and then I must close. This experience has two chapters. One day soon after moving to San Anselmo, I called on Dr. Glenn W. Moore, then the Presbyterian Executive for Los Angeles in his Los Angeles office. Knowing of my interest in historical items, he took me into a small room opening off his lobby and taking a bundle from a shelf, opened it and showed me the journals of William Stewart Young. Dr. Young, a pioneer Presbyterian minister to Oregon and California, made the overland trip with his bride in 1883. He moved to California in 1884 and played a prominent role in Presbyterian history in this state. Of course as soon as I saw the journals I wanted to get them for our collection in San Anselmo. But Dr. Moore taunted me by saying: "You just try to get them." And he rewrapped the package and put it back on the shelf.

A year or so passed and then one day to my surprise this package came to me through the mails but from the Presbyterian Executive, Dr. Clyde Smith, in San Francisco. With the package came a letter from Dr. Smith in which he said that a rough-looking man entered his office one day carrying this package which he said he had found in a garbage can. Upon opening the package, he saw that the books carried references to Presbyterian history, so he looked up the

address of the Presbyterian headquarters in San Francisco and called. There was no clear statement as to just where that garbage can was located. The man wanted some money for the books. But since Dr. Smith was well qualified to deal with panhandlers, he gave the man a quarter and ushered him out of his office. Thinking then that I might like to have the books, Dr. Smith sent them to me with this account of how he happened to get them.

When I received the books, I remembered seeing them in Dr. Moore's office. The story of how some rough-looking man had found them in a garbage can sounded a bit too fantastic to be believed. Since both Dr. Moore and Dr. Smith occupied similar positions, I surmised that they met in some meeting when Dr. Moore gave the package to Dr. Smith to be delivered to me. I figured that Dr. Moore on second thought had come to the decision that perhaps it was better for those documents to be in our depository than in his office. Dr. Smith's improbable story seemed to be a joke. The two were just having a little fun with me. So I sat down and wrote a letter to Dr. Moore thanking him for the books and sent a copy to Dr. Smith. This was to let him know that I had seen through his joke.

I should not have sent the letter to Dr. Smith. He was not in good health at the time and he took great umbrage at my thanking Dr. Moore and not him. He sent me a sharp letter in which he wrote: "Never again will I try to do a favor to a historian. My explanation as to how I got the books is absolutely correct. He said he found them in a garbage can. How they disappeared from Glenn Moore's office I do not know."

My only explanation of the mystery is that some panhandler who was specializing on Presbyterian Executives first visited Glenn Moore's office in Los Angeles and when no one was looking, entered the small storeroom off of the lobby, took the package, and hastily departed. Somehow he made his way to San Francisco and then looked up the headquarters of the Presbyterian Executive with the hope of cashing in on his stolen loot. But he had not counted on meeting such a hard person to panhandle as Dr. Clyde Smith. Anyway I had the books.

But this is only half of the story. Some fifteen years passed. In the spring of 1956, while working on another volume of my history of the Chaplain Corps of the United States Navy, I got temporary duty orders to go to Europe to gather material on the work of Navy chaplains on shore duty in such places as Naples, Bremerhaven, and London. Having a few extra days at my disposal in London, I telephoned one of my former students, then serving as an Air Force chaplain at a place near Ipswich on the east coast of England. He gave me a cordial invitation to spend the week-end with him and his family, which I did. Knowing that I was then on a sabbatic leave from my Seminary, he asked me what I intended to do with the balance of my leave. I replied that I planned to go to San Marino and work in Huntington Library. I was then getting material for my recent books on the First White Women over the Rockies. Most of Mrs. Walker's diaries used in this work are on deposit there. When I mentioned San Marino, he said: "We have some good friends there whom we want you to meet." And he wrote out on a piece of paper the name and address of Carl M. Jung, 50 Kewen Place, San Marino, California. I promised to call.

A few months later, my wife and I went to San Marino and on one Sunday

afternoon I set out to call on the Carl Jung family. I discovered that there was both a Kewen Drive and a Kewen Place in San Marino and by mistake got on the former street where I could not locate any number 50. However I did find a 1050 and at the entrance was the name of Arthur Young. Not knowing then that there were two streets by the name of Kewen and thinking that perhaps my chaplain friend had made a mistake in the name and even the number, I called. Mr. Arthur Young soon corrected my error and on a map indicated where I should go. In the course of our conversation, he asked me where I came from and I told him, the San Francisco Theological Seminary. He was immediately interested and said: "There is a stained glass window there in the chapel which is dedicated to my father William Stewart Young." And I replied: "Yes, and I happen to be the one that designed the window." In the course of the conversation which followed, I mentioned having the original journals of his father. This surprised him as he said: "I can't understand that for we have my father's journals." He invited me into his study and showed me the volumes he had. These journals were for different years. Thus it turned out that there were two sets of journals of William Stewart Young, the one set that we had at the Seminary and the other set that he had. When these two were put together, the full story unfolded. Out of this knowledge came a small book entitled An Oregon Idyll by Nellie May Young, the wife of Arthur Young. I had the pleasure of writing the Introduction to this volume in which I summarized the story of the discovery of the journals which I have just related.

There are great areas of American Church History which remain undeveloped. Much has been written about the Colonial period or of the region east of the Alleghanies. In my opinion more attention should be given to the history of Protestant work in the Middle West, the South, and especially in the Far West. But before such histories can be written, the sources must be discovered and made available. Before any over-all regional history can be written, much spade-work must first be done in the form of brochures, theses, and magazine articles. Perhaps more encouragement should be given to advanced students to work in this field.

In conclusion, I wish to leave with you a few recommendations. I am mindful of the fact that I am speaking to a very select group of librarians. Since you are serving in church-related seminaries, you are not just ordinary professional librarians. Some of you have taken a full theological course and are ordained. Since you are on the staff of a church-related institution, I think it is safe to assume that you are giving to your work a spirit of devotion that characterizes church workers. Therefore, I come to the final assumption that you are not content just to catalog books and make them available to those who ask for them, but that you are also eager to add to the manuscript resources of your respective libraries.

I have the conviction that there is a wealth of important unused historical material relating to our past yet to be discovered. Unless this material is found and placed in recognized depositories, much of it will be lost forever. Fires take an annual toll. All too often descendants of pioneer ministers or missionaries fail to appreciate the importance of old papers and throw them into garbage cans. Even secretaries of some of our national church agencies will burn old records just to gain more filing space for present day correspondence.

As librarians of theological seminaries, you are in a favored position to discover, collect, catalog, and make available new source materials bearing upon the history of Protestantism in general and your own denomination in particular. I have not come before you today just to entertain you with some interesting experiences I have had in collecting historical Americana. These stories of my adventures in research have been told for a purpose. I hope that this presentation will stimulate and inspire you to be more alert and aggressive in the searching out and preserving for future generations of students original sources which are in danger of being forever lost.

I wish to leave with you three recommendations: (1) Get in tough with the descendants of pioneers or of individuals who have been important in the work of your denomination and especially of your general geographical area and ask whether or not they have diaries, journals, correspondence, pictures, or other items of historical importance which they would give to your library. I am constantly amazed at the ease with which important documents may be secured from such people. These are often given for the asking. If some small financial remuneration is asked, you may find it possible to give it.

(2). Be alert to the importance of collecting original church records of your area. Let your library be a depository for the minutes of local churches and of church judicatories. Here I would recommend that such records be fifty years old or more in order to save you from many requests for information from these records.

(3). Do not overlook contemporary movements within the life of Protestantism today and/or of your own denomination. Often the emphemeral items of today, so easily thrown away, are important to the historians of tomorrow. Today with tape recorders, microfilms, colored photography, and other aids it is so much easier to capture the history of events even as they are transpiring than it has ever been.

If you are faithful in these little things, great will be your renown in the years to come when historians as yet unborn will rise up and call you blessed.

PANEL DISCUSSION: "THE VOCATION OF THE THEOLOGICAL LIBRARIAN"

INTRODUCTION, by Robert Gordon Collier

All of us know the folk-tale of the mother who was disturbed by an unnatural atmosphere of quiet in the house and warned her husband, "Go see what the children are doing and tell them to stop it!" For parents, the laughter comes (if at all) somewhat ruefully, because we know the wisdom this not-quite-apochryphal story contains. We act on the theory of the columnist Arthur "Bugs" Baer who once wrote, "I always laugh at the good old jokes, because if they weren't good they wouldn't be old."

While trying to apply the insight of this anecdote to our consideration of "The Vocation of the Theological Librarian," let me confess that I am a member of ATLA's committee on membership. But the committee does not stand, like Norman Rockwell's famous recruiting poster, thundering to all, indiscriminately, "I want you!" To a select number of the qualified, however, we should be able to say, when questions are raised about just what theological librarians really do, "Go see what they meaning you are doing, and start it!"

To look upon our consideration of the vocation of the theological librarian as merely bait for the hook or grease for the slide, or whatever other metaphor we may choose to describe its usefulness as a recruiting device, would be to miss the larger and more important areas which the question covers.

If it were my purpose to impress you with the fact of my understanding of current trends in the theological disciplines, I would now begin to speak of the "dimension" or the "shape" of the vocation of the theological librarian. If I wanted to assure you that I am of the cognoscenti--the "in group"--I might casually refer to the "ecology" or the "morphology" of our calling. To remove any shadow of doubt from your minds that I am a real gnostic, a true initiate, I could (with just a touch of the appropriate savoir faire) delicately mention the weltanschaung or the mise en scene of our vocatio divina.

But it is not our purpose here to do any of these things. Rather, in easily understood Anglo-Saxon words (some of only four letters), we want to raise the question as to what, for heaven's sake, we are doing besides counting books and discounting people.

This question must be answered by all of us on more levels than one. We will eagerly and enthusiastically seek to answer it for the prospective recruit, giving emphasis to the positive and glamorous aspects of our calling. We will patiently and iteratively answer it for the academic community within which we toil, assuring faculty, administration, and students alike that, "Yes, we do more than paste pockets in books . . . Yes, there is more to being a theological librarian than counting circulation statistics and stamping recall notices." Most fundamentally, we must answer this question for ourselves. Victor Frankl's logotherapy, based on the search for meaning in life, is very relevant for us at this point. If we are to make a contribution, there must be meaning for us in what we do.

There are two basic areas in which we must seek meaning--the field of library science and that of theological education. (Perhaps this is the place we could attempt to display a bit of erudition and speak of "the dialogic nature of our existential posture.")

1. WE MUST REMEMBER THAT THE THEOLOGICAL LIBRARIAN IS A LIBRARIAN. Although this may seem like tautalogical diplography (the Anglo-Saxon word for that term is "redundancy"), it is a fact that we must face.

In a recent "Peanuts" strip, Linus was giving a peripatetic lecture to Sally. ". . . And the animals," he said, "of course eat the vegitation that grows in the jungle . . . ."

Sally interrupted to ask, "But what do they drink? Where do they get their water?"

"They usually drink from streams or water holes," Linus assured her. This strained Sally's credulity. "You mean," she demanded, "they drink WILD water?"

Be assured that this is the world we face! It is "wild" library science with which we must deal. No one is going to tame it for us. We must somehow relate ourselves to raw library science in a meaningful way, asking not only what it can do for us but also what we can do for it. As "Skipper" Apperson was wont to say when he was running McCormick Seminary from his machine shop, "A minister doesn't need to be any better than everybody else, but he ought not to be any worse." It is not necessarily imperative that we be the absolute best librarians there are, but we dare not be the worst.

II. LET US NOT FORGET THAT THE THEOLOGICAL LIBRARIAN MUST HAVE THEOLOGICAL ACUMEN. (The Anglo-Saxon word for this is "savvy.")

Every academic community, excepting perhaps that one situated on Mark Hopkin's log, is dependent upon its library. If the theological librarian is to be more than a mere clerk, he must have a certain kind and amount of knowledge that will enable him to be uniquely helpful to users of his library. Just as librarians in other situations can serve better if they know about iguanas or isotopes or ingots, ad infinitum, as the case may be, the theological librarian can serve best if he has studied the curriculum and methods of theology until he can speak with authority to professor and student alike.

The fact that there are these two disciplines involved is what makes the answering of the question of vocation so difficult for us. In 1950, shortly before the late A. Whitney Griswold assumed the presidency of Yale University, the dilemma which a great institution faces in filling such a responsible position was outlined. In all modesty, I must confess that their demands are not qualitatively much different from those we face. The problem was stated something like this. The first requisite was that the new president must be a graduate of Yale. Then followed a catalog of demands for a probity of intellect, a rectitude of personal character, and an exemplary

form of family and social life that stops only at perfection. Staggered by the implications of what he had been saying, the author abandoned hope of finding such a paragon by concluding, "But the problem is, is God a Yale Man?"

Let us not suggest that we attempt to define our field quite so precisely. We must, however, find an answer that will satisfy (a) the prospective recruit, (b) the academic community, and (c) ourselves, as to what is the vocation of the theological librarian.

As specimens we here present two theological librarians who have come to the field from the different disciplines--Mr. Ray Suput, whose background is library science, and the Reverend Charles Harvey Arnold, who comes from the side of theology.

SOME PROBLEMS AND CONCEPTS OF LIBRARIANSHIP, by Ray R. Suput

When I was first asked to participate in this panel discussion my reaction was that I was stepping on a slippery ground and soon would be skidding into the murky areas of professionalism and its conceptualization. Concepts of librarianship have never been analyzed satisfactorily. We are attempting here to raise questions rather than to offer definite answers.

The first concept appears in the title of this panel discussion, the concept of vocation. It is a broad concept which implies the membership in a particular occupational group, that is to say, it refers to the persons engaged in a field of business, trade or profession. The last two concepts should also be clear to us. Trade requires manual or mechanical skill and training, whereas profession is a calling requiring specialized knowledge and long academic preparation in not only skills and methods but also in the scientific, historical and scholarly principles underlying such skills and methods. Professions maintain through their formal organizations or concerted opinion high standards of achievement and conduct. Their membership is committed to a continuous study and to a work the prime purpose of which is some phase of public service.[1] We have just said that profession is a calling. Calling in its classical sense has religious overtones. In fact it "has always been used in the Christian tradition as a calling to salvation," but subsequently "it came to be identified in Protestantism as a broad substitute to the medieval monasticism." With the advent of the Reformation the idea of calling was extended to include "the doctrines of freedom of enterprise,"[2] the right to engage in other than ecclesiatsical vocations.

Librarianship is a relatively recent pretender to professionalism. Librarians are status conscious in spite of the fact that they are still in search

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[1]See Webster's Third New International Dictionary (Unabridged).

[2]Clay R. Malick, "Justice Field and the Concept of Calling," Western Political Quarterly, 13 (supplement).

of their identity. Nowadays, it is fasionable to say that to a traditionlist librarianship is an art and not a science. A person who relies on this concept of librarianship is said to depend upon the several "I's," for example, imagination, impulse, instinct and intuition. Such a librarian is no more than a skilled craftsman or a highly trained clerk; in either case lacking excellence. Theoreticians tell us that librarianship has become a profession and as such it lends itself to scientific study. In fact, it is a social science. But is library science a science? This depends upon what is meant by 'science'. This has been recently clarified as follows:

> Librarianship is a science "if science is understood to mean a deposit of empirical discoveries crystalized or economized at appropriate intervals into theories, principles, or laws that enable a highly articulated professional group, or school of thought, to comprehend the totality of the phenomena with which the group is concerned."[3]

Dean Shera, who wrote these words, has been one of the foremost librarians concerned with the philosophical aspects of our profession. He is aware of the fact that librarianship is a service profession whose operations depend upon the organization of knowledge and the approach to it. A pioneer in the research in this area, he saw more than a decade ago that the machines can be applied to what is now known as the storage and information retrieval. Working with the machines we are forced to analyze situations. And in the course of this work we are learning, getting insight, and breaking through the hard crust of conventional methods. We are trying to obtain more information by new methods and mechanisms.

Shera believes in librarianship as a duality consisting of a process by which we get knowledge out of records (i.e., the processes and techniques of librarianship itself) and an analytical command of a substantive area in a particular discipline. We are talking about a subject specialist. The trouble with a subject specialist is that, unless he is also a trained librarian, he will try to re-invent the wheel for the simple reason that he is unaware of or ignores what the librarian has been doing all along. Hence the need for both parts of this duality.

It has been correctly observed that the modern documentalist represents a dichotomy between librarianship and documentation. The documentalists are a scientific breed who are scornful of the librarians accusing them of conservatism, traditionalism and unimaginativeness. The librarians look upon the documentalists with great suspicion, considering them the amateurs dabbling in bibliographic techniques by means of automation and concealing their ignorance and incompetence behind a maze of "semantic fog and pseudo-scientific jargon."[4]

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[3]Jesse H. Shera, "Toward a New Dimension for Library Education," ALA Bulletin, LVII (April, 1963) p. 314.

[4]Jesse H. Shera, "Automation without Fear." In Essays in Librarianship in Memory of William Berwick Sayers, ed. by D. J. Foskett and P. I. Palmer for the Classification Research Group, London. (London, Library Association, 1961), p. 171.

In view of the foregoing remarks, we should ask ourselves, "If librarianship is no longer just an occupation, what are its features as a profession?" Among many excellent studies are the sociological studies of Columbia's Professor Goode. He has also made a study of librarianship.[5] He found that there are certain features which are common to all professions althought the variants can be detected in some of them.[6] According to this finding, an occupation becomes a profession when it adopts (a) a prolonged specialized training in a body of knowledge and (b) an organized or collective service orientation. From these two features Goode lists ten derivative traits which we shall consider in terms of librarianship:

1. The profession determines its own standards of education and training.
This has been true of librarianship now for several decades. We have thirty-three accredited library schools, the accrediting agency being the American Library Association.

