SUMMARY OF PROCEEDINGS

SIXTEENTH ANNUAL CONFERENCE

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

HARTFORD SEMINARY FOUNDATION

HARTFORD, CONNECTICUT

JUNE 12-15, 1962

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ATLA EXECUTIVE COMMITTEE FOR 1962-63

Officers

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

Vice-Pres. - Jay Stillson Judah
Pacific School of Religion
1798 Scenic Avenue
Berkeley 9, California

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

Exec.Secy. - Frederick L. Chenery
Episcopal Theological Seminary of the Southwest
606 Rathervue Place
Austin 5, Texas

Members at Large

1961-63 Edgar M. Krentz
Concordia Seminary
801 De Mun Avenue
St. Louis 5, Missouri

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

1962-63 Miss Elizabeth Royer
Theology Library
Emory University
Atlanta 22, Georgia

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

Others

Past President - Connolly C. Gamble, Jr.
Union Theological Seminary
3401 Brook Road
Richmond 27, Virginia

AATS Representative - William A. Clebsch
Episcopal Theological Seminary of the Southwest
606 Rathervue Place
Austin 5, Texas

Officers for 1961-62

President - Connolly C. Gamble, Jr.
Vice President - Donn Michael Farris
Treasurer - Harold B. Prince
Executive Secretary - Frederick L. Chenery

BOARDS, COMMITTEES AND REPRESENTATIVES FOR 1962-63

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 (1963)
(Yale Divinity School, 409 Prospect Street, New Haven 11, Connecticut)
- Jaroslav Pelikan (1963)
- James Tanis (1964)
- Ray R. Suput (1965)

PERIODICAL INDEXING BOARD

Calvin H. Schmitt, Chairman (1964)
(McCormick Theological Seminary, 800 West Belden Avenue,, Chicago 14, Illinois)
- Helen B. Uhrich (1963)
- Robert F. Beach (1965)
- 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 14, Illinois)

COMMISSION ON LILLY ENDOWMENT SCHOLARSHIPS

Roland E. Kircher, Chairman (1964)
(Wesley Theological Seminary, 4400 Massachusetts Avenue, N.W., Washington, 16, D.C.)
- Ruth C. Eisenhart (1963)
- Leo T. Crismon (1965)
- Carl C. Rasmussen, AATS Representative

EXECUTIVE BOARD OF THE ATLA LIBRARY DEVELOPMENT PROGRAM

Raymond P. Morris, Chairman
(Yale Divinity School, 409 Prospect Street, New Haven 11, Connecticut)
- 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 Ave., Chicago 25, Illinois)

ATLA REPRESENTATIVE ON THE UNITED STATES BOOK EXCHANGE

Roland E. Kircher
(Wesley Theological Seminary, 4400 Massachusetts Avenue, N.W. Washington 16, D.C.)

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Tuesday, June 12

9:00 P.M.

PRE-CONFERENCE RECEPTION by Hartford Seminary Foundation for ATLA members.

Wednesday, June 13

First Session. 8:30 A. M.

Connolly C. Gamble, Jr., President, presiding

Second Session. 7:30 P.M.

Peter N. VandenBerge, Librarian
New Brunswick Theological Seminary, presiding

Banquet. 6:30 P. M.

Dikran Y. Hadidian, Librarian
Hartford Seminary Foundation, presiding

INVOCATION: Erich R. W. Schultz, Librarian, Waterloo Lutheran Seminary, Waterloo, Ontario, Canada.
DINNER.
GREETINGS: Mr. C. C. Hemenway, Chairman of the Library Subcommittee of the Board of Trustees of the Hartford Seminary Foundation; and Dr. Ford C. Battles, Philip Schaff Professor of Church History, Hartford Seminary Foundation.
ADDRESS: "A Theological Perspective for the Contemporary Reader." Dr. Stuart C. Henry, Associate Professor of American Christianity, Divinity School of Duke University. *
INTRODUCTION OF NEW MEMBERS OF ATLA: Connolly C. Gamble, Jr., President.
INTRODUCTION OF NEW OFFICERS.

Friday, June 15

Fifth Session. 8:30 A. M.

Donn Michael Farris, Vice-President, presiding

DEVOTIONS: Edgar M. Krentz.
PAPER: "Recent Trends in Theological Research--A Bibliographical Survey." Adam Sebestyen, Assistant Librarian, San Francisco Theological Seminary. 168
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4:30 P. M.

BUS TRIP to the American Shakespeare Festival Theatre, Stratford, Connecticut.

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*Dr. Henry hopes to include this address in a forthcoming book, and therefore the copy is not available for inclusion in the Proceedings.

PART I

MINUTES OF CONFERENCE BUSINESS SESSIONS

President, Connolly C. Gamble, Jr., presiding

MINUTES OF THE BUSINESS SESSIONS

SIXTEENTH ANNUAL CONFERENCE OF THE AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

HARTFORD SEMINARY FOUNDATION, HARTFORD, CONN., JUNE 13-15, 1962

PRESIDENT, CONNOLLY C. GAMBLE, JR., PRESIDING

Wednesday, June 13, 9:00 A.M.

PRO TEM COMMITTEES.

The President announced the pro tem committees as follows: Tellers' Committee on Election Results: Mrs. Florence Baker, Roland E. Austin, Thomas Slavens; Resolutions: Miss Harriet Leonard, Roland F. Deering, Miss Evelyn C. Edie.

COMMITTEE AND BOARD REPORTS.

The reports of the following committee and boards were accepted: Committee on Reprinting, Executive Board of the ATLA Library Development Program, ATLA Board of Microtext.

GREETINGS TO AATS.

Mr. Raymond P. Morris is to represent ATLA's interests at the meeting of the AATS in Toronto.

Motion: It was regularly moved, seconded and VOTED to send the greetings of this Association to the AATS at its conference.

Wednesday, June 13, 7:30 P.M.

COMMITTEE AND COMMISSION REPORTS.

The reports of the following committees and commission were accepted: Membership Committee, Committee on Denominational Resources, Commission on Lilly Endowment Scholarships.

Thursday, June 14, 9:00 A.M.

COMMITTEE AND BOARD REPORTS.

The reports of the following committees and board were accepted: Committee on Cataloging and Classification, Periodical Indexing Board, and the Committee on Financial Assistance from Foundations.

1963 CONFERENCE.

Mr. A.J. Hyatt, Librarian of the Golden Gate Baptist Theological Seminary, extended an invitation for the 1963 ATLA Conference to be held on their

campus. The President announced that the Executive Committee has accepted the invitation. The meeting will be scheduled during the week of June 10.

Thursday, June 14, 2:00 P.M.

PERIODICAL EXCHANGE COMMITTEE.

The report of the Periodical Exchange Committee was accepted.

TELLERS' COMMITTEE ON ELECTION RESULTS.

The Tellers' Committee on Election Results announced that Jay Stillson Judah has been elected Vice-President, that Miss Elizabeth Royer has been elected to fill Mr. Judah's unexpired term (1 year) on the Executive Committee; and that Peter N. VandenBerge and Jack H. Goodwin have been elected to two-year terms on the Executive Committee. It was regularly moved, seconded and VOTED that this report be accepted.

COMMITTEE ON STATISTICAL RECORDS.

The report of the Committee on Statistical Records was accepted.

Friday, June 15, 9:00 A.M.

COMMITTEE AND REPRESENTATIVE REPORTS.

The following reports were accepted: Committee on Buildings and Equipment, and the ATLA Representative on the ALA Council.

ANNOUNCEMENT OF NEW APPOINTMENTS.

The President announced that Leo Crismon had been appointed to the Commission on Lilly Endowment Scholarships and that Roland Kircher had been appointed chairman of that Commission; that Ray Suput had been appointed to the ATLA Board of Microtext; that Robert Beach had been reappointed to the Board on Periodical Indexing; and that Mrs. Kathryn L. Henderson had been appointed as ATLA's Consultant to the ALA Catalog Code Revision Committee.

TREASURER'S REPORT.

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

TREASURER'S RECOMMENDED BUDGET, 1962-63.

It was regularly moved, seconded and VOTED to adopt the Treasurer's recommended budget for 1962-63.

COLLECTING POSTAGE FOR INTERLIBRARY LOANS.

A question was raised as to whether ATLA libraries should follow the example of the Library of Congress and certain other ALA libraries and disregard postage charges on interlibrary loans.

Motion: The recommendation was moved, seconded and VOTED that ATLA member libraries disregard postage on interlibrary loans costing less than twenty-five cents.

REPORT OF THE ATLA BOOK EXHIBIT.

Motion: It was regularly moved, seconded and VOTED to express our thanks to Mr. Allenson.

REPORT OF THE RESOLUTIONS COMMITTEE.

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

EXPRESSION OF THANKS TO THE SEALANTIC FUND, INC.

Motion: It was regularly moved, seconded and VOTED to express our gratitude to the Sealantic Fund, Inc., for their contribution which has made possible the first year of the Library Development Program and for their expression of confidence in us; and to Mr. Raymond P. Morris for his leadership in the program.

ADJOURNMENT.

The Vice-President, Donn Michael Farris, adjourned the meeting.

Frederick L. Chenery

EXECUTIVE SECRETARY

PART II

COMMITTEE, BOARD AND OTHER REPORTS

REPORT OF THE COMMITTEE ON REPRINTING

The Committee on Reprinting was established at the 1961 meeting of the ATLA at Wesley Theological Seminary, and the present membership of the Committee was appointed at that time.

Early in 1961 Dr. Raymond P. Morris, Chairman of the Board of Microtext, learned that Mr. John Werkman, of Delaware, Ohio, was interested in making a grant of approximately $2,000.00 to ATLA to stimulate the reprinting of out-of-print and hard to locate theological works. Dr. Morris visited Mr. Werkman and reported his visit to the Executive Committee, which in return made the present appointments.

The Committee drew up the following statement of policy which, after its approval by the Executive Committee, has guided our activity:

> The Committee on Reprinting of the ATLA shall be entrusted with the responsibility of seeking out titles of out-of-print and difficult-to-secure books of importance to theological education, securing permission from the original publishers or copyright owners for reprinting, and putting these books into print in editions of such size as are needed by the libraries of the Association, at the lowest possible cost per volume.

As soon as Mr. Werkman had transferred his original gift to the ATLA, the Committee began to solicit recommendations of books for reprinting. After several hundred recommendations had been received the membership of ATLA was sent a list of those books which seemed to have the strongest support, and information was requested as to the libraries which would purchase books that might be reprinted. The three books receiving the largest number of "will purchase" votes were immediately reprinted. Twenty three votes were the most cast for any one title.

Since that time more than 400 works have been recommended to the Committee and the chairman has spent much time studying them. It has been found that few libraries have recommended the same title, only one book receiving as many as four independent recommendations. It was also found that some of the books brought to the attention of the Committee are in print at this time. Unfortunately we discovered that some of the more recent o.p. books are not available to us, the publishers wishing to reserve reprinting rights to themselves. A number of publishers politely refused us permission to reprint their books; another large group, usually European, failed to reply to our letters. Some of the books in this category are important to our libraries, and the chairman has urged the publishers to return these books to print promising them that the Committee would bring such books to the attention of this group. It is felt that this has had some success.

So many important books were not available to us for reprinting that the Committee has sought more recommendations from books in the public domain. This trend is likely to bear worthwhile fruit.

The technical problems of reprinting have been carefully studied by the chairman of the committee. In general it is cheaper, and better, to reprint works by copying an original issue of the work photographically or by the xerox process and printing the text by some method of offset printing. The first two

titles were so produced by the SMU Press for us, the last four have been produced in Lexington by a local printer. Prices for our manufacturing have been sought from a number of printers, but it is the current thought of the chairman that the local producer offers the best all around price. It was discovered that 150 copies were the optimum for an issue, and the first prices were postulated on that base. This has not been realistic since we have sold our books to only 42 libraries. At this rate we will not be able to develop a revolving fund; therefore the most recent prices are based upon a possible sale of 50 copies of each title. A survey of the publishers issuing similar works has convinced the chairman that our prices are still lower than those of the few publishers in the same field.

After the issuance of the first two titles it was decided that all of the books reprinted would be reprinted on paper with a long life expectancy, and the last four titles are printed on "permalife" paper. Though this has added to the production costs it would seem that this is of importance to our group. Some libraries owning copies of the original books may seriously wish to consider replacing their copies, invariably on poor paper, with our editions.

Also under consideration is the possibility of reissuing some books in reduced format, thereby saving substantial sums in the production of offset masters, and also in paper. Comments on this would be appreciated.

The work of the committee is now at a virtual standstill, for until our original capital, which is largely depleted, can be replaced by money received from sales we cannot expand our list. It would seem that only one-third of our libraries are supporting the program, and this may not be a broad enough base to support it. We differ in this from the program of the Board of Microtext, where the pricing is based upon a sale of only five copies of each title, since our original costs are proportionately greater. Conversely, if we can sell a large number of copies of a title we can drastically reduce the price of each item; but if we attempt to obtain a mass market we must consider the cost of advertising our products and we fall heir to the problems of the trade publishers. We can, however, do a reasonably good job if we can develop a base of 50 libraries which will consistently support us, and to that end we seek loyal cooperation.

Our financial standing will be, I trust, incorporated in the report of our treasurer and so this important matter is not made a part of this document.

The complete list of books issued by the Committee is appended to this report.

Respectfully submitted,

Roscoe M. Pierson, Chairman

The Committee on Reprinting is composed of the following members: Warren R. Mehl, Jules Moreau, John Werkman, and Roscoe M. Pierson.

Reprints Currently Available

Allen, Geoffrey Francis, 1902-
The theology of missions. London, SCM Press, 1943. 78 p.
Paperback only. $2.50

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

Eby, Frederick, 1874-
Early Protestant educators; the educational writings of Martin Luther, John Calvin, and other leaders of Protestant thought. New York, McGraw-Hill, 1931. xiii, 312 p. (McGraw-Hill education classics)
Cloth binding, peramlife paper. $6.50

Fenn, Eric, 1899-
That they go forward; an impression of the Oxford Conference on Church, Community and State. London, SCM Press, 1938. 104 p.
(Eric Fenn was Assistant General Secretary to the Oxford Conference.)
Paperback only. $3.25

Reimarus, Hermann Samuel, 1694-1768.
Fragments from Reimarus, consisting of brief critical remarks on the object of Jesus and his disciples as seen in the New Testament. Translated from the German of G. E. Lessing; edited by Charles Voysey. London, Williams and Norgate, 1879. v, 119 p.
("Before Reimarus no one had attempted to form a historical conception of 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

Wrede, William, 1859-1908.
Paul. Translated by Edward Lummis; with a preface by J. Estlin Carpenter. Boston, American Unitarian Association, 1908. xvi, 183 p.
(Popular study of Paul by a critical scholar; see A. Schweitzer's Paul and his Interpreters, a Critical History for importance of Wrede.)
Cloth binding, permalife paper. $6.50

Available through the Committee on Reprinting:

Schmidt, Karl Ludwig, 1891-
Der Rahmen der Geschichte Jesu, literarkritische Untersuchungen zur ältesten Jesuüberlieferung. Berlin, Trowitzsch & Sohn, 1919.
("Schmidt demonstrated that the order of events in the Gospels is not based upon a memory of the order of Jesus' ministry . . . " see J. M. Robinson's A New Quest of the Historical Jesus.)
Paperback only, $5.00

SEND ORDERS TO: ROSCOE M. PIERSON, THE COLLEGE OF THE BIBLE, LEXINGTON, KY.

REPORT ON THE ATLA LIBRARY DEVELOPMENT PROGRAM

It is our pleasure to report to you on the first year of the Library Development Program.

It is unnecessary to review the terms under which the grant was made, or the benefits which may be secured through the Library Development Program, as these have been presented through the Bulletins. We shall suggest some of the accomplishments and the opportunities which have been made possible.

At the time the Program was developed it was estimated that forty to forty-eight institutions probably would participate, and that ten to twelve more might do so. It is with no little gratification that we report the response to the Sealantic grant. Sixty-four institutions expect to participate in full, fifteen in part, and two are unable to do so during the first year of the Program. This is unmistakable evidence that the members of the Association have accepted the conditions for participation as not unreasonable, that the Program is directed to a need, and that its objectives are obtainable. That seventy-nine of the eighty-one eligible institutions intend to participate is the most persuasive evidence of the gratitude of the Association to the Sealantic Fund for their gift. This grant is an expression of confidence in ATLA. The record to date would justify that confidence.

The most obvious accomplishment is the prospect for the substantial strengthening of the book collections of the Association. If the potential is fully exploited, no less than $432,000 will be expended for books and periodicals by September 30, 1962, on and beyond the amount which would have been spent. These expenditures should purchase considerably over 100,000 volumes. This would approximately double the book purchases for the entire Association for the current year. Allowing for the possibility that some institutions will not be able to meet these expectations in full, the results are none the less impressive.

Equally notable is the quality of book acquisitions which have been reported to the Board by the participating institutions. The libraries are making effective use of the resources expended. The evidence provided the Board of materials purchased, or proposed to be purchased, reflects solid and constructive book-buying programs. The members of the Association are to be commended.

An almost unique feature of the Library Development Program is that its benefits are available to a wide range of institutions within an association. A question which was ever to the fore in the negotiations with the donors was an assessment of the effectiveness of help and the difficulties of adequate supervision for a project of so broad a nature. What assurances could be provided that the resources would be spent wisely, constructively, and with no miscarriage in intention? These are proper and necessary questions. The Association has given an impressive assurance of the confidence placed in it. The monies expended, in the judgment of the Board, have been spent wisely, with discretion, and with a high sense of responsibility.

The year has been involved with establishing the Program and getting it under way. It has been concerned with presenting the challenge and

inherent opportunity provided--of "selling the idea," and in explanation of how the Program would operate. It was of primary importance to enlist participation on as broad a basis as possible. Because of your cooperation this phase of enlistment has been well done.

The Board has also sought to exploit the opportunities provided by the Program. It has sought on behalf of certain institutions of the Association additional financial support. As a result approximately $90,000 on and beyond the Sealantic grant have been made available for the libraries of these institutions.

There have been problems. Primary among these has been the crowding of work upon already understaffed libraries. Too many institutions are attempting to benefit from book purchasing without a corresponding enlargement of staff. This is not a problem to minimize. An intention of the Program is to move libraries ahead in matters of book equipment and in service. This means, in effect, larger library budgets. It is hoped that the gains registered will be maintained when the Program comes to an end. The Board, as it has opportunity, will continue to call the attention of the administrators of our seminaries to this problem of adequate library support. Each library, in turn, must do its share to make clear to its administrator what its needs are. We shall expect some "growing pains" as the institutions adjust to the enlarged program. Out of this we can, perhaps, focus attention upon the needs and, let us hope, register budgetary support. In many institutions this is being done.

There is evidence that the needs of our libraries are not clearly understood in detail by the administrators of our seminaries. This points to the importance that library situations ought to be carefully appraised, that their objectives be stated, that their problems, needs and requirements be summarized for those responsible for the welfare of the seminaries. Not a little of the inadequate support for our libraries may be due to a lack of such information. The Program is seeking to stimulate the participating members to prepare such a study. It is important, from time to time, for an educational institution to take stock of itself, rethink its objectives and program, to give careful consideration to such matters as faculty, curriculum, students, and other features of its work. The library should not be overlooked--its claims should not go by default.

It is an obligation of librarians to think about these matters as wisely and realistically as they can, and to subject this thinking to the criticism of their faculties, and to present the results to their Presidents and Deans. It is the responsibility of the administrators to be informed of the needs of their institutions and, in so far as it is possible, to make provision for them. We must employ the impact of clear, hard, and persuasive thinking about the job to be done. This is a major objective of the Library Development Program in the second phase of its effort.

To assist in such matters a Self-Appraisal Guide has been prepared as a resource tool. Some institutions may not require this aid, others will use appropriate portions of it. Many will find it useful in outlining the range of questions that should be asked to understand and assess a situation.

The Program is prepared to underwrite the cost of visitation teams where such assistance is requested. Such service has been provided for Drake, McMaster,

and Andover Newton, with additional visits by a member of the Board to Columbia, Duke, Emmanuel, Emory, Hamma, Howard, Interdenominational Theological Center, Knox, Lutheran Southern, Luther Theological Seminary, McGill, Moravian, Northwestern Lutheran, Southern Baptist and Trinity.

The Board stands ready to help in any way it is able. The primary responsibility must, by the nature of the case, remain with the participating institution. No one should or can select books for another institution, or tell other institutions what their needs are, or what kind of programs they should develop. These responsibilities each institution must assume for its own welfare. The Program may provide an occasion for an institution to do this, and, perhaps, it can stimulate interest in the matter. It can, when requested, provide counsel and advice.

There is much to be done in our libraries, and much which can be done with initiative, imagination, and creative effort. There is no room for complacency about American theological education. The library is too important a unit in our educational program not to have something important to contribute about how effective educational results can be achieved.

In the great tradition of Western education three factors have been basic and central--the master or teacher, the pupil or learner, and the tool or book. Education under modern conditions has become complex, but the basic ingredients remain the same. Neglect any one of these and something of a serious nature happens to the process itself.

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

One of the dangers of education, especially professional education, is that we forget that the search for knowledge must be continuous, that learning is an unending process. There can be no effective teaching apart from this ceaseless stirring of curiosity, imagination, and wonder. Another danger is that we forget what knowledge is for. The search for knowledge, and knowledge put to use, must be kept in balance. There is a further danger that we forget how knowledge is found. There are many who feel that American education suffers from over-supervision, that the product of our universities is in this respect immature, lacking in a mastery of basic tools or methodology, and is unable to work independently, apart from assignments, syllabi, reserve shelves, and external compulsions. There is too much truth in this for it to be ignored. We can do well to re-examine our ways of work to discover what we can of the weakness of our procedures, and to learn more effective ways for training people. All of this has direct application in the use of books.

What do we as librarians have to contribute to this discussion? Do we not have much to say about the student's use of reference sources, or even elementary matters such as effective use of the card catalogue and basic bibliography? We can see the debilitating effects of over-reliance on reserve book shelves, on the results of too closely directed reading. We can see the value of reading periods, and under what

conditions these may be expected to succeed. No one is in a more favorable position to observe the working habits of students, their use of time, the effects of extra-curricular matters on academic work than the librarians. What happens to this product of the American elementary, secondary, higher and professional education once he leaves formal training to take up his life's work? If we do not know, we ought to know. Education is a life-long process and perhaps our responsibility does not end in granting a degree. These are important matters. They have tremendous implications for theological education and for the welfare of the Church. We cannot do our work effectively apart from the consideration of these dimensions.