2. The student professional goes through a more far-reaching adult socialization experience than the learner in other occupations.
The degree of socialization experience varies from one library school to another. There have been signs of curriculum changes and longer residence requirements in some schools.

3. Professional practice is often legally recognized by some forms of licensure.
Certification of school and public librarians through civil service has been practiced for some time. Academic librarians are almost all exempt from certification by their institutions.

4. Licensing and admission boards are manned by members of their profession.
This is true of eccesiatical, legal and medical professions but not of librarianship. There may be a few exceptions, especially where a person is both a librarian and a member of another profession, in which case he is licensed by the latter.

5. Most legislation concerned with the profession is shaped by the profession.
A.L.A. maintains an office in Washington for the purpose of influencing the federal officials and the members of the Congress to pass favorable legislation relating to local public libraries. Similar lobbying exists on the state and municipal level.

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[5]William J. Goode, "The Librarian: from Occupation to Profession?" Library Quarterly, XXXI (October, 1961), 306-320.

[6]William J. Goode, "Encroachment, Charlatanism, and the Emerging Profession: Psychology, Sociology, and Medicine," American Sociological Review, XXV (December, 1960), 902-914, at p. 903.

6. The occupation gains in income, power and prestige ranking, and can demand higher caliber of students.
It is true that librarianship has made progress since the last war. It has not, however, gained those commanding heights which are advocated by some of our elite, expressed in library literature. It is doubtful that the caliber of students has changed at all.

7. The practitioner is relatively free of lay evaluation and control.
Lay control and evaluation varies from library to library but it is reasonable to assume that it is present to a high degree in many special and smaller libraries.

8. The norms of practice enforcedd by the profession are more stringent than legal controls.
Libraries are more autonomous aggregates than any other professional group in this respect. Although most of libraries adhere to certain technical-practical standards, they do not cooperate as extensively as they should.

9. Members are more strongly identified and affiliated with the profession than are the members of other occupations with theirs.
The librarians do not meet the standards of professional participation and identification as much as they should. The reasons for this may stem from disinterestedness and lack of financial means to pay some excessively high dues. The proliferation of autonomous library associations tends to "provincialize" the professional loyalty rather than to identify it with the national association.

10. The profession is more likely to be a terminal occupation. Members do not care to leave it, and a higher proportion assert that if they had to do it over again, they would again choose that type of work.
Librarians' attachment to their vocation is outstanding indeed. They are known to be among the most loyal, service professionals. Very few librarians leave their jobs to search for the "greener pastures" in other professions. It would not be an exaggeration to say "once a librarian always a librarian."

In conclusion, if there can be a conclusion to these cursory remarks, it should be added that the profession of librarianship has accumulated a body of knowledge as evidenced by its literature. The question may be raised about this literature not so much on quantitative as on qualitative grounds. As a profession librarianship should have its raison d'etre, a philosophy of librarianship.[7] In this respect the librarians have no codified or uniform professional philosophy. In general, they agree that the basic purpose of librarianship is the organization, retrieval and effective use of knowledge stored and preserved in the graphic records.

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[7]For an interesting attempt to expound such philosophy see, Vernon D. Tate, "The Philosophy of Librarianship," Accademie e Biblioteche d'Italia, 24, no. 2-3, (1956), pp. 97-108.

BRIDGE STATEMENT, by Mr. Collier

Theological librarianship presents the dilemma of trade or profession or vocation, etc., which faces all librarians plus a special, added ingredient--it is set in the framework of the educational structure of the Church. For the woman, this presents no formidable obstacle. For the man, it may present several.

The theological concept of vocation--of calling--becomes explicit more starkly for a man who considers becoming a theological librarian. If he is not an ordained minister, the question as to his relationship to his ordained brethren arises. What shall he do when patrons address him as "Reverend"? If he is an ordained minister, what is his status? How does he answer those who ask, "Why did you quit the ministry?" And, if he is young enough (to speak in the most elemental of pragmatic terms) what is he going to tell his draft board?

Put thus crudely, the theological torque which awaits our prospective colleague might easily rival Professor Sittler's now famous "Maceration of the Minister."

All of this is not mere quibbling, but is the stuff of which real existential angst can be formed. We can help ourselves, our vocation, and prospective recruits to our ranks if we can work toward a viable solution--a solution that will help us all to see that a man's decision to become a theological librarian is more than a sophisticated answer to the question, "Shall we join the ladies?"

To lead us in exploring the patently theological aspects of the question is Mr. Arnold.

CONCLUDING STATEMENT, by Harvey Arnold

I am, like many of you perhaps, a latecomer to the profession of librarianship, and of theological librarianship in particular. Most of my working life has been in the pastoral ministry of the Church. Though engaged in the ministry of the Word, I nevertheless have found most of my life bound up with the reading and studying of books, of dealing with words and ideas, as well as people. Thus when the occasion came to enter theological librarianship the transfer was not difficult or traumatic at all. It was a very natural transition. From the very beginning I have thought of my librarianship as a ministry, a ministry of words witnessing to the Word of God. I could not possibly think of it otherwise. Since that time I have tried to make my "calling and election sure" by continued study both in librarianship, in class and out, as well as of theology and related disciplines. Seven years in this task have passed fast and I only have just that much wisdom to throw on this question which some of you have been pondering even longer and a lifetime.

Now librarianship as a professional vocation, as a "calling," is itself a newcomer on the academic scene. It dates no further back than that great year of 1876 and the founding of the American Library Association, the Library Journal, Dewey's Decimal Classification, Cutter's Dictionary Rules and several other events that established the professional consciousness. Education for librarianship is a

little younger, beginning with Dewey's School at Columbia in 1887. Theological librarianship, though it had many great pioneers--Ezra Abbott, Edward Robinson, Chester David Hartranf--is still younger, as young in professional status as Tiny Yokum, about 15 and a half yars old. Our Fathers are yet with us, and our Mothers, let us not forget them. 1947 is the date of our professional origin.

Now with possibly one or two exceptions, theological libraries are integral parts of institutuions, either divinity schools connected with universities or colleges or seminaries serving denominational bodies and a few interdenominational. These institututions determine the nature of the vocation of the theological librarian. Their academic purposes and goals delimit the nature of the collections and services performed. Educational institutuions are set for the purpose of conserving, criticising, and communicating culture, or a culture.

Theological schools and their libraries have identically the same purpose. The profession of librarianship, book collections, buildings, staff, clientele, etc., are the objective factors in our institutuions. We inherit and accept much of this. We do not start de novo, but with the givens of the situation. But to accept these objective factors, and work and manipulate them, is to become a "jobholder," an administrator of routine, perhaps the "mere technician" we hear so much about and that we want to avoid like sin. We do not want to be, or intend to be, "mere" librarians. We want to be something more and we must be something more, to fulfill our callings.

What is this something more? It is a subjective factor, or realm, that has to do with our own conception of our calling. The objective realm mentioned above is the realm of determination; this subjective realm is the realm of our freedom. It is here that we can be theologians, philosophers if we are so disposed, humanists, scholars of various stripes, bookmen, et. al. Needless to say almost that the objective and subjective realms interplay constantly; at times they are inseparable, especially in the days work. No one stops and reflects: here is the objective realm and here is the subjective area of my freedom. We live on the razor's edge every day and hour that we serve our schools and the profession. To become extremely conscious of this duality would make us psychotic. It is in this subjective appropriation that we have the genuine calling to theological librarianship. It is here that we are "enthusiasts" and not just jobholders. It is here that we are related to the theological enterprise. The late Pierce Butler in his Introduction to Library Science remarked that the librarian must have a "historical consciousness" so that he will know what the abridged entries in the catalog stand for, and so that he will not confuse means and ends; substitute for historical, "theological" consciousness, and this does it (though "historical consciousness" is extremely important in our work also). Whether we are theologians or not in this strict sense, we must have this theological consciousness to be able to serve our schools adequately. Since I am speaking here in "phenomenological" terms I am not debating the empirical question of a B.D. versus an M.L.S. or an M.L.S. without the B.D., or a combination of both.

Degrees do not make us either theologians or librarians, though they

may help a great deal. They do give us a kind of professional substance.

Functionally, Theological librarianship is a blend of academic and special librarianship. We are in an academic-intellectual enterprise dealing with specialized materials. It follows that we must be "subject-specialists," knowing our field as extensively and intensively as possible. My own feeling is that librarianship with all of its skills is the means to the end of communicating theological knowledge.

If librarianship (and library science) is the collection, conservation, and communication of the graphic records of a civilization, then theological librarianship is simply the specialization of that task to the various theological traditions. Book selection, cataloging and classification, reference and interpretation are all linked together in this enterprise. They all are parts of the "calling," though some of us may find ourselves more at home in one part than another.

One final word: In 1951 Raymond Morris made a statement before this company about the status, etc. of librarians. He said: "We shall establish our standing and prestige as librarians, not as quasi-or pseudo-professors." (Proceedings, ATLA, 1951, p.9) I think this is classically stated; I would only add: We must establish our "calling" to be theological librarians before we can have the status, prestige, or anything else that by rights belongs to us. This is good Reformation doctrine and this is the pit from which most of us were digged.

LIBRARY STANDARDS FOR THEOLOGICAL WORK WITH PARTICULAR REFERENCE TO DEGREES BEYOND THE B.D.

Raymond P. Morris

The question of library standards for a graduate program (M.Th., S.T.S., Th.D., S.T.D., or a Ph.D.) is not made more simple because of the confusion in objectives and the wide variation in practice and rigor in American theological study. Nor is this confusion in graduate education confined to study in theology, A report made a few years ago by the Committee on Policies in Graduate Education[1] and presented to the Association of Graduate Schools reads as follows:

> Current pressure forces us to examine our myth-enveloped Ph.D. with candor. . . . We must ruefully conclude that the Ph.D. is tortoisly slow and riddled with needless uncertainties; that it is frequently inefficient and traumatically idsagreeable to the bewildered and frustrated candidate. The basic flaw is: We have never cleanly defined this protean degree. (New York Times, November 13, 1957. p. 28C)

Until there is more agreement in respect to what these degrees mean, who may be admitted to them and under what conditions--until there is more clarity about who teaches or directs the work and grants approval on its completion--until we can describe with greater precision the structure of the program, and the style of education involved--it is impossible to more than loosely define library needs.

It might, therefore, be profitable to review quickly how America got the way it is in this matter of university education, including theological education, with our proclivity to accreditation and our concern with standards.[2] Not everyone realizes how singularly American this is and how, in important features, it differs from the way other peoples conduct their educational affairs. Perhaps once we see the strength and weakness of the American system in this perspective we may the better cope with it.

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[1]Members of the Committee: Dr. Marcus E. Hobbs, dean of Graduate School of Arts and Sciences, Duke University; Dr. Jacques Barzun, dean of the Graduate faculties of Columbia University; Dr. R.A. Gordon, dean of the University of Toronto's Graduate School, and Dr. J.P. Elder, dean of the Graduate School of Arts and Sciences Harvard University.

[2]"Basically, accrediting is the process whereby an organization or agency recognizes a college or university or a program of study as having met pre-determined qualifications or standards." Cf. Williams K. Selden: Accreditation: A Struggle over Standards in Higher Education. Harper, 1960. p.6. A review of the situation.

Higher education, or what we call the university, is a medieval institution. The traditional university generally had four faculties: theology, law (canon or civil, or both), medicine and the arts.[3] Though the early universities, or studia generalia as they were known until the fifteenth century, did not have libraries, laboratories, museums, buildings, or endowments of their own, the modern university is a lineal descendant of the twelfth and thirteenth century universities of Bologne, Paris, Oxford and Cambridge. The medieval university was a community of scholars who prepared students and certified their standard of accomplishment. At first the community was autonomous and itself set the standards of achievement and prescribed how this was to be done. Academic control was vested in the community of scholars.[4]

From these beginnings of the medieval studia generalia there emerged on the Continent what in time became the state supervised university, usually under a ministry of education, to which were assigned broad powers of policy and administration. This process was hastened by the rupture of medieval western civilization and, in the northern countries, by forces released by the Reformation and especially the emergence of the modern state. Because practical demands required some test for admission to courses, there evolved a system of state examinations which restricted admission to the university, i.e., for the classic academic or liberal arts courses. (Technical and vocational education was another matter.) This pattern of control of higher education is, with varying modifications, to be found in the countries of continental Europe, in the Arab countries of the Near East, and, in fact, in almost all countries of the world except where British or American influence is found.

This modern continental derivative of the medieval community of learning has produced certain characteristic results. Through screening by severe examinations courses of study have been opened only to a limited clientele. The students are, in fact, an intellectual elite, chosen through a highly competitive and selective process. This is one of the primary distinctions between European and American university education.

It has produced other and, in the minds of some, less favorable results. French and other European universities are less affected by social developments and less responsive to public opinion than are either public or private universities in this country. Traditionally the French university remains aloof from

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[3]There is a useful discussion of the place of religion in the university by David W. Louisell and John H. Jackson entitled: "Religion, Theology, and Public Higher Education," in California Law Review, Vol. 50, December 1962, No. 5, p. 752.

[4]The standard work is by Hastings Rashdall: The Universities of Europe in the Middle Ages. Editors: F.M. Powickeand A.B. Emden. Oxford: The Clarendon Press, 1933, 3 vols. C.H. Haskins: The Rise of Universities. New York: Henry Holt, 1923, is a less extended study.

the contemporary scene. The impact of social needs or utilitarian interests on the nature of education, or the course of study, has been less. The objective of the university has been the pursuit of "pure research," knowledge for knowledge's sake, apart from consideration of how this knowledge may or may not be used. American university education with its practical, professional, and utilitarian interests, its sense of obligation to state and nation, in many respects seems foreign to our continental friends--a matter which quickly comes to light on the mission field.[5]

The continental university in its dependence upon the state is exposed to a primary hazard, as may be illustrated by the path followed in our day by Nazi Germany and Fascist Italy. Following his trip to Russia, Adlai E. Stevenson wrote: "Service to the state . . . is the objective of the entire intellectual and educational apparatus of the Soviet Union." (New York Times, November 21, 1958.) The ministries of education in Russia and Communist countries possess broad, centralized authority, with undue influence of the Communist Party.

Nor are we certain that written state prescribed examinations are in themselves a sufficient basis for determining who should or can profit from advanced training. At least this runs counter to America's "instinct" for equalitarianism.

The British educational tradition has been different. This tradition is to be found where the Empire once held sway, and constitutes one of the noblest contributions of the British to world civilization. The distinguishing features of British university education is its relative autonomy, its emphasis on academic freedom and its stress on the development of the individual, which have been stronger in Britain than in any other country. British universities, by tradition and history, have been controlled by their faculties. Though from time to time they have had to be reminded by Royal commissions of inquiry that the university cannot ignore national or social needs, by and large, the British universities are independent and are not threatened with interference in their work.[6]

The method of maintaining standards in Britain and in the Commonwealth nations is through the external examining authority of the University of London, chartered in 1836. This authority has been extended beyond the British civic universities to examining students and awarding degrees on a national and a world-wide basis. This tradition Britain has bequeathed to

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[5]Sydney Hook has said that American education is more responsive "to social needs and pressures than to first principles." Cf. "Education and Creative Intelligence," in Higher Education, Vol. 84, Jy. 7, 1956, pp. 3-8.

[6]Newman, Robert P. "British Higher Education," in The Thirty-Second Discussion and Debate Manual, 1, 1958-59, pp. 173-186. Columbia, Mo.: Lucas Brothers Publishers.

her Commonwealth and is distinct from the practice pursued on the Continent or in the United States.

American university education, when compared with either the Continental or the British systems in this matter of establishing or maintaining standards, appears to be, relatively speaking, disorderly and filled with conflicts. American democracy, as compared with Continental or British democracies, gives prominent place to the principle of equality. This inclination, together with the favorable geographical and natural advantages which have encouraged social and economic opportunity and in turn produced a high mobility among social classes, has resulted in a widespread feeling that it is the right of an American child to be permitted to attend school. There is no American educational elite, no aristocratic tradition of the learned man. Higher education in America is rooted in mass education.

In developing educational standards, or accreditation, one may see the influence of the American principle of balance of political power through decentralized authority. Whereas in other countries social or political principles led to an establishment of ministries of education, or to the use of external state examinations for control of academic standards, in America centralization of authority is resisted. With decentralization have come pluralism, complexity, variety and confusion. It is curious that the Constitution of the United States includes no reference to education.[7] With this perspective and knowledge of Continental and British systems perhaps we can appreciate the functioning of accreditation in the United States.

Accreditation and the establishment of standards to control education have developed in the United States as a product of our peculiar social, political and educational system. They cannot be compared with and are totally distinct from accreditation or standards established by ministries of education or systems of external examinations.

In the early history of higher education in America little distinction was made between private and public colleges. Church and local support for education was widely accepted. With the developing country and its demand for higher education, the Nineteenth Century especially the period from 1860 to 1890, saw the proliferation of institutions. During this period over two hundred colleges, universities and institutes were chartered with few restrictions by any state for courses to be offered or degrees granted.