The objectives of the Library Development Program in respect to these matters are ambitious and, perhaps, pretentious. The Program affirms their importance to theological education, the centrality of the library in understanding the problems resulting from them, and in offering aid toward solutions. It encourages the members of our Association to see beyond routines and techniques of the day-by-day tasks to the larger goal, to the living results of their efforts. It encourages the members of our Association, in so far as they have ability and are able to do so, to join the theological community, to become worthy members of that community sharing the responsibility of insight and wisdom. We urge these matters because we believe our members have something to offer. It will also provide the excitement of learning and the "joy in teaching." If this is done, even though we fall far short of the goal, we shall none the less succeed and, thereby, contribute to that greater end which lends importance to our work.

We wish to express our appreciation for unstinted cooperation and help on the part of the members of the Advisory Committee, the office of AATS, and the Sealantic Fund, Inc.

Respectfully submitted,

The Executive Board
ATLA Library Development Program

REPORT OF THE ATLA BOARD OF MICROTEXT

It is my pleasure to report on the work of the ATLA Board of Microtext for the fiscal year May 1, 1961 through April 30, 1962.

The project continues to make progress. We were not able to film the quantity of material filmed in the previous year. We were able, however, to initiate and complete the filming of a number of important files. Among these were: The Christian Intelligencer. Vol. 1-105, 1830-1934; The International Review of Missions. Vol. 1-44, 1912-1955; The Pittsburgh Christian Advocate. Vol. 1-107, 1834-1932; The Missionary Recorder, 1867; The Japan Christian Quarterly. Vol. 1-20, 1926-1954, and we completed filming Vol. 22-23 of the Reformistas Antiguos Españoles. A limited number of card sets for the latter volume are available for distribution. In addition to the above the British Weekly; A Journal of Social and Christian Progress. London, 1886-1952, is currently at the New York Public Library, and The Church Times. London, 1863-1960, and Christianisme Social. Paris, 1887-1960, are at the Department of Photoduplication of the University of Chicago being filmed.

In cooperation with the General Theological Seminary, New York, and with the permission of the World Council of Churches, the Board is filming the correspondence of Robert H. Gardiner, 1910-1924, which bears upon the World Conference on Faith and Order. These important files have been organized by Dr. Floyd Tompkins and will be placed in the Archives of Faith and Order at Geneva. Robert Gardiner was the first secretary of the Episcopal Church's Commission on the World Conference on Faith and Order and, after 1920, served as General Secretary of the World-Wide and Inter-denominational Continuation Committee appointed by the Preliminary Conference at Geneva.

The Board expects to film the correspondence of Faith and Order of Ralph W. Brown, 1924-1932, later this year after the files have been properly organized. The minutes of the Faith and Order Commission, 1910-1940 and of its Executive Committee 1910-1927 are also being filmed. This will make available on microfilm important documentation relating to the Ecumenical Movement at Geneva.

The Board is pleased to call to your attention that it has not been necessary to use capital funds which have been invested through the Winters National Bank and Trust Company, Dayton, Ohio. Capital assets now amount to $61,448.20. The working balance as reported by the Treasurer of ATLA is $13,643.06 as over against the balance of a year ago of $11,746.20. The assets of the project have increased from $93,953.77, as reported in the last Report to $101,368.10 as of April 30, 1962. Financially speaking the project is in a strong position. We have, in substance, brought the outgo and income into balance.

The favorable financial position suggests that we could safely accelerate this program. This would be desirable. The problem, however, involves the work of selecting material to be filmed, bringing these files together, collation, and filming at the laboratory. This requires extensive expenditure of time and effort. We have learned from experience that we secure better results when the work is filmed at a photographic laboratory associated with a major library or university. We believe that it is important for the interests of this Association to maintain high quality work in microfilming. We are reluctant to compromise on these matters of standards. Much material currently placed on microfilm by historical societies and other groups, will, in the judgment of many, require refilming in the future.

We also point out that the financial report of the current year may appear to be more favorable than it should. The projects now at photographic laboratories will require heavy expenditures on completion.

The resources are held in two accounts. The capital funds are invested through the Winters National Bank and Trust Company, Dayton, Ohio. They are subject to the audit of the American Association of Theological Schools. The Executive Director of AATS can provide information concerning these investments, or about the audit. A summary of this account from May 3, 1961 through April 30, 1962 is appended.

The working account is held by the Treasurer of ATLA. It 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 negative films produced are on deposit at the Department of Photoduplication of the University of Chicago. This Department supplies the Board with a detailed accounting of its work, relating to the project. The accounts of the Department of Photoduplication are subject to audit by the University of Chicago.

The positive films and the office equipment in the inventory are at 409 Prospect Street, New Haven 11, Connecticut.

The Chairman has made examination of the accounts which have been furnished him and to the best of his knowledge these are in order.

The Chairman is grateful to the members of the Board of Microtext for the time they give to the project. We are grateful to AATS in the matter of the investment of our capital resources at the Winters National Bank and Trust Company, and to Mr. Harold Prince, Treasurer of ATLA, for his responsibilities in charge of our working account. We believe that in Mr. Cosby Brinkley of the Department of Photoduplication, the University of Chicago, we have the services of one of the most resourceful and skilled technicians. Mr. Brinkley has shown an interest in the project which goes far beyong the execution of technical or business matters. Not a little of the success of our work is due to his skill and the unfailing execution of his part of the program. We are reminded again of the Sealantic Fund, Inc., whose confidence in ATLA and generosity to our Association has made this project possible.

The Board acknowledges the substantial assistance to the project by Mr. Robert Beach, Librarian, Union Theological Seminary, New York, and the Department of Photoduplication of the New York Public Library; Dr. Neils Sonne, Librarian, The General Theological Seminary; Father Frederick C. Joaquin, Librarian, Nashotah House; Dr. Herbert C. Jackson, Director, The Missionary Research Library; Dr. Floyd W. Tompkins; Dr. Dikran Y. Hadidian, Librarian, New Brunswick Theological Seminary; Mr. Ray Suput, Librarian, Garrett Theological Seminary; and The Reverend W. G. Smeltzer, President, Historical Society of the Pittsburgh Conference, The Methodist Church.

The present membership of the Board consists of Mr. Decherd Turner, Jr., whose term expires in 1962; Dr. Jaroslav Pelikan, AATS appointee, whose term expires in 1963; Mr. James Tanis, Secretary, whose term expires in 1964; and Mr. Raymond P. Morris, whose term expires in 1963. Dr. Herman H. Fussler has resigned from the Board. His position has not been filled.

Appended to this report will be found data reflecting the financial conditions and work of the project.

Respectfully submitted,

Raymond P. Morris, Chairman

Assets of the Board

Balance April 30, 1962 Winters National Bank		$ 61,448.20
ATLA Treasurer's Balance April 30, 1962		13,643.06
Inventory of negative films at University of Chicago (Value at production costs)		22,460.44
Inventory of positive films at 409 Prospect Street, New Haven, Connecticut. (Value at sale cost)		2,764.80
Soundscriber Transcriber (depreciated 20 per cent annually)		217.60
Accounts Receivable (April 30, 1962)		834.00
	TOTAL	$101,368.10

Outstanding liabilities, April 30, 1962: $600.

Summary of ATLA Treasurer's Report

Balance brought forward May 8, 1961		$ 11,746.20
Receipts: May 9, 1961 - April 30, 1962		12,900.53
	TOTAL	$ 24,646.73
Expenditures: May 8, 1961 - April 30, 1962		11,003.67
	BALANCE	$13,643.06

The above data 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.

BATTELLE & BATTELLE
Certified Public Accountants
Dayton 2, Ohio

Gentlemen:

Presented below are 10 months transactions for the period ending April 30, 1962 of the Library Association - Microtext Fund. Certified figures of the Microtext Fund will be included with the AATS audited report as of June 30, 1962.

Library Association - Microtext Fund
Ten months ended April 30, 1962

Receipts		
Interest income		$ 1,197.15
Disbursements		
Trustee fees - Winters National Bank & Trust Co.		31.86
Excess of Receipts		$ 1,165.29
Retained balance of contributions - June 30, 1961		59,085.76
Retained balance of contributions - April 30, 1962		$60,251.05

Investments	Book Value	Income
First Federal Savings & Loan Association	$10,000.00	$ 233.33
Home Saving & Loan Association	10,000.00	233.33
Washington Federal Saving & Loan Association	9,114.17	186.74
U.S. Treasury Cert. of Indebt. - 3%-5/15/62	10,018.75	150.00
U.S. Treasury Note - 3-3/4% - 5/15/64	21,118.13	393.75
TOTALS	$60,251.05	$ 1,197.15

Yours very truly,

BATTELLE & BATTELLE

Signed by Don D. Battelle

Microfilm Available - June 1962

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. 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.

Periodicals are filmed as complete as available.

*These titles include cataloguing in source.
**Titles new to this list.

Manuscripts

**World Conference on Faith and Order. Robert H. Gardiner Correspondence, 1910-1924.

**Minutes of the Faith and Order Commission, 1910 to 1949 and of its Executive Committee, 1910 to 1927.

Monographs

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

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, 1905-1933. $ 22.00

Augustana Quarterly. Vol. 1-27, 1922-1948. 66.00

**British Weekly; a journal of social and Christian progress. Vol. 1-36, 1886-1956.

*Chinese Repository. Vol. 2-20, 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. Lacking Vol. 2, no. 33, 48-52; Vol. 3, no. 1-4; Vol. 13, no. 21; Vol. 14, no. 1-25 and Vol. 16. 96.00

Christian Standard, Cincinnati. 1886-1895. 172.00

Christian Union Quarterly. Vol. 1-24, July 1911-April 1935. 44.00

Christianity and Society. Vol. 1-21, 1935-1956. 19.00

**Christianisme Social. Paris, Vol. 1-61, 1887-1953. Lacking a few scattered numbers.

*Church History. Berne, Indiana. Vol. 1-17, 1932-1948. 39.00

**Church Times. London, Vol. 1-135. 1863-1952.

*Cultural East. Kitamakura, Kanagawa-Ken, Japan. Vol. 1 nos. 1-2. July 1946-August 1947. 1.00

*Eastern Buddhist. Kyoto, Japan. Vol. 1-8, no. 4, May 1921-August 1958. 20.00

Eiserne Blätter. Berlin. 1919-1939. 21 v. (Lacks vols. 12 & 16 and a few scattered leaves). 175.00

Evangelical Review. Vol. 1-21, 1849-1870. 77.00

Federal Council Bulletin. Vol. 1-33, 1918-1950. 60.00

Harvard Theological Review. Vol. 1-14, 1908-1921. 39.00

Hebraica. See 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 407.00

this file will be completed when the governmental restrictions on the importing of microfilm to India are lifted.)

Information Service. Vol. 1-39, 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. Tokyo. Vol. 1-20, 1926-1954.	
*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
Licht und Leben; evangelishes Wochenblatt. Elberfeld. Vol. 31-45; 1919-1933. (Lacks a few scattered leaves)	157.00
London Quarterly and Holborn Review. See below.	
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
*Monatsschrift für Geschichte und Wissenschaft des Judentums. Breslau. Vol. 1-83, 1851-1939.	294.00
*Muslin World. New York and Nashville. Vol. 1-38, 1911-1948.	101.00
Positive 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. A limited number of cataloguing cards available for this series at $11.00 per set.	88.00
*Religion in Life. Vol. 1-10, 1932-1941.	36.00
Religious Education. Vol. 1-48, April 1906-1953.	134.00
*Religious Education Association. Proceedings. Chicago. Vol. 1-5, 1903-1908.	14.00
Social Action. Vol. 1-22, 1935-June 1956.	51.00
Social Progress: Studies in the Gospel of the Kingdom. (American Institute of Social Service) New York, Vol. 1-14, October 1908-21.	18.00
Die Wartburg; deutsch-evangelische Wochenschrift. Leipzig.	57.00
Zeitschrift für Missionskunde und Religionswissenschaft. Vol. 1-54, 1915-1930. (Lacks Vol. 22, 1923, pp. 92-100).	113.00
Der Zusammenschluss; politische Monatsschrift zur Pflege 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.

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 Methodist Episcopal Church. 1848-1936.	101.00
Daily Christian Advocate of the Methodist Episcopal Church, South. 1858-1938.	34.00

Daily Christian Advocate of the Uniting Conference 1939 and of the General Conferences 1940-1956, The Methodist Church.	$ 20.00
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 Conferences of the Methodist Episcopal Church, South. 1846-1938.	33.00
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.	258.00
Methodist Review. Vol. 1-114, 1818-1931.	447.00
Minutes of the Annual Conferences of the Methodist Episcopal Church. 1773-1940.	365.00
Minutes of the Annual Conferences of the Methodist Episcopal Church, South. 1845-1941.	112.00
*Pittsburgh Christian Advocate. Pittsburgh. Vol. 1-99, no. 5, Feb. 1, 1834-Jan. 1932; Vol. 107, no. 6-24, Feb. 11-June 16, 1932. (Scattered issues lacking)	885.00
Religion in Life. See above.	
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

The Board has approved the following for filming and has secured permission to film:

Christian Standard. Cincinnati. 1896-1955.

Religious Telescope. Dayton, Ohio. Vol. 1-112, Jan. 1868-Dec. 1946.

Ralph W. Brown Correspondence File, 1924 to 1932. (Faith and Order.)

REPORT OF THE MEMBERSHIP COMMITTEE

The Membership Committee would like to express its thanks to the many members of the Association who have suggested names of prospective members. Letters of information and an invitation to join the ATLA were sent to all of them as well as to those who wrote directly to the Committee--37 persons in all.

We have continued the practice of cooperation with the Executive Secretary by sending letters of welcome to those who joined the Association during the year. As a result, we report:

Full members	192
Associate members	106
Institutional members	112
a total of	410

This shows a net increase of thirty-three over the total of 377 members reported last year.

We have also undertaken two projects. The first was the preparation of a card file of our membership for the use of the Committee. The second, which is not yet completed, is the mailing of the ATLA brochure to the libraries of church-related senior colleges. Stationery has been printed and a mailing list of approximately 400 colleges has been compiled. The Committee recommends that this second project be completed during the fall of this next year.

Respectfully submitted,

William M. Robarts, Chairman
Arthur Kuschke, Jr.
James D. Sistrunk

REPORT OF THE COMMITTEE ON DENOMINATIONAL RESOURCES

The members of this committee have been heavily engaged on the ATLA Library Development Program during the past year, with the result that other activities, including the Denominational Guide, have been set aside.

Two years ago the committee circulated a questionnaire seeking information on denominational holdings. This questionnaire brought forth thirty-five replies, some in great detail. Mr. Pierson studied these reports for his article in the Library Trends issue of October, 1960, entitled, "Denominational Collections in Theological Seminary and Church Historical Society Libraries." Mr. Pierson appended to this article a list of the principal Church Historical Society Libraries.

Our efforts to restate the information which we have received in a manner productive enough of significant information to be worthy of publication in a special guide have not been fruitful. We have been trying to find a way to say something of more use that the simple statement that a given institution has Methodist materials, or Baptist materials, or materials of any other body.

To spell out in detail that it has a church's published reports, biographies of prominent members, histories on the national and state levels, etc. is to make the self-evident obvious. In only a few cases did the reports received indicate that more significant information could be added than is provided in the American Library Directory. Perhaps, this was a shortcoming of the questionnaire.

The area in which GUIDE information would be most helpful is description of manuscript collections. Here an existing agency is in operation which far exceeds in its performance anything that ATLA can offer, or that it ought to offer. This is the National Union Catalog of Manuscripts. Correspondence with this organization indicates that many seminaries have made submissions which have been converted into cards. Over 150 entries appear under Lutheran Church, and 100 under PECUSA. Some cards covering denominational materials originate in University and Research Libraries. It seems that a primary responsibility of those interested in guiding students to their own denominational manuscript collections is the preparation of carefully thought out reports for the Union Catalog. In the preparation of the cards, the Union Catalog uses large categories and inclusive subject headings. However, the Union Catalog is also to appear in book form and this is the place in which small topics are indexed. The book is due this summer. The following is a description of its make-up, taken from a letter written by Lester K. Born on May 22, 1962:

> There will be an index of personal and corporate names arranged alphabetically. The number of names exceeds 30,000. There will also be a subject index arranged alphabetically by subject headings and subdivisions thereof. Under these will be listed in alphabetical order the main entries for all cards bearing that subject tracing. There are more than 3,000 main subject headings. There will likewise be a repository index arranged in alphabetical order of the names of the repositories. Under these will be listed in alphabetical order the main entries for each collection represented. The number of repositories is nearly 400. In every case reference to the main body of the catalog is by card number. In the name index numbers referring to the main entries are underscored.

The essential steps in getting recognition in this catalog is organization of collections in manageable forms in individual libraries and careful, full preparation of the report forms supplied by the Union Catalog. The individual libraries report the small index entries. In the case of one main entry in a General Theological Seminary submission this came to over fifty names. We question the wisdom of trying to repeat the general descriptions and this index in a special ATLA publication.

Since this committee last reported the National Historical Publications Commission has issued its Guide to Archives and Manuscripts in the United States, Philip M. Hamer, ed., New Haven, Yale University Press, 1961. This contains descriptions of the manuscript collections, including many entries under titles of denominations.

Mr. Lee Ash's Subject Collections, New York, Bowker, 1961, has now appeared in its second edition. Mr. Ash states that Bowker intends to reissue this publication at three year intervals. This publication provides

an opportunity to list under subject the denominational holdings of every seminary in the United States. Here, again, adequacy depends on what the individual seminary librarian reports. Study of the make-up of the book and the possible ways in which to express one's holdings is essential to the use of this publication as a guide to denominational materials.

The American Society of Archivists has a division devoted to religious archives. This is active in attempting a full-scale and very detailed study of religious archives as found in a wide range of libraries and depositories of all sorts. We do not have a recent picture of its activities.

With the Union Catalog of Books available for printed material, with the Union Catalog of Manuscripts available for manuscripts, and with printed guides of the calibre of the Hamer Guide to Archives and Manuscripts in the United States, the American Library Directory and the Ash Subject Collections, this committee questions the need for a special GUIDE to the denominational material. It urges the continued and active participation of seminary libraries in providing the best possible descriptions of their holdings to existing agencies.

Respectfully submitted,

Niels H. Sonne, Chairman
Edgar M. Krentz
Roscoe Pierson

REPORT OF THE COMMISSION ON LILLY ENDOWMENT SCHOLARSHIPS

The Scholarship Program of the American Theological Library Association aroused much interest during the last year. About twenty applications were received containing requests for upwards of $36,000.00. After very thorough study of the requests, the following scholarships and fellowships were given:

John David Batsel	Divinity Library Assistant at the Joint University Libraries, Nashville.
Ray R. Suput	Librarian of Garrett Theological Seminary.
James Robert Tanis	Librarian of Harvard Divinity School.
Calvin Coolidge Turpin	Associate Librarian of Golden Gate Baptist Theological Seminary.
Marvin Dale Williams	Periodical Librarian of Christian Theological Seminary, Indianapolis.

The expenses of the Commission for administering the awards during the year 1961-62 amounted to $164.50, of which $41.79 was for postage and office expense and $122.71 for travel to committee meetings.

This is the fourth year of the Scholarship Program which has been so generously supported by the Lilly Endowment, Inc. The present commitment of the Endowment expires this year, and a request for a new grant for the next three years will be forwarded to the Lilly Endowment, Inc., in the fall.

Pending the receipt of information from Lilly Endowment, the Commission is able to announce that for the year 1963-64 one or two scholarships and

fellowships will be offered from a small balance which remains under the control of the Commission. This small balance became available when one fellowship was refused in April and a second fellowship originally accepted was resigned in May. The Commission gave considerable time and study to the problems involved in reconsidering all requests, and formally voted to carry forward available funds to the next year and to continue the scholarship program for one more year. It is, of course, to be hoped that additional funds will be received to strengthen the program and to finance it adequately in the future.

The Commission at its meeting on March 23, expressed the hope that in the future, "a higher proportion of the available funds may be used for the support of higher levels of study, particularly in subject fields and that less be spent on elementary library school training."

Last June Mr. Roland Kircher, Librarian of the Wesley Theological Seminary, was appointed by the Executive Committee to serve on the Commission in place of Arthur E. Jones, whose term expired. Mr. Kircher was elected Secretary of the Commission.

Respectfully submitted,

Kenneth S. Gapp, term expires 1962
Ruth C. Eisenhart, term expires 1963
Roland E. Kircher, term expires 1964
Carl C. Rasmussen, AATS Representative

REPORT OF THE COMMITTEE ON CATALOGING AND CLASSIFICATION

As with most other activities of the American Theological Library Association during 1961-62, the concern of the Cataloging and Classification Committee revolved around the Library Development Program as reflected by questions received by the Committee.

We also received several inquiries about classification schemes used in theological libraries. Several inquiries came from library school students and were involved with papers being written by the students. Other questions concerning classification came from librarians or catalogers in theological libraries and were mostly concerned with the Dewey classification scheme and its adaptability to theological libraries.

Miss Ruth Eisenhart, ATLA Consultant to the Catalog Code Revision Committee, attended meetings of that Committee during the Cleveland and Mid-winter ALA conferences and will attend the Maimi Beach meeting on June 16 and 17th. The chairman of the Cataloging and Classification Committee attended the Mid-winter conference sessions of the Catalog Code Revision Committee. Miss Eisenhart also attended the International Federation of Library Associations International Conference on Cataloging Principles held in Paris during October 1961 and presented a conference working paper on Liturgical Headings. She has reported on these meetings in the ATLA Newsletter.

All members of ATLA are urged to study carefully the proposed catalog code and to make known their feelings concerning it. It is hoped that the code will be presented to the ALA membership for approval at the 1963 Conference and that it will be published in 1964. Great strides have been made with the acceptance of the Paris principles and it is hoped that appointment of a permanent editor will bring the work to a conclusion soon.

Mr. George A. Schwegmann, Jr., Chief, Union Catalog Division of the Library of Congress expressed appreciation, in a letter to the Cataloging and Classification Committee chairman dated November 17, 1961, for the contributions being made to the National Union Catalog by theological libraries. He stated that many theological libraries are now "reporting important materials on a continuing basis."

Further evidence of the appreciation of the Library of Congress can be found in the Annual Report of the Librarian of Congress for the fiscal year ending June 30, 1961 for in the report on "Union Catalogs" is found this statement: "Nine members of the American Theological Library Association made their first contributions of cards to the National Union Catalog." It seems significant that when less than 3 columns in a report such as this are devoted to one topic, our libraries should merit such a statement. It certainly should convince us that "someone up there" does care. It is urged that ATLA libraries who are contributing to NUC continue to, and that those not contributing consider doing so. The effectiveness of NUC as a bibliographic tool for theological libraries depends to a great extent upon the contributions of ATLA libraries.

Personally, I should also like to express appreciation to the members of ATLA for their cooperation in this project and all other projects that have been suggested during the three years that you have allowed me to serve as chairman of the Cataloging and Classification Committee.

In spite of already overtaxed schedules, you have again proved that when you want something done you should ask a person who is already busy to do it. I am a firm believer that the strength of any organization is in the multiplicity of ideas of its membership. Having had the experience of working with the high caliber of professional personnel who constitute the catalogers of ATLA, I am looking forward to the contributions made by the successive members of this committee in efforts to make the libraries of the country better.

Respectfully submitted,

Kathryn Luther Henderson, Chairman
(Mrs. William T. Henderson)

REPORT OF THE PERIODICAL INDEXING BOARD

The Periodical Indexing Board held its Annual Meeting at Union Theological Seminary in New York on Friday, June 8th to review the year's operation. We are pleased to report both increased growth and expansion of the Index.

Subscriptions.

Our Subscriptions have increased from 248 reported last year to 295. This represents an increase of 47 subscribers which is equivalent to an annual income of $940. It also represents an increase of 17 subscriptions over the gain of 30 for the previous year. Of the current total of 295, 34 subscriptions represent orders beyond the continental limits of the United States. The extent to which the Index has become known is illustrated by the fact that we have three subscriptions from Australia and one from Finland.

Publication.

In April, 1962, we published and mailed out the 1960 Annual. This Annual included 64 titles of which 7 were selectively indexed. The total of 64 titles represents an increase of 8 titles indexed as compared to the 57 titles in the previously published Cumulative Volume 4 (1957-59).

The 1961 Annual is projected to go to press on or about July 24th and to be distributed early in September. Among titles to be added in the 1961 Annual are History of Religion (University of Chicago), Journal for the Scientific Study of Religion, Journal of Religious History (Department of History, University of Sydney), and perhaps one or two more providing that we can make the deadline. We do not lack for recommendations of outstanding journals to be included but we can increase our list of titles indexed only as rapidly as we can complete the work of indexing and publish the Annuals on time. The next Cumulative volume, 1960-1962, is projected for May or June of 1963.

Volume 1 (1949-52) has been out-of-print for several years. Sufficient requests have been received, to prompt the Board to investigate the cost of reprinting Volume 1. On this matter we are in consultation with the ATLA Committee on Reprinting as well as other reprint agencies.

Volume 3 (1955-56) remains unpublished. We have also received numerous standing orders for this volume. Last year we set a goal for the publication of Volume 3 sometime in 1963. This is still a live option. A small amount of work has been done but current work must take precedence over all other efforts.

Finances.

Financially, we have had a satisfying year. Our expenditures for the year June 1, 1961 to May 31st, 1962 aggregate $7,117.80. Our receipts from sales including the balance of the previous year totalled $8,629.57. This leaves a balance as of June 1, 1962 in the amount of $1,511.77.

A conservative budget has been prepared for the coming year which approximates $9,000. Income from anticipated sales at the present level of subscriptions, without calculating any expected increase in the number of subscriptions, exceeds the budget estimate slightly. The increase in our projected budget for 1962-63, as compared to the year just concluded, represents the need for further capital expenditures. The expansion of

the Index means an increased number of pages and therefore we must provide additional panels for the Flexoprint system which we use in setting up the material for publication.

In connection with our financial position, we are pleased that it was unnecessary to use any of our reserve invested capital funds remaining from the original Sealantic Grant during the past year. By the exercise of every economy possible, and by working hard for a continued increase in the number of subscriptions, we may not need to dip into capital funds during the fiscal year just begun. It may be necessary during the following year when the publication of the Cumulative Volume requires a substantially larger expenditure for printing than for the annual volumes.

The funds for which the Periodical Indexing Board is responsible are held in two forms. Our invested funds are administered by the AATS through the Winters National Bank in Dayton, Ohio. Our operating account is handled by our ATLA Treasurer, Mr. Harold Prince. These accounts are subject to annual audit and are open to inspection by members of the Association.

Appreciation.

We are grateful for the work of Miss Fay Dickerson in the Indexing Office during the past year. Her employment was announced at the last Annual Conference in Washington, D.C. The Board received her first annual report (actually 15 months) of the work in the Indexing Office at its last meeting with commendation. We have invited her to attend this meeting of the ATLA Conference in order to become acquainted with the membership of our sponsoring organization.

The Board will continue for the time being to assume direct responsibility for the editing of the Index. We wish publicly to express our gratitude to members of the Association and others who have contributed by their special talents in language and subject knowledge in the preparation of material for the Index. We also wish to express our thanks to Princeton Theological Seminary for continuing to provide space for the Indexing Office and for the assistance its staff renders to the work of the Index.

Respectfully submitted,

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

REPORT OF THE COMMITTEE ON FINANCIAL ASSISTANCE FROM FOUNDATIONS

As in the last three years, the Committee on Financial Assistance from Foundations has continued to interpret its function chiefly as a standby committee of the Association, ready to seek financial support from foundations on the behalf of projects recommended to it by the Association either through its Executive Committee or by other committees who request

preliminary exploration of such support for proposed projects. Since, during the year 1961-62, no such requests or proposals have been referred to the Committee on Financial Assistance, it has held no meetings, expended no funds, and transacted no business other than the preparation of this report of relative inactivity.

The correspondence files of the Committee show some very tentative explorations on behalf of the periodical indexing project and the accumulation of some information concerning approachable foundations who might be sympathetic to some of the Association's interests. However, the Committee is likely to remain inactive until there is a clear proposal or directive. We would remind the Association that the Committee cannot initiate proposals or programs and that it cannot approach foundations without proposals spelled out in some detail.

As in previous years, the Committee stands ready to serve the Association, but the impetus to set it in motion must come from outside the Committee itself.

Respectfully submitted,

Arthur E. Jones, Jr., Chairman
Ray R. Suput
Raymond P. Morris

REPORT OF THE PERIODICAL EXCHANGE COMMITTEE

The success of the Periodical Exchange this year has been due to the many libraries who collect duplicates, who prepare lists of duplicates and who mail out those duplicates.

During the past year 58 libraries have mailed a total of 64 lists of duplicate periodicals. Of the members of the periodical exchange, 30 libraries have not mailed lists this year, June 1961-May 1962. Of those who have not mailed lists this year, 7 mailed lists within a couple of months before the ATLA meeting last year, so we assume they are still active and will send out lists shortly.

At the ATLA meeting in St. Paul two years ago, we adopted the use of periodical exchange lists for a period of two years. This plan has been so successful in moving duplicate periodicals that we heartily recommend the continuing of exchange lists.

During the present meeting the Periodical Exchange Committee is working on the revision of the mailing list. Since an annual exchange list is required, we are ascertaining the plans of those 30 libraries which did not send out lists this past year. We are expecting to send out a revised mailing list within a few months.

This year in checking in lists which have come to us, we discovered that two libraries which do not belong to the exchange have mailed out lists. This means they receive in return very few lists from other schools since they

are not on the address list! We have written to those two libraries urging them to apply for membership. One has already asked for membership.

We have added to our mailing list two libraries which are already members of ATLA. One new seminary which is not yet accredited has applied for membership; we have submitted this application to the ATLA Executive Committee for action.

Last year the ATLA voted to have libraries fill requests for periodicals on the basis of postmarks. The committee notes that many lists still say that periodicals will be sent in the order of the receipt of the requests! Attention is called to last year's action. We further urge that libraries wait a couple of weeks after sending out their lists before they begin filling requests so that special need for certain issues and volumes to complete volumes and files, respectively, can be granted.

Respectfully submitted,

Oscar Burdick, Chairman
William R. Fritz
Mrs. Walter Grossman
Gladys E. Scheer

REPORT OF THE COMMITTEE ON STATISTICAL RECORDS

Each member library of ATLA should have made a statistical report during the current year, to the U.S. Office of Education for use in the annual report entitled: Library Statistics of Colleges and Universities, 1960-61, Institutional Data. We have also been asked to supply information in connection with the ATLA Library Development Program.

Library Statistics is a handy reference tool for each of us. The Library Development Program has helped each of us survey our own library situation.

Because of these reports, your committee has felt that few would welcome any further reporting this year. We recognize that much still needs to be done in developing accurate library data. However, it is very possible that two or three years of experience with the ATLA Library Development Program will help us to clarify our reporting.

We do have some summary figures on Seminary Library Personnel Salaries from the Executive Office of AATS that we feel will be of interest.

Respectfully submitted,

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

Comments from AATS Monthly Staff Report of April 1962

Librarians: Median salary in accredited schools is $6,860 which is 16% higher than 2 years ago, 27.7% higher than in associate schools, but 16% lower than in colleges and universities.

The Consumers Price Index has risen 2.9% in the last biennium.

Significant increases have been made in salaries in the last biennium. The most unfavorable comparisons with the college and university salaries are at the full professor rank and at the librarian position.

Although librarian salaries showed the highest per cent of increase in accredited schools (16%), it seems likely that these salaries will need to continue to be increased in order to compete on any favorable basis with colleges and universities.

From Table 4

Comparison of Median . . . Library Service Salaries in Accredited Theological Schools.

	Accredited Schools:			Associate Schools:		
	1958-59	1960-61	% Change	1958-59	1960-61	% Change
Librarian	$5,916	$6,860	⁄16.0	$4,848	$5,500	⁄13.4
Cataloger	4,264	4,573	⁄ 7.2	3,350	4,200	⁄25.4

Table 5 points out that Librarians in Accredited Theological Schools receive a median salary of $6,860, compared with that of $8,163 for librarians in colleges and universities.

Table 3

Library Personnel Salaries in AATS Schools
1960-61

	Accredited Schools		Associate Schools	
	Librarian	Cataloguer	Librarian	Cataloguer
Schools reporting	69	51	25	16
Median salary	6,860	4,573	5,500	4,200
Range in salaries	2,400-12,175	1,500-6,428	2,000-8,170	720-6,380
10,000 and above	7			
9,000 - 9,999	4			
8,000 - 8,999	11		1	
7,000 - 7,999	9		4	
6,000 - 6,999	21	3	6	2
5,000 - 5,999	9	12	6	2
4,000 - 4,999	5	20	3	7
below - 4,000	3	16	5	5

*Figures given represent total compensation for full-time work. If housing is provided, this has been figured at 15% of base salary unless given otherwise. Where pension was reported with no specific figure or percentage given it was figured at 10% of base salary. Salaries are for 1960-61.

Very low figures ($2,000 or less) likely represent part-time work, although not so indicated.

REPORT OF THE COMMITTEE ON BUILDINGS AND EQUIPMENT

During the past year, the Committee has had only three requests for the scrapbooks on buildings and equipment. It may be that the recommendation of the chairman, made last year, that the scrapbooks be kept for only a month, discouraged some potential borrowers from making requests. However, knowing that librarians are not bashful people, I do not believe this to be the main reason.

The scrapbooks ought to be revised and brought up-to-date. There have been many new buildings erected since they were made. The chairman would recommend that if a revision is thought to be advisable, that individual scrapbooks be made for each building and that they follow, in general, the format used by the ALA. The ALA building scrapbooks are 8½ x 11 and contain basic information about cost of building and equipment, floor plans, as well as photographs.

The chairman has answered, to the best of his ability, the many requests

he has received concerning library building consultants, architects, and location of new buildings planned or completed.

Respectfully submitted,

George H. Bricker, Chairman

REPORT OF THE ATLA REPRESENTATIVE ON THE ALA COUNCIL

The Council meetings attended were held on January 31st and February 1st during the Midwinter Meeting at the Edgewater Beach Hotel, Chicago. President Florrinell F. Morton, Louisiana State University Library School, presided at both Council meetings.

New Members of the Executive Board for 1962-1966 are: Jerome Cushman, Librarian, Public Library, New Orleans and Esther June Piercy, Chief, Processing Division, Enoch Pratt Free Library, Baltimore.

Several Committee reports were given:

A. The Intellectual Freedom Committee offered a statement on censorship, How Libraries and Schools Can Resist Censorship, which was adopted unanimously and without discussion. The full statement appears in the March ALA Bulletin, p. 228. Certain principles should be established in every library.

B. The Committee on Legislation offered, and the Council adopted, a comprehensive program of federal legislation for libraries of all types and for library education, which will be put before Congress for action. We are all aware that Congress has made funds available in recent months for educational buildings: classrooms, laboratories and libraries.

C. The Constitution and Bylaws Committee offered an amendment to the Bylaws which would require all Councilors, including those representing affiliated organizations, to be personal members of ALA. This was the first reading of the change and a ratification at a membership meeting in Miami was recommended.

Other reports were read from the Committee on Organization, the ALA Headquarters Building Committee and the Century 21 Library of the Future. A copy of the new Code of Ethics for librarians was given to each Council member.

A great deal of discussion was given to the Executive Board's report on integration of chapters and institutional members. From the Cleveland conference the Board has received two recommendations:

1. That every appropriate action be taken to determine whether or not certain chapters of the Association are meeting the requirements of the Association for chapter status.

2. That no library may become an institutional member which discriminates

among users on the grounds of race, religion, or personal beliefs; that the Executive Director may request Executive Board action against any member if said member discriminates among its users on these grounds; that after due deliberation and hearing of both parties, the Executive Board may declare void any institutional membership because of discrimination; that all libraries applying for institutional membership be required to state in writing that no discrimination is practiced against users on the basis of race, religion or personal beliefs.

Careful consideration had been given to these recommendations, but some felt that the report should be recommitted to the Executive Board for further study and that it be made stronger, more positive and show greater indication of ALA's moral and professional leadership. Those who spoke for the report felt that this subject could not be handled hastily because of long-standing social conditions which themselves could not be quickly changed.

On the first recommendation the Board's report stated that it "believes that drastic action requiring the chapters to give the fundamental rights of members immediately, or within such a time limit as might be set by this Council, would be neither wise, helpful, nor possible of implementation at this time." The report resolved that chapters give such fundamental rights "as rapidly as legal obstacles are removed," and that they report annually on progress being made.

The Executive Board did not feel that any provision denying membership for discrimination should be written into the Constitution now, rather suggesting that "help and encouragement to those who face these problems daily as a consequence of long-standing social conditions, only lately started on the way to correction by the law of the land, would be more useful than professional ostracism." Council was urged to adopt the following statement:

The Council of the American Library Association believes that the denial or abridgement of library service to any person because of race, religion, or personal beliefs is in violation of the Library Bill of Rights and, in so far as such abridgement takes place in a tax-supported institution, contravenes the spirit and probably the letter of the Constitution of the United States.

The Council recognizes that substantial progress has been made in abolishing discriminatory restrictions. It recognizes, further, that the librarians of some institutions in which discriminatory practices are continuing are unable at present to remove these because the governing bodies of their institutions feel bound by state and local statutes and ordinances that require discrimination among users and which have not yet been tested in the courts.

The Council believes that the Association should use every proper means at its disposal to bring an early end to discrimination practices as rapidly as legal obstacles can be removed, and that, to that end, a thorough study of the problem and the means for its solution be undertaken.

A motion which was made, withdrawn, and made again, was passed by a large majority and recommitted the report to the Executive Board.

Council members have just been sent the new report which is to be presented on June 19 at the second session of Council. This is prefaced by a few general remarks and then "commends to Council . . . the following procedure and course of action:

1. Concerning individual memberships, the Council shall:
   a. Inform the chapters of the basic rights and privileges of membership as stated here and request the chapters to make every immediate effort to secure and grant these rights to each member. These rights are: 1) To receive notices. 2) To attend meetings. 3) To speak. 4) To vote. 5) To present motions, resolutions or other business. 6) To nominate. 7) To be a candidate for office. 8) To resign, if all obligations to the organization have been fulfilled. 9) To have a hearing before expulsion or other penalties are applied. 10) To inspect official records of the organization. 11) To insist on the enforcement of the rules of the organization and the rules of parliamentary law. 12) To exercise any other rights given by the constitution or rules of the organization.

   b. Invite statements from members of the Association who feel that their basic and inherent rights as members of any chapter of the Association are being infringed, and work within policy established by the American Library Association Council to rectify these inequities.

2. Concerning institutional membership, the Council shall:
   a. Pursue with diligence the study of access to libraries so that factual data on this subject is collected.

   b. Make public promptly the results of this study.

   c. Urge institutional members who do not grant free access to all, regardless of race, religion or personal belief to make every effort to do so as speedily as possible.

   d-1. Require all libraries not heretofore institutional members and applying for such membership in the Association to certify that they do not refuse use of their materials and services on the basis of race, religion or personal belief, before such membership may be granted.

   OR

   d-2. Advise libraries applying henceforth for institutional membership of the Association's attitude toward and general policies relating to access to libraries and that in accepting institutional membership they are also accepting the responsibility for working toward free and ready access to libraries by all persons regardless of race, religion or personal belief.

3. Call on each and every member of the American Library Association as citizens and as librarians, by vigorous personal example, to work in our libraries and in our chapters so that discrimination among us for reasons of race, religion or personal belief may cease and that all people may have equal access to the tools of learning. Thus the educational process will contribute in an increasing way to the national good and purpose, undiminished and unrestrained by the frictions of prejudice and misunderstanding.

The Executive Board minutes from the 1962 Midwinter Meeting have just been sent to all Councilors. Included is a memorandum on and a copy of "The Model Library Insurance Policy." When actually published, this will supersede Singer's "Insurance for Libraries." I have the copy with me. Please contact me if you care to see it.

Respectfully submitted,

Betty Jane Highfield

TREASURER'S REPORT

Exhibit "A": Statement of Assets, Liabilities and Fund Balances

May 31, 1962

ASSETS

CURRENT ASSETS:		
Cash in Bank - Checking Account	$ 6,057.25	
Cash in Bank - Savings Accounts	21,485.41	
TOTAL ASSETS		$27,542.66

LIABILITIES AND FUND BALANCES

LIABILITIES		$ none
FUND BALANCES (EXHIBIT "B" AND "C"):		
General Fund	$ 2,122.01	
Index Fund	1,511.77	
Lilly Fund	9,889.20	
Microtext Fund	13,517.86	
Reprinting Fund	501.82	
TOTAL LIABILITIES AND FUND BALANCES		$27,542.66

Exhibit "B": Statement of Cash Receipts and Disbursements - General Fund

For the Year Ended May 31, 1962

BALANCE, JUNE 1, 1961		$ 2,016.35
RECEIPTS:		
Dues	$ 1,586.00	

Book Exhibit	$ 969.53	
Interest on Savings	68.43	
Other	85.44	$ 2,709.40
Total		$ 4,725.75
DISBURSEMENTS:		
Printing	$ 861.35	
Office Supplies	133.34	
Publications	580.78	
Conference & Committee Travel Expenses	538.17	
Shipping Charges	54.10	
Treasurer's Bond	75.00	
Auditing	36.00	
Executive Secretary's Honorarium	300.00	
Dues	25.00	2,603.74
BALANCE, MAY 31, 1962		$ 2,122.01

Exhibit "C": Statement of Cash Receipts and Disbursements of Various Funds
For the Year Ended May 31, 1962

	INDEX FUND	LILLY FUND	MICROTEXT FUND	REPRINTING FUND
BALANCE, JUNE 1, 1961	$ 4,197.02	$12,398.39	$13,707.32	$ 0.
RECEIPTS:				
Sales	$ 4,361.40		$11,198.06	$ 157.50
Interest on Savings Accounts	45.15	305.31	342.91	34.07
Royalties	26.00			
Contributions and Grants		9,000.00		1,951.84
Total Receipts	$ 4,432.55	$ 9,305.31	$11,540.97	$ 2,143.41
DISBURSEMENTS:				
Scholarship Grants	$	$11,650.00	$	$
Printing	931.25			1,511.30
Travel	563.46	122.71	442.94	37.08
Office Supplies and Expense	580.91	41.79	124.47	28.21
Editor's Salary and Rent	5,000.00			
Cost of Microfilming			10,842.34	
Cartage			73.68	
Repairing Damaged Books			247.00	
Royalties				65.00
Other	42.18			
Total Disbursements	$ 7,117.80	$11,814.50	$11,730.43	$ 1,641.59
BALANCE MAY 31, 1962	$ 1,511.77	$ 9,889.20	$13,517.86	$ 501.82

Respectfully submitted,

Harold B. Prince, Treasurer

PROPOSED ATLA BUDGET FOR 1962-63

President's Office	$ 100.00
Vice-president's office	100.00
Executive Secretary's office	50.00
Treasurer's office	25.00
Executive Secretary's honorarium	300.00
Executive Committee meeting	850.00
Committees	350.00
Stationery	125.00
ALA affiliation dues	25.00
Newsletter	500.00
Printing Proceedings	850.00
Miscellaneous	50.00
TOTAL	$3,325.00

Respectfully submitted,

Harold B. Prince, Treasurer

REPORT ON THE ATLA BOOK EXHIBIT

In 1961, 68 United States and British publishers provided 653 books for the exhibit at Wesley Theological Seminary in Washington, D.C., an average of 10 1/3 titles per publisher. In 1962 there are 54 publishers cooperating who have supplied 597 titles for the exhibit here at the Hartford Seminary Foundation, an average of 11 titles per publisher; but this year it will be noted there are several sets in the exhibit, reflecting the generous spirit of the publishers.

We welcome some significant publishing houses exhibiting for the first time this year, and some of our faithful friends of former years we hope will return in years to come.

Sales resulting from the 1961 book exhibit to member libraries at half price amounted to $969.00 contributed to the ATLA treasury.

Respectfully submitted,

Alec R. Allenson

REPORT OF THE RESOLUTIONS COMMITTEE

I. Resolved, that the American Theological Library Association, 16th Annual Conference, notify the Hartford Seminary Foundation of its gratitude for the thoughtful and effective arrangements which have greatly added to the success of this conference.

We are most favorably impressed with the brand of hospitality which we have experienced here, and with the pleasant background which it has provided for our formal and informal gatherings.

II. Resolved, that our gratitude also be expressed to Mr. Dikran Hadidian for his gracious efforts as our host this year, for providing us with necessities and comforts, including such special instances of his concern as coffee breaks, and opportunities to see the glories of Hartford and of Shakespeare.

We are very grateful to all those who labored on our behalf throughout the campus--the staffs of the refectory, dormitories, library, bookstore, and the various offices.

To the faculty and board of trustees of the Hartford Seminary Foundation, we express thanks for their encouragement as well as for welcoming us so warmly as visitors to the seminary campus for this week.