> As recently as 1954 sixteen states required no charter or license for an educational institution to operate and at least seventeen states lacked adequate laws to authorize the closing of fraudulant schools or diploma mills.[8]

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[7]Since the adoption of the Tenth Amendment, 1791, education has been considered a state and local responsibility, not a power delegated to the Federal government.

[8]Edmonson, J. B.: "Responsibility for Diploma Mills," in Higher Education, 10, Jan., 1954, Pp. 88-89.

One is not surprised at the results.

> American Education at the end of the last century had come to be a variegated hodgepodge of uncoordinated practices--in school and college alike--which had never undergone screening by anybody, and many which were shoddy, futile, and absurd beyond anything we now conceive of.[9]

The way America proposed to meet this crisis was through the "associations." There seems to be no consensus as to which organization first employed accrediting as a device to control educational standards. Something can be made in the case for the University of Michigan, the Association of American Medical Colleges, the American Association of University Women, and the University Senate of the Methodist Episcopal Church. Probably the Board of Regents of the University of the State of New York enjoys the rightful honor as the first American educational accrediting agency. Certainly it has been one of the most influential. With these beginnings the pattern rapidly formed: The New England Association of Colleges and Secondary Schools, 1885; The Middle States Association of Colleges and Secondary Schools, 1889; The Southern Association of Colleges and Secondary Schools, 1889; The North Central Association of Colleges and Secondary Schools, 1895; The New England College Entrance Certificate Boards, 1902; and later the National Education Association.

The method of control followed by these associations, a procedure almost inevitably dictated by the conditions and problems to be met, was, initially, to extend the right to membership in an association. To gain these rights an institution was inspected and examined to determine if it met certain standards. At the first these standards were concerned, primarily, with two sets of factors: Admissions to a college or university, and the maintenance of minimum standards including, among others, minimum library standards. As more and more institutions were admitted into the Associations the emphasis upon such factors as admissions and maintenance of minimum academic standards receded in relative importance. A third factor has been added, namely, stimulating institutional self-improvement.

The uneven and chaotic conditions found in American universities and colleges extended to the graduate schools. Agitation for correction of this unhappy situation first came from the graduate students themselves through the Federation of Graduate Clubs. This led to a communication addressed to a select number of universities by the presidents of California, Chicago, Columbia, Harvard and Johns Hopkins universities, inviting them to a conference. From this resulted the Association of American Universities.

These cursory glances into the history of American education and the problems of accrediting may suggest something of the unhappy situation that

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[9]McConn, C. M.: "Academic Standards versus Individual Differences--the Dilemma of American Education." American School Board Journal, Vol. 91, Dec. 1935, p. 44.

American education finds itself in today, a situation which extends to professional theological education. Accreditation by regional associations has not solved the problem of maintaining standards in American colleges and universities. Among other reasons it has not solved this problem is because we have not learned how to judge the real quality of a college or a university. It is strange that in the whole history of accreditation of American higher education there has been only one attempt to study the factors and the basis on which an institution of higher education should be accredited and that was in the early 1930's!

Nor is the problem less acute in professional education. Rather, "professional accrediting" has been described as "one of the knottiest administrative and financial problems of higher education."[10] Law and medicine were the first of the professional groups to develop accreditation as a means of raising educational standards. These professions were followed by others: Teacher education, nursing, music, library science, architecture, design, journalism, public health, religious education and theology.[11]

The development of AATS and the Association of Bible Colleges is well known to this group. The experience of AATS in matters of accrediting and in developing standards parallels in many ways the experience of other associations and agencies. We have developed a system of accrediting, including library standards. We have gone through the stage of admission to an "association." We have tried to define the nature and purpose of theological education. We are now attempting to stimulate theological education through the AATS Faculty Fellowship Program, the ATLA Library Development Program, etc. Within AATS certain standards are concerned with numbers and quality of faculty, course and curriculum structure, standards for student admission, libraries, etc.--this for the professional level suggested by the B.D. degree. We may be unhappy with these standards, and there is reason to question their efficacy and results, but they are a part of the American educational scene,with its confusion, unevenness in quality, conflicts in purpose, and frequently undetermined objectives.

Whatever progress may have been registered in establishing standards for American professional theological training, much less, and even very little progress has been made in establishing standards for graduate or doctoral work in theology.

In 1960 there were enrolled, in the schools of AATS, about 18,000

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[10]For problems peculiar to professional education, see John D. Millet: Financing Higher Education in the United States. New York: Columbia University Press, 1952. p.s.

[11]It is interesting to note the effects of the G.I. Bills of Rights. Non-collegiate schools of business, beauty shops, health care, and Bible Schools developed associations for accrediting to become eligible for the enrollment of veterans.

students for the B.D (or its equivalent) course in the U.S. and Canada. In the same year 1,202 were enrolled for the graduate degrees--Th.M., S.T.M., M.A., Th.D., S.T.D. and Ph.D.--about 2,750 students.[12]

There is an appointed AATS Committee on Advanced Theological Studies. This Committee has prepared "Standards for Advanced Degrees in Preparation for the Teaching Ministry" and "Standards for Advanced Degrees in Preparation for the Pastoral Ministry," which were "received for further study and referred to the schools" at the 1960 (Richmond) biennial meeting of AATS. These were reviewed and augmented by "Standards for Degrees in Christian Education" at the 1962 (Toronto) meeting.

These reports are concerned with definition of the degrees, problems relating to admissions and courses, faculty requirements, but they give only a brief statement emphasizing the need for an adequate library, suggesting that the strength of the book collection should exceed that for the B.D. degree and, for Christian Education, that the library should include "resources to support the fundamental subjects which it presupposes including the behavorial sciences."[13] As far as AATS is concerned there are no effective directives for library requirements for advanced graduate study in theology on a doctoral or post B.D. level.

Another group having primary interest and responsibility in this problem is the Council on Graduate Studies in Religion. This is a less formal group organized to provide "consultation for universities offering the Ph.D. in religion, including those which are not eligible for membership in AATS." Constituting this Council are representatives, usually the Director of Graduate Studies, from Harvard, Duke, Chicago, Princeton University, Yale, Columbia, McGill, Drew, Vanderbilt, University of Michigan, Brown, Boston and the Claremont Graduate School. The University of Pennsylvania expects to join this group and there has been discussion of extending the group to include Roman Catholic and Jewish institutions.

The discussions of this Council have dealt with such matters as dissertation inventory, membership, standards for the Ph.D., relationship and coordination with AATS, but substantially nothing about the library. In a "Statement on Standards" it notes that: "The collections and other materials and facilities" of the "library or libraries should be adequate

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[12]Introduction to Study of the Proposals by the Committee on Advanced Theological Studies. The American Association of Theological Schools in the United States and Canada. Mimeographed copy dated January 24, 1961.

[13]Bulletin 25, June, 1962: The American Association of Theological Schools in the United States and Canada . . . including the proceedings and addresses of the twenty-third biennil meeting . . . Toronto . . . June 12-15, 1962.

for advanced research in the areas in which the doctorate is to be awarded."[14]

The only other group of which the writer is aware which has directed attention to this problem is the Committee on Policies in Graduate Education of the Association of Graduate Schools. This group has not, to the best of our knowledge, attempted to define library requirements for the M.A. or Ph.D. degrees.

Thus, we librarians are left in the rather unsatisfactory state, like Muhammad's coffin, suspended in mid-air with no visible means of support. Nor, if we may anticipate our conclusion, are we likely to receive support for the very reason that in America there is no group or association which commands the respect or the delegated right to impose standards for graduate work in theology. While, in time, AATS may advance standards or recommendations for professional graduate study--the S.T.M., Th.D., S.T.D. degrees, we may have grave doubts that AATS will ever speak, or speak alone, for the Ph.D. in theology. Among other reasons, AATS and professional theological training faces the Church while the Ph.D. faces also the tradition of the university. Also, there are institutions outside AATS which offer advanced degrees in religion or theology.

The fact remains that until now, and probably extending into the foreseeable future, improvements in quality in American graduate education will result from the integrity of the institution offering the work and not from standards imposed from the outside. Qualities and achievements in such matters as strength of faculty and competence of students and a "general taste for excellence" will go far to determine secondary matters such as programs, dissertations, libraries. The plain facts are strong faculties attract strong students and weak faculties attract weak students. No educational institution of real quality will permit itself to do what it is not prepared to do; nor will it grant awards not fairly won. These are the marks of quality education. These are factors which result in reputation for excellence. Institutions of true excellence are jealous custodians of these standards, knowing full well that these matters are not to be weighed or bargained with but are, in Augustinian language, "referred to God," subordinated to a purpose beyond themselves which is absolute, final, or sacred. Thus in America it is not enough to ask if a man has a doctorate. One inquires further, when it matters, "Where did he get it?"

It would be an evasion of this assignment not to suggest more concretely a judgment of library requirements for graduate post-B.D. programs in theology. If we do so, may it be received not "ex cathedra" but as a routine "encyclical" of fallible judgment of one who has worked on this matter for most of a lifetime.

We choose to put the matter in terms of costs, in terms of dollars and cents, and in the simple, blunt jargon of "put up or shut up." We know that

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[14]Cf., Mimeographed copy, Minutes for meeting on 13-14, October 1961, Council on Graduate Studies in Religion; also "Statement on Standards for the Ph.D.," which outlines guiding principles and admissions, examinations, the dissertation, dated December 20, 1962.

when money is not employed with intelligence and knowledge, its expenditure is another waste. But without money we cannot build libraries.

What may one expect this to cost? Though it would be difficult to put a price tag on this package, we begin by asserting that it will cost more to develop library resources to support a graduate program than a library for B.D. purposes. One need not draw too sharp or too great a distinction between libraries in an institution offering B.D. work and those offering graduate work. We should plan our libraries to serve the entire community, faculty as well as students. While it is quite clear that a B.D. program does not emphasize research as does a Ph.D. program, it is also clear, at least clear to some of us, that a faculty which directs a B.D. program should be engaged in creative, scholarly effort. In effective education the creative effort should be a habitual mode of work, a part of the ongoing routine. It is a style of life in an academic setting. Research is not something which can be put aside for the sabbatical year when one gets away from things, catches up on matters to be abreast of one's field and reads enough to write an article which may, perhaps, receive publication. Sabbaticals used this way are important, but they do not replace the habit of unrelenting creative work. Something important happens to a faculty when this is lost. Something of importance drops out of teaching when this is not done. We have the form without the living soul. There is an important link between teaching, research and learning. A good teacher enjoys teaching and is able to communicate to his students this "joy in learning." He does this, in no small part, through insatiable curiosity, through complete dedication to truth, by sheer honesty, by communicating something of the vision of the importance of it all, and by sheer mastery of his subject. The whole process is highly creative.

The trouble with many of our seminaries is that they do not constitute true centers of intellectual life dedicated to the purposes of the Church. Apart from the theological seminary American Protestantism has no effective center for the pursuit of intellectual effort essential to its welfare. American Protestantism may not be anti-intellectual, but consistently it is non-intellectual. Our churches do not see intellectual effort as a form of evangelism; that it serves to deepen the church's reflection upon its task; that it purifies its theology; that it defines the great themes of Christian insight and gives them clarity and depth; that it both relates faith to culture and yet preserves fundamental distinctions; that it revivifies the Christian message by giving it sharpness of focus and awareness of relevance. This is the crux of the matter--this is our job--perhaps the most important thing we do. Apart from such our seminaries are no more than trade schools--not centers combining piety and learning forming fountainheads of spiritual strength. The tool that distinguishes this, that makes our work important is the book--libraries.

Obviously, a graduate program will cost more than a professional or B.D. course. Graduate work is not just an extension of a professional program. Graduate work tends to specialized interests, is of a more advanced order, gives greater place to methodology and the acquiring of special skills. It is also pursued with greater rigor and with higher expectations. It has as a primary interest the extension of knowledge. This implies, among other things,

correspondingly greater demand for research, for book collections which are developed in depth. There must be at hand the full array of sources, the principle commentary, the tools and monuments of scholarship, and a generous display of the literature of each of the disciplines and fields covered. It is the essence of the specialist that he can command the essential literature of his specialty. To support this in a library costs money--for our type of institutions, a lot of money. We librarians may be "suspect" in this matter of library support--we always want more and more. But the plain facts are that there are relatively few libraries of theology in America capable of sustaining a wide program of theological research of the first order.

Research libraries will cost money. Our Southern Baptist friends in their support of theological education have developed a formula which computes one point per student for the B.D. program, two for a Th.M., and three for the Th.D. We are not familiar with the reasoning which went into the development of this formula. Yale once computed, as a matter of its own interests which would serve no purpose outside of Yale, that it cost four times as much to support its graduate program in the library as it cost for undergraduate purposes. It inspires confidence when an institution like the Perkins School of Theology, which has been looking to a graduate program for many years, has, meanwhile, had the patience and foresight to make haste slowly, building first a strong faculty and providing strong library support against the day when a strong library will be needed. Perkins has maintained one of our most substantial book and periodical budgets over a long period of years. We know that when they announce a graduate program it will deserve our respect and confidence.

We can have serious doubts about any institution's ability to mount a graduate program including Bible, history, and theology, which has not demonstrated an expenditure for books and periodicals amounting to not less than $20,000 to $25,000 annually, or its equivalent in today's purchasing power, over the past generation. By this we mean, that the minimum requirement for graduate education in theology is that there be available in the library the basic literature on which the present generation of scholars must begin their work, namely, the results of the research of their immediate predecessors, relatively complete files of representative periodical and monograph series files, and a respectable representation of the basic monuments of learning or source materials which are the product of the past and form the foundations on which modern achievement stands. There will be exceptions due to extenuating factors such as the availability of well-developed libraries in neighboring institutions, etc. There is also a great difference if a library has been collecting materials over a century, or if it began in recent years. The subject areas in which advanced work is offered will have important bearing on the matter, although it sometimes seems that "it doesn't really matter where you start in the field of learning; everything seems to run into something else."[15] There must be wider resources, for theology as a literature never isolates well. The subject scope of a library to support advanced theological work cannot be too narrowly drawn.

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[15]Vice-Chancellor Edward McCrady, in The Sewanee News, May, 1963.

As Paul Tillich says, the theologian must take the risk of being driven beyond the boundaries of the theological circle."[16] How frequently is one amazed by the cultural turbulence which is caused by an innocent looking topic of theological inquiry![17]

Perhaps it would be helpful to suggest more concretely the library resources used in various levels of advanced biblical study. The topics of biblical study and their interrelationship in theological inquiry and with various other subject areas may be seen by referring to the article "Bibel" in the latest edition of Die Religion in Geschichte und Gegenwart, where there are 144 columns, with bibliographical apparatus, including numerous cross references to other articles. The Bibliographie Biblique, issued by the Facultés de Théologie et le Philosophie de la Compagnie de Jésus, Montréal, 1958, contains more than 9,000 references. The bibliographies in The Cambridge Ancient History, especially those in volumes XI and XII, suggest general orientation to biblical study. More extended and specialized resources are to be found in Pfeiffer's Introduction to the Old Testament and his History of New Testament Times. The Eleven Years of Bible Bibliography, issued by the Society for Old Testament Study, referred to by its editors as a "modest book list," provides 804 pages of entries for Old Testament, listing approximately 2,500 titles published during 1946-56. The "Verzeichnis" of the Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete lists over 600 periodical titles. The "Elenchus Bibliographicus Biblicus," a feature of Biblica, for 1962 contained 3,243 entries!

The problem can be seen more sharply in the more limited area of New Testament. Knopf-Lietzmann-Weinel: Einführung in das Neue Testament: Bibelkunde des Neuen Testaments; Geschichte und Religion des Urchristentums. 5. Aufl., 1949, organizes New Testament inquiry under twenty-six major headings, ranging from text criticism, manuscripts and translation to "Das Judenchristentum" and "Die Heidenkirche." The Zeitschrift für die neutestamentliche Wissenschaft arranges New Testament literature under seven main divisions--History of religion and literature of the New Testament period; General biblical literature; the Old Testament in early Christendom and the early Church; the New Testament--general, linguistic, translation; New Testament introduction, exegesis and theology; Early Christianity; and History and doctrine of the early Church. Under these major headings are forty-eight additional subheadings or topics. For a more definite illustration of the range of biblical study consult Karl Prümm: Religionsgeschichtliches Handbuch für

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[16]Systematic Theology. Vol. 1, p. 29.

[17]In this matter of the interrelatedness of subjects it is interesting to note that current interest in the printed sermon first came from English literature historians and specialists. Old "out-dated" seventeenth century biblical exegesis and commentaries form a primary and yet unworked source for cultural and theological understanding of Puritanism. The eighteenth century is a primary source for the theology of the Evangelical Revival.

den Raum der altchristlichen Umwelt: Hellenistisch-Römische Geistesströmungen und Kulte mit Beachtung des Eigenlebens der Provinzen,[18] which presents an overwhelming mass (921 pages) of material generously interspersed with bibliographical references, to provide perspective to New Testament study. If one wishes to despair, consider Thomsen's Die Palästina-Literatur: eine internationale Bibliographie in systematischer Ordnung mit Autoren- und Sachregister--the listings of an auxiliary field in six volumes!

Advanced study in New Testament requires a degree of mastery not only of New Testament literature narrowly construed, but insight at depth into related fields--the world of the New Testament, into Old Testament, pre-Israelitic and Semitic backgrounds. It requires background in Near Eastern and Greek cultures, Hellenism, the Roman World--the Weltanschauung in which the New Testament was written; such topics as archaeology, historical geography, ethnology, culture, linguistics including semantics and the meaning of language, lexicography, and other topics of wide ranging interests. The matter is relative, but serious study requires access to the literature reflecting critical scholarship in these areas. Often this is found in monograph series, periodicals, special studies, some remote but important, and issued in the most unlikely publications.