III. Resolved, that appreciation be expressed to the following for their important contributions:

1. To Donn Michael Farris, for his imaginative efforts in planning and overseeing the excellent program which we have enjoyed this week.
2. To Alec Allenson, for arranging his usual fine book display and for his continuing interest in this Association.
3. To all the distinguished participants in the week's program who have both challenged and reassured us.
4. To the Lilly Endowment, Inc. for its scholarships which have been of great help to this Association.

Respectfully submitted,

Harriet Leonard, Chairman
Evelyn C. Edie
Ronald F. Deering

PART III

PAPERS AND ADDRESSES

CONTEMPORARY CHALLENGES TO THEOLOGICAL LIBRARIANSHIP

Connolly C. Gamble, Jr.

Recently some American young people were asked, "Would you like to make the first trip to the moon?" One laconic youth replied: "I might as well. There aren't any more projects for pioneers on earth."

Few theological librarians, surveying backlogs of cataloging and book selection, eying desirable services not yet feasible because of inadequate facilities or insufficient staff or restricted budgets, would need to go elsewhere seeking excitement or purposeful labor. There is more than enough work to daunt the most industrious and dedicated in this profession.

A presidential address is sometimes expected to mount a figurative prophetic watchtower and view the distant horizons to bring a relevant word concerning the future for earthbound mortals. My objective is much less ambitious. Lacking a prophet's mantle or a seer's crystal ball, I seek rather to take a look at some of the elements that compose our normal responsibility as theological librarians. This critique of our profession may--hopefully--bring some new insight into our task and highlight some of the crucial issues that challenge our best thought and effort today and tomorrow.

My purpose is to stir the thought processes to identify and to begin to meet the dominant challenges. What problems need attention? What projects ought to have constructive thought and planning in the next few years?

Each of us will doubtless cite different needs. My aim is to stimulate your imaginative attack on the problems. Perhaps my reflections will be infectious.

I should add that I do not mean to imply that these matters have gone unnoticed by our predecessors. Competent leaders have pushed back the boundaries on some of these areas, and their contribution should be appreciated. Yet the frontiers remain: the territory still needs exploration and conquest.

Fresh urgency is given our inquiry by the ATLA Library Development Program. During the past twelve months attention has been focused upon the theological libraries of accredited members of AATS, alerting faculties and administrators to opportunities for library enlargement and increased proficiency. The number of AATS schools who have elected to take part in the program is most heartening. A full report on the program is scheduled later in the conference.

Our colleagues in the faculty and administration are involved with the objectives and program of library service more concretely and intensively than has been true in many seminaries heretofore. The spotlight is on the library more clearly than at any time in recent decades. Thus a magnificent opportunity is at hand: to use this program of library development as an occasion to educate the whole theological community to the central place of the library in theological education.

One challenge may be stated immediately: the need to be thoroughly competent librarians. A quick survey of Library Literature indicates the varieties of research and experimentation going on currently in the general library field: the applications of electronic devices to streamline circulation procedures; the use of photographic or electroprinting or punched-tape methods in catalog card reproduction; the possibilities of automation in storing or obtaining a given book. Astounding developments in almost every phase of library work give promise of revolutionary changes in the next years.

No theological librarian worthy of his profession will fail to attempt to keep abreast of the rapid developments in the library world, for he is a librarian. Nothing that works in the public or college or special library is meaningless to the seminary librarian. Yet there are also specialized concerns requiring particular attention because of the theological orientation of the divinity library. Without ignoring or depreciating the fundamental importance of the broader area, we must also focus upon the particular needs of theological librarianship.

Perhaps the greatest single need in theological library work is genuine reciprocity in the relations of faculty and library. Both faculty members and library staff must recognize this categorical imperative.

Both have a stake in the teaching program of the school and should jointly consider the educational methods employed as these impinge upon classroom and library techniques. Both must appraise new methods, asking such questions as these: Is there still validity to Dr. Harvie Branscomb's thesis regarding Teaching With Books? Have mass media of communication made the printed book and periodical antique relics? To what extent are films and recordings supplanting books and journals in theological study?

Are classroom procedures pacing students toward ever greater self-reliance and self-dependent study? Are the most capable students led to educate themselves through books as their gateway and guide? By our pedagogy are we training a generation of voracious readers who are encouraged to range widely beyond collateral assignments to discover different viewpoints and engage in dialogue with many writers? Are creative teaching methods stimulating deepened subject study?

The library cannot develop wisely and well apart from consideration for and collaboration in the teacher's cause. In a certain school one professor spends about four hours a week on book selection for library acquisitions in his field. He fails to find a reciprocal interest in educational practice from the library staff. Unilateral concern is not enough: both faculty and library staff must work together in the one task of theological education.

This comes sharply into focus also in the matter of marginal acquisitions. Faculty guides must counsel in determining policy on the peripheral developments alongside subject fields, such as religion and psychiatry, religion and science, religion and history, religion and ethics. Without the sustained interest of the faculty, the librarian is greatly handicapped in foreseeing adjoining subject areas which should

be built up to support the teaching program through the years.

Reciprocity between faculty and library should be expressed also in common understanding and interpretation of the library's place in the school's program. Faculty as well as library staff should feel responsibility for library orientation, giving the students more than the details of charge-out procedures. Both faculty and staff should interpret to the students the concept that the library is a central teaching agency of the seminary rather than a mere warehouse for book storage.

Faculty orientation to the library thus becomes indispensable. Counsel between librarian and professor in new course preparations should be an accepted practice. Thus the faculty may discover new or unremembered resources for their teaching, and the librarian may learn of important materials that should be acquired.

Reference service to students and counsel in their library use are likewise essential. The faculty may present to the student not the stereotype of the librarian as a technical specialist but the recognition of a worthy colleague in the academic community.

Another primary challenge is the need for an adequate propadeutic or theological encyclopedia. Each generation should establish its own rationale of theological orientation, surveying the entire theological bibliography, correlating the major fields and subject areas, and selecting the indispensable desiderata in the light of present-day and viable perspectives. The Theological Encyclopedia of Crooks and Hurst (1884), the Theological Propaedeutic of Philip Schaff (1893), the Guide to the Study of the Christian Religion edited by Gerald Birney Smith (1916), and Kenneth Kirk's The Study of Theology (1939) served earlier generations as guides to theological education from varying viewpoints.

Today's need is for a similar venture by which the basic bibliography in theological study may be identified, described, and evaluated in the context of contemporary theological developments. This project calls for the catholic breadth of capable bibliographers, meticulously detailed knowledge of learned scholars, and balanced appraisals by judicious theologians. Perhaps it may be initially the contribution of a group of theological librarians or a single seminary faculty. From this provisional start others may add representative and definitive works to bring further balance and proportion to the selections of the original compilers.

Building on this basic structure of theological bibliography, our profession may undertake cooperatively the compilation of a balanced and extensive list of definitive works of general interest to theological libraries. The groundwork for such a project seems already available in A Theological Book List, compiled by Raymond P. Morris at the request of the Theological Education Fund. More than ninety divinity professors and librarians gave critical appraisal and constructive advice in the compilation of the Morris list. The new project doubtless will take account of the emphasis upon Asia and Africa in that list, perhaps substituting more substantial scholarly studies for some of the more popular treatments named, and supplementing with later works.

In view of the ATLA Library Development Program, it seems highly desirable

to launch promptly this project, so that an extensive bibliography may be available as a guide to the constructive expansion of theological collections in the United States and Canada.

Another challenge confronting us is a revision of the standards by which theological libraries are evaluated for accreditation. This is not a new concern of ATLA and AATS. Not many years after ATLA was formed, a committee formulated the first statement of standards, adopted by AATS in 1952. Another committee five years later revised the statement of library standards in a report adopted by AATS in 1958.

Four years' experience with the revision suggests that still further changes may be wise, perhaps to tighten the tension between objective and achievement for those libraries that have reached a minimum but not much beyond. Too, the Standards of 1952 and 1958 have apparently had little effect upon the libraries that were already well beyond the minimum: no challenge for continuing growth and development appears in the Standards for such libraries. Is it unrealistic to hope that another essay will produce a statement that may call attention of administrators to unrealized potentials and desirable goals for even the finest libraries of theology on our continent? A comparison of library expenditures in leading schools of medicine, law, and theology indicates that theological librarians have decidedly the lowest budgets. More than standards is needed, but this may be a point of attack upon the problem.

Still another challenge is the complex of recruitment, training, and personnel placement in theological librarianship. Small comfort to us that this same subject seems to baffle competent legal and medical and public librarians! The triumvirate (recruitment, training, and placement) have to be considered together, though they may be separated for attention to each.

Able committeemen through the fifteen years of ATLA's history have sought workable plans for effective recruitment. Their reports indicate that personal enlistment is probably the only consistent answer to the problem of recruitment. Perhaps all that can be done is persistently to remind ourselves that each librarian must be (along with all the other roles!) a recruitment officer for our profession, taking the time and trouble to interpret to gifted young people the needs and opportunities in the divinity library. Here let me offer a personal testimony: I am in this work because my horizons as a student were enlarged by one who saw and imparted to me a vision of a boundless ministry in theological library service. I was drafted, and the enlistment became voluntary.

Recruitment is made easy or difficult according to whether the training and job opportunities are attractive or uninviting. Progress in special training for theological library work is substantial, thanks to cooperation between some library schools and some notable theological librarians. As courses in theological bibliography and librarianship and cataloging are widely offered, an increasing number of recruits may be expected to enter our field.

All of us were encouraged to learn that median salaries of librarians in AATS accredited schools were increased by 16% from 1958-59 to 1960-61--the

highest percentage of increase of any professorial category. Yet a partial explanation is that the librarians' salaries were low to begin with, and the dollar increase for librarians was just slightly more than other professorial groups in this period. The median salary of $6,860 for librarians of accredited schools was more than $650 below the median salary of an assistant professor.

Dr. Jesse Ziegler, Associate Director of AATS, commented that librarian salaries "will need to continue to be increased in order to compete on any favorable basis with colleges and universities" (Monthly Report of the AATS Staff, April, 1962, p.3). The median salary of college and university librarians was $1,300 above the median for AATS accredited schools' librarians.

Closely related to recruitment and training is an adequate placement service. Matching personnel and positions is exceedingly difficult in a field as highly individualistic as American theological education. Yet it seems clear that ATLA has an obligation to provide such a clearing house of available trained personnel; and that AATS schools would be wise to make use of this channel of information in obtaining the desired personnel for staff positions. Our imaginative attack upon this problem is urgently needed.

Our profession is challenged to assess the responsibility of the library in continuing theological education. Enlarged provisions for residential study on a number of campuses give promise that the tie will be maintained between seminaries and their alumni in the parish ministry. The involvement of the library in residential and non-resident programs of continuing education seems not yet universally recognized. Librarians facing increased service demands with inadequate staffs may regard their assumption of a leading role in continuing education as an impossible added load. Let me record my conviction that the seminary is the primary agency of the church in providing for the continuing education of the church's ministers. In my judgment this task is properly the work of the entire seminary, not merely a project of the library. Yet in many instances the library seems the most appropriate and competent agency to house and adminster the seminary's continuing education program. May I also testify that new funds can be secured from contituents for this purpose, when the vitality and renewal of the church's ministers are shown to be a genuine prospect through such a program?

Without attempting to assign an order of priority, I have suggested that our profession faces challenges at these points: to be thoroughly competent librarians; to cultivate reciprocating interests between faculty and library in such areas as teaching method and library use; to prepare a basic theological propaedeutic; to undertake revision of library standards; to become more effective in recruitment, training, and placement of library personnel; and to enlarge our understanding of the library's involvement in continuing theological education.

It is easier to identify problems than to solve them, but the first step is to pick out the critical issues. If this paper has served to focus attention upon this need, then perhaps we will be ready together to meet the crucial challenges.

A BIBLIOGRAPHY OF QUAKERISM FOR THEOLOGICAL LIBRARIES

John L. Young

Before we talk about books it may be helpful to say something about Quakerism. It would be hard to strike a perfect definition of Quakerism because there is a good deal of latitude and variation in it; but I think we may say that Quakerism is a religious movement, now in its fourth century, which has neither an ordained clergy nor any formal sacraments. The functions of the ministry are shouldered by each member according to his gifts. Standard Quaker worship is to gather in silence and wait upon God. Persons moved during this silence may rise to speak, although effective worship in this pattern does not always require the spoken word. In meetings for business Quakers come to decisions by the principle of consensus. They are unwilling to suppress a minority by taking a vote. This is because they believe that all men possess a measure of the Light, and they wish to take account even of the Light shed by a minority of one. This way of doing business can result in a good deal of preliminary discussion; but the unity that eventaully results is usually strong and creative.

Quakerism arose within English Christendom under Cromwell and Charles II. George Fox, its principal founder, certainly considered himself a Christian. The Society of Friends continues to be predominently Christian, although it should be noted that the absence of a subscribed creed admits persons who would not consider themselves Christians. We all work together very well with love and forebearance, but without perfect doctrinal unity.

At this time the Society of Friends numbers about 200,000, mostly in Great Britain. the United States and Kenya. In fact there are more Friends today in Kenya than in Great Britain. Membership statistics, however, suggest that the strength of Quakerism is not numerical in character. What Quakerism is, and what its strength may be, you will perhaps decide as we look at its literature.

The principle of silence, which operates in Quaker worship, has certainly not deterred Friends from speaking out in print. During the first seventy years of Quakerism not less than 2,600 titles were published by Friends. In drafting this bibliography, I have made it my aim to select books most likely to be needed in a library not specializing in Quakerism but wanting a representative collection.[1] Rare books I have not included. Of the seventy titles I shall comment upon, about two-thirds are in print, and the remainder have appeared in editions sufficiently numerous that they will not be hard to obtain. You will find that I have subordinated in footnotes the bibliographical detail, so that in speaking we shall not have that burden to carry. First we shall consider journals and biographies.

I. Journals and biographies.

George Fox both inspired and organized the Society of Friends. He kept a journal which was published after his death. It narrates the events

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[1]For generous critical assistance thanks are owing to Frederick B. Tolles, Henry J. Cadbury and Douglas Steere, although they are not responsible for inclusions, omissions or opinions expressed in this paper.

in which Quakerism took birth, it contains the principles of Friends as given expression in his life, and it continues to be the chief document of Quakerism. The revised Cambridge edition of Fox's Journal is more complete than many earlier editions and it furnishes the text in modern English.[2]

The Journal of an American Quaker, John Woolman, is also held in great esteem. It records his long labors to free the Society of slave-holding. The deliberate and patient way in which he put his concerns into action has become a landmark for the Quaker conscience. Incidentally, Woolman's command of the English sentence, his plain and orderly English style, have won him a place alongside such natural stylists as Henry David Thoreau and John Bunyan.[3]

Significant journals were left by Thomas Ellwood, Job Scott, Thomas Story, Thomas Chalkley and others; but these, unfortunately, are out of print.[4]

When we consider biographies, we find that the Society of Friends raises up gifted individuals and depends on them for leadership much as do other religious bodies. The leaders I shall name, none of them ministers in the clerical sense, have come from diverse backgrounds, each with a unique ministry and none with a successor. George Fox was a weaver's son.[5] William Penn, the son of a British admiral.[6] John Woolman was a tailor by trade.[7] John Greenleaf Whittier was a politician, and, of course, a poet.[8] Whittier, I believe, yields only to Watts and Wesley as a hymn writer--which I mention to remark that his poems are saturated with Quaker religion and they really belong in a theological

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[2]George Fox, Journal, ed. John L. Nichalls (Cambridge: Cambridge University Press, 1952). 789pp.

[3]John Woolman, Journal, ed. Thomas S. Kepler (Cleveland: World Pub. Co., 1954). 235pp.

The definitive edition, however, is now out of print: The Journals and Essays of John Woolman, ed. A.M. Gummere (Philadelphia: Friends Book Store, 1922). 643pp.

[4]Journals: Thomas Ellwood (1714 and nine other editions), Job Scott (1797 and six other editions), Thomas Story (1747 and seven other editions), Thomas Chalkley (1749 and fifteen other editions).

There is also a collection of journals and doctrinal writings, long out of print but very desirable: The Friends Library, ed. William and Thomas Evans (Philadelphia: 1837-50). 14 vols.

[5]A. Neave Brayshaw, The Personality of George Fox (London: Allenson, 1933). 187pp. In print.

[6]Catherine Peare, William Penn (Philadelphia: Lippincott, 1957). 444pp.

[7]Janet Payne Whitney, John Woolman, American Quaker (Boston: Little, Brown, 1942). 490pp.

[8]John A. Pollard, John Greenleaf Whittier, Friend of Man (Boston: Houghton, Mifflin, 1949). 615pp.

collection.[9] Our leadership has included several powerful preachers, among them Elias Hicks,[10] and a number of well travelled missionaries, of whom Stephen Grellet was one.[11] When we think of Elias Hicks we remember a separation between American Friends in the 19th Century, now universally regretted and almost healed. When we think of Stephen Grellet we remember a young Catholic nobleman, driven from France by the Revolution, convinced as a Friend, and led upon missionary journies that took him to Russia and Finland, Canada and Haiti, and the countries in between. Our leadership has included persons of wealth and position, such as Elizabeth Gurney Fry, who led the English movement for prison reform;[12] and it has included persons of humble stock, whose wealth was entirely spiritual, such as Rufus Jones.[13] Notable biographies exist for each of these figures. I have kept the roster short and have put the bibliographical details in footnotes, so that we shall have room for history--to which we now turn.

II. History.

Friends almost from the beginning have taken an historical interest in themselves. George Fox had a notable dislike of secrecy and a passion for keeping records. Accordingly, every monthly meeting from his day to ours has kept a detailed account ot its life. This gives the Quaker historian a good deal of material to work with. As early as 1680 the quarterly meetings of England and Wales began to assemble a manuscript account of the origins of Quakerism. It was completed in 1720, given the title First Publishers of Truth, and then allowed to lie in archives until it was published in 1907.[14] This volume, being a kind of Friendly Book of Acts, is the source of many pericopes of early Quakerism.

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[9]John Greenleaf Whittier, Complete Poetical Works (Boston: Houghton, Mifflin, 1894). 542pp. In print.

[10]Bliss Forbush, Elias Hicks: Quaker Liberal (New York: Columbia University Press, 1956). 355pp.

[11]William Wistar Comfort, Stephen Grellet, 1773-1855 (New York: Macmillan, 1942). 202pp. In print.

[12]Janet Payne Whitney, Elizabeth Fry, Quaker Heroine (London: G.G. Harrap, 1962). 255pp.

[13]Elizabeth Gray Vining, Friend of Life: Biography of Rufus Jones (Philadelphia: Lippincott, 1958). 347pp.

[14]First Publishers of Truth, ed. Norman Penney (London: Headley Bros., 1907). 410pp. O.P.

In 1725 William Sewell published in two volumes A History of the Rise, Increase and Progress of the Christian People Called Quakers, long the standard work and still useful.[15]

In our own century William C. Braithwaite has written two definitive volumes: The Beginnings of Quakerism and The Second Period of Quakerism. Revised editions are now in print and they deserve to be considered the best studies of the periods they cover.[16]

The finest one-volume survey, in my opinion, is that written by the late Elbert Russell, dean of the Duke University Divinity School. His History of Quakerism gives the student a balanced introduction that is careful of facts and cautious with generalizations.[17]

Several special studies should be noted. Meeting House and Counting House by Frederick B. Tolles is a study of the secularizing forces at work in early Pennsylvania. This is a chapter in the story of the conflict between Christ and culture. It makes good reading and the bibliography of sources is a model of its kind.[18]

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[15]William Sewell, A History of the Rise, Increase and Progress of the Christian People Called Quakers (2 vols.; London: 1725). Several later editions, all O.P.

[16]These two volumes belong to the Rowntree series in five volumes:
Rufus M. Jones, Spiritual Reformers in the 16th and 17th Centuries (London: Macmillan, 1914). 362pp. Paperback reprint: Beacon.
William C. Braithwaite, The Beginnings of Quakerism (2d ed., rev. by Henry J. Cadbury; Cambridge University Press, 1955). 607pp.

_____, The Second Period of Quakerism (2d ed., prepared by Henry J. Cadbury; Cambridge University Press, 1961). 735pp.

Rufus M. Jones, Isaac Sharpless and A. M. Gummere, The Quakers in the American Colonies (London: Macmillan, 1911). 603pp. Now in print: Russell and Russell.

Rufus M. Jones, The Later Periods of Quakerism (2 vols.; London: Macmillan, 1921). Now in print: St. Martins.

[17]Elbert Russell, The History of Quakerism (New York: Macmillan, 1942). 586pp.
Also comparable in one volume: A. Neave Brayshaw, The Quakers: Their Story and Message (3d ed.; London: Allen and Unwin, 1946). 365pp.

[18]Frederick B. Tolles, Meeting House and Counting House: the Quaker Merchants of Colonial Pennsylvania (Chapel Hill: University of North Carolina Press, 1948). 292pp.

A second special study is Quakers and Slavery in America by Thomas E. Drake, a detailed account from the late Seventeenth Century to the close of the Civil War.[19] Many Quakers, although deeply concerned in the question of slavery, refused to take part in the Civil War. Consciencious objectors, who at that time were mostly Quakers, had the support of President Lincoln, but very little support elsewhere. The centenary of that war has occasioned the reprinting of a third study by Edward Wright entitled, Consciencious Objectors in the Civil War. It examines the situation both in the North and the South and it is the only work on the subject that I know of.[20]

A fourth title concerns the missionary work of American Friends, principally in Africa and the Near East. The book is American Friends in World Missions and the author is Christina H. Jones.[21]

One aspect of Quakerism that strongly appeals to me is the way it relates the claims of the individual to those of the group. In its early period the Society of Friends nearly lost its life to the centripetal forces of individualism. It was largely owing to the genius of George Fox that procedures were created to give effect to the interests and needs of the community without appealing to the authority of a clergy or a creed and without assigning anyone the role of a spectator. This was a considerable achievement in a Society where there were--and still are--many individuals of a highly independent temper. It cannot be done unless one of the functions of the meeting is to recognize, evaluate and implement the concerns of its members. There is a fine historical study of this pattern in the period when it emerged. The book is Quaker Social History, 1669-1738, by Arnold Lloyd, and I think you will find it factual and stimulating.[22]

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[19]Thomas E. Drake, Quakers and Slavery in America (New Haven: Yale University Press, 1950). 245pp.

[20]Edward Needles Wright, Consciencious Objectors in the Civil War (New York: Barnes and Noble, 1961). 274pp. A Perpetua Book, originally published 1931 by Oxford University Press and University of Pennsylvania.

[21]Christina H. Jones, American Friends in World Missions (Richmond, Ind.: Printed by Brethern Pub. House for the American Friends Board of Missions, 1946). 299pp.

For the missionary work of British Friends: Henry T. Hodgkin, Friends Beyond Seas (London: Headley Bros., 1916). 256pp.

For the latest report on work in Africa: D.V. Steere, Friends Work in Africa (rev. ed., with supplement; Wallingford, Pa.: Pendle Hill, 1960).

[22]Arnold Lloyd, Quaker Social History, 1669-1738 (New York: Longmans, Green, 1950). 207pp.

The last of these special studies is a recent historical survey by Robert Byrd, Quaker Ways in Foreign Policy. The action of Friends in foreign relations has a long and interesting history of which Byrd has made an objective appraisal.[23]

A recent Festschrift, comprising articles on Quaker history and doctrine, should come to your attention. This volume, entitled Then and Now, honors Henry J. Cadbury. Authors such as Elton Trueblood and Douglas Steere contributed and you will find there a paper entitled, "Manuscript Resources of Friends' Libraries," that is a bountiful introduction to that subject.[24]

Two periodicals, one American and one British, are devoted to the history of Quakerism. Quaker History is the organ of the Friends Historical Association in Philadelphia.[25] Until now it has been known as the Bulletin of the Friends Historical Association; but the title was just changed. The quinquennial indexes of this publication bring to light articles on Quakerism wherever published. Each issue contains a report of Quaker research in progress. Its British counterpart is the Journal of the Friends Historical Society of London, also an excellent periodical and now in its sixtieth year.[26]

Finally, an index called Quaker Necrology has been published by the G.K. Hall Company, which would be a useful research tool for libraries having files of The Friend, The American Friend, The Friends' Review and The Friends' Intelligencer. This tool indexes the 59,000 obituaries found in those periodicals.[27]

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[23]Robert O. Byrd, Quaker Ways in Foreign Policy (Toronto: University of Toronto Press, 1960). 230pp.

[24]Anna (Cox) Brinton (ed.), Then and Now; Essays Historical and Contemporary, by friends of Henry Joel Cadbury . . . (Philadelphia: University of Pennsylvania Press, 1960). 352pp.

Two earlier Festschriften, equally interesting but out of print:

Howard Haines Brinton (ed.), Children of Light, in Honor of Rufus M. Jones (New York: Macmillan, 1938). 416pp.

Pendle Hill, Byways in Quaker History, a Collection of Historical Essays by Colleagues and Friends of William I. Hull, ed. Howard H. Brinton (Wallingford, Pa.: Pendle Hill, 1944). 246pp.

[25]Friends Historical Association, Quaker History (Formerly The Bulletin). (Quarterly: Philadelphia: 1906-).

[26]Friends Historical Society, Journal (London: 1903-).

[27]Quaker Necrology (2 vols.; Boston: G.K. Hall, 1961).

III. Theology and devotional literature.

We shall next consider Quaker contributions to theology and allied subjects. Systematic theology of the sort that requires several volumes is not characteristic of Quakerism. Neither the Quaker inclination toward mysticism nor the will for action appear to provide the motive to produce theological systems. The nearest approach to a finished theology was probably made by Robert Barclay. He was an able scholar--some have been willing to rank him with Richard Hooker--and he was a fervent, polemical Friend. He mastered the Church Fathers and Calvin while he was yet a Presbyterian; then he was convinced by George Fox; and finally he wrote An Apology for the True Christian Divinity. He published it first in elegant Latin and then in English--which was the proper way to do it in those days. The English text appeared in 1678 and numerous editions followed in several languages. Barclay's Apology remains the definitive, classical statement of the Quaker position.[28]

Isaac Penington was a contemporary of Barclay. He was a prolific author, but it is his Letters that we commonly read. They are in print today and I think they have always been so. Like the letters of Paul,[29] they contain his theology and they reflect a loving and tender spirit.

A formal compendium of Quaker ethics is likewise hard to find. The only work of this sort I would like to commend to you is the Essays of Jonathan Dymond On the Principles of Morality. . .[30] These Essays were published in 1829; Harper's brought out an American edition in 1834 and there were ten or eleven reprintings before the close of the century. Dymond made it the business of his book to condemn the utilitarian ideas of his famous contemporary, William Paley. He shared with Paley a preference for practical ethics and a disposition to make as little reference as possible to metaphysics. In the section dealing with political ethics he made an excellent protest of capital punishment. It is, I believe, one of the earliest formal statements on that subject in the literature of English ethics. In the 1830's, following the

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[28]Robert Barclay, An Apology for the True Christian Divinity, as the same is Held Forth, and Preached, by the People, Called in Scorn, Quakers (Philadelphia: Friends Book Store, 1908). 560 pp. Reprinted 1959.

Also in Barclay's Collected Works (Truth triumphant . . .), 1891 and several earlier dates, but out of print.

[29]Isaac Penington, Letters of Isaac Penington (Philadelphia: Friends Book Store, 1883). 125pp. In print! Taken from Letters of Isaac Penington, ed. John Barclay (1828).

[30]Jonathan Dymond, Essays On the Principles of Morality . . . (9th ed.; Dublin: Eason and Son, 1894). 294pp.

publication of this book, Parliament greatly restricted the death penalty and instituted other social reforms. I do not think that Dymond's Essays were actually seminative of that legislation, but I do think that he anticipated the conscience of England in the 1830's.

Also in the 19th Century we have the figure of Joseph John Gurney. Gurney was an evangelical Christian and a thorough student of the Bible. In fact, many Friends felt that he gave to the Bible a priority that they were accustomed to reserve to the Inner Light. Some Friends felt he was being evangelical at the expense of being Quaker. For just these reasons Gurney's writings represent a rapprochement of Quaker thought with that of mainstream Christianity. His Observations on the Distinguishing Views and Practices of the Society of Friends is an essay chiefly on the nature of ministry and worship.[31] This was, I believe, his most influential book.

At the opening of our own century two men with theological gifts set the course for Quakerism in the modern period. Both men united scholarship with a vision of the total life of the Society in the modern world. One of them was John Wilhelm Rowntree. This English Friend labored for the more serious training of Quakers in the ministry. The founding of Woodbrooke School for Quaker studies at Birmingham owed as much to him as to any man. His Essays and Addresses retain their significance because Rowntree saw the direction in which the Society had to move.[32]

In this country Rufus Jones helped to lead a similar awakening. The American Friends Service Committee and the Wider Quaker Fellowship had their inception with him. A good selection of his writings, edited by Harry Emerson Fosdick, bears the title, Rufus Jones Speaks to Our Time.[33] The autobiography of his childhood, Finding the Trail of Life, gives an attractive picture of Quaker family life.[34]

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[31]Joseph John Gurney, Observations on the Distinguishing Views and Practices of the Society of Friends (3d American, from the 7th London, ed.; New York: Friends Book and Tract Committee, 1888). 338pp. O.P. At least 13 editions, 1824-88. English title: Observations on the Religious Peculiarities of the Society of Friends.

[32]John Wilhelm Rowntree, Essays and Addresses (2d ed.; London: Headley Bros., 1906). 448pp. O.P.

A recent selection from his writings is titled, Claim Your Inheritance. London, Bannisdale Press, 195-. 100pp.

[33]Rufus M. Jones, Rufus Jones Speaks to Our Time; an Anthology, ed. Harry Emerson Fosdick (New York: Macmillan, 1951). 289pp.

[34]_____, Finding the Trail of Life (New York: Macmillan, 1950). 148pp.

The books of Rufus Jones were welcomed by a large public beyond the circle of Quakerism. To this larger audience a number of Friends have addressed themselves in a manner not narrowly Quaker. Elton Trueblood, for example, in his book, Your Other Vocation, took a potentially Quaker theme--the ministry of the laity--and offered it to the Church at large without any discernible Quaker bias.[35] Likewise, Douglas Steere's very fine Hazen book, Prayer and Worship, was written for a larger public but out of a Quaker matrix.[36]

Some Quaker books of a devotional character have the ecumenical stamp. Thomas Kelly's Testament of Devotion speaks to the condition of so many that I doubt there is a library in ATLA lacking a copy.[37] On the other hand, the writings of Caroline Stephen are less well known but hardly less esteemed by those acquainted with them. She is the author of a number of fine contemplative essays collected under the title, Light Arising.[38] If this title fails to identify her, you may place her as the aunt of Virginia Woolf and the sister of Sir Leslie Stephen.

We have almost moved beyond the border of theology, but before we do so I have a word about Friends and the Ecumenical Movement. Both the Friends General Conference and the Five Years Meeting belong to the World Council of Churches. Quaker contributions to ecumenical discussion thus far has been mostly in the form of pamphlets and articles.[39] There are two important statements on the nature of the Church in the volume by that name, edited by R. Newton Flew. One was authorized by London Yearly Meeting for English Friends; the other was prepared by Henry Cadbury for American Friends. These give a representative idea of the kind of contribution Friends will make to the discussion of questions basic to the Ecumenical Movement.[40]

IV. Principles and practice.

Let us now turn to principles and practice; for in this direction we move toward the center of Quakerism. The mark of orthodoxy for many

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[35]D. Elton Trueblood, Your Other Vocation (New York: Harper, 1962). 125pp.

[36]Douglas V. Steere, Prayer and Worship (New York: Association Press, 1938). 68pp. In print.

[37]Thomas R. Kelly, A Testament of Devotion (New York: Harper, 1941). 124pp. In print.

[38]Caroline Emelia Stephen, Light Arising (London: Headley Bros., 1908). 193pp.

[39]Howard H. Brinton, "The World Council and the Creedless Church," Religion in Life, XXIX (Summer, 1960), 283-93.

[40]World Conference on Faith and Order. Continuation Committee, The Nature of the Church; Papers Presented to the Theological Commission

Quakers is simply Christian love in action. A considerable literature about personal living, about the conduct of the life of the meeting, and about redeeming the social order accompanies this emphasis.

The writings of William Penn belong here. Penn was neither a theologian nor a church historian; but he was very interested in a Quaker political experiment on the one hand the the conduct of personal life on the other. In the first sphere we find Penn's "Frame of Government." This document was a constitution for the colony of Pennsylvania. It is important because the experience of toleration, and of separation of church and state, which it prepared in Quaker Pennsylvania, played a significant role in framing the later federal Constitution. A study of these features in our American system must look back to Penn's "Frame of Government." Toward the conduct of personal life, on the other hand, William Penn left notable essays. Among them we find "No cross, no crown" and "Some fruits of solitude." Abridgements of all of these can be found in a recent anthology, The Witness of William Penn.[41] And the original works are cited here in footnotes, as well.[42]

Much of the action in a Friends meeting springs from its social principles. These are well presented in a book edited by John Kavanaugh and titled, "The Quaker Approach to Contemporary Problems. These essays concern race relations, civil liberties, crime and punishment, relief and reconstruction, and other topics about which Quakers have traditionally had concerns.[43]

A good deal of experience in these areas has been acquired by the American Friends Service Committee. It is not an official agency of the Society of Frends; but its work is heartily supported by most Friends. Clarence Pickett, who was executive secretary of the AFSC, has written a lively first-hand account of its work down to 1952 entitled, For More than Bread.[44]

. . . , ed. R. Newton Flew (New York: Harper, 1952). pp. 186-93, 302-08.

[41]William Penn, The Witness of William Penn, ed. Frederick B. Tolles and E. Gordon Alderfer (New York: Macmillan, 1957). 205pp.

[42]William Penn, Penn's Frame of Government of 1682 and Privileges and Concessions of 1701, ed. Martin G. Brumbaugh and Joseph S. Walton (Philadelphia: C. Sower Co., 1898).

_____, No Cross, No Crown (London: Friends Book Center).

_____, Some Fruits of Solitude ("Everyman's Library"; London: Dent, n.d.).

[43]John Kavanaugh (ed.), The Quaker Approach to Contemporary Problems (London: Allen and Unwin, 1953). 243pp.

Also valuable but now out of print and out of date: Margaret Hirst, The Quakers in Peace and War (New York: Doran, 1923). 560pp.

[44]Clarence E. Pickett, For More than Bread, Boston: Little, Brown, 1953). 433pp.

Roger Wilson has made a special study of the motives underlying Quaker relief work and the problems encountered. This was first delivered as a Swarthmore lecture in 1949 and was published as Authority, Leadership and Concern.[45]

The Quaker ministry to the world arises from the life and worship of the local meeting. The book I should most like to recommend for that subject is entitled Quaker Strongholds by Caroline Stephen.[46] I wish I might say that it was in print; but all I can say is that an effort is being made to have it reprinted. The same spectrum of practice and principle is surveyed by William Wistar Comfort, one of our Quaker historians. His book, Just Among Friends, is now in its fourth edition.[47]

There is also a pamphlet widely used by small and newly established meetings to guide the conduct of business and worship. The author is Howard Brinton and the pamphlet is called A Guide to Quaker Practice.[48]

Music plays an increasing part in the life of Friends. The unprogramed meeting seldom attempts congregational singing during the service for worship; but in the First Day School, in the family, and on those occasions when the worship is programed, Friends do sing. We have a good hymnal, which is used generally by Friends in North America. Of course, it omits certain familiar hymns: The Battle Hymn of the Republic and Onward, Christian Soldiers are not in it. Nevertheless, it is a distinctive, well planned hymnal and I am glad to bring it to your attention.[49]

Two earlier histories of the AFSC, still useful but O.P.: Rufus M. Jones, A Service of Love in Wartime, (New York: Macmillan, 1920), and Mary Hoxie Jones, Swords into Ploughshares; an Account of the American Friends Service Committee, 1917-1937 (New York: Macmillan, 1937). 347pp.

[45]Roger C.Wilson, Authority, Leadership and Concern; a Study of Motive and Administration in Relief Work, 1940-48 (London: Allen and Unwin, 1949). 78pp.

[46]Caroline Emelia Stephen, Quaker Strongholds (4th ed.; London Friends' Bookshop, reprinted, 1923). 172pp. O.P.

[47]William Wistar Comfort, Just Among Friends; the Quaker Way of Life. (4th ed.; Philadelphia: American Friends Service Committee, 1959). 178pp.

[48]Howard Haines Brinton, Guide to Quaker Practice (New ed., 1950; Wallingford, Pa.: Pendle Hill, 1959).

[49]Friends General Conference, A Hymnal for Friends (Philadelphia: Friends General Conference, 1955).

Seminaries having collections in church architecture will be interested in a well illustrated volume entitled, The Friends Meeting House.[50] The author, Hubert Lidbetter, is an English Quaker architect. Since this is a subject about which I know very little, I took some pains to search the literature. My efforts persuaded me that this is the principal work on Quaker architecture, and it is certainly the only important work in print.

V. Official publications.

Before we turn to official publications, a word about the structure of the Society of Friends. Friends are basically congregational; but in addition to the monthly meeting, which is the unit of worship and business, we have quarterly and yearly meetings. The yearly meetings, such as Philadelphia or New York Yearly Meeting, generally publish proceedings.

In American these yearly meetings for the most part belong to two larger bodies: One of these is Friends General Conference, composed chiefly of non-pastoral unprogramed meetings. General Conference has published Proceedings since 1896.[51] The other body is the Five Years Meeting, to which many pastoral, programed meetings belong. It has published Minutes since 1887.[52] Increasingly these two bodies share in joint projects and several yearly meetings now have membership in both.

Disciplines are published by yearly meetings. Those of the London and Philadelphia yearly meetings are best known and both are used and adapted by independent meetings throughout the world. The discipline of Philadelphia Yearly Meeting, revised in 1961, is called Faith and Practice.[53]

The revised London discipline will be a major document.[54] Volume One, entitled Christian Faith and Practice, is already published. It is a collection

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[50]Hubert Lidbetter, The Friends Meeting House (York, Eng.: Ebor Press; London: Wm. Sessions, Ltd., 1961). 72 illus., 47 plans and sections.

[51]Friends, Society of U.S. General Conference, Proceedings of Friends' General Conference. 1896- (biennial).

[52]Friends, Society of U.S. Five Years Meeting, Minutes of the Five Years Meeting of the Friends in America. . . . 1887- .

[53]Philadelphia Yearly Meeting, Faith and Practice of the Philadelphia Yearly Meeting of the Religious Society of Friends; a Book of Christian Discipline (Philadelphia: 1961). 269pp.

[54]London Yearly Meeting, Christian Discipline: vol. 1. Christian Faith and Practice in the Experience of the Society of Friends (London: London Yearly Meeting, 1960). vol. 2. Church Government . . . Approved and Adopted . . . 1931 (London: Friends Book Centre, 1951). (Originally vol. 3; revision in progress).

of Quaker thought from many sources and all periods. The biographical and bibliographical notes are superb. Nowhere can you find in one volume a more complete and vigorous presentation of modern Quakerism. It should be considered for first purchase. The companion volume is Church Government, a revised edition of which is to be expected presently.

A Friends Directory is published annually. It contains some information one would expect to find in a church yearbook. Besides world-wide statistics, it yields the names and addresses of persons holding office in Quaker organizations down to the level of the clerks of monthly meetings.[55]

However, for statistics and for an annual survey of Quakerism throughout the world, the Handbook of the Religious Society of Friends is the title of choice. It costs only sixty cents and it is packed with information.[56, 57]

VI. Periodicals.

We now turn to periodicals. Of the several titles that might be mentioned, there are at least three that should be considered. The Friend--sometimes called The London Friend--speaks for London Yearly Meeting.[58] That is to say, it speaks for a meeting which has a peculiar authority in the Society of Friends based on three hundred years of vigorous leadership and internal concord. Accordingly, The Friend is read more widely than any other Quaker journal.

The Friends Journal is its semi-monthly counterpart here in America.[59] This journal was created in 1955 by the consolidation of two older publications: The (Philadelphia) Friend and The Friends' Intelligencer.

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[55]Friends World Committee for Consultation, (1962) Friends Directory; Meetings for Worship in the United States and Canada (Philadelphia: Friends World Committee, American section, annual).
A British directory also giving world-wide information is published by London Yearly Meeting, The Book of Meetings (London: Headley Bros., annual).

[56]Handbook of the Religious Society of Friends (1962). (Philadelphia: Friends World Committee for Consultation, annual). 73pp.

[57]Religious education libraries can order Sunday school curriculum materials from two sources: 1) Religious Education Committee, Friends General Conference, 1515 Cherry St., Philadelphia 2, Pa. 2) Board of Christian Education, Five Years Meeting, 101 Quaker Hill Drive, Richmond, Indiana.

[58]The Friend; the Quaker Weekly Journal (London: 1843-).

[59]Friends Journal; Quaker Thought and Life Today (Philadelphia: 2 July 1955- ; (semi-monthly).

Finally, there is a new periodical of special interest to theological schools. It is Quaker Religious Thought, sponsored by the Quaker Theological Discussion Group.[60] This journal gives a forum to the very articulate and self-conscious minority in the Society of Friends that is determined to explore the theological content of Quakerism.

VII. Pamphlets and lecture series.

I wish to speak in a summary fashion about pamphlets since much of the best Quaker writing appears in this form. I want especially to draw your attention to Pendle Hill pamphlets. This series was created to publish fresh insights and it keeps a very high standard. By way of example I will cite the essay by Maurice Friedman entitled The Covenant of Peace.[61] This is an original, critical appraisal of the pacifist position by a Jewish existentialist. Like Friedman, many authors of Pendle Hill pamphlets are non-Quakers writing on themes of Quaker concern.

Most of the William Penn Lectures, which are sponsored by Philadelphia Yearly Meeting, are published as Pendle Hill pamphlets. H. Richard Niebuhr's easay, The Churches and the Body of Christ, was a William Penn Lecture.[62]

Harper's published eight Pendle Hill pamphlets in a hardcover volume with the title, Pendle Hill Reader.[63] Among the contributors were Arnold Toynbee, Douglas Steere and Rufus Jones. Pendle Hill pamphlets are published six times a year in a uniform series and they are generally accounted to be the most significant pamphlet series in Quakerism today.

The Swarthmore Lectures, sponsored by London Yearly Meeting, also form a notable series. They are published both in paperback and hardcover. Recent lecturers have been Henry J. Cadbury (Quakerism and Early Christianity)[64] and Douglas Steere (On Listening to Another).[65]

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[60]Quaker Religious Thought (380 Yale Station, New Haven, Conn.: Spring, 1959-).

[61]Maurice Friedman, The Covenant of Peace, a Personal Witness. . . . (Wallingford, Pa.: Pendle Hill, 1960). 32pp.

[62]H. Richard Niebuhr, The Churches and the Body of Christ (Wallingford, Pa.: Pendle Hill, 1954). 24pp.

[63]Herrymon Maurer (ed.), Pendle Hill Reader (New York: Harper, 1950). 208pp. O.P.

[64]Henry J. Cadbury, Quakerism and early Christianity . . . (London: Allen and Unwin, 1957). 48pp.

[65]Douglas V. Steere, On Listening to Another (New York: Harper, 1955). 71pp. In print. English title: Where Words Come From.

It remains to mention the Ward Lectures, given at Guilford College, North Carolina. These printed lectures are given away on request but never sold. Accordingly, they do not appear in trade publications, which is regrettable because some very good lectures have been given there. Roland Bainton, speaking on Friends in Relation to the Churches,[66] and Elizabeth Gray Vining, speaking on Women in the Society of Friends,[67] have appeared as Ward lecturers.

VIII. Bibliography.

We close with a note on bibliography. Two shining, but ancient, bibliographies require mention. Both are exhaustively thorough; both were compiled by Joseph Smith, a Quaker bookseller in London. The first is A Descriptive Catalogue of Friends' Books in three thick volumes.[68] The cataloging of each entry gives meticulous attention to all editions and reprintings. It is especially useful for cataloging periodicals up to about 1890. It is also a mine of biographical information.

The second is Smith's Bibliotheca Anti-Quakeriana.[69] This is a catalog of writings adverse to the Society of Friends. There is a subsection in this volume, however, which constitutes a bibliography of the Muggletonians (pp. 300-333). In the 17th Century that sect had a long and heated exchange with William Penn and Other Friends. This subsection, since it includes not only their writings against the Quakers but all materials by and about them, is the Muggletonia bibliography generally cited in works of reference.

In addition to the Muggletonian prophets, Smith brings together a curious diversity of authors. Cotton Mather is there, as one would

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[66]Roland H. Bainton, Friends in Relation to the Churches (Greensboro, N.C.: Guilford College, 1955).

[67]Elizabeth Gray Vining, Women in the Society of Friends (Greensboro, N.C.: Guilford College, 1956).

[68]Joseph Smith, A Descriptive Catalogue of Friends' Books (2 vols.; London: Joseph Smith, 1867). Supplement London: E. Hicks, 1893).