Nor can this literature be limited to the scholarship of the present generation. Even for an introductory work not intended for "graduate work," the inclusion of "important older books . . . side by side with modern ones" as suggested in A Bibliography of Bible Study for Theological Students, issued by the Princeton Theological Seminary Library, is sound insight.

The New Testament is not studied in isolation, but in dialogue with other disciplines. To recall Tillich's phrase, it is "bounded" between biblical study and theology, etc. There are those who see as the most promising and engaging among the theologians, scholars whose training is not focused in doctrinal theology but in New Testament.

All of which is to suggest, with due allowance for lack of consensus and relativity in judgment, that library resources required for advanced New Testament study must be extensive and far-reaching. One would scarcely know where to draw the line, but it would be easy to underestimate library requirements. It is not a problem to be minimized. We can understand the plaint of the Harvard faculty, which a few years ago estimated that the Harvard collections had one out of every four books necessary for its research and instructional needs.

An institution which underestimates the matter of library resources to support graduate effort has already revealed its own lack of understanding of the full implication of a graduate program. Either the matter has not been thought through, or there are more serious implications reflecting competence to chart academic work. Usually, in these instances, it is not difficult to distinguish between what is bombast and what is reality. In no area can we have more assurance that we shall be known and judged by our fruits.

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[18]Rom, Päpstliches Bibelinstitut, 1954.

And now, we are painfully aware, we have compounded confusion and ennui in the pursuit of a topic which was begot in confusion, has been developed in confusion, and obviously will end in confusion. But sometimes confusion is to be preferred to easy answers and uncertainty to assurance when one is wrong. In a recent address to a Harvard audience President Clark Kerr of the University of California spoke of the plight of the American university and the present world ferment and of its confusion in attempting to combine undergraduate, graduate and professional training with the American idea of service to state and nation. Out of this jumble of seeking to avoid the worst and seize the best he suggests that "a kind of unlikely consensus" could be reached. He mentioned undergraduate education and pointed to the British, "who have done the best with it, and the historical line that goes back to Plato--the humanists find their sympathies there." Graduate training and research should "follow the Germans, who once did the best with them, and an historical line that goes back to Pythagoras--the scientists lend their support to all this." The 'lesser' professions (lesser than law and medicine) should "follow the American patterns, since the Americans have been best at them, and an historical line that goes back to the Sophists--the social scientists are most likely to be sympathetic." President Kerr then concludes with this unlikely consensus:

> A university anywhere can aim no higher than to be as British as possible for the sake of the undergraduates, as German as possible for the sake of the graduate and research personnel, as American as possible for the sake of the public at large--and as confused as possible for the sake of preservation of the whole uneasy balance.[19]

In this matter of library standards for graduate work there is some point that we be not too specific too soon and that we permit confusion to continue to reign. It would be unwise to settle for less than is required. Too often by achieving a minimum standard we boast that we have achieved enough. Better to trust these matters which are so important to the integrity of those who know what true learning is and who will not compromise a true vision of greatness. We may doubt if we could agree in the matter. President Kerr went on to remind us, there is no single soul acting as an animating principle in the matter of higher education in America, or, we may add, theological education, or education of any kind. Rather there are several souls, several animating principles, "several of them quite good, although there is much debate on which souls may deserve salvation." This confusion reflects our mortal sphere, and is compounded of such knowledge as may be dimly perceived through a dark glass or perhaps obscure minds. It is the kind of knowledge that thankfully, as Saint Paul assures us, will surely pass away.

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[19] New York Times, April 26, 1963.

NOTES ON THE DEWEY SECTION OF THE CLASSIFICATION WORKSHOP

Arnold D. Ehlert, Leader

Comments on Specific Subclasses

230 - Talbot creates the following class numbers for Biblical theology:
.1 Biblical theology (whole Bible)
.11 O.T. theology
.15 N.T. theology
CBTS and some others uses the subdivision of the special subclass under Bible, i.e. 220.82, with or without further division.

Talbot reserves .2 for systematic theology.

268 - Talbot finds 268.4 inadequately subdivided, adopts the General breakdown

Curriculum materials received some discussion: Talbot catalogues the boxes containing the materials and throws them with juvenile books into an arbitrarily created X section. There was further discussion of the possibilities of shelving by producer vs. grade level, with no general agreement.

289 - Talbot subdivides specific sects alphabetically with the use of a double Cutter number. The possibilities of class number subdivisions were discussed inconclusively.

296 - Talbot uses subdivision .2 for a collection specialization, Hebrew-Christian materials.

Form numbers - Talbot assigns "form letters" to the following genres not provided for at present:

s Sermons
a Polemic
f Fiction (related to a specific subject and taking precedence over its classification as a novel)

Subject Assignment Problems

Dead Sea Scrolls - Talbot assigns to 229,75; Perkins to 296.08, with Southern Baptist; Evangelical Theological to 220.4.

Biography - Talbot assigns to 920, double Cuttering by biographee; Boston, CBTS, and some others use one-line Cutter ending with author's letters, e.g. B222Br. Talbot reserves 921 and subject divisions given by Dewey for collective biography. Perkins places denominational biography with the denomination, indicating it by

X biography
Y criticism
Z bibliography

Similar treatment is accorded biographies connected with the Reformation, where Biography and source writings are brought together.

Festschriften - Talbot uses 204 without regard to smaller subjects and Cutters by honoree.

The proposal that an analytic index of festschriften in religion, perhaps on cards, be prepared was received with enthusiasm but not a great deal of hope.

Miscellaneous Discussion and Business

Emphasis was placed on working with appropriate professors on the network of class numbers and subject headings in rapidly developing subjects, not only as an aid to the cataloger but to prepare the professor himself to instruct his students.

A directory of ATLA seminaries using Dewey was suggested.

It was further agreed that new class number assignments or subdivisions be sent to Dr. Arnold Ehlert, Talbot Theological Seminary, 13800 Biola Ave., La Mirada, Calif., for the preparation of a permanent record of ATLA practice, available to member catalogers.

Dr. Ehlert was elected chairman of the workshop for the following year.

WORKSHOP ON CLASSIFICATION PROBLEMS

RELATED TO THE UNION SCHEDULE

Helen B. Uhrich, Leader

The Workshop on Classification problems relating to the Union Classification Schedule, held June 20, was attended by twenty-nine persons. Miss Helen B. Uhrich, Assistant Librarian of the Yale Divinity Library, served as Chairman.

In preparation for the meeting, letters were addressed to fifty catalogue departments of ATLA where the Union Schedule was known to be in use, asking if there were questions concerning the Schedule or specific problems they wished to have discussed. Twenty-one replies were received and these comments formed the basis for the discussion at the Workshop.

Six librarians replied they experienced no serious difficulties or problems in the application of the Schedule. At least five mentioned the desirability of a revision and updating of the Union Schedule, incorporating the Supplements and Lists of Additions and Changes, and a more complete index to the Schedule. Miss Ruth Eisenhart, Head Cataloguer at Union Theological Seminary, when queried on the possibility of a new edition, replied: "We still have over a hundred copies of the 1939 edition, I believe, so don't expect anything for several years, if then."

The Current Lists of Additions and Changes, issued twice a year by Union, was mentioned as being useful to cataloguers. Several said they would welcome earlier or more frequent publication of these lists. It was pointed out, however, that keeping up to date with new subjects and subject developments was not a problem peculiar to theological libraries nor to the Union Schedule, since all libraries and all classification schedules are faced with this problem. In fact, the Union Schedule is doing as well in this respect as any other classification at the present time.

Suggestions for keeping informed on current developments in theological classification and new subject fields were offered and are summarized here: 1, Annotate your working schedules with the information found in the Current Lists of Additions and Changes; 2, Examine the quarterly issues of the Selected List of Recent Publications added to the Union Library for call numbers assigned to new books; 3, Report to Union significant changes, expansions, revisions and newly created numbers adopted in your library (except generalia or geographical breakdowns) so that this information may be noted and channeled to other libraries; 4, Submit specific queries to Union; 5, For books published 1960 or earlier, consult, when available, the published Union Theological Seminary Shelf List (priced over $700); 6, Provide occasions for discussion with other cataloguers, e.g. as done by our friends in the Western Theological Library Association, Northern Section; 7, READ what theologians are writing.

Most of the replies to the letters sent out expressed a need for expansion or revision of one or more classes in the Schedule, primarily at the point of new and developing subject areas or in the breakdown of old ones, for

example, Psychology and Psychiatry, Social Sciences, Social Ethics, Socialism and Communism, Race Relations, Technology and Applied Sciences, miscellaneous European and special literatures, History and Doctrine of the Orthodox Church, topics in Philosophy, etc. While it is impossible to list all the questions raised, these are mentioned because they are representative of the problems currently encountered in our libraries. Theological librarians, along with librarians in general libraries, are finding themselves in a world that does not stand still but is moving, and moving rapidly, away from the framework and neat distinctions of yesterday. Categories that worked well in a schedule set up thirty years ago are becoming blurred and are no longer sharp and distinct. It is not surprising, therefore, that the cataloguer often has the feeling he is not doing a very good job of classification.

Today's shifting emphases in doctrinal and theological subjects may account for some of the problems confronting our cataloguers and classifiers. As Doctrinal Theology and its topics are becoming more and more rooted in Biblical Theology, for example, and as a theology is developing out of the Ecumenical Movement, there is little wonder that difficulties are encountered in getting literature with a like purpose related, or related to earlier literature. Also, as libraries grow and expand, librarians are noting the increasingly unsatisfactory results of the three-fold division of Theology in History of Christian Doctrine in Class J, Christian Literature and Patristics in G, and Doctrinal Theology in R. The basic concept of concentrating important theologians in the G class results in a weakening of the R class when the central theological books are removed from R to G, and similarly, the Patristic and Christian Literature section suffers when the important theological works of an author are centered with the topic in Systematic Theology. One has difficulty in resolving this dilemma.

It appeared as an almost inevitable conclusion that no classification schedule can be completely consistent and up to date, but neither can you afford to strain after consistency by doing your work over and over again. The words of Dr. Adam Sebestyen, Assistant Librarian of the San Francisco Theological Seminary at San Anselmo, California, summed up the feelings of many in these words: "There are many more problems which we solve temporarily as they come up, in the hope that we will be able to attack them systematically some day. Due to the pressures of our daily routine the temporary solutions often become the permanent dumping places for the problems, as I see it. But this is all relative. The classification numbers may not be perfect, the breakdowns may not be refined enough for an oversensitive, perfectionistic cataloguer's conscience, but the books nevertheless are available: bibliographically through the card catalog and physically on the shelves."

The questions and comments at the Workshop confirmed what many have suspected for some time, that it is becoming increasingly apparent no subject classification can ever be kept up to date or that what may appear acceptable in one age will prove equally satisfying the next--life is a dynamic matter, subject to change, and this is reflected in general

outlook, Weltanschauung, including the classification of books. In these matters the Union Theological Schedule faces the hazards of all book classification schedules.

WORKSHOP ON THE LIBRARY OF CONGRESS CLASSIFICATION

Valborg E. Bestul, Leader

At the Workshop of the Library of Congress Classification, the discussion centered around problems connected with the recent new revised edition of the BL - BX classification schedule of the Library of Congress. Although no very clear decisions were reached on whether or not to follow Library of Congress in the many changes of the revised schedule, those present did profit by an exchange of opinions and hearing of decisions already reached by libraries represented at the workshop.

RELIGIOUS VALUES IN DRAMATIC LITERATURE

A LIST OF DRAMATISTS AND SCRIPTS

Wayne R. Rood

Attached is a guide to playscripts illuminating the contemporary dialogue between the gospel and the world. Although the list begins with the Greek playwrights, the emphasis is on the "modern" period and contemporary dramatists.

Most playscripts of importance in the modern period can be found in paperback editions, the avant-garde especially through Grove Press. The complete works of the masters are worth having for research: Aeschylus, Sophocles, Euripides, Shakespeare, Shaw, Ibsen, Strindberg, O'Neill, Brecht.

There are very few specifically "Christian" playwrights of note or scripts of stature. De Ghelderode, Eliot and Fry are among the best Christian playwrights. Dürrenmatt (Swiss), Rutenborn (East German) and Turner (British) are play writing ministers.

Commentary on current plays is chiefly in periodicals (Theater Arts, Show, Christian Century, etc.) and reviews (The New York TIMES, Saturday Review, etc.). In contemporary drama, books are always behind events, but Eric Bentley (The Playwright as Thinker), etc. Francis Fergusson (The Idea of Theater), etc. and John Gassner (Masters of the Drama), etc. are publishing regularly. Esslin has the only volume so far published on "absurdism."

ANCIENT GREEK

"The Purpose of drama is to cleanse the passions of fear and pity by an exalted use thereof." Aristotle

Festivals of Dionysus

Aeschylus (Tragedies) (525-456 BC)

Righteousness must be the goal of all human actions; if not there can be only destruction for society.

The Suppliants
The Persians, 472 BC
Seven Against Thebes
*Agamemnon
*The Choephoroe
*The Eumenides
*Prometheus Bound, 479? BC

Sophocles (Tragedies) (495-406 BC)

Highly ethical but more intensely personal and individual than Aeschylus

*Antigone, 441 BC

*Oedipus the King, after 441 BC
Electra
The Trachian Maidens
Philoctetes
*Oedipus at Colonos

Euripides (Tragedies) (480-406 BC)
Less religious, more humanistic than Aeschylus and Sophocles.

*Electra
Iphigenia in Tauris
*Medea, 431 BC
Alcestis

Aristophanes (Comedies) (c450-385 BC)

The Frogs
The Clouds, 423 BC
Plutus, the God of Riches

ROMAN
. . . borrowing from Greece, emphasis on entertainment, finally "bread and circuses"

Terence (Comedies) (190?-159 BC)

Phormio (162 BC)

Seneca (Tragedies) (4 BC - 65 AD)

Rewrites in Latin of the Greek tragic stories of Oedipus and Medea and Agamemnon, but without the Greek elevation and feeling, sincerity, poetry.

ANCIENT HEBREW (literary drama)
. . . a dramatic understanding of life and religion, but no formal theater

Noah (cf. Andre Obey, NOAH)
Job (cf. Archibald MacLeish, J.B.; Robert Frost, A Masque of Reason; Job As a Greek Tragedy)
Jonah (cf. James Bridie, Jonah and the Whale; Robert Frost, A Masque of Mercy; Gunther Rutenborn, The Sign of Jonah)

MEDIEVAL MYSTERIES AND MIRACLES
. . . from dormancy to rudimentary drama to full-scale theater under the domination of the Roman Catholic Church

Passion Plays and Tropes (9th century)
Saint Plays (11th century and later)
Easter and Nativity Cycle Plays (Feast of Corpus Christi, 1264)
Mystery Play Cycles (1300-1450)

Miracle Plays
Morality Plays (15th Century)
*Everyman
The Castle of Perseverance
Interludes
Masques

RENAISSANCE AND RESTORATION
. . . from self-assertion (the ecstasy of release and passion) to self-consciousness (perfection of style and form)

Elizabethan (the glory of self-realization and a passion for power and glory)

Christopher Marlowe (1564-1593)

Tamburlaine
The Jew of Malta
*Doctor Faustus

William Shakespeare (1564-1616)
(especially the character studies)

Romeo and Juliet
Julius Casear
*Hamlet
Othello
*King Lear
*Macbeth
The Tempest

Ben Jonson (1573-1637)

Everyman in His Humour
The Alchemist

Spanish (nationalism and renaissance struggling against spanish catholicism)

Lope De Vega (1526-1635)
Left nearly 800 plays--tragedies, farces, comedies, Wove into them the ballads the people loved. Exploited gallantry, often at expense of morality: "Love excuses everything."

The Star of Seville

Calderon de la Barca (1600-1681)
Glorification of church and king, together with touch of fantasy and mysticism.

*The Devotion of the Cross
*Life is a Dream

French (polite tragedy)

Pierre Corneille (1606-1684)
Heroic drama
The Cid
Polueucte

Jean Racine (1639-1699)
Order and sensibility with a troubled spirit that brought him into the church . . .

Britannicus
Iphigenie
Phedre
*Esther (biblical)
*Athaliah (biblical)

Jean Baptiste Moliere (1622-1673)
Comedy, form and style: "life is a comedy to the man who thinks and a tragedy to the man who feels"

*Tartuffe (The Hypocrite)
The Misanthrope
The Doctor in Spite of Himself
*The Miser

German (the romantic spirit)

Gotthold Ephraim Lessing (1739-1781)
The religion of reason

Miss Sara Sampson
*Nathan the Wise (interracial drama)

Johann Wolfgang Goethe (1749-1832)
"a constant oscillation between anarchic emotion and rational thought."

Iphigenie
Egmont
Torquato Tasso
*Faust (Part I, 1808. Part II, 1827-1832)

Friedrich von Schiller (1759-1805)
Emotional liberalism

Wallenstein, Wallenstein's Camp, Wallenstein's Death (30 years War)
Maria Stuart (a crime-stained and exalted heroine)

MODERN

. . . "a theater of the dramatist with a microscope and the portfolio of case histories, of the dramatist with the trumpet who leads assaults on the walled cities of vested interest. And in the rear of the procession come the poets . . . who push their way to the vanguard . . . and even try to fly above the common scene."