[69]Joseph Smith, Bibliotheca Anti-Quakeriana; or A Catalogue of Books Adverse to the Society of Friends (London: Joseph Smith, 1873). 474pp.

expect; but so is Voltaire, David Hume and Thomas Macaulay. Emanuel Swedenborg keeps company in those pages with John Bunyan and Roger Williams. Perhaps heaven is like this bibliography and will gather us all together in the last day by some startling principle of selection. Perhaps the alphabeting in the Book of Life is by such a scheme that our names stand there like cards in a catalog--Friends, freethinkers and publicans all interfiled with the saints.[70]

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[70]Experience shows that many Quaker titles apparently out of print can often still be supplied by certain bookstores. Should customary sources fail, the following dealers may be helpful:

1. The Friends Bookstore, 320 Arch St., Philadelphia 6, Pa.
2. Quaker Book & Supply House, Quaker Hill, Richmond, Indiana.
3. Friends Book Shop, Friends House, Euston Road, London N.W. 1, England.
4. Hi Doty, Chadd's Ford, Pa.

A NORMATIVE APPROACH TO THE ACQUISITION PROBLEM IN THE THEOLOGICAL SEMINARY LIBRARY

John W. Montgomery

APOLOGIA FOR THE PRESENT STUDY

The Need in General

Chaucer's Clerk, we read, "looked holwe" and "ful thredbare was his overeste courtepy," because

> For hym was levere have at his beddes heed
> Twenty bookes, clad in blak or reed.

This fourteenth-century bibliophile, whatever else may be said of him, clearly lacked a sound book-acquisition policy; he was not successful in determining what portion of his total income should be used for books and what portion should not. This failing places the Clerk in a vast company both of laity and of clergy, both of individual persons and of corporate persons. The need for adequate book-acquisition criteria has existed among virtually all book collectors (not merely those suffering from Dibdin's disease) since the time the number of books in existence became too great for a collector to own all of them; and this event apparently occurred quite some time ago, for Koheleth laments that even in his day עֲשׂוֹת סְפָרִים הַרְבֵּה אֵין קֵץ (Ecc. 12:12).

The continually increasing quantity of graphic records across the centuries has made book selection the fundamental problem of librarianship in every age. The first formal treatise on library organization and administration, Gabriel Naude's Avis pour dresser une bibliotheque (1627), devotes its longest chapter by far to advice on "selecting the books." Lt. Col. Frank Rogers of the National Library of Medicine stated the issue accurately for librarians from Naude's day to our own when he wrote in 1956:

> Acquisition is the first process, in a sequence of processes, in which a library engages. The acquiring of material is, therefore, basic, in the fundamental sense that it precedes other processes. Books not acquired need not be cataloged, bound, stored or serviced; neither can they be used in the answering of reference queries. The problem of what books to try to acquire, out of the vast number it is possible to acquire, is a problem of very great importance to every library, of whatever kind.[1]

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[1]Frank B. Rogers, "Introduction and Statement of the Problem," Acquisitions Policy of the National Medical Library; Proceedings of a Symposium Held 12 April 1956 (Washington: National Library of Medicine, 1957), p.1

In the twentieth century particularly, the need for sound book selection principles has become acute. Whether or not one fully agrees with the statistics of Fremont Rider's assertion that university libraries double their holdings every sixteen years, it is clear beyond all doubt that most research libraries today are experiencing what Vosper has termed "elephantiasis of the bookstacks."[2] The Yale Library's changed attitude toward acquisitions may be taken as typical of many research libraries in recent years:

> The general policy of the Yale librarians before the second World War was to collect as much of the printed and manuscript output of the world as was needed and would be useful to a university with extensive research programs and teaching at the graduate level. It is safe to say, I believe, that our policy was to keep any book and most periodicals that came our way, and I am sure that since our acquisitiveness was almost omnivorous, largely because of the American custom of keeping up with the Joneses, our shelves are weighted down with many books and periodicals that we easily could do without. We were ambitious to be a library of record, that is, to have one copy of every book of any importance. This is a highly questionable ambition, impossible of attainment, and based on lack of, or fear to use, judgment on the part of librarians. . . . A new policy for the libraries at Yale [now exists] and to be successful must be adopted by all the libraries at Yale: selective instead of all-embracing; selective acquisition; selective retention or storage.[3]

Any program of selective acquisition in a library leads almost inevitably to the question of an explicit book selection policy. This is true because

> all libraries have acquisition policies, whether they are recognized or not, and . . . the extent to which a library fails to recognize the kinds of policies which it is following may possibly be a measure of the potential inadequacies of its collection over a long period of time.[4]

But the creation of a meaningful book selection policy is more easily contemplated than executed, especially in a research library. Professor James Hart well points this out by example:

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[2]Robert Vosper, "Acquisition Policy--Fact or Fancy?," College and Research Libraries, XIV (October, 1953), 361.

[3]James T. Babb, "The Future of the Research Library and the Book Collector," Books and Publishing Lecture Series, Vol. I (Boston: Simmons College School of Library Science, 1954), pp. 1,3.

[4]Herman H. Fussler, "Acquisition Policy: the Larger University Library," College and Research Libraries, XIV (October, 1953), 363.

> A . . . student was able to place Emerson's theories of education in context and show them to be less novel than supposed; this was done by comparing Emerson's statements with those that contemporaries enunciated in obscure addresses at commencement and Phi Beta Kappa exercises in the 1840's. . . . If such diverse materials were needed for productive scholarship by . . . graduate students, where can one draw the line for appropriate acquisitions by a research library?[5]

In spite of the overt success of some acquisition policies--the John Crerar's being notable in this regard--widespread frustration seems to characterize discussions where this vital matter is the center of attention. There appears to be a praiseworthy willingness to deal with the flood of printed matter from the important (but certainly secondary) angles of storage policy, cooperative acquisition, and interlibrary loan; but the central issue of what in fact deserves to be obtained per se does not receive the consideration it warrants.

If the problem of quantity of publication vs. limitations of space and budget plagues research libraries as a genus, the same must be said even more emphatically of the theological library as a species of research collection. Unlike most other intellectual disciplines, Christian theology has had a continuous and active publishing life of twenty centuries, and theological writing constituted practically all of the significant Western literary production during more centuries of the Christian era than modern man generally recognizes. Most of this vast body of material is relevant to the theology of Protestantism; and if the literature of comparative religion is also included, the result is a truly staggering bibliographic load. In his Manuductio ad Ministerium, the Puritan divine Cotton Mather expressed bewilderment over this very problem:

> You may Expect, that I should more Positively say, What English Treatises of Practical Divinity, I would commend unto you. But here I am encumbred as Hevelius was, when he would have so partitioned his accurate Selenography as to have done Justice unto the Names of all the more Illustrious Astronomers. Yea, so Great is the Army of them who have published the True Gospel, that I cannot pretend unto the long List of them that have come to the Help of the Lord.[6]

These statements were made in 1726, and although during the last two hundred years the proportion of theological to secular literature published has diminished, the actual quantity of theological material issued each year has

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[5]James D. Hart, "What a Scholar Expects of Acquisitions," Problems and Prospects of the Research Library, ed. by Edwin E. Williams (New Brunswick, N.J.: Scarecrow Press [for the Association of Research Libraries], 1955), p. 61.

[6]Cotton Mather, Manuductio ad Ministerium; Directions for a Candidate of the Ministry, ed. Thomas J. Holmes and Kenneth B. Murdock (New York: Columbia University Press [for the Facsimile Text Society], 1938), pp. 98-99.

multiplied beyond anything Dr. Mather could have imagined. That theological libraries have not been able to keep pace with publication in their field becomes quite evident when we note that a recent authoritative article on theological libraries lists only ten American seminary libraries with quality collections of over one hundred thousand volumes, and only one of these exceeds three hundred thousand volumes in size.[7] One must not assume that the European situation is ideal by contrast; Burke, after a personal inspection of Catholic theological libraries in Germany, wrote: "Even today Germany is still rich in traditional works, rare books, incunabula and manuscripts . . . but there is a tremendous gap in the contemporary holdings of seminary libraries."[8]

The very fact that so many theological libraries are small in size and have no Farmington-Plan type of cooperative acquisition program with other libraries, means that selective acquisition has been carried on for some time in these institutions; the question is, consequently, what principles have guided the selection? The dearth of theological librarians with competent training both in librarianship and in theology makes one naturally suspicious of implicit book acquisition methods in American seminaries, and explicit statements of policy are few and far between. The late appearance on the scene of a professional association for theological librarians (the American Theological Library Association was founded in 1947) is but another indication that the problem of book acquisition policy for theological institutions has been neglected far too long, and deserves immediate and close attention.

PRELIMINARY ANALYSIS OF THE PROBLEM

The Difficulties with Existing Book Selection Policies

A logical starting point for determining the requirements of an adequate book acquisition policy is the examination of existing policies and proposals for the establishment of policies. Two main inadequacies are seen to be present in a good number of these statements; we shall take up each in turn.

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[7]Kenneth S. Gapp, "Theological Libraries," Twentieth Century Encyclopedia of Religious Knowledge; an Extension of the New Schaff-Herzog Encyclopedia of Religious Knowledge, ed. Lefferts A. Loetscher (Grand Rapids; Baker Book House, 1955), Vol. 2, p. 1101. It is of course true that some seminary libraries are departments within large university library structures, and as such benefit from the holdings of the entire library systems of which they are a part, but this does not alter the fact that the specifically theological holdings of these institutions are relatively small in quantity.

[8]Redmond A. Burke, Report on a Survey of German Philosophical-Theological Libraries (Bad Nauheim, Germany: Author [mimeographed], 1949), pp. 24-25.

Many book selection policies are like poor Bible commentaries; they thoroughly explain the obvious while leaving the complex unanalyzed. This is probably the greatest failing of existing policies, and can be illustrated with reference to virtually any type of library. In its section on the selecting of religious publications, the Enoch Pratt Free Library Policy (recognized generally as one of the finest in the public library realm), states that

> it is especially important that the Library maintain an impartial recognition of conflicting points of view in this field. It attempts to provide authoritative and objective presentations, avoiding inflammatory, extreme, or unfair statements and highly emotional treatments.[9]

Few people, one readily admits, would attempt to argue against these sentiments (as in the case of sin, most of us are against it),[10] but the latitude of choice within the limits here set is still so great that the surface of the selection problem has hardly been scratched. In the university library field, Harvard asserts that, together with its Farmington responsibilities, it will maintain "research coverage" of "church history . . . other than American and modern, and Hebraic materials" and "reference coverage" of "religion, aside from the subdivisions listed above."[11] Granting Harvard's appreciable book budget, one still suspects that the University has to do considerable (undefined) selection within these specified limits. Hart has criticized the Library of Congress acquisition policy for a similar lack of specificity:

> The Library of Congress . . . in 1940 declared that in addition to the bibliothecal materials necessary to the Congress and the officers of the government, and in addition to materials recording the life and achievements of the people of the United States, it "should possess, in some useful form, the material parts of the records of other societies, past and present." But how is one to define "material parts" or state the extent of these material parts appropriate to our national library as against those appropriate to our other research libraries?[12]

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[9] Book Selection Policies and Procedures; Pt. I: Policies, ed. Marion Hawes and Dorothy Sinclair (Baltimore: Enoch Pratt Free Library [mimeographed], 1950), pp. 55-56.

[10] It should be noted, however, that not a few of the world's great religious writings have been not only "inflammatory," but even "extreme," "emotional," and "unfair." The lack of precise definition of terms in such statements as the one quoted complicates unnecessarily the already complex problem of book acquisition standards.

[11] Keyes D. Metcalf and Edwin E. Williams, "Acquisition Policies of the Harvard Library," Harvard Library Bulletin, VI (Winter, 1952), 21-22.

[12] Hart, op. cit., p. 50.

The acquisition statement included in the accrediting standards of the American Association of Theological Schools, though expressly intended for Protestant seminaries in general, is nonetheless deserving of censure for its lack of preciseness (note especially points b, c, d, and g):

> Acquisition policy should be governed by the following considerations: a) the theological curriculum, b) the research and teaching needs of the faculty, c) the need to understand contemporary culture nationally and internationally, d) the need to understand persons, e) the accessibility of materials in other libraries, f) the possibility of cooperative acquisitions policies with other libraries and g) the long-range development of the school with reference to degree programs and research interests.[13]

In light of the examples here presented, one is compelled to agree with Fussler's assertion that "libraries inevitably must . . . become more selective in their acquisition policies than they are now."[14]

A second fundamental difficulty in many existing book selection policies is the presence in them of the age old logical fallacy of petitio principii. Whereas they purport to offer objective canons of selection which will obviate, or at worst sharply diminish, reliance upon the subjective judgment of authorities, they frequently depend for their effectiveness upon just such subjective, authoritarian judgments. In the university library acquisition policies, wide areas of collecting are not infrequently left, without further definition, to the "specialized" knowledge of faculty members; where this occurs, the degree of subjectivity involved prevents the acquisition policy from being a very meaningful "policy" at all. The same seems to be true in seminary book collecting, where a slavish reliance upon professorial authority is often encountered.[15] One readily grants that "to look at an acquisition policy as a potential formula into which one can feed the author, title, date, language, and subject matter of any book and come out with a priority rating indicating how much should be spent for it and whether it should be bought instantly, later, or not at all, is to ask for disappointment and frustration."[16] However, it is clear that unless an acquisition policy establishes clear principles by which those who are empowered to select do the selecting (rather than relying upon the selectors to operate by their own implicit principles), it can fulfill only inadequately the proper functions of a policy worthy of the name.[17]

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[13]Quoted in Aids to a Theological School Library, (rev. ed.; Dayton, Ohio: American Association of Theological Schools, 1958), p. 39.

[14]Herman H. Fussler, "Readjustments by the Librarian," Librarians, Scholars and Booksellers at Mid-Century; Papers Presented before the Sixteenth Annual Conference of the Graduate Library School of the University of Chicago, ed. Pierce Butler (Chicago: University of Chicago Press, 1953), p. 64.

[15]Note, for example, the paper by Elton E. Shell in the Proceedings of the American Theological Library Association, X (1956), 36-37.

[16]Fussler, "Acquisition Policy: the Larger University Library," College

Prolegomena to an Adequate Book Acquisition Policy for Theology

If we agree with Dr. Homer W. Smith's Pauline-flavored dictum, "to those who think that a library should be all things to all men, I can only say nonsense,"[18] and likewise agree that explicit statements of acquisition policy are to be preferred to subjective, undefined methods of book selection, we are brought to the point of asking: On what basis can a specific, non-question-begging selection policy for theological libraries be constructed? To answer this key question we must enter a very sensitive area: that of the theological librarian's understanding of his own role. For not a few theological librarians the problem of explicit book selection policy is non-existent because these librarians do not consider book selection--much less the setting of selection policy--as their proper function. They would concede that they have a responsibility to select general reference materials needed by the library, but they would point out that in the theological area their knowledge is necessarily so inferior to that of the teaching faculty that they must defer to the latter in all matters of book acquisition.

Let us take a hypothetical (but concrete) example of what happens when this philosophy of theological librarianship is applied in practice. On Monday morning, Professor A arrives at the library with an antiquarian dealer's catalog in which he has checked about thirty items, totaling roughly $300. These thirty items are Russian and Spanish books dealing with the Bogomile heresy. Says Professor A: "Telegraph at once for these books. What a fabulous find! You know the importance of this material; as I've said so many times in my published works, orthodoxy is the death of the church--the heresies are the true life of Christendom, for they show us the beliefs of the sensitive minority." The librarian, who recognizes that Professor A has forgotten more about Bogomilism than he, the librarian, will ever know, promptly telegraphs for the thirty items, thus spending $300 of the $1200 seminary book budget for the year. On Wednesday, enter Professor B, in a state of considerable agitation. "I just heard that we spent a full one-fourth of our year's book budget on some early heresy--Bultmannism, I think they said. What's that got to do with the practical work of the body of Christ? Does it aid in increasing the membership roles? In enlarging apportionments? Fortunately, I have just learned how we can rectify this excess. Old Pastor Sumppump, D.D., passed away last year, and, as you well know, he had collected the best private

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and Research Libraries, XIV (October, 1953), 366.

[17]Wilson and Tauber, in their widely-used text on university library administration, rightly separate the problem of "what materials should be acquired" from the questions as to "who should participate in the selection" (but unfortunately spend no appreciable time dealing with the former); see Louis Round Wilson and Maurice F. Tauber, The University Library, (2d ed.; New York: Columbia University Press, 1956), p. 349. It cannot be too strongly emphasized that an answer, however adequate, to one of these two questions does not ipso facto provide an answer to the other.

[18]Homer W. Smith, "The Problem from the Viewpoint of Medical Research," Acquisitions Policy of the National Medical Library; Proceedings of a Symposium Held 12 April 1956, p. 25.

library of sermon illustration books in this part of the country--1000 volumes--including all published editions of Seven Thousand Snappy Sermon Starters. His widow will give us the whole lot for only $500! Think of it--just fifty cents a volume. Get on that phone before we lose the whole collection to the Methodists." The librarian gets on the phone, and by three o'clock the same afternoon two-thirds of the year's book budget has been spent. Six months later, the librarian cannot understand why he seems unable to obtain even minimal balance and coverage in his book acquisitions. "Obviously," he concludes, "the trouble is in the medicocre book budget. Next year I'll try to increase it to $1500."

The trouble? Not primarily the budget, but the librarian himself, who is no professional regardless of degrees or official status at his institution. This librarian is a mere technician, carrying out routine ordering instructions given by others. Note also (and this is of even greater importance) that because the librarian has no explicit personal policy of selection, he is at the mercy of the divergent and implicit policies of the faculty. Faculty member A sees the entire theological task through the colored lens of his own pet thesis; faculty member B--whose understanding of the goal of the church is radically different from that of faculty member A--does the same thing from his own presuppositional viewpoint. The result: chaos.

Satisfactory theological book selection will never come about until the librarian sees his own role not as that of a technician who follows externally-set policy, but as that of the creator of policy. Because he is not committed to a single teaching area, he has a perspective which no teaching faculty member can have to the same degree: a generalist's perspective on the whole theological field and on its relation to other fields. Naturally this presupposes adequate theological training for the librarian. I believe that as a general rule (and there are, of course, exceptions) any person without the minimum of a B.D. is a positive menace in a theological library position; it is the non-theologically trained librarians in seminary libraries who have contributed most to removal of book selection from the librarian's control, to lack of faculty status for theological librarians, and to the common view of seminary faculty that the librarian is a technician and not a professional (which is precisely the case in theological librarianship if the librarian doesn't know theology). But the possession of the B.D. will not automatically solve the acquisition problem, needless to say; the theologically-trained librarian must have the intellectual courage to take the reins in book selection, and this means setting explicity policy. And how is policy to be set? One possible approach may be termed "descriptive," another "normative."

The descriptive approach to book acquisition policy is widely employed at the present time. In brief, it attempts to determine what a given library ought to acquire by analyzing the past needs of the library's clientele or by anticipating what their future needs will be. A concise statement of this approach is given by Phelps in an article on book selection for special libraries: "It is vital . . . that the special librarian should be aware of the specialized requirements of his organization, its current and anticipated needs."[19] A similar

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[19]Ralph H. Phelps, "Selecting Material for Science-Technology Libraries," Special Libraries, XLIV (March, 1953), 89.

statement from the pen of a theological librarian is the following:

> After the immediate problems of teaching materials are fulfilled, build selected primary source material which will strengthen the scholarly trend of the institution. Trends in fact or anticipation provide the framework of the library's selection program.[20]

The difficulty of anticipating future needs has generally led to a concentration on past needs. Ranganathan writes:

> If book selection can be based on the present wants by ascertaining individual wants and integrating them it would be ideal. But it is not easy. . . . A method which is more easily workable and is in actual use is to ascertain past wants.[21]

A complex and sophisticated technique for determining past wants of a research faculty is suggested by McAnally's doctoral dissertation, Characteristics of Materials Used in Research in United States History;[22] just as McAnally attempted to ascertain by source analysis what materials had been employed by scholars of American history, so it would be possible by source analysis of the writings of a theological faculty to determine the types of materials which they have in the past utilized in their scholarly endeavors. A more broadly-based approach to selection (but one still essentially descriptive in character) involves the analysis of the current general trends in a field, and the types of literature associated with or stemming from these trends. In the case of theology, works similar to Nash's Protestant Thought in the Twentieth Century[23] can serve as a guide to publications of special interest in the present theological milieu.

The fact that descriptively-oriented approaches to book selection are so readily and uncritically accepted by today's librarian is in part a tribute to the social-science interpretation of librarianship so effectively set forth by Pierce Butler over twenty-five years ago. That a

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[20]Decherd Turner, Jr., "Book Selection and Instruction," Proceedings of the American Theological Library Association, VI (1952), 19.

[21]S.R. Ranganathan, Library Book Selection (Delhi: Indian Library Association; London: G. Blunt, 1952), p. 127.

[22]Arthur Monroe McAnally, Characteristics of Materials Used in Research in United States History (Chicago: University of Chicago Graduate Library School [unpublished Ph.D. dissertation], 1951).

[23]Arnold S. Nash (ed.), Protestant Thought in the Twentieth Century; Whence & Whither? (New York: Macmillan, 1951).

library's book collection should reflect the needs of its clientele and the social patterns of the time has been widely accepted as axiomatic since Butler wrote:

> In the library no less than in the school curriculum selection with reference to the kind of people served is the sole criterion of social efficiency. A continuous sociological study of group characteristics and activities is the only safe guide to a successful reformation of either institution.[24]

Although one hates to violate Plutarch's injunction that "de mortuis nil nisi bonum," it is necessary to point out that the descriptive, Butlerian approach to book acquisition turns the library into a chameleonic institution with no power to resist negative social trends. With respect to academic libraries, and the theological library in particular, we should carefully weigh the words of Ralph Beals:

> Mr. [Crane] Brinton referred to the fact that there are unquestionably waves of fashion in scholarship. I sometimes think that they are as capricious as the waves of fashion which govern trends in women's hats. If one looks at the research library of this year in relation to the research library at the turn of the century, there are certain unmistakable differences some of which we certainly should facilitate, some of which we should resist.[25]

If the research interests of the faculty at a seminary are accepted as the prime determinant for book selection in that seminary library, the collection will necessarily become a hodgepodge, for faculty members come and go at any institution, and the research interests of the individual faculty member can vary widely and change frequently during his career. Moreover, faculty members do not necessarily concentrate on the most significant aspects of their field when engaging in research; many are the theological libraries, I venture to say, which contain quantities of material on, say, infralapsarianism, because of a faculty member's burning interest in the subject, and correspondingly few publications dealing with, say, the sacraments, due to a lack of research pressure to obtain them. It should also be stressed that the theological library which ties its acquisition wagon to the star of current theological trends is not much better off. True, contemporary research interests are likely to be less erratic than those of a single seminary faculty, but any one acquainted with the history of doctrine knows that stupifying overbalance has occurred in theological research during certain epochs. The late nineteenth, early twentieth century constitutes an excellent example of this, as a matter of fact, for under the impact of Ritschl, Fosdick, etc., emphasis was shifted from the objective

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[24]Pierce Butler, An Introduction to Library Science (Chicago: University of Chicago Press, 1933), p. 51. Dr. Herman Fussler informs me that Butler moved away from this thoroughgoing descriptivism before his death.