I. "REALISM"
Representing reality through the illusion, imitation or condensation of reality.

Scandanavian (the theater of ideas)

Henry Ibsen (1829-1906)
Why do people behave as they do?

Romantic Period
Brand
*Peer Gynt
*Emporer and Galilean

Realistic Period
Comedy of Love
League of Youth
Pillars of Society
An Enemy of the People
Doll's House
*Ghosts

Symbolic Period
*Master Builder
When We Dead Awaken

Bjornstjerne Bjornson (1832-1910)
Beginning of social drama

The Editor
The New System
The Gauntlet
*Beyond Human Power (faith and the human will)

August Strindberg (1849-1912)
Naturalistic (Photographic): sought God and found the devil

*The Father
Julie
*Comrades
Creditors
The Link
*The Dream Play

Russian (revealing life rather than gilding it)

Alexander Nikolaevich Ostrovosky (1823-1886)
Explored guilt, good, evil; left problems unsolved

Enough Stupidity in Every Wise Man
The Poor Bride
The Thunderstorm

Ivan Turgenev (1818-1883)
Social reform

Broke
Where It Is Thin There It Breaks
The Bachelor

Leo Tolstoy (1828-1910)
Excommunicated for taking the Sermon on the Mount too literally

The Living Corpse (or Redemption) (passive resistance)
*The Power of Darkness (escape from evil is impossible except by divine forgiveness)

Anton Chekov (1860-1904)
The dramatist of despondency

The Three Sisters
*Uncle Vanya
The Cherry Orchard

Maxim Gorky (1868-1936)
Drama of the disinherited
*The Lower Depths (or At the Bottom)
a study of the dregs of life, each with a spark of divinity which flares up momentarily but quickly dies.

Leonid Andreyev (1871-1919)
Drama of human destiny

To the Stars
*The Life of Man
*He Who Gets Slapped

French (problems and theses)

Henri Frencois Becque (1837-1899)
Founder of realism in French drama

The Vultures
The Merry-Go-Round

Eugene Brieux (1858-1932)
Social reformer: "Thesis plays"

Maternity (on birth control)
Damaged Goods (Social disease)
The Three Daughters of Monsieur Du Pont (marriage of convenience)
The Red Robe (criminal justice)

Maurice Maeterlinck (1862-1939)
Return to romanticism

Pelleas and Melisande
*The Blue Bird
The Betrothal
Mary Magdalene

Edmund Rostand (1868-1918)
Romantic naturalism

*Cyrano de Bergerac

German (naturalism: the truth at all costs)

Hermann Sudermann (1857-1928)
Synthesis of realism and romanticism

Magda
The Fires of St. John
The Joy of Living
The Vale of Content

Gerhardt Hauptmann (1862-1931)
Synthesis of naturalism and social drama

The Weavers (hunger)
Drayman Henschel (terror of the supernatural)
*Rose Bernd (tragedy of a peasant girl)
The Rats (tragedy may be found in the most sordid circumstances)

Arthur Schnitzler (1862-1931)
Drama of disillusionment

The Living Hours
*The Lonely Way (to love is to live for someone else)

Italian (disillusionment)

Luigi Pirandello (1867-1936)
The capacity to laugh because the world of man is absurd

Six Characters in Search of an Author

*Right You Are (If You Think You Are)
Naked
Henry IV
When One Is Somebody
*Tonight We Improvise (the theater is absurd, too)

Czech

Karel Capek (1880-1938)
"Expressionism"

*R.U.R. (Rossum's Universal Robots)
The World We Live In (with Josephy Capek) The Insect Comedy

Frank Werfel
Conflict

Mirror Man (between social and anti-social self)
*Paul Among the Jews
* *The Eternal Road (a good pageant)

British (the rational compromise with realism)

George Bernard Shaw (1856-1950)
Realism with intelligence, humanitarianism and fun

Widowers' Houses
Arms and the Man
Candida
The Devil's Disciple
Caesar and Cleopatra
Captain Brassbound's Conversion
*Androcles and the Lion
*Man and Superman
Major Barbara
*Back to Methuselah
*Saint Joan

James M. Barrie (1860-1937)
Fantasy, whimsey

Quality Street
The Admirable Crichton
Alice-Sit-by-the-Fire
What Every Woman Knows
Peter Pan
A Kiss for Cinderella
*Dear Brutus
The Old Lady Shows Her Medals
Mary Rose
The Twelve Pound Look

John Masefield (1878-
Naturalistic history and melodrama

The Tragedy of Man
*The Coming of Christ
The Trial of Jesus
Good Friday
Easter

American (experimenting with realism)

Eugene O'Neill (1888-1955)
Reality honestly caught, intensely hated, passionately defied

The Long Voyage Home (1917)
Where the Cross is Made (1918)
Beyond the Horizon (1920)
The Emperor Jones (1920)
Anna Christie (1921)
The First Man (1922)
The Hairy Ape (1922)
All God's Chillun Got Wings (1924)
Desire Under the Elms (1924)
*The Great God Brown (1926)
Strange Interlude (1928)
*Lazarus Laughed (1928)
Mourning Becomes Electra (1931)
Ah, Wilderness (1933)
*Days Without End (1934)
*The Iceman Cometh (1946)
Moon for the Misbegotten (1950)
Long Day's Journey into Night (1955)
A Touch of the Poet

Maxwell Anderson (1888-1959)
Reality touched with romanticism

*What Price Glory? (WWI)
Saturday's Children
*Winterset
Elizabeth the Queen
Night over Taos
*Mary of Scotland
*Both Your Houses
*Valley Forge
The Wingless Victory
High Tor
*Journey to Jerusalem (biblical)
*Lost in the Stars (with Kurt Weill)

Marc Connelly (1890-

*The Wisdom Tooth (1930)
*The Green Pastures (Negro folk-mystery play)

Philip Barry (1896-1949)
The comedy of manners

*You and I
*John (1927)
*Hotel Universe
Tomorrow and Tomorrow
The Animal Kingdom (1932)
Here Come the Clowns (1938) (good vs. evil)

Samuel Behrman (1893-
The comedy of ideas

The Second Man
Serena Blandish
Meteor
Brief Moment
Biography
Love Story
Rain from Heaven
End of Summer

Robert Sherwood (1898-1955)
Ideas in history

The Queen's Husband
Waterloo Bridge
The Petrified Forest
*Idiot's Delight (1936)
There Shall Be No Night (1941)
*Abe Lincoln in Illinois (1939)

Clifford Odets (1901-
Hard realism against the placid realism of the comedies

Waiting for Lefty
Awake and Sing
Golden Boy
Clash By Night
*The Flowering Peach (Noah)

Irwin Shaw (1913-
Realism and rebellion

*Bury the Dead (pre-war pacifism)
The Gentle People

William Saroyan (1908-)
Poetic surrealism

My Heart's In the Highlands
The Time of Your Life
Hello Out There
The Beautiful People
*The Cave Dwellers (1959)

Archibald MacLeish (1892-)
Poetry reveals reality

Fall of The City (1937) (radio)
Air Raid (radio) (1938)
*J.B. (1958) (The Job story modernized and remythologized)

II. EXPLORATION
the systematic search in the theater for new forms for finding reality and meaning

Bertolt Brech (1898-1954)
Epic Theater: to enlighten rather than induce emotion

Mother Courage (1939) (the 30 Years' War)
Mr. Puntila and his Servant Matti (1940) (Master and man)
*The Caucasian Chalk Circle (1942)
*The Good Woman of Setzuan (1943)

Jean Giradoux (1882-1944)
Aristocratic and conservative fantasy

Siegfried (1928) (pacifism)
Amphitryon 39 (1929) (boulevard comedy)
*Intermezzo (1933) (mendacity and mediocrity)
(New York as Enchanted, 1948)
Electra (1937) (tragedy of hatred)
Ondine (1939) (political commentary in fable form)
*The Madwoman of Chaillot (1943) (fantasy as escape from death)

Jean Anouilh (1910-
"The sort of man who would add s'il vous plait to the Ten Commandments"

Euridyce (1941) (
Antigone (1944)) Classic themes in contemporary spirit
Medea (1946) (
Ring Around the Moon (trs. by Fry) (1949)
The Traveler without Baggage (1937) (amnesia)
*The Lark (1954)

Paul Claudel (1868-
Spiritual austerity with a conscience

The Satin Slipper (1921) (passion is one pressing reality)
*The Tidings Brought to Mary (1910) (modern miracle play)

Jean Paul Sartre (1905-
The play as a means and medium of philosophical statement

The Flies (1943) (self-reliance, anguish, freedom)
*No Exit (1944) (human beings tend to lack integrity and self-knowledge)
The Devil and the Good Lord (1951)
The Respectful Prostitute (moral flabbiness)

Albert Camus (1913-1961)
Existential anguish and the choice of freedom as the path to meaning

Caligula (1945) (the world is mad and life is absurd)
Cross Purposes (1944)
The Just (1949) (The Russian revolution)
The Dispossessed (1959) (revolution and "revolt")

T. S. Eliot (1888-
Orthodox thought and religion, new theater forms

*Murder in the Cathedral (1935) (liturgical drama)
Family Reunion (1939) ("discursive moralism" in modern setting)
The Cocktail Party (1949) (guardian angels in mufti, "priest" has couch instead of collar)

Christopher Fry (1907-
Toward a blend of drama, spirit, and poetry

*Boy with a Cart (1937) (pastoral saint play)
A Phoenix Too Frequent (1946) (playful one-acter)
The First-Born (1947) (a rather ponderous Moses-in-Egypt)
*Thor, With Angels (1948) (Canterbury festival play)
The Lady's Not for Burning (1949) (a scintillating exercise)
Venus Observed (1950) (a sometimes amusing comedy)
*A Sleep of Prisoners (1951) (dream allegory on biblical motifs)

Thornton Wilder (1897-
Affirmation of the spiritual nature of the comman man

Pullman Car Hiawatha (experimental one-act plays)
Happy Journey to Camden and Trenton
The Merchant of Yonkers (1938) (flopped and forgotten)
*Our Town (1938) (poetry in the cycle of human existence)
*The Skin of Our Teeth (1942) (man's precarious struggle for civilization)

The Matchmaker
*The Ages of Man (unfinished cycles of one act plays)
*The Seven Deadly Sins (

Arthur Miller (1916-
The "cult of experience" with a dash of poetic imagination

The Man Who Had All the Luck (1944) (an uneven novelistic play)
Focus (1945) (anit-semitism)
All My Sons (1947) (inductment of a war profiteer)
*Death of a Salesman (1949) (the calvary of an ordinary man)
The Crucible (poetic sensitivity on a tragic theme)

Tennessee Williams (1914-
A poet of the theater absorbed in the problem of living an abundant emotional life, the conclusion of which is moral and psychological collapse

Battle of Angels (1940) (overwrought study of small town frustrations)
27 Wagons of Cotton and Other One-Act Plays (1945)
The Glass Menagerie (1945) (trapped and frustrated womanhood)
A Streetcar Named Desire (1947) (more clinical than tragic)
Summer and Smoke (1948) (same theme, some restraint)
The Rose Tattoo (1951) (nothing new)
Camino Real (1953)
The Night of the Iguana (1961) (still nothing new)

III. "ABSURDISM"
a sense of metaphysical anguish at the absurdity of the human condition, and the actual presentation rather than rational discussion of absurdity, for example, in action that transcends and contradicts language; often designed to involve the audience as a participant in or completer of the action.

Samuel Beckett (1906-
"The Search for the Self"
. . . pitting "himself against the unsayable," using "all his cunning so as not to say what the words make him say against his will, but to express instead what by their very nature they are designed to cover up: the uncertain, contradictory, the unthinkable.

Act Without Words, I and II (1957-
Endgame (1957)
*Krapp's Last Tape (1958)
*Waiting for Godot (1953)

Eugene Ionesco (1912-
"Anti-Theater"
" . . . a work of art is the expression of an incommunicable reality that one tries to communicate--and which sometimes can be"

*The Bald Soprano (1950)
The Lesson (1951)
Jack or the Submission (1950)
The Future is in Eggs (1951)
The Chairs (1952)
The Victim of Duty (1953)
How to Get Rid of It (1954)
The New Tenant (1955)
The Picture (1957)
Improvisation (1956)
*Rhinoceros (1958)
The Killer (1960)

Jean Genet (1910-
"A Hall of Mirrors"
". . . I decisively repudiated a world that had repudiated me"
". . . he has broken through the vicious spiral of daydream and illusion, and by putting his fantasies onto the stage--concrete, brutal and distrubing--he has succeeded in making his impact in a real world, if only by leaving an audience of les justes deeply stirred and disgusted"

The Maids (1947)
*The Balcony (1958)
*The Blacks (1961)

Harold Pinter (1930-
"English nonsense dialogue"
". ... the transmutation of realism into poetic fantasy"

The Room (1957)
*The Dumbwaiter (1960)
The Birthday Party (1958)
A Slight Ache (1961)
The Caretaker (1960)
The Collection (1962)

Edward Albee (1928-
"the American cliche"
". . . attacks on the foundation of American optimism"

The Zoo Story (1958)
The Connection (1959)
The American Dream (1961)
*Who's Afraid of Virginia Woolfe? (1962)

THE CARE AND TREATMENT OF MANUSCRIPTS

by Mrs. Julia H. Macleod

I believe that it was in 1956 that I had the pleasure of meeting many of you, and I hope that you will bear with me if I repeat much of what I said then. Unfortunately, there is not much that is new and different that I can say now.

Manuscripts are the chief "problems" of all libraries housing them, and we, the librarians, are all seeking ways and means of dealing with them cheaply and expeditiously. Most of us who are trying to devise these techniques are "on the job" trainees and it is difficult for us not to create the impression that "this is the way we do it, therefore it is the right way" of handling manuscripts. I am sure none of us really believe that, even if we sound as if we did. Unfortunately, there are few opportunities available for formal training in manuscript procedures. A few library schools include some consideration of manuscripts in their courses on rare materials. Some "work shops," or limited programs of archival training, are given, mainly in Washington, D. C., and, very naturally, are oriented toward work with government archives. Even the literature, specifically, The American Archivist, emphasizes government archival methods and problems, with few articles concerning the operation and problems of repositories with varied holdings. There are all too few opportunities for those of us who are trying to cope with a wide variety of manuscripts to meet and discuss our problems and how we are trying to solve them. I, therefore, welcome this opportunity, and hope that we can exchange a few ideas.

From what I have observed, too many librarians try to deal with manuscripts as if they were books, and some archive specialists tend to ignore cataloguing problems for manuscripts. There is a basic difference in the concepts or philosophies for dealing with books and archives. By and large, the items from a single source are not kept together in a library of books, but are classified and dispersed on a subject basis and, in some cases, no complete and permanent record of the items from that source is maintained. The cardinal principle for archival arrangement is to keep together material from a single source and to make some subject references to its component parts. Ideally, a manuscript librarian should combine both disciplines: the unit and the group approach. Perhaps, archival training is the most important in the handling of manuscripts, at least to counteract the tendencies of the book oriented librarians to treat manuscripts as if they were books. Often, however, the archivist's training neglects the importance of establishing cataloguable units or entries for a catalogue, since historical manuscripts and the papers of individuals and families can not be dealt with by the procedures applicable to public records. Our problems are further compounded by the budgets of the institutions in which we work! A wealthy institution can afford measures for care and use that are completely impossible for a poor one. Small holdings of manuscripts can be housed and serviced quite differently from the provisions which a repository of numerous, varied, and heavily used manuscript materials must make.

If there are any basic principles that I have learned in my more than quarter of a century of work with manuscripts, they are: that each collection of manuscripts dictates its own pattern of arrangement, and that each repository of manuscripts must work out its own methods of dealing with its holdings. I realize that this statement appears to negate my previously expressed wish that there were more opportunities for training in work with manuscripts. Far from it! Although the basic maxim for manuscript librarians should be, that one must "play it by ear" so to speak, the "ear" must be trained The librarian who catalogues a book is ever mindful that his (or more often her) guidance rules or procedures have been developed so that all other copies of that work can be recognized as such. For the most part, the manuscript librarian is working with a unique item, or group of items, and the purpose of cataloguing it is to describe it, and it alone. Perhaps the various plans for the Union Catalogue of Manuscripts will point this up. But in this program, it seems to me that book practices have had too large a part in the formulation of the card-form guidance rules. Some preliminary opportunity, however, to absorb a philosophy of work with manuscripts and to become acquainted with methods of dealing with various types of materials--even to learn about the available types of containers and a few hints on preservation and restoration--would be an invaluable help to anyone faced with the problems of safeguarding and servicing manuscripts.

One of the most important responsibilities for any manuscript repository is the keeping of adequate provenance records. Naturally, both for good public relations and for future reference, a complete record of gifts (both by donor and by the gift) is essential. We have found that a system of three duplicate thin-stock cards, typed with carbon between, and filed by date, name of donor and by the entry for the gift, have been a great help. It is likewise essential to record, in association with the items, the names of individuals and dealers from whom material was purchased. (It is not necessary to divulge prices!) I recall that a scholar was able, years later, to locate valuable related material because he was able to contact the dealer from whom some manuscripts were purchased. We also keep a separate chronological manuscript acquisition ledger as material is received in the Manuscripts Division. Sources are noted on the containers as well as on the shelf list cards when material is catalogued. Particularly for photocopy of manuscripts is it essential to keep a careful record of the whereabouts of the originals and any restrictions on use. Restrictions on use of manuscripts, which might be imposed by the donors, are carefully noted on both containers and cards, and are scupulously maintained.