[25]Ralph A. Beals, in Changing Patterns of Scholarship and the Future of Research Libraries: a Symposium (Philadelphia: University of Pennsylvania Press, 1951), p. 19.

Biblical and doctrinal account of what God had done for men in Jesus Christ, to a subjective "social gospel" which was interested in little more than what men could do for God through functional activism. The literary result was a tremendous quantity of cheap and ephemeral publications describing practical techniques for organizing auxiliary groups in the church, incorporating boy scout troops in the total program of the church, and so forth. Solid theological research suffered greatly during this period, but most theological libraries leaped on the bandwagon (forgetting, apparently, St. Paul's warning not to be carried about παντὶ ἀνέμῳ τῆς διδασκαλίας Eph. 4:14), collected great amounts of this type of material, and neglected more basic research works on the ground that they were behind-the-times and unfaithful to the contemporary Zeitgeist.

No research library worthy of the name can be indifferent to the specific needs of its clientele, or oblivious to the publication trends in its fields of subject interest, but it should appear clear from the foregoing that these considerations must assume a subordinate place in the drafting of book selection policies. What, then, ought to be the prime factor? Immanuel Kant demonstrated with finality that the descriptive cannot logically give rise to the normative. What ought to be done can never be derived from what has been done or from what is contemplated (the popular impression of the Kinsey reports notwithstanding). To discover what materials are necessary to support research in theology, it is necessary, therefore, to analyze the nature of the theological discipline--to determine how the various aspects of the subject ideally relate to each other; and then to see what the implications of this analysis are for the acquisition of library materials. Such a fundamental analysis is absolutely essential where theology is concerned, for theology was not born yesterday, and the theological trends of today may--when set against the total stream of Christian history--constitute deviations of serious proportion. In theology it is certainly true that, as Bernard of Chartres put it: "Nous sommes comme des nains assis sur les épaules de géants. Nous voyons donc plus de choses que les Anciens, et de plus lointaines, mais ce n'est ni par l'acuité de notre vue, ni par la hauteur de notre taille, c'est seulement qu'ils nous portent et nous haussent de leur hauteur gigantesque."[26]

A MORPHOLOGY OF THE THEOLOGICAL FIELD

AS A BASIS FOR SEMINARY BOOK ACQUISITION

Analysis of the Subject Matter and Literature of Theology

Although the words "religion" and "theology" are often used interchangeably in common parlance, it is important that they be distinguised at the outset of this analysis. "Religion" (from the Latin religio, "Conscientiousness/conscience/respect for and worship of what is sacred") is a general and anthropocentric term; as Webster puts it, it refers to "the service and adoration of God or a god as expressed in forms of worship." In

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[26]Quoted in Étienne Gilson, L'esprit de la philosophie médiévale (2d ed.; Paris: Librairie Philosophique J. Vrin, 1944), p. 402.

contrast, "theology" (from the Greek θεός and λόγος, "speaking about God") is specific and theocentric in its connotations; it takes a particular Divine Being (rather than man's experience of or reaction to Him) as a starting-point, assumes that this Deity has revealed Himself to man in a definite and meaningful way, and sets itself the task of studying that revelation and all its implications. Christian theology, in the Protestant sense, may therefore be defined and described as

> the entire body of knowledge pertaining to the understanding and exposition of the Bible. This knowledge is commonly divided into four groups: 1) exegetical theology, which includes Biblical isagogics and the history of the canon and translations, hermeneutics and textual criticism, exegesis of the Old and the New Testament, and a study of modern translations; 2) systematic theology, which embraces dogmatics or doctrinal theology, the study of the Symbolical Books, moral philosophy and Christian ethics, and often also apologetics and polemics; 3) historical theology, which includes church history and archaeology and its various periods, the history of dogma and confessions, and patristics; 4) practical theology, with subdivision of pastoral theology and church polity, catechetics, homiletics, diaconics and missions, liturgics and hymnology, and Christian art and architecture.[27]

The order in which the four main divisions of theology are listed in the above definition is not a capricious one, for theology is a pyramidal discipline. Exegetical theology constitutes the base of the pyramid, since it investigates the content of the Biblical revelation, and thereby provides the fundamental data for the other three theological fields. Systematic theology rests directly upon exegetical theology, for it organizes systematically and cogently the data provided by exegetical theology, thus supporting the historical and practical divisions. Historical theology studies the activities of the church through the centuries; its chief concern is to discover how the Biblical truths set forth by systematic theology have been understood and applied by Christian believers. Practical theology, because of its functional character, has a position at the apex of the pyramid; it sets forth no new Christian truth, but seeks to relate and apply the insights of the other three branches of theology to the life and work of the contemporary church and to secular culture.

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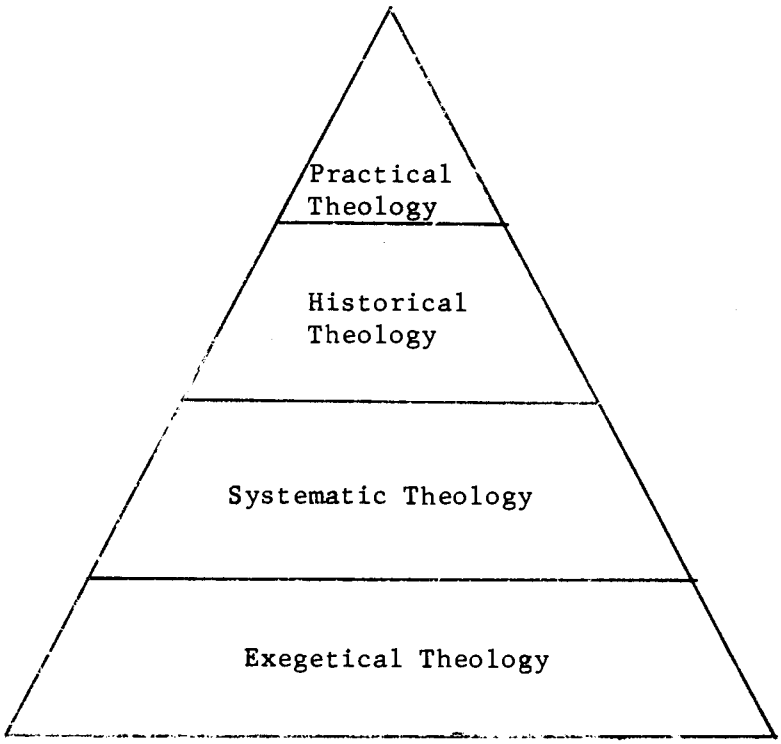
[27] Lutheran Cyclopedia, ed. Erwin L. Lueker (St. Louis: Concordia Publishing House, 1954), p. 1051. Note that this definition presupposes a qualitative distinction between special (Biblical) revelation and general revelation. My appreciation to Mr. Edward Hunter, formerly my assistant at the University of Chicago Divinity School Library, and now on the library staff of the Methodist Theological School in Ohio, who engaged in stimulating dialogue with me on the legitimacy of employing this historical approach.



THE THEOLOGICAL PYRAMID

In spite of the twentieth-century proliferation of sub-branches in the theological field (e.g. psychology of religion, religion and art), the basic four-step structure of Protestant theology remains constant--as, in fact, it must, if theology is to retain its essential character as a discipline.[28] Since the criteria for sound research materials differ within these four branches of theology, it is essential to treat them separately for the purposes of the present study. The reader should not, however, lose sight of the total theological picture; nor should he forget that, while great care is to be exercised in all aspects of theological book selection, the ramifications of poor selection become greater as one approaches the base of the pyramid. A theological library having a poor stock of Biblical materials is in actuality a poor theological library in all areas, for researchers in systematic, historical, and practical theology are in no position in such a library to check the accuracy of materials in their specific fields. On the other hand, a library inadequately stocked with practical theology works, though inadequate in that particular, is not thereby seriously crippled as a research tool in exegetical, systematic, or historical theology.[29]

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[28]It will be noted that in this paper theology is consistently treated from the historic, Protestant, Reformation viewpoint. Readers with other religious orientations, or librarians in institutions where other religious positions are taken as definitive, must therefore adapt the material here given to their particular situations. In the book selection charts to follow, such readers will undoubtedly wish to alter some of the

With the general theological Gestalt clearly in mind, one can proceed to analyze the structure and literature of each of the four major divisions of theology, in order to determine the relative importance of each of the parts to the whole. Such an analysis must be simple enough that it can readily be applied when selecting books via the available book selection tools; yet it must be specific enough to provide definite, objective guidance for the selector. The analytical technique presented below involves applying to each of the theological disciplines three or four factors ("types of material in the field," "depth of treatment," "language," and sometimes "coverage of material"), and the grading of the results on the basis of relative importance. To employ this technique in practice, the selector should assign to a book under consideration grades corresponding to each of the above-mentioned factors, and then multiply the three or four grades together so as to obtain a single score for each book. The score which a book receives provides a basis for comparing that book with other possible purchases. If a book attains a score of 1 (which it can attain only if it receives the highest possible grades across the board), it should be considered a "must" item--an item which is of the greatest importance to a theological library. If the book scores from 2 through 4, it is a high quality work, in a class of which most items could well be obtained.[30] If the book receives a score of 5 or higher, it falls in the category of less desirable works, of which some, but not most, need be purchased for the theological library. It will be noted that this procedure will not per se determine what books are to be accepted and what books rejected in the given theological library situation; if it purported to do so, it would by that very fact be highly suspect. Several other important factors must be brought into play in order to attain a full-orbed selection policy. These will be discussed as soon as the factors related to the four theological disciplines have been set forth.

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grading coefficients employed; this can readily be done without destroying the usefulness of the approach.

[29]This is not to say, of course, that disciplines higher on the pyramid (e.g., practical theology) do not occasionally offer theological insights to students working in more fundamental areas (e.g., exegetical theology); but it must be recognized that if the Scriptures are the sole principium cognoscendi of theology (as historic Protestantism has always claimed), then such insights must be tested for truth value by the theological disciplines underlying them, and are therefore in reality reflections or reverberations of truths already present in those more central disciplines.

[30]The reader will observe, on studying the grading system employed that a score of 2-4 can be obtained only if the individual grades which the item receives are (1)(1)(1)(2), or (1)(1)(1)(3), or (1)(1)(1)(4), or (1)(1)(2)(2).

Exegetical theology. Books in the Biblical field should be evaluated according to the following scheme:

TYPES OF MATERIAL IN THE FIELD	DEPTH	COVERAGE	LANGUAGE
1 Reference works (texts, atlases, dictionaries, lexica, grammars, etc.)	1 Based on original language	1 Whole Bible	1 English
2 Introductory works	2 Based on version language	1 O. T.	2 German, Latin
1 Canon	5 Based on modern language	1 Messianic portions	3 French
2 Textual criticism		2 Portions especially relevant to N.T. (e.g. Pentateuch, Prophets)	4 Other Romance languages, Dutch, the Scandinavian languages
3 Higher criticism		2 Books quoted in N.T.	5 Other languages
1 Inspiration		3 Books not quoted in N.T.	
1 Hermeneutics			
3 Biblical background			
1 Exegetical (interpretative) works		1 N. T.	
2 Biblical theology		1 Gospels, parables, miracles, Sermon on Mount	
		1 Pauline epistles	
		2 Other epistles	
		2 Acts	
		1 Johannine writings	
		2 Revelation	
		4 Apocrypha & pseudepigrapha	

The reasons for most of the specific grading in this chart and the others below will be evident to those acquainted with the theological field. However, some aspects of the grading deserve clarification. In the "types of material in the field," it is assumed that works dealing with the revelatory character of Scripture (canon, inspiration), or its interpretation (hermeneutics, exegesis), and general reference works on the Bible are of paramount theological importance; of secondary significance are works dealing with the text and human authorship of Scripture (textual criticism, Biblical "introduction"), and works of Biblical theology;[31] of tertiary value are works relating the Bible to the

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[31]Thayer, the great N.T. Greek lexicographer, wrote: "Works on Biblical theology . . . rather than on exegesis . . . contain . . . much that is suggestive exegetically. They often put old texts in a new light.

cultural setting in which it appeared (Biblical background), and books presenting (highly speculative) opinions of higher critics. The "depth" of a work in the area of exegetical theology depends upon its linguistic basis; the most important works are based upon the Hebrew, Aramaic, or Greek texts of Scripture; next come those based upon early versions (such as the Latin); and of far less significance are those which do not penetrate beyond the level of a modern translation of the Bible. "Language" refers to the language of the book which is being evaluated, and the grading is based both upon the linguistic attainments of American Biblical scholars, and upon the relative importance of Biblical literature in various languages.

Systematic theology. Works of systematic theology are to be judged by the following criteria:

TYPES OF MATERIAL IN THE FIELD	DEPTH	LANGUAGE
1 Reference works and general treatments	1 Employment of sound exegesis and competent use of philosophical material	1 English
1 Dogmatics		2 German, Latin
1 Bibliology		3 French, Swedish, Dutch
1 Theology		
2 Anthropology	2 Employment of sound exegesis	4 Other Romance languages, other Scandinavian languages
1 Soteriology		
3 Eschatology	5 Competent use of philosophical material	5 Other languages
3 Ethics		
2 Apologetics	5 Popularizations	

Under "types of material in the field," the traditional major divisions of systematic theology have been listed;[32] as in the case of the other branches

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But . . . the very fact that they are dominated by a theory foredooms then in all probability to serious re-adjustment. They take up into themselves altogether too much of those little systems that have their day and cease to be. One does not have to live very long to outlive books which in their time were thought to contain the last word on these debated Biblical topics" (Joseph Henry Thayer, Books and Their Use: an Address [Boston, Houghton, Mifflin, 1893], pp.19-20.)

[32]They are well explained and related in Karl Hase's Hutterus Redivivus, (10. Aufl.; Leipzig: Breitkopf and Härtel, 1862). "Theology" as a subdivision of dogmatics treats the doctrine of God; "bibliology," the doctrine of the Bible; "anthropology," the doctrine of man; "soteriology," the doctrine of salvation; and "eschatology," the doctrine of "the last things" (the second coming of Christ, the general resurrection, etc.).

of theology, subdivision can be carried out to a much greater extent than has been done here, but in practical book selection this will seldom be necessary. Dogmatics is the fundamental area of systematic theology, and thus deserves a higher grade level than apologetics (which defends the assertions made by dogmatics) or ethics (which derives its principles directly from dogmatics). Within dogmatics, the most important material is concerned with the Bible, God, and salvation; the doctrine of man is secondary, and the material in eschatology (being the farthest removed from immediate application) is to be placed on a tertiary level.[33] The "depth" of a systematic theology book is related primarily to its use of the data provided by exegetical theology; if it is solidly grounded in these data, it deserves high commendation; if not, it is of questionable value. A work of systematic theology ought also to be philosophically sophisticated, but a lack in this regard is not of overwhelming consequence. It will be noted that Dutch and Swedish are given relatively high ratings among the languages of systematic theology; this is because of the important Calvinistic works emanating from Holland, and the Lutheran publications coming from the Lundensian and other theological schools-of-thought-in Sweden.

Historical theology. The evaluation schema for the historical area of theology is as follows:

TYPES OF MATERIAL IN THE FIELD	DEPTH	COVERAGE	LANGUAGE
1 Reference works	1 Related to exegetical & systematic foundation; reliance upon primary source materials	Non-biographical works 1 Concerned with more than one major Protestant ecclesiastical movement (Lutherans, Calvinists, Episcopalians, etc.), or with ecumenical relations	1 English
1 Continental church history-general treatments			2 German, French, Latin
1 Ancient church history (to ca. 500)			4 Other Romance languages, Scandinavian languages, Dutch
2 Medieval church history (ca. 500-1400)	2 Related to exegetical & systematic foundation; reliance upon secondary source materials	2 Concerned with only one major Protestant ecclesiastical movement	5 Other languages
2 Renaissance			
1 Reformation			
2 Age of "orthodoxy" (ca. 1580-1750)			
3 Age of "enlightenment" (ca. 1750-1815)			

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[33] We are of course referring here to "futuristic" eschatology (the historic meaning of the term) and not to "realized" eschatology (in the Bultmannian sense, e.g.). Realized eschatology is in actuality a variety of soteriology, as Otto Piper has shown in his trenchant critique of Bultmann.

TYPES OF MATERIAL IN THE FIELD (continued)

3 Age of "romanticism" (ca. 1815-1900)
1 Twentieth century

1 American church history-general treatments
3 Colonial and early national period (to ca. 1790)
2 Westward expansion (ca. 1790-1830)
3 Civil War period (ca. 1830-1870)
2 Era of "big business" (ca. 1870-1910)
1 Contemporary

1 Foreign missionary materials

DEPTH (Continued)

3 Reliance upon primary source materials, but little relation of material to exegetical & systematic foundation

5 Reliance upon secondary source materials; little relation of material to exegetical & systematic foundation

COVERAGE (Continued)

2 Concerned with more than one segment of a major Protestant ecclesiastical movement (Presbyterian U.S., Missouri Lutherans, etc.)

3 Concerned with one segment of a major Protestant ecclesiastical movement

3 Concerned with Roman Catholic or Eastern Orthodox churches in general

4 Concerned with segments of the Roman Catholic or Eastern Orthodox churches (Jesuits, etc.)

4 Concerned with minor Protestant ecclesiastical movements, or denominational local history materials of minor character

5 Concerned with the sects and cults

Biographical works*

1 Concerned with key figure in general church history (Augustine, Luther, Calvin, etc.)

2 Concerned with person associated with key figure in general church history (Melanchthon, etc.)

COVERAGE (CONT'D)

2 Concerned with important figure in history of a major denomination or in theological climate of his own time

4 Concerned with important figure in history of a minor denomination

5 Concerned with minor figure in church history

*Also to be included here are creative writings and sermons of churchmen (unless their nature requires them to be evaluated as exegetical, systematic, or practical theology works), but (1) depth factor is not to be applied to such creative works, (2) for language categories given above substitute: 1 Original languate, 1 English (or German, French--but only if original language is other than English, German, or a Romance language, and English translation is not available; or other Romance language--but only if original language is other than English, German, or a Romance language, and neither an English, nor a German, nor a French translation is available), 4 Other languages.

In historical theology, the "types of material in the field" generally relate to the widely-used (and in some cases admittedly doubtful) historical categories. Where a book includes material dealing with more than one historical epoch, it should be given the highest (i.e., numerically lowest) applicable grade. The grading of the epochs has been based upon their relative importance in the total history of the church; no intention exists here to evaluate these epochs from a secular standpoint. In order to anticipate the historian's inevitable criticism of this grading of epochs, we quote Shera's sane assertions:

> Because the tradition is widely accepted among historians that no generalization should be advanced unless all the available evidence has been examined, no stone left unturned, every witness summoned, they have urged the preservation of not only the more important records but the indiscriminate preservation of everything. . . . In the past there have been just enough examples of the value of this omnivorous collecting to give the argument substantial weight, but . . . as the discipline itself matures, the historian should, indeed must . . . abandon the false and impossible goal of "completeness."[34]

A theological library is not a general historical library, and if it attempts to collect indiscriminately all material bearing on the history of Western Christendom, the result will be an appalling bibliothecal mess. "Depth" in historical theology is concerned with the familiar primary source-secondary

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[34]Jesse Hauk Shera, Historians, Books and Libraries (Cleveland: Western Reserve University Press, 1953).

source distinction, and with the relating of historical theology material to its Biblical and systematic foundations.

Practical Theology. The selection of materials in the practical theology area should be based upon the following considerations:

TYPES OF MATERIAL IN THE FIELD	DEPTH	LANGUAGE
1 Reference works	1 Sound relation to exegetical, systematic, and historical theology: sound application of appropriate related discipline (psychology, sociology, art & architecture, church history, education, administrative theory, speech)	Apply to all "types of material" except Church administration and Homiletics:
1 Psychology of religion		1 English
1 Sociology of religion		2 German, French (and Italian for Religion and art, and Latin for Liturgics and devotional writings)
1 Religion and art		
1 Liturgics and devotional writings		4 Other Romance languages
1 Religious education 1 Theory 3 Curriculum materials	5 Little attempt to relate material to exegetical, systematic and historical foundation; or little attempt to apply insights of appropriate related discipline	5 Other languages
1 Church administration		Apply to Homiletics and Church administration:
1 Homiletics (for sermons of notable churchmen, see above under Historical theology) 1 Homiletic theory 3 Exemplary sermons and sermon outlines 5 Sermon illustrations		1 English
		5 Other languages

In practical theology the strict application of the "depth" criterion is of crucial importance. Great quantities of practical theology materials are being produced at the present time (as, in fact, disproportionately large amounts have been published throughout Christian history). Many of these publications are deceptively alluring, and a theological library can soon become engulfed with ephemera if it does not keep clearly in mind that a quality work in practical theology must (1) reflect the cumulative wisdom of exegetical, systematic, and historical theology (acquaintance with all three of these is ideal, and (2) apply the best insights of the discipline related to the practical field involved (psychology in the case of psychology of religion, administrative theory in the case of church administration, etc.).[35]

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[35]An article on theological librarianship which almost completely misunderstands the relationship between practical theology and the other theological areas is Theodore Trost's "The Seminary Curriculum, the Library,

Some essential considerations. Now that specific selection criteria for the four major theological disciplines have been presented,[36] we are in

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and the Librarian," Proceedings of the American Theological Library Association, III (1949), 29-37.