Another maxim for manuscripts librarians should prohibit the preliminary handling and sorting of papers by the lowest paid help, but insist that this task be undertaken by, and be the responsibility of, the most highly manuscript-trained members of the staff. Books and printed material, as well as pictures and ephemera, should never be separated from groups of personal, family, or organizational papers until the significance of such material is completely recognized. If found to be out of field and inessential to the papers, of course, such material can be dispersed or even discarded without further ado. Often it is avisable to keep them permanently with the papers. It is in this preliminary survey as well as in the actual sorting of groups of manuscripts that a knowledge of content and relationships is gained on which a pattern of arrangement can be worked out. By careless preliminary handling, vital and significant associations can be destroyed.

I would like to draw your attention at this time (in case you have not already seen it) to Lucille M. Kane's A Guide to the Care and Administration of Manuscripts, published September 1960, as Vol. II, no. 11, Bulletins, American Association for State and Local History. In my opinion she has compiled the best of the published guides for manuscript librarians. Her bibliography is particularly useful for special aspects of our work. I do not always agree with her, particularly in her chapter on evaluation and elimination, but I think she has produced a most helpful and "down to earth" handbook.

In the evaluation and elimination of manuscript and printed items, I think that the repository of historical materials must be overcautious before embarking on any such program. Who is to be the judge of what is important for the future? I know that a number of repositories have scanned their holdings with a very critical eye and even dispersed and disposed of them. I also know that very fancy prices are fetched on the market for a good many items which did not seem valuable not long ago. We are all faced with space problems, but we also have a definite responsibility to acquire and safeguard the material which will interpret our own age, as well as the past, to scholars of the future. There are also less lofty and more human factors involved. A library will often accept a not too important (nay, almost useless) gift to create good will in the hope of acquiring a much more important gift in the future. We try to avoid "strings" on gifts, but if conditions are made we honor them scrupulously, even if they seem a bit far-fetched. If sealing parts of a personal or family archive for some designated period of time means its preservation, we are, of course, happy to do this. Sometimes this provision is the keystone to acquisition and has prevented the destruction of many important personal papers.

Ideally, all library acquisitions of old material should be air cleaned and fumigated when received. Few institutions have provision for such treatment. A piece of gauze, a soft brush and a "pink pearl" eraser are all that many repositories can provide, with the hope that the worker is not allergic to dust. But dirty material should be carefully cleaned as well and as soon as possible; folded and crumpled items should be opened and smoothed out, and fragile items ear-marked for special handling and repair. If repair facilities are non-existent, or before repair can be undertaken, it is possible to photocopy the fragile and damaged material. We have a "deteriorating documents fund" on which material so designated is micro-filmed--I would like to emphasize here that no filming of groups of papers should be undertaken until the papers are adequately arranged. A film of an unarranged mass of papers is almost useless and a complete waste of money.

As yet, a satisfactory repair program for Bancroft Library has not been developed. The Huntington Library set up a manuscripts repair program in the late 1930's--even sending a staff member to study manuscript repair methods in Europe--particularly at the British Public Record Office and the Vatican Library. I have not heard recently whether it is still operating. The controversy over "lamination" with plastic film and the older methods, using fine Japanese tissue or very sheer chiffon, still goes on. I understand that the National Archives has not been satisfied with the lamination processes previously used, and has suspended its program for further research and development. The only example I have seen of lamination was the repair, which was made at the Library of

Congress, of the Bernal Diaz del Castillo manuscript in the Guatemalan National Archives. I was fortunate enough to be shown this by the Archivist, on a visit there three years ago. It seemed to me that the lamination produced a haziness or film which the finest chiffon repair does not. However, I understand that there are increasing difficulties in obtaining both the fine chiffon and the paste of former years. I most certainly feel that we should all delay delicate repair measures for further investigation and developments. Most of us are safe on that score since major repair facilities are expensive to install and to operate.

There are some measures that can be taken by the most impoverished repository, however. Crumpled or folded items can be smoothed out by placing between damp, clean, white blotting papers under weights or in a press. Also, placing heavily creased or crumpled manuscripts in a humidifier, but not in direct contact with any moisture, is very effective. An old camping ice-box with plastic tray can sometimes be used for this purpose. Fragile manuscripts, written on one side only, can be carefully backed with Japanese tissue. (Special training, however, is needed for more delicate repairs.) Fragile items can be placed in separate folders and stored flat in portfolios or boxes. Various types of acid free folders are available now--rope manila in different weights and finishes. Some of the office type file folders are also acid free manila. We are using all of these.

In considering storage provisions I feel that binding is very unsatisfactory. Binding makes the correction of errors or the supplying of further information impossible, for you have "frozen" your arrangement. Also, it is very difficult, if not impossible, to photocopy bound material satisfactorily. If only one or two items in a volume are called for, all the manuscripts therein are subject to the hazards of use. Storage of manuscripts in vertical files is likewise unsatisfactory. It is hard to keep the folders upright and, frequently, material is too fragile to be handled in that fashion. The "metal edge" boxes (which come in a variety of sizes and types) have proved very satisfactory for us. We store them both flat and upright on the shelves, depending on the contents. We also have had some "fancier" containers, of the slip case, portfolio and box types, made specially for some single manuscripts and small groups of manuscripts. We have also used the "Paige Miracle Box," or carton, for preliminary storage of unarranged materials, and for permanent storage of groups of volumes (diaries, accounts, and the like) and other material which may accompany a large group of papers and which do not warrant more individual treatment. We also stamp the individual pieces and items in a large group of papers with an identifying stamp (e.g., Jones Family Papers). This is not only as an identification but as a
(Bancroft Library)
safeguard against theft. Items not part of a group or collection of papers are stamped: Bancroft Library.

Before going on to the problems encountered in the arrangement and cataloguing of manuscripts, I would like to explain a distinction we make between what we consider a "collection," and the records or papers which are the natural accumulation of an individual, a family, an organization or government body. I am afraid we use the term, collection, rather carelessly in speech, but on our cards we use the terms: correspondence and papers, papers, or records, for these latter type groups, and reserve the designation: collection, for made up groupings,

usually from a variety of sources, and often for some specific purpose. In dealing with a "collection" of material, I believe that the repository has more freedom to rearrange, disperse or discard material, than when dealing with the archives, or natural accumulations of papers, received.

Dealers in manuscripts and private "collectors" often do great violence to archive concepts. Some years ago we received a large and quite valuable collection of Californiana which had been scattered through numerous scrapbooks by the whim of the collector. We removed printed materials for separate cataloguing and made up entirely new groupings of the manuscripts. Papers of various individuals, scattered throughout the collection, were brought together again, since their importance to scholars was greater in this arrangement than in the arrangement made by the collector. And, I might add, our problems in cataloguing the "collection" were greatly reduced by the rearrangement of the manuscripts. Collections of research materials, arranged on a topical basis, however, usually should remain in the order devised by the original collector. Sometimes, by the time the repository receives the collection, this order is not readily discernible. It is then necessary to consider, primarily, the use that will be made of the material and the ease of servicing it, in arranging the material.

The repository itself often needs to make up "collections" of manuscripts. Frequently, individual items and small groups of papers that have limited significance alone, come to hand by gift or purchase. We have found that to group such piece-meal accumulations is a very convenient device. We carefully record the provenance on the folders or other containers of the individual items, yet interfile them within a portfolio, box or series of boxes under a basic call-number. Sometimes we have been able to recreate (at least in part) an "archive" which has been dispersed before we received it. We have also established a number of useful subject miscellanies in this fashion.

When a repository is faced with a complete jumble of manuscripts it has more freedom in working out an arrangement for the papers--whether they were those of an individual, family or organization--than when some previous arrangement is evident. Here is where the knowledge and skill of the archivist or manuscripts librarian comes into play. To recognize and evaluate some early pattern is very important. Every effort should be made to retain it to reconstruct it if possible. Frequently, however, in the case of the voluminous correspondence and accumulation of papers of twentieth century figures, the filing methods reflect the practices of a succession of secretaries and clerks, rather than the thought and arrangement plan of the individual himself. Many times there are great inconsistencies in arrangement; letters of the same individual may be filed in various places. For many of these large, modern accumulations of correspondence, which include the letters received and carbon copies of the answers, we have separated the in-letters from the out-letters and filed the former, alphabetically by correspondent (with a chronological arrangement of each correspondent's letters) and the out-letters we have placed in chronological order. This preserves a chronological record of the activities of the individual whose papers these are, yet permits the grouping together of all the letters received from any correspondent. We have found that this arrangement has served a variety of research purposes. More scholars are interested in a segment of a large group of papers than in the complete archive; many scholars wish only to use the letters of some one

correspondent, or to cover some specific time span in the papers. There is good archival precedent for this type of arrangement, and it is an aid in servicing the material.

This is not a "hard and fast" pattern of arrangement, however, for modern papers in the Bancroft Library. We have retained the original arrangement of some large groups of private and official papers, and fitted our indexing and cataloguing practices to it. Some groups of papers we have arranged in chronological order, and we have maintained this arrangement in some large groups, though rarely do we consider this an ideal arrangement for the larger groups of modern papers. Problems of finding and servicing individual letters and documents are exceedingly complex when a mass of papers is placed in strictly chronological order. Miss Dorothy Martin in her excellent article, "Use of cataloguing techniques in work with records and manuscripts" in the American Archivist, October, 1955, emphasized the importance of finding "cataloguable units" in large groups of papers. I believe that a mistaken belief in the convenience and economy of employing untrained help in the sorting processes has been largely responsible for the widespread practice of arranging large groups of papers in strict chronological order. It has been thought that any one can read a date. I can assure you, however, that this is not so. To persons unfamiliar with early Spanish numerals, 5's and 9's and even 1's and 2's are quite baffling--and many mistakes have been made by the unwary. I can not emphasize too much the importance of careful arrangement of large groups of papers. It is impossible to do this on a purely arbitrary and objective basis. Until a large group of papers can be thoroughly examined and thoughtfully arranged it is better not to touch it. An archive that has been properly arranged should never need re-arranging. It is possible to leave certain segments of a large collection for more intensive work at some future time, but the basic pattern need never be changed if it was carefully set up in the first place. To determine what this should be requires the most knowledge and experience and not the least.

We at the Bancroft Library have found that the reports and keys to arrangement which we make on completing our work on a large group of papers have become increasingly important. In these we give a brief biographical sketch of the individual or history of the family concerned, describe the papers, note their source of provenance, and explain how they have been arranged. We list the correspondents, with number and inclusive dates of their letters, as well as describe, in some detail, the types of papers involved (i.e., diaries, accounts, correspondence, legal or land papers and the like). A copy of this report is shelved alphabetically in an area of our Reference Division; another with the papers. From these reports we make up what we have called our "Analytic Index" which consists of loose-leaf binders of individual sheets headed with the full name and dates (as far as we can ascertain them) of persons for whom letters and documents have been found in one or more of our groups or collections of papers. The names of the various groups are stamped on the sheet in designated areas, using the same stamp by which we have identified the individual items in a single collection or archive. Thus, for example, on one sheet is the information that letters and/or documents by William Henry Brown, 1798-1857, are to be found in the papers of John Smith, Thomas Martin Jones and the Bluefield Mining Company, and the reader is directed to the reports and keys to these groups of papers for further information. A card in the Manuscripts Catalog

under the name of William Henry Brown, 1798-1857, directs the reader to the Reference Desk and to the Analytic Index. In addition to reducing the number of cards we formerly made to place in our catalog the analytics for large groups of papers, this procedure also brings to the attention of the reader the guide or key, which, even though noted on the main card for a collection or archive, was frequently not used to the best advantage.

In addition to the report and key to a large group or collection of papers we make cards for these groups or collections for the catalogue: main entry and shelf list cards and cards for the necessary subjects and added entries, as traced on the main card. For small groups of papers which can be adequately described on a card we do not make any report, but deal with them as if they were single items in our catalogue, using subjects and added entries as necessary. By the use of multiduplication processes the task of card making can be greatly simplified.

If multilithing is not available, some sort of ditto process can be used to make multiple cards quite cheaply. Of course it is always possible to make a full main entry card, with a brief reference-type card under the subjects and added entries and for the shelf list.

I will not try to go into cataloguing and classification processes in detail. I would like to emphasize that what a cataloguer of manuscripts is endeavoring to do is to describe a single item or group of papers briefly and correctly, and to provide a finding symbol by which the material can be produced. Details can be given on folders and in the report and key. If more notes than the catalogue card can provide seem indicated, and there is no folder or report required (as in the case of a single bound item) a sheet of paper can be laid in to supply this additional information. The cataloguer is concerned with the pertinent facts of: who, what, where and when; whether original or copy; the size and/or the extent of the material. Sometimes it takes considerable research to do this. To be able to read and recognise handwritings, to know something about the persons and events involved are very important. There are not so many standard helps available to the manuscripts librarian as to the cataloguer of books. A good eye, imagination and "satiable" curiosity are invaluable. This is why, also, that it is impossible to separate the arranging processes from the cataloguing of manuscripts.

Every repository of manuscripts needs to develop its own system or systems of classification--to meet its own individual problems of use and service. Since I can think of no such repository where patrons would have access to stacks, these classifications are merely finding symbols and can be as simple as a numerical arrangement on a shelf.

Despite all the problems of work with manuscripts I can think of no more interesting and rewarding work. The actual letters that people have written, the documents they have signed, the diaries they have kept and the bills they have received--how much more thrilling are these to handle than even the rarest book! Perhaps I am a bit biased, but I can think of nothing that I would rather have done all these years than to have had the opportunity of learning so much about the lives of so many people--great and small, famous or almost unknown--from their papers.

APPENDIX

ATLA MEMBERS AS AT OCTOBER 10, 1963
(* - attended 1963 Conference)

FULL

*Allen, Clara B. - Fuller Theological Seminary, 135 North Oakwood Avenue, Pasadena, California 91101
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. - Rose Memorial Library, Drew University, Madison, New Jersey 07940
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 St., New Haven, Connecticut 06511
Balz, Elizabeth L. - Evangelical Lutheran Theological Seminary, Capital University, Columbus, Ohio 43209
Batsel, John David - The Divinity Library, Joint University Libraries, Nashville, Tennessee 37205
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 60600
Boshears, Onva K. - Asbury Theological Seminary, Wilmore, Kentucky 40390
*Bouquet, Francis L. - San Francisco Theological Seminary, 124 Seminary Road, San Anselmo, California 94960
Boyce, Joseph A. - Interdenominational Theological Center, 671 Beckwith Street, S.W., Atlanta, Georgia 30314
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
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, Toronto 5, Ontario, Canada
Chandler, Mrs. Emily M. - Wesley Theological Seminary, 4400 Massachusetts Avenue, N.W., Washington, D.C. 20016
*Chenery, Frederick L. - Episcopal Theological Seminary of the Southwest, 606 Rathervue Place, Austin, Texas 78705
Clarke, Mrs. R. S. - Erskine Theological Seminary, Box 267, Due West, South Carolina 29639
*Collier, Robert Gordon - Chicago Theological Seminary, 5757 University Ave., Chicago, Illinois 60637
Conger, Helen - Dargan-Carver Library, 127 Ninth Avenue, N., Nashville, Tennessee 37203
Corcoran, Wilma - Zion Research Library, 120 Seaver Street, Brookline, Massachusetts 02146
*Cowan, Claude A. - McCormick Theological Seminary, 800 West Belden Ave., Chicago, Illinois 60614
*Crabtree, Robert E. - Nazarene Theological Seminary, 1700 East Meyer Blvd., Kansas City, Missouri 64131
Crawford, Elizabeth L. - Speer Library, Princeton Theological Seminary, Princeton, New Jersey 08540
Cresap, Mrs. Anne H. - Union Theological Seminary in Virginia, 3401 Brook Road, Richmond, Virginia 23227
*Crismon, Leo T. - Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206

Dagan, Alice M. - Lutheran School of Theology (Maywood Campus), 1644 South Eleventh Avenue, Maywood, Illinois 60153
Daugherty, Francis R. - Lancaster Theological Seminary, Lancaster, Pennsylvania 17603
Davidson, Nelle C. - New Orleans Baptist Theological Seminary, 4110 Seminary Place, New Orleans, Louisiana 70126
Debusman, Paul M. - Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206
Deering, Ronald F. - Box 234, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206
*Denton, William Richard - Southern California School of Theology, Claremont, California 91711
Dow, Norman D. - Austin Presbyterian Theological Seminary, 100 East 27th Street, Austin, Texas 78705
*Drury, Robert M. - Central Baptist Theological Seminary, Seminary Heights, Kansas City, Kansas 66102
Dudley, Crayton T. - Interdenominational Theological Center, 671 Beckwith Street, S.W., Atlanta, Georgia 30314

Eastwood, Edna Mae - The College and Seminary Library, Naperville, Illinois 60540
Edie, Evelyn C. - Pittsburgh Theological Seminary, 616 North Highland Avenue, Pittsburgh, Pennsylvania 15206
*Ehlert, Arnold D. - The Biola Library, 13800 Biola Avenue, La Mirada, California 90638

Ehlhardt, George B. - Theological Seminary, University of Dubuque, Dubuque, Iowa 52001
Eisenhart, Ruth C. - Union Theological Seminary, Broadway at 120th Street, New York, New York 10027
Elliott, L. R. (retired) - P.O. Box 22882, Fort Worth, Texas 76115
*Else, James P. - Southern California School of Theology, Claremont, California 91711
Erickson, J. Irving - North Park Theological Seminary, 3225 Foster Avenue, Chicago, Illinois 60625
Eutsler, Mrs. Luella - Wittenberg University, Springfield, Ohio 45500
*Evans, Esther - Divinity School Library, Duke University, Durham, North Carolina 27700

*Farris, Donn Michael - Divinity School Library, Duke University, Durham, North Carolina 27700
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
French, Warren F. - Case Memorial Library, Hartford Seminary Foundation, 55 Elizabeth Street, Hartford, Connecticut 06105
Fritz, William R. - Lutheran Theological Seminary, Columbia, South Carolina 29200

*Gamble, Connolly C., Jr. - Union Theological Seminary, 3401 Brook Road, Richmond, Virginia 23227
*Gapp, Kenneth S. - Speer Library, Princeton Theological Seminary, P. O. Box 111, Princeton, New Jersey 08540
Gardiner, Mabel F. (retired) - 15 Calvin Circle, Westminster Place, Evanston, Illinois 60201
George, E.F. (retired) - Naperville, Illinois 60540
*George, Esther D. - United Theological Seminary, 1810 Harvard Blvd., Dayton, Ohio 45406
*Goddard, Burton L. - Gordon Divinity School, Box E, Beverly Farms, Massachusetts 01920
*Goodman, Delena - Anderson Theological Seminary, Anderson, Indiana 46010
Goodwin, John H. - Protestant Episcopal Theological Seminary in Virginia, Alexandria, Virginia 22300
Gray, Ruth M. - Northern Baptist Theological Seminary, 3040 West Washington Blvd., Chicago, Illinois 60612
*Green, Frank L. - Church Divinity School of the Pacific, 2451 Ridge Road, Berkeley, California 94709
Grisham, Frank P. - Joint University Libraries, Nashville, Tennessee 37205
Grossmann, Mrs. Walter - Andover-Harvard Theological Library, 45 Francis Avenue, Cambridge, Massachusetts 02138
*Guston, David - Bethel College and Seminary, 1480 North Snelling Avenue, St. Paul, Minnesota 55101

*Hadidian, Dikran Y. - Case Memorial Library, Hartford Seminary Foundation, 55 Elizabeth Street, Hartford, Connecticut 06106
*Hager, Lucille - Concordia Seminary, 801 De Mun Avenue, St. Louis, Missouri 63105
*Hand, William J. - Eastern Baptist Theological Seminary, Lancaster Avenue and City Line, Overbrook, Philadelphia, Pennsylvania 19131
Harrer, John A. - 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. - Interdenominational Theological Center, 671 Beckwith Street, S.W., Atlanta, Georgia 30314
Hilgert, Mrs. Elvire R. - Seventh-Day Adventist Theological Seminary, Berrien Springs, Michigan 49103
Hodges, Elizabeth - Episcopal Theological School, 99 Brattle Street, Cambridge, Massachusetts 02138
Hodges, Thelma F. - Christian Theological Seminary, Indianapolis, Indiana 46208
*Hollenberg, Delbert E. - Garrett Theological Seminary, Evanston, Illinois 60201
Hughey, Elizabeth - Library, Methodist Publishing House, 201 Eighth Avenue, South, Nashville, Tennessee 37202
Hunter, Vivien (retired) - 304 The Thornbill, 1800 McGregor Street, Montreal 25, Quebec, Canada
*Hyatt, Alexander J. - Golden Gate Baptist Theological Seminary, Strawberry Point, Mill Valley, California 94941

Irvine, James S. - Pittsburgh Theological Seminary, 616 North Highland Avenue, Pittsburgh, Pennsylvania 15206

Jackson, Herbert C. - Missionary Research Library, 3041 Broadway, New York, New York 10027
Joaquin, Frederick C. - Nashotah House, Nashotah, Wisconsin 53058
*Johnson, Alice Victoria - Pacific School of Religion, 1798 Scenic Avenue, Berkeley, California 94709
*Johnson, Charles P. - Fleming Library, Southwestern Baptist Theological Seminary, Box 22000, 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
*Jorve, Ronald M. - Speer Library, Princeton Theological Seminary, Box 111, Princeton, New Jersey 08540
*Judah, Jay Stillson - Pacific School of Religion, 1798 Scenic Avenue, Berkeley, California 94709

Kann, Mary Lane - Pittsburgh Theological Seminary, 616 North Highland Avenue, Pittsburgh, Pennsylvania 15206
*Kelly, Genevieve - California Baptist Theological Seminary, Seminary Knolls, Covina, California 91722
Kincheloe, Mrs. Evah - Interdenominational Theological Center, 671 Beckwith, S.W., Atlanta, Georgia 30314
*King, Joseph Ferguson - Chicago Theological Seminary, 5757 University Avenue, Chicago, Illinois 60637
*Kircher, Roland E. - Wesley Theological Seminary, 4400 Massachusetts, N.W., Washington, D.C. 20016
*Klemt, Calvin Carl - Central Lutheran Theological Seminary, Fremont, Nebraska 68025
Kley, Roland - United Theological Seminary of the Twin Cities, P. O. Box 4460, Minneapolis, Minnesota 55421
Kline, Lawrence - Drew University Library, Madison, New Jersey 07940
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*Krentz, Edgar M. - Concordia Seminary, 801 De Mun Avenue, St. Louis, Missouri 63105
Kuschke, Arthur W., Jr. - Westminster Theological Seminary, Chestnut Hill, Philadelphia, Pennsylvania 19118

Lamb, John E. - The Divinity School of the Protestant Episcopal Church in Philadelphia, 4205 Sprice Street, Philadelphia, Pennsylvania 19104
*Leach, Mrs. R. Virginia - School of Theology, Boston University, 745 Commonwealth Avenue, Boston, Massachusetts 02115
*Leonard, Harriet V. - Divinity School Library, Duke University, Durham, North Carolina 27700
Lightbourn, Francis C. - Seabury-Western Theological Seminary, 600 Haven Street, Evanston, Illinois 60201
Little, Mrs. Barbara Abbott - Andover Newton Theological School, Newton Centre, Massachusetts 02159
*Luhzing, Erika J. - Northwestern LutheranTheological Seminary, 116 East 22nd Street, Minneapolis, Minnesota 55404
Lundeen, Joel W. - Lutheran School of Theology (Rock Island Campus), Rock Island, Illinois 61202

*Magnuson, Norris - Bethel College and Seminary, 1480 North Snelling Avenue, Saint Paul, Minnesota 55101
Markley, Lucy W. (retired) - 435 Elm Street, New Haven, Connecticut 06511
*Mehl, Warren R. - Eden Theological Seminary, 475 East Lockwood Avenue, Webster Groves, Missouri 63119
Miekelham, Marget H. C. - Mills Memorial Library, McMaster University, Hamilton, Ontario, Canada
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McCormick, Margaret - Colburn Library, Bexley Hall, Gambier, Ohio 43022
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McWhirter, David Ian - Christian Theological Seminary, Box 88012, Indianapolis, Indiana 46208

*Newhall, Jannette E. - School of Theology, Boston University, 745 Commonwealth Avenue, Boston, Massachusetts 02115
Nicole, Roger - Gordon Divinity School, Beverly Farms, Massachusetts 01920

O'Brien, Elmer J. - School of Theology, Boston University, 745 Commonwealth Avenue, Boston, Massachusetts 02115
O'Neal, Ellis E., Jr. - Andover Newton Theological School, Newton Centre, Massachusetts 02159
Osburn, Edwin C. - Southeastern Baptist Theological Seminary, P.O. Box 31, Wake Forest, North Carolina 27587

Pachella, Richard H. - Union Theological Seminary, Broadway at 120th Street, New York, New York 10027
Palmatier, Lucy M. - Speer Library, Princeton Theological Seminary, Box 111, Princeton, New Jersey 08540
*Peterson, Betty Alice - North Park College, 3225 West Foster Avenue, Chicago, Illinois 60625
*Peterson, Kenneth G. - Pacific Lutheran Theological Seminary, 2770 Marin Avenue, Berkeley, California 94708
*Pierson, Roscoe M. - The College of the Bible, Lexington, Kentucky 40500
*Pratt, Ida May - Berkeley Baptist Divinity School, 2606 Dwight Way, Berkeley, California 94704
Price, Frank Wilson (retired) - Hillcrest Lane, Morningside Heights, Lexington, Virginia 24450
Prichard, Mrs. Ruth D. - Southeastern Baptist Theological Seminary, 219 South Street, Wake Forest, North Carolina 27587
*Prince, Harold B. - Columbia Theological Seminary, 701 Columbia Drive, Decatur, Georgia 30030

*Rand, James F. - Dallas Theological Seminary, 3909 Swiss Avenue, Dallas, Texas 75204
Randall, Augustus C. - Payne Theological Seminary, Wilberforce, Ohio 45384
Reid, Arsula Brownie - Johnson C. Smith University, Charlotte, North Carolina 28200
Reynolds, Stephen M. - Crozer Theological Seminary, Chester, Pennsylvania 19013
*Ringering, Joyce E. - North American Baptist Seminary, 1605 South Euclid Avenue, Sioux Falls, South Dakota 57100
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*Robarts, William M. - Union Theological Seminary, Broadway at 120th Street, New York, New York 10027
Robbins, Mrs. Ruth G. (retired) - 192 - 14th Street, Arcata, California 95521

Robert, Frank W. - School of Theology, The University of the South, Sewanee, Tennessee 37375
Robinson, Nancy Drue - Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206
*Rode, Werner - Berkeley Divinity School, 140 Prospect Street, New Haven, Connecticut 06511
*Royer, Elizabeth - Theology Library, Emory University, Atlanta, Georgia 30322
Russel, Emily G. - Covenant College and 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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Scheer, Gladys E. - The College of the Bible, Lexington, Kentucky 40500
*Scherer, Henry - Lutheran Theological Seminary, 7301 Germantown Avenue, Philadelphia, Pennsylvania 19119
Schild, Karl - Lutheran Theological Seminary, 7301 Germantown Avenue, Philadelphia, Pennsylvania 19119
*Schmidt, Herbert H. - Lutheran Theological Seminary, Gettysburg, Pennsylvania 17325
*Shhmitt, Calvin H. - McCormick Theological Seminary, 800 West Belden Avenue, Chicago, Illinois 60614
*Schultz, Susan A. - Asbury Theological Seminary, Wilmore, Kentucky 40390
*Schuppert, Mildred - Western Theological Seminary, Holland, Michigan 49423
*Sebestyen, Adam - San Francisco Theological Seminary, San Anselmo, California 94960
Shaw, Henry K. - Christian Theological Seminary, Indianapolis, Indiana 46207
Shepherd, Holley M. - Harvard Divinity School, 45 Francis Avenue, Cambridge, Massachusetts 02138
Simmers, Carrie R. - Bethany Theological Seminary, Butterfield and Myers Roads, Oak Brook, Illinois 60523
Sistrunk, James D. - Southeastern Baptist Theological Seminary, Wake Forest, North Carolina 27587
Slavens, Thomas P. - The Divinity School, Drake University, Des Moines, Iowa 50311
Smartt, Hinkley - Cumberland Presbyterian Theological Seminary, McKenzie, Tennessee 38201
*Smith, Elizabeth A. - University of Dubuque Theological Seminary, Dubuque, Iowa 52001
*Sonne, Neils H. - General Theological Seminary, Chelsea Square, New York, New York 10011
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, Princeton, New Jersey 08540
*Suput, Ray R. - Garrett Theological Seminary Library, 2121 Sheridan Road, Evanston, Illinois 60201

*Tanis, James - Harvard Divinity School, 45 Francis Avenue, Cambridge, Massachusetts 02138
Teague, Mrs. Grace N. - Joint University Libraries, Vanderbilt University School of Religion, Nashville, Tennessee 37200
Thomas, Duncan - General Theological Seminary, Chelsea Square, New York, New York 10011
*Thomas, Page A. - Perkins School of Theology, Southern Methodist University, Dallas, Texas 75222
Tingelstad, Gertrude - Luther Theological Seminary, 2375 Como Avenue W., St. Paul, Minnesota 55108
*Trost, Theodore L. - Colgate-Rochester Divinity School, 1100 South Goodman Street, Rochester, New York 14620
*Turner, Decherd, Jr. - Perkins School of Theology, Southern Methodist University, Dallas, Texas 75222
*Turpin, Calvin C. - Golden Gate Baptist Theological Seminary, Strawberry Point, Mill Valley, California 94941
Tuttle, Marcia Lee - Speer Library, Princeton Theological Seminary, Box 111, Princeton, New Jersey 08540
Twitchell, Mrs. Elizabeth C. - Perkins School of Theology, Southern Methodist University, Dallas, Texas 75222

*Uhrich, Helen B. - Yale Divinity School Library, 409 Prospect Street, New Haven, Connecticut 06511

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Vickers, Mrs. Jean W. - Divinity School Library, Duke University, Durham, North Carolina 27700

*Warnick, Mrs. John H. (retired) - 5528 Miller Avenue, Dallas, Texas 75206
Weber, Esther - Goshen College Biblical Seminary, Goshen, Indiana 46526
Wernecke, Herbert H. (retired) - 475 East Lockwood Avenue, Webster Groves, Missouri 63119
White, Ernest M. - Louisville Presbyterian Theological Seminary, 1044 Alta Vista Road, Louisville, Kentucky 40205
*Whitford, Ruth - Biblical Seminary in New York, 235 East 49th Street, New York, New York 10017
Williams, Ethel L. - School of Religion, Howard University, 6th and Howard Place, N.W., Washington, D.C. 20001
Williams, Henry L. - Moravian College, Bethlehem, Pennsylvania 18015

Young, John L. - Union Theological Seminary, Broadway at 120th Street, New York, New York 10027

Zachman, Helen - Eden Theological Seminary, 475 East Lockwood Avenue, Webster Groves, Missouri 63119

ASSOCIATE MEMBERS

Alford, H. Wendell - Iowa State Teachers College, Cedar Falls, Iowa 50613

*Allenson, Alec R. - Blessing Book Store, 635 East Ogden Avenue, Naperville, Illinois 60540
Allenson, Robert D. - Alec R. Allenson, Inc., 635 East Ogden Avenue, Naperville, Illinois 60540
Alston, Annie May - Harding Graduate School of Religion, 1000 Cherry Road, Memphis, Tennessee 38111
Andrews, Dean Timothy - Holy Cross Orthodox Theological School, 50 Goddard Avenue, Brookline, Massachusetts 02100

*Barnett, Mrs. Mary G. - Anglican Theological College, 6050 Chancellor Blvd., Vancouver 8, B.C., Canada
Beaver, R. Pierce - Faculty Exchange Box 33, University of Chicago, Chicago, Illinois 60637
Bosco, Julius - Philadelphia Bible Institute, 18th at Arch Street, Philadelphia, Pennsylvania 19100
Brown, Mrs. F. Craighill - Berkeley Divinity School, 140 Prospect Street, New Haven, Connecticut 06511
Brubaker, Mrs. D.W. - Ashland Theological Seminary, 910 Center Street, Ashland, Ohio 44805
Butz, Mrs. Helen S. - 824 South Main Street, Apt. 1, Ann Arbor, Michigan 48103

Chambers, Elizabeth - Central Philippine University, Iloilo City, Philippines
Collins, Oral E. - Berkshire Christian College, 164 Stockbridge Road, Lenox, Massachusetts 02140
Corum, Frederick M. - 118 Conant Drive, Kenmore, New York 14223
Curtis, Eugene T. - Phillips University Library, Enid, Oklahoma 73701

Davies, Stanley - St. Mark's Collegiate Library, Box 67, G.P.O., Canberra, A.C.T., Australia
Day, Chaplain Edgar A. - USS Amphion (AR-13), c/o Fleet Post Office, New York, New York 10000
Dentzer, Ethel M. - Lutheran Theological College, Luthergiri, Rajahmundry-1, Andra, India
Diehl, Katherine S. - Graduate School of Library Service, Rutgers University, New Brunswick, New Jersey 08900
Divelbiss, John E. - Box 14, Allegany, New York 14706

Eaton, Clarence L. - Theological Seminary of the Reformed Episcopal Church, 25 South 43rd Street, Philadelphia, Pennsylvania 19104
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, P.O. Box 178, Lincoln, Illinois 62656

Filion, Paul-Emile, S.J. - Laurentian University Library, P.O. Box 905, Sudbury, Ontario, Canada
Finger, Mary Joan - Scarritt College, Nashville, Tennessee 37212
Fulforth, Charles J. - Free Library of Philadelphia, Logan Square, Philadelphia, Pennsylvania 19103

Gallichotte, V.H. - W.R. Ames Company, 1001 South Dempsey Road, Milpitas, California 95035
Gillette, Gerald W. - The Presbyterian Historical Society, 520 Witherspoon Building, Philadelphia, Pennsylvania 19107
Ginsberg, Judith B. - Jewish Theological Seminary, 3080 Broadway, New York, New York 10027

Hall, Mrs. Elizabeth S. - Pasadena College Library, 1539 East Howard Street, Pasadena, California 91107
Harris, Leonard R. - Channel Press, 400 Cummunity Drive, Manhasset, New York 11030
Harvey, John F. - Graduate School of Library Science, Drexel Institute of Technology, Philadelphia, Pennsylvania 19104
Heiser, W. Charles, S.J. - St. Mary's College, Divinity School of St. Louis University, St. Marys, Kansas 66536
Heussman, John W. - Concordia Theological Seminary, Springfield, Illinois 62700
*Hickey, Doralyn J. - School of Library Science, University of North Carolina, Chapel Hill, North Carolina 27514
Highfield, Betty Jane - North Park College, 3225 West Foster Avenue, Chicago, Illinois 60625
Hort, Margaret J. - Shipley School, Bryn Mawr, Pennsylvania 19010
Humphreys, Joan - Theological Hall, St. Andrew's College, Newtown, New South Wales, Australia
Hunter, Edward - Methodist Theological School in Ohio, Mounted Route 9, Delaware, Ohio 43015
Hutton, William H., Jr. - 524 Roberts Avenue, Glenside, Pennsylvania 19038

*Jahns, Robert W. - 175 Crescent Road, San Anselmo, California 94960
*Johnson, Mrs. Maxene - St. Margaret's House, 1820 Scenic Avenue, Berkeley, California 94709
Johnson, Shildes R.V. - Northeastern Collegiate Bible Institute, Essex Falls, New Jersey 07021
*Jones, Mrs. Dorothy H. - Washington Cathedral, Mount Saint Alban, Washington, D.C. 20016

Kennedy, James R., Jr. - Drexel Institute Library, 32 & Chestnut Streets, Philadelphia, Pennsylvania 19104
Kephart, John E. - Westmont College Library, 955 LaPaz Road, Santa Barbara, California 93100
*Kieffer, Jay - P.O. Box 2311-D, Pasadena, California 91102
Knubel, Helen M. - National Lutheran Council, 50 Madison Avenue, New York, New York 10010
Kortendick, James J. - Department of Library Science, The Catholic University of America, Washington, D.C. 20017

Lancaster, Edith - Northwest Nazarene College, Nampa, Idaho 83651
Lee, Chung Lee - School of Religion, Howard University, Washington, D.C. 20001
Little, Brooks B. - The Upper Room, 1908 Grand Avenue, Nashville, Tennessee 37205

Loizeaux, Marie D. - Loizeaux Brothers, Inc., 1238 Corlies Avenue, Neptune, New Jersey 07753
Lucille, Sister M., I.H.M. - 415 West 120th Street, New York, New York 10027

Matthews, Donald N. - Lafayette College, Easton, Pennsylvania 18042
*Meredith, Virginia B. - Christian Board of Publication, 2640 Pine Blvd., St. Louis, Missouri 63100
Miller, William B. - Presbyterian Historical Society, 520 Witherspoon Building, Philadelphia, Pennsylvania 19107
*Molnar, Mrs. Enrico C. - Theological Training School at Bloy House, 2249 South Harvard Blvd., Los Angeles, California 90018
Montgomery, John Warwick - 3, Blvd. Gambetta, Strasbourg, (Bas-Rhin), France
Moreau, Jules L. - Seabury-Western Theological Seminary, 600 Haven Street, Evanston, Illinois 60201
Mosholder, Wilma - Seminario Evangélico, Apartado 426, Rio Piedras, Puerto Rico 00900
Mueller, Theodore A. (retired) - 3122 Rittenhouse Street, N.W., Washington, D.C. 20015
McClung, Cloyd H. - P.O. Box 6307, Baylor University, Waco, Texas 76700
McCoy, Dale A. - c/o Library School, Florida State University, Tallahassee, Florida 32301
*McTaggart, John B. - Methodist Theological School in Ohio, Mounted Route 9, Delaware, Ohio 43015

Ness, John H. - The Historical Society of the Evangelical United Brethren Church, 1810 Harvard Blvd., Dayton, Ohio 45406
Newhall, Margaret E. - St. Luke's Library, Sewanee, Tennessee 37375
Nordquest, Corrine M. - Congregational Library, 14 Beacon Street, Boston, Massachusetts 02108

Olsen, Robert A., Jr. - 1116 Washington Street, Emporia, Kansas 66801
Olson, Ivy T. - Wheaton College & Graduate School of Theology, Wheaton, Illinois 60187
Orth, Raymond E. - 326 Water Street, Woodville, Ohio 43469

Parker, Barbara Tenney - 154 Birchcliff Parkway, Burlington, Vernont 05401
Parry, Eleanor E. - Central Bible Institute, Springfield, Missouri 65800
Pettee, Julia - Salisbury, Connecticut 06068
Primmer, Carol - Wheaton College & Graduate School of Theology, Wheaton, Illinois 60187
Purcell, Mrs. Doris Wilson, 266 Washington Avenue, Brooklyn, New York 11205
Purdy, Victor William - Brigham Young University, 721 North 1150 East, Provo, Utah 84601

*Quiers, Mrs. Pamela - Saint Paul School of Theology Methodist, 5110 Cherry Street, Kansas City, Missouri 64110

Rietmulder, James - Association Press, 291 Broadway, New York, New York 10007
Ritter, R. Vernon - 9637 North First Avenue, Phoenix, Arizona 85000

Salewski, Benno W. - Concordia Theological Seminary, Springfield, Illinois 62700

Samuels, Joel Lee - Evangelical Congregational School of Theology, Myerstown, Pennsylvania 17067
Schlegel, The Rev. A., S.J. - De Nobili College, Poona 6, India
Schultz, Erich R.W. - The Library, Waterloo Lutheran Seminary, Waterloo, Ontario, Canada
Scoon, Robert - Bloomfield College, Bloomfield, New Jersey 07003
Shaffer, Kenneth R. - College Library, Simmons College, Boston, Massachusetts 02115
*Shell, Elton E. - 1685 Lowell Avenue, Claremont, California 91711
Smith, Neil G. - Presbyterian College, 3495 University Street, Montreal, Quebec, Canada
Smolko, John F. - Caldwell Hall, Catholic University of America, Washington, D.C. 20017
Soderholm, Dorothy - 309 Gambier, Lexington Park, Maryland 20653
*Spidell, Dorothy K. - Nyack Missionary College, Nyack-on-Hudson, New York 10960
Stahl, Milo D. - Eastern Mennonite College, Harrisonburg, Virginia 22801
Starkey, Richard E. - Gifts Division, University of Chicago Library, Chicago, Illinois 60637
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Sturtevant, Anne F. - Free Library of Philadelphia, Logan Square, Philadelphia, Pennsylvania 19103
*Swann, Arthur W. - 652 Bristol Avenue, Stockton, California 95204

Tom, Abraham - 237 South Fourth Street, San Jose, California 95112

van der Bent, Ans J. - World Council of Churches, 17, Route de Malagnou, Geneva, Switzerland
Vanderhoof, Frank M. - 3701 Stevenson Avenue, Austin, Texas 78703

Wardin, Albert W., Jr. - Western Conservative Baptist Theological Seminary, 5511 S.E. Hawthorne Blvd., Portland, Oregon 97215
*Warren, Mrs. Majel Michel - Western Evangelical Seminary, 4200 S.E. Jennings Avenue, Portland, Oregon 97222
White, Joyce L. - Penniman Library, Bennett Hall, School of Education, University of Pennsylvania, Philadelphia, Pennsylvania 19104
Wilfred, Harvey O. - P.O. Box 83, Harristown, Illinois 62537
Williams, Dorotha - Northwestern College, 50 Willow Street, Minneapolis, Minnesota 55403
Williams, Marvin, Jr. - 1028 Clossey Drive, Indianapolis, Indiana 46200
Williams, Mary Lois - Covenant College, 77 Charles Street West, Toronto 5, Ontario, Canada
Willocks, Robert Max - Korea Baptist Seminary, P.O. Box 21, Taejon, Korea
*Wills, Keith C. - Midwestern Baptist Seminary, 5001 N. Oak Street Traffickway, Kansas City, Missouri 64118
Wood, Shirley N. - Columbia Bible College, Box 229, Columbia, South Carolina 29200

Zimmerman, Walter B. - Winebrenner Theological Seminary, Findlay, Ohio 45840

INSTITUTIONAL MEMBERS

Andover Newton Theological School, 210 Herrick Road, Newton Centre, Massachusetts 02159
Asbury Theological Seminary, Wilmore, Kentucky 40390
Austin Presbyterian Theological Seminary, 100 East 27th Street, Austin, Texas 78705

Bangor Theological Seminary, 288 Union Street, Bangor, Maine 04401
Berkeley Baptist Divinity School, 2606 Dwight Way, Berkeley, California 94704
Berkeley Divinity School, 140 Prospect Street, New Haven, Connecticut 06511
Bethany Theological Seminary, Butterfield and Meyers Roads, Oak Brook, Illinois 60523
Bethel College and Seminary of the Baptist General Conference of America, St. Paul, Minnesota 55101
Bexley Hall, Divinity School of Kenyon College, Gambier, Ohio 43022
Biblical Seminary in New York, 235 East 49th Street, New York, New York 10017
Boston University School of Theology, 745 Commonwealth Avenue, Boston, Massachusetts 02115
Brite College of the Bible, Texas Christian University, Box 427, Fort Worth, Texas 76109

Calvin Seminary, Franklin Street, S.E., Grand Rapids, Michigan 49506
Central Baptist Theological Seminary, Seminary Heights, Kansas City, Kansas 66102
Central Lutheran Theological Seminary, Fremont, Nebraska 68025
Chicago Theological Seminary, 5757 University Avenue, Chicago, Illinois 60637
Christian Theological Seminary, Indianapolis, Indiana 46208
Church Divinity School of the Pacific, 2451 Ridge Road, Berkeley, California 94709
Colgate Rochester Divinity School, Ambrose Swasey Library, 1100 Goodman Street, Rochester, New York 14620
The College of the Bible, Lexington, Kentucky 40500
Columbia Theological Seminary, 701 Columbia Drive, Decatur, Georgia 30030
Concordia Seminary, 801 De Mun Avenue, St. Louis, Missouri 63105
Conservative Baptist Theological Seminary, 1500 East 10th Avenue, Denver, Colorado 80218
Crozer Theological Seminary, Bucknell Library, Chester, Pennsylvania 19013
Cumberland Presbyterian Theological Seminary, McKenzie, Tennessee 38201

Divinity School of Drake University, Des Moines, Iowa 50311
Divinity School of Duke University, Durham, North Carolina 27700
Divinity School of the Protestant Episcopal Church, 4205 Spruce Street, Philadelphia, Pennsylvania 19104
Divinity School of the University of Chicago, Chicago, Illinois 60637
Drew University Library, Madison, New Jersey 07940

Eastern Baptist Theological Seminary, Lancaster Avenue & City Line, Overbrook, Philadelphia, Pennsylvania 09131
Eden Theological Seminary, 475 East Lockwood Avenue, Webster Groves, Missouri 63119

Emmanuel College, Victoria University, 73 Queen's Park, Toronto 5, Ontario, Canada
Emory University, Theology Library, Atlanta, Georgia 30322
Episcopal Theological School, 99 Brattle Street, Cambridge, Massachusetts 02138
Episcopal Theological Seminary of the Southwest, 606 Rathervue Place, Austin, Texas 78705
Erskine Theological Seminary, Box 267, Due West, South Carolina 29639
Evangelical Lutheran Theological Seminary, Capital University, Columbus, Ohio 43209
Evangelical Theological Seminary, 329 E. School Avenue, Naperville, Illinois 60540

Facultad Evangélica de Teología, Camacuá 282, Buenos Aires, Argentina, South America
Fuller Theological Seminary, 135 North Oakland Avenue, Pasadena, California 91101

Garrett Theological Seminary, 2121 Sheridan Road, Evanston, Illinois 60201
General Theological Seminary, Chelsea Square, New York, New York 10011
Golden Gate Baptist Theological Seminary, Strawberry Point, Mill Valley, California 94941
Gordon Divinity School, Beverly Farms, Massachusetts 01920
Graduate School of Theology, Oberlin College, Oberlin, Ohio 44074
Graduate Seminary of Phillips University, Box 2035, University Station, Enid, Oklahoma 73701

Hartford Theological Seminary of the Hartford Seminary Foundation, 55 Elizabeth Street, Hartford, Connecticut 06105
Harvard Divinity School, Harvard University, Cambridge, Massachusetts 02138
Hood Theological Seminary, Livingstone College, Salisbury, North Carolina 28144
Huron College, London, Ontario, Canada

Iliff School of Theology, Ira J. Taylor Library, 2233 South University Blvd., Denver, Colorado 80210
Interdenominational Theological Center, 671 Beckwith Street, S.W., Atlanta, Georgia 30314

Johnson, C. Smith University, Theological Seminary, Charlotte, North Carolina 28208

Knox College, 59 St. George Street, Toronto 5, Ontario, Canada

Lancaster Theological Seminary, Lancaster, Pennsylvania 17603
Louisville Presbyterian Theological Seminary, 1044 Alta Vista Road, Louisville, Kentucky 40205
Luther Theological Seminary, 2375 Como Avenue, W., St. Paul, Minnesota 55108
Lutheran School of Theology (Maywood Campus), 1644 South Eleventh Avenue, Maywood, Illinois 60153

Lutheran School of Theology (Rock Island Campus), 820 - 38th Street, Rock Island, Illinois 61202
Lutheran Theological Seminary, Gettysburg, Pennsylvania 17325
Lutheran Theological Seminary, 7301 Germantown Avenue, Philadelphia, Pennsylvania 19119
Lutheran Theological Southern Seminary, Columbia, South Carolina 29203

Moravian Theological Seminary, Bethlehem, Pennsylvania 18015
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McMaster University, Mills Memorial Library, Hamilton, Ontario, Canada

Nashotah House, Nashotah, Wisconsin 53058
Nazarene Theological Seminary - 1700 East Meyer Blvd., Kansas City, Missouri 64131
New Brunswick Theological Seminary, 17 Seminary Place, New Brunswick, New Jersey 08900
New-Church Theological School, 48 Quincy Street, Cambridge, Massachusetts 02138
New Orleans Baptist Theological Seminary, 4110 Seminary Place, New Orleans, Louisiana 70126
North American Baptist Seminary, 1605 South Euclid Avenue, Sioux Falls, South Dakota 57100
North Park Theological Seminary, 3225 West Foster Avenue, Chicago, Illinois 60625
Northern Baptist Theological Seminary, 3040 West Washington Blvd., Chicago, Illinois 60625
Northwestern Lutheran Theological Seminary, 116 East 22nd Street, Minneapolis, Minnesota 55404

Pacific Lutheran Theological Seminary, 2770 Marin Avenue, Berkeley, California 94708
Pacific School of Religion, 1798 Scenic Avenue, Berkeley,California 94709
Payne Theological Seminary, Wilberforce, Ohio 45384
Perkins School of Theology, Southern Methodist University, Dallas, Texas 75222
Pittsburgh Theological Seminary, 616 North Highland Avenue, Pittsburgh, Pennsylvania 19106
Princeton Theological Seminary, P.O. Box 111, Princeton, New Jersey 08540
Protestant Episcopal Theological Seminary in Virginia, Alexandria, Virginia 22300

St. John's College, University of Manitoba, Winnipeg 19, Manitoba, Canada
St. Stephen's College, Edmonton, Alberta, Canada
San Francisco Theological Seminary, San Anselmo, California 94960
School of Religion, Howard University, 6th and Howard Place, N.W., Washington, D.C. 20001
School of Theology, Anderson College and Theological Seminary, Anderson, Indiana 46010
Seabury-Western Theological Seminary, 600 Haven Street, Evanston, Illinois 60201
Seventh-Day Adventist Theological Seminary, Berriern Springs, Michigan 49103
Southeastern Baptist Theological Seminary, Wake Forest, North Carolina 27587

Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206
Southern California School of Theology, Claremont, California 91711
Southwestern Baptist Theological Seminary, Fleming Library, Box 22000, Fort Worth, Texas 76115
Starr King School for the Ministry, 2441 LeConte Avenue, Berkeley, California 94709

Temple University School of Theology, Broad Street & Montgomery Avenue, Philadelphia, Pennsylvania 19122
Theological School of St. Lawrence University, Canton, New York 13617
Theological Seminary of the University of Dubuque, Dubuque, Iowa 52001
Trinity College, Hoskin Avenue, Toronto 5, Ontario, Canada

Union Theological College, Vancouver 8, British Columbia, Canada
Union Theological Seminary, Broadway at 120th Street, New York, New York 10027
Union Theological Seminary in Virginia, 3401 Brook Road, Richmond, Virginia 23227
United Theological Seminary, 1810 Harvard Blvd., Dayton, Ohio 45406
United Theological Seminary of the Twin Cities, P.O. Box 4460, Minneapolis, Minnesota 55421
University of the South, School of Theology, Sewanee, Tennessee 37375

Vanderbilt University Divinity School, Nashville, Tennessee 37204
Virginia Union University School of Religion, 1500 North Lombardy, Richmond, Virginia 23220

Wartburg Theological Seminary, Dubuque, Iowa 52001
Wesley Theological Seminary, 4400 Massachusetts Avenue, N.W., Washington, D.C. 20016
Western Theological Seminary, Beardslee Library, Holland, Michigan 49423
Wycliffe College, Hoskin Avenue, Toronto, Ontario, Canada

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

CONFERENCE VISITORS

Baldwin, Paul
Brightman, Mrs. Edgar S.
Drury, Mrs. Evelyn
Hickey, Damon
Gooden, Gerald
Hannen, Robert
Malin, Barbara
Mitchell, Joan
Monroe, George
Sihler, Margaret
Stansbury, Mrs. George
Zeigler, Jesse