[36]A theological area not covered in the preceding discussion is that of "comparative religion," which, strictly speaking, is not a field within Christian theology, but an attempt to understand other systems of belief with which the Christian faith comes into contact. In some theological school curricula, comparative religion is not taught as a separate subject, but appropriate aspects of it are dealt with in the courses in apologetics, missions, etc. For purposes of theological book selection in comparative religion, the following scheme will be found helpful; it will be noted that the closer the relationship of a given religion to the Christian tradition, the higher is the grade level assigned to it:

TYPES OF MATERIAL IN THE FIELD	DEPTH	COVERAGE	LANGUAGE
1 Reference works and general treatments	1 Material presented in relation to the Christian faith; based on primary sources	1 General	1 English (and original language of religious scriptures)
1 Judaism		1 Emphasis on scriptures and doctrines of the group	
2 Mohammedanism		2 Emphasis on history of the group	2 German, French
3 Major Eastern religions (Buddhism,* Hinduism, Jainism, Shinto, Confucianism, etc.)	2 Material presented in relation to the Christian faith; based on secondary sources	2 Biographies of important religious leaders of the group	4 Other Romance languages
4 "Dead" religions of classical times	2 Reliance on primary sources, but material not presented in relation to the Christian faith	3 Biographies of minor religious figures in the group	5 Other languages
5 Other religions (Polynesian religions, African faiths, etc.)		4 Emphasis on the practices of the group	
	4 Reliance on secondary sources, and	5 Other emphases	

a position to set forth a number of selection factors by which the results of the above grading system can be related to a particular theological library situation. These factors are to be applied by the selector in such a way that his final acquisition decisions will harmonize both with his book budget and with the other local conditions under which he is working. The size of the given book budget will obviously determine how heavily these factors need to be brought to bear in a specific library situation.

The first of the factors requiring attention here has implicitly been considered to some extent in the above grading process; it is the matter of author and publisher. Since the selector is seldom able to peruse the books themselves before choosing them, and since in many instances he does not even have the benefit of critical reviews at the time he makes his decisions on acquisition, he must frequently induce the depth (if not the content) of a volume largely from the name of the author and the name of the publisher. However, it should be emphasized that, wherever possible, author and publisher should be considered separately from the above grading, since an author or publisher whose work has generally been of a certain type or quality in the past need not forever or consistently conform to a previous pattern. This is a particularly important fact to keep in mind in theological book selection, where there is a tendency to stereotype authors and publishers as "fundamentalist," "modernist," etc., and to ignore the works issued by certain denominational publishing houses. This is not to deny that "es preciso conocer la orientación de las distintas casas editoras para tener así un dato útil para la valoración del libro";[37] but care must be taken not to allow ad hominem selection to displace selection based on an accurate evaluation of the quality of publications themselves. In the case of authorship, the question is not essentially the abstract one of "is the author distinguished?," but the specific one, "Is the author's background sufficient to support what he has written in this particular book?" In the religious realm, where a great number of

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DEPTH (CONT'd)

material not presented in relation to the Christian faith

*I,e., Hinayana Buddhism; Mahayana Buddhism, because of its closer relation to the central Christian doctrine of grace, should be given a grade level of 2.

[37]María Teresa Freyre de Andrade, El Servicio de Bibliografía y Referencia, y la Adquisición de Libros en una Biblioteca (La Habana: Asociación Bibliotecaria Cubana, 1942), p.21. I have noticed an almost pathological prejudice on the part of some ill-informed theological librarians against the publications of Eerdmans, Zondervan, and Baker; it cannot be emphasized too strongly that these houses are not "fundamentalist"--they are conservative Calvinist, and issue a great deal of very valuable and important literature.

famous people apparently feel compelled to record their religious views in print, and where persons with little training in a given theological discipline cannot resist writing tomes on that subject, the selector must clearly recognize the distinction between eminence and theological competence.

Secondly, one must take into account the numerous minor criteria which characterize particular subject disciplines. In historical works, for example, the presence of bibliographic footnotes is more important than in the case of sermonic materials. In biography, treatments of living persons (all other things being equal) are not to be rated as highly as treatments of individuals whose lives have been completed. Criteria of this variety should be common knowledge to selectors with good cultural and theological backgrounds and competent library training; limitations of space prevent us from going beyond mere mention of them here.[38]

A third factor is the already existing library collection. A theological library which is weak in particular subject areas should presumably make special effort to strengthen those areas. However, such weakness should not appreciably influence current selection. The extent of the weakness will determine what proportion of the current book budget is to be spent in buying older materials, and what portion can be freed for the acquisition of new publications. It is important that the latter not be slighted in favor of the former, or the problem of "gaps" in the collection will simply be compounded or extended over a greater length of time. It is preferable, wherever possible, to obtain special funds for dealing with weaknesses in the collection, instead of allowing the past continually to strangle the present.

Fourthly, the availability of materials in other libraries must be considered. It has been assumed throughout the present analysis that the theological library will depend upon general (university, college, public, etc.) libraries for non-theological materials. Where such libraries are not present or suitable, the theological library must utilize a part of its own book budget for important non-theological publications.[39] In some cases,

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[38]A work which is particularly helpful in setting forth such criteria in the religious realm is Lester Asheim's The Humanities and the Library (Chicago: American Library Association, 1957), chap. 1. An example of a publication which acts as a guide to criteria in a particular sub-area within theology is R. Pierce Beaver's "Building a Basic Missions Collection in a Theological Seminary Library," Missionary Research Library Occasional Bulletin, VI:5 (June 20, 1955). Because so many "minor" criteria are bibliographical in character, I have the opportunity of adding another caveat to my earlier remarks on the menance produced by theological librarians without the B.D.: seminary librarians without at least graduate B.L.S. training are generally menaces also--though slightly less severe ones.

[39]Researchers in theology must maintain contact with non-theological areas of thought. "Originality depends on new and striking combinations of ideas. It is obvious therefore that the more a man knows the greater scope he has for arriving at striking combinations. And not only the more he knows

the theological library will be able to depend upon other theological collections for particular items or subject areas, and will not therefore need to purchase certain works which it would otherwise have to buy. The present paper has not concerned itself at all with the matter of cooperative acquisitions among theological libraries, but, needless to say, such cooperation ought strongly to be encouraged as an aid in covering the vast field of theological publication.

A fifth consideration is the faculty specialization at the particular institution. Such specialization manifests itself both in the instructional materials and in the research works which the faculty requests the library to purchase. In most cases (if we assume that the given faculty is a sound one), these requests will be in line with the normal library acquisition program, since the latter is based primarily upon the character and structure of the theological discipline. However, the specialist almost always tends to overrate the value of his specialty, so some conflict of interest is inevitable. Depending upon the nature of the local situation, the theological library may well give greater than normal stress to certain subjects because of the research specialties of particular faculty members; and it is common practice for institutional emphases to skew collecting in certain areas (e.g., Baptist history in a Baptist seminary). However, the selector must be continually vigilant in these matters, for otherwise the seminary library can become virtually a personal library in the hands of those who are able to exercise the strongest pressure.

A final selection factor, closely related to the previous one, is the current trends in theology. These deserve more attention than faculty research emphases at the given institution, but, even when this has been granted, one should observe that a theological library collection can be seriously overbalanced through naive concession to such trends. To cite a contemporary example: the Dead Sea scroll discoveries are of tremendous consequence in the present theological scene, but if they are allowed to eat up great quantities of a seminary book budget, other equally (or, in long-term perspective, more?) significant publications will have to be neglected.

The six considerations just discussed will be applied by the selector to the results of the subject scoring as outlined previously. When this is intelligently done, in light of the inevitable budgetary limiting factor, the consequence should be a theological book selection procedure which (to use Plato's expression) "cuts at the joints." Now let us conclude with an example illustrating the practical application of this technique.

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about his own subject but the more he knows beyond it of other subjects" (Rosamond E. M. Harding, An Anatomy of Inspiration [Cambridge: Heffer, 1948], p.3). The degree to which theologians have in the past employed non-theological materials is a subject well worth investigating, perhaps by means of the source analysis technique. Until such studies are made, it is difficult to determine the type or amount of non-theological literature which the theological researcher should have at his disposal. However, it goes almost without saying that non-theological reference and bibliographical works must be acquired, for without them the theolog has no sound access to subject materials outside of his own field. For a basic list of non-theological (as well as theological) reference works essential to the seminary library, see my booklet, The Writing of Research Papers in Theology (Ann Arbor: Edwards Bros. for the U. Chicago Divinity School, 1959).

An Illustration of the Theological Book Acquisition Method Presented Here

We shall assume the existence of three theological libraries, A, B, and C, with total yearly book budgets (exclusive of binding and periodical appropriations) of $4,500, $3,500, and $2,500 respectively.[40] It will further be assumed that all three of these libraries have competent collections of basic theological reference works (as listed by the American Association of Theological Schools), and that all three have decided that weaknesses in their collections require them to devote one-fifth of their yearly book budget to non-current acquisitions. Each seminary will be hypothetically located close enough to a good university or public library so that non-theological materials will not enter into the acquisition problem. Seminary A will be considered Baptist; seminary B will have on its faculty a specialist in the parabolic teaching of Scripture; and seminary C will have as one of its faculty members an eminent scholar who has devoted his life to Methodist local history. In all three schools, instructional requests from faculty average one book ($3.50) per week throughout the year. The problem to be solved is: Taking a single week in isolation,[41] what current publications are to be purchased by each of these libraries in order to further theological research at the given institutions?

It will be apparent from the data just given that A has $65.50 to spend on current research materials in any single week, B has $50.50, and C, $34.50. If we take $3.50 as the average library purchase price of a current theological work, A can buy approximately 19 books per week; B, 14 books per week; and C, 10 books per week. We shall assume that the three libraries employ the national and trade bibliographies as their sole selection tools for current materials; and in order to simplify our illustration even further, we shall, for the week in question, deal only with Publishers' Weekly and the British National Bibliography.[42] Which books listed in these publications, then, should the three libraries purchase in a specified week? The following

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[40]These figures compare favorably with the budgets of American seminary libraries of varying sizes, as shown by American Association of Theological School figures. We are not concerned in this illustration with the periodical budget, but it should be obvious that periodicals ought to be selected by much the same subject grading system as is applied to monographs, and that relative allocations of periodical and book funds should be made subsequent, nor prior, to such grading.

[41]In reality, of course, a single week's selection cannot be isolated from monthly selection, quarterly selection, yearly selection, or from past selection as a whole. However, for purposes of simplicity, the isolated week is being assumed in our illustration.

[42]A theological library worthy of the name will not neglect review articles or publishers' announcements, but there is little doubt that the more comprehensive the library's use of national and trade bibliography, the less reliance will have to be placed on blurbs and reviews as firsthand sources of information on new publications. My former professor, LeRoy

thirty-five religious books are cited in PW for April 20, 1959, and BNB for April 1, 1959;[43] each book has been rated according to the charts given previously:

TITLE	CATEGORY	SCORE
PW Listings		
1. Boyd, Jesse L. A History of Baptists in America prior to 1845. 205pp. (5p. bibl.) il. New York, American Press.	Hist.	(2)(1)(2)(1) = 4
2. Buttrick, George Arthur. Sermons Preached in a University Church. 222pp. (12p. bibl. notes) Nashville, Abingdon Press.	Hist.(biog.)	(1)( )(2)(1) = 2
3. De Blank, Joost, abp. Uncomfortable Words; foreword by the Bishop of London. 120pp. New York, Longmans.	Hist.(biog.)	(1)( )(2)(1) = 2
4. Ford, Ruth Sykes. A History of the First Methodist Church of Huntsville, Alabama, 1808-1958. 127pp. (bibl. notes) il., map. Huntsville, First Methodist Church. (One of the first churches to be established in Alabama.)	Hist.	(1)(2)(4)(1) = 8
5. Hastings, James, ed. The Great Texts of the Bible: Genesis-Numbers. 457pp. (bibls. and bibl. footnotes) Grand Rapids, Eerdmans.	Exeg.	(1)(1)(2)(1) = 2
6. _____. _____: St. Luke. 487pp.	Exeg.	(1)(1)(1)(1) = 1
7. Heschel, Abraham Joshua. Between God and Man; an Interpretation of Judaism. 279pp. (4p. bibl. and bibl. notes) New York, Harper.	Comp. Rel.	(1)(2)(1)(1) = 2

Merritt, has shown in his studies that reviews often provide a very questionable basis for sound book selection.

[43]BNB arrives at American libraries later than PW, so issues of the two publications for the same week will not normally be consulted concurrently.

	TITLE	CATEGORY	SCORE
8.	Heslop, William Greene. Nuggets from Numbers. 192pp. Butler, Indiana, Higley Press. (Author is an evangelist minister.)	Exeg.	(1)(5)(2)(1) = 10
9.	Howie, Carl Gordon. God in the Eternal Present. 128pp. Richmond, Virginia, John Knox Press. (Presbyterian clergyman discusses the character of God, sin, heaven, good works.)	Sys.	(1)(5)( )(1) = 5
10.	Linden, James V. The Catholic Church Invites You. 127pp. St. Louis, Herder.	Sys.	(2)(5)( )(1) = 10
11.	Lockyer, Herbert. The Mystery and Ministry of Angels. 96pp. Grand Rapids, Eerdmans.	Sys.	(3)(1)( )(1) = 3
12.	Maus, Cynthia Pearl. Christ and the Fine Arts, rev. ed. 821pp. il. New York, Harper.	Prac.	(1)(5)( )(1) = 5
13.	Meditations for the Monthly Retreats; for the Use of the Daughters of Charity. 359pp. Westminster, Md., Newman Press.	Prac.	(1)(5)( )(1) = 5
14.	Murphy, Francis Xavier. Pope John XXIII Comes to the Vatican. 257pp. il. N.Y., McBride.	Hist.(biog.)	(1)(3)(2)(1) = 6
15.	Owen, George Frederick. The Shepherd Psalm of Palestine. 84pp. (bibl)) Grand Rapids, Eerdmans. (Photographs of the Palestinian shepherd and his flocks accompany each of the meditations.)	Exeg.	(1)(5)(2)(1) = 10
16.	Pearson, Roy Messer. The Ministry of Preaching. 127pp. (bibl. notes) N.Y., Harper. (Author is dean of Andover-Newton Theological School.)	Prac.	(1)(1)( )(1) = 1
17.	Thompson, William Taliaferro. Adventures in Parenthood; Christian Family Living. 155pp. (6p. bibl. Notes) Richmond, Virginia, John Knox Press.	Prac.	(1)(5)( )(1) = 5

	TITLE	CATEGORY	SCORE
18.	Turnbull, Ralph G. Sermon Substance. 224pp. Grand Rapids, Baker Book House. (104 tested sermon outlines by the pastor of the 1st Presbyterian Church in Seattle, Washington)	Prac.	(3)(5)( )(1) = 15
19.	White, Reginald E. O. Prayer is the Secret; the Prayer Experience of the Apostles and Church Fathers. 143pp. N.Y., Harper. (Author is pastor of the Grange Baptist Church in Birkenhead, England.)	Prac.	(1)(5)( )(1) = 5
20.	Wickenden, Arthur Consaul. The Concerns of Religion. 185pp. (3p. bibl.) N.Y., Harper. (Rev. ed. of "Youth Looks at Religion.")	Prac.	(1)(5)( )(1) = 5
	BNB Listings		
21.	Lambeth Conference, 1958. The Holy Bible, its Authority and Message. London, S.P.C.K. 30pp.	Exeg.	(1)(1)(1)(1) = 1
22.	Filas, Francis Lad. The Parables of Jesus: a Popular Explanation. N.Y., Macmillan. 172pp.	Exeg.	(1)(5)(1)(1) = 5
23.	Diem, Hermann. Dogmatics, tr. from the German. Edinburgh, Oliver & Boyd. 375pp.	Sys.	(1)(1)( )(1) = 1
24.	Watt, William Montgomery. The Cure for Human Troubles: a Statement of the Christian Message in Modern Terms. London, S.P.C.K. 159pp.	Sys.	(1)(5)( )(1) = 5
25.	Guirdham, Arthur. Christ and Freud: a Study of Religious Experience and Observance. London, Allen & Unwin. 194pp.	Prac.	(1)(1)( )(1) = 1
26.	Heim, Karl. Jesus the Lord, tr. from the German. Edinburgh, Oliver & Boyd. 192pp.	Sys.	(1)(1)( )(1) = 1
27.	Rooney, Gerard. The Mystery of Calvary. N.Y., McGraw-Hill. 131pp.	Sys.	(1)(2)( )(1) = 2

	TITLE	CATEGORY	SCORE
28.	Saywell, George Frederick. Christian Confidence. London, Clarke. 142pp. (Articles reprinted from The Times, 1939-45.)	Prac.	(1)(5)( )(1) = 5
29.	Martin, Celine, Sister. A Memoir of My Sister, St. Therese (1873-1897), tr. from the French. Dublin, Gill. 249pp. il.	Hist.(biog.)	(3)(1)(5)(1) = 15
30.	Kühner, Hans. Encyclopedia of the Papacy, tr. from the German. London, Owen. 249pp. il. bibl.	Hist.	(1)(1)(3)(1) = 3
31.	Carpenter, Spencer Cecil. Eighteenth Century Church and People. London, Murray. 290pp.	Hist.	(3)(1)(2)(1) = 6
32.	Church in Wales. Official Handbook. Cardiff, Author. 463pp. (Previous issue 1939.)	Hist.	(1)(3)(4)(1) = 12
33.	Payne, Ernest Alexander. The Baptist Union: a Short History. London, Carey Kingsgate. 317pp. il. bibl.	Hist.	(1)(3)(4)(1) = 12
34.	Jewish Travel Guide. London, Jewish Chronicle Publications. 303pp.	Comp. Rel.	(1)(2)(5)(1) = 10
35.	Encyclopaedia of Islam, new ed. Leiden, Brill. Vol. 1, fasc. 15.	Comp. Rel.	(2)(1)(1)(1) = 2

The thirty-five publications may now be classed as follows: those with a score of 1: 6, 16, 21, 23, 25, 26; those with a score of 2-4: 1, 2, 3, 5, 7, 11, 27, 30, 35; those with a score of 5 or more: 4, 8, 9, 10, 12, 13, 14, 15, 17, 18, 19, 20, 22, 24, 28, 29, 31, 32, 33, 34. A number of these books may be eliminated from further consideration because their authorship is not of sufficient stature to support the subject matter involved (nos. 8, 9, 10, 13, 15, 19, 20, 27, 28).[44] One of the books (no. 14) may be dropped at this point because it is a biography of a living person about whom more data will certainly be available later.

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[44]To be sure, such works may be purchased at a later time, if their authors become more widely recognized or if the selector discovers new evidence concerning the quality of the books.

Library C, which can purchase ten books, will then select the six books having a score of 1, item no. 4 (concerned with Methodist local history), item no. 5 (in a series with item no. 6, which has a score of 1), and in all probability two high ranking items from the 2-4 class--perhaps item no. 30 (a reference work, but not involving the pecuniary outlay of no. 35, for which The Shorter Encyclopaedia of Islam would readily substitute in a small theological library) and item 2 (the sermons of one of the most eminent university pastors of our time.)

Library B, which can select fourteen books from the list of thirty-five, will purchase the six books scoring 1, item no. 22 (on Jesus' parables), and presumably all the items scoring 2-4 with the exception of item 1 (of more limited denominational interest) and 27 (eliminated above.)

Library A, whose purchases can extend to nineteen books per week, will obtain all the books having scores of 1-4 (again with the exception of no. 27), and five books from the 5/ class (certainly including item no. 33, which is of special interest to Baptists, and probably also items 17, 22, 24, and 31--which have relatively high scores, are of reasonably general interest, and are not later editions of widely-available books as in the case of item 12).

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The preceding illustration will have demonstrated to the reader how the theological book selection procedure set forth in this paper can be applied in a practical seminary library situation.[45] It is hoped that this subject-oriented technique can also be adapted to disciplines other than theology. But wherever the method is employed, it is clear that great responsibility devolves upon the selector, for the subject-evaluation charts (which are at the center of

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[45]Note the major advantages of this technique: (1) Subject selection factors have a constant weight in relation to each other; thus the method provides far greater objectivity than is possible in ordinary selection--where one factor is allowed to have great value in one selection decision and little value in another, or where "snap" decisions are frequently made without considering the gamut of factors; (2) The technique can be taught by one librarian to other members of his staff or to interested faculty, thus bringing the same specific acquisition method to bear on all selection carried on in a given institution; (3) The grading technique makes it possible for a library to keep a detailed record of past selection decisions for comparison with and as an aid to current selection; thus consistency of selection policy can be maintained.

Moreover, the rating technique employed here has another possible use in the evaluation of existing theological book collections. Such an evaluation of the eschatology section of a large interdenominational seminary library was quite revealing. The library possessed (as of May 1, 1959) 333 books classified in eschatology by the Library of Congress system (BT 819-90), out of a total of some 5,440 systematic theology works (class BT). Since eschatology is a relatively minor division of systematic theology, this cannot be considered a bad proportion. However, when these 333 books were rated by the present method, only 16 fell into the 2-4 category. A total of 115 received scores of 5/, and 202 were rejected

this acquisition method) can be effectively utilized only by those who are thoroughly conversant with the subject matter evaluated on these charts. We do not here lamely forsake objectivity by giving free reign to a selector's subjectivity; rather, we present a technique for objectively channeling the energies of those selectors who realize, with Naude, that

> a man may acquit himself worthily of this responsibility if his judgment is not perverted, rash, filled with absurdities, or clouded by puerile opinions, which cause many to despise and reject all that is not to their taste, as if one should govern himself according to the whims of his fancy, or as if it were not the duty of a wise and prudent man to consider all things impartially and never to judge them by the prejudices of others but only by weighing thoughtfully their actual character and usefulness.[46]

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outright because of their highly dubious character of authorship (e.g., Joseph Wilkins' The Voice of Inspiration on the Seven Last Things of Prophecy; or What Saith the Scriptures on the Coming of the Lord [London: 1872]). If it is argued that this library may have purchased a good cross-section of the available eschatological publications, I would argue (1) trash is trash, and should not be purchased even if it is the only thing available, (2) the given library in fact lacks a number of the eschatological works listed in Wilbur M. Smith's standard Preliminary Bibliography for the Study of Biblical Prophecy (Boston: W. A. Wilde, 1952.)

[46]Gabriel Naudé, Advice on Establishing a Library, with an Introduction by Archer Taylor (Berkeley: University of California Press, 1950), p. 46.

TOWARDS BIBLIOGRAPHICAL CONTROL OF CURRENT RELIGIOUS LITERATURE

by Gerald W. Gillette

We frequently are reminded today that one of the world's major social problems is that of the so-called "population explosion." If we librarians could compete with the sociologists in newsprint space or T-V time, we might awaken the public to the threat of another "explosion." We could warn that life on our planet may become unbearable, not because of an ever-climbing, human birth-rate, but due primarily to the increasing fecundity of printing presses, microfilm cameras and tape recorders.

We all know that God has granted us theological librarians no special salvation from the effects of this publications explosion. Our own ATLA Newsletter regularly carries one simple indication of this fact. In just the last two years, its section "Periodicals - Births and Deaths" has noted the advent of eighteen new religious journals. If each of their sixty-eight issues per year presents only six articles apiece, we will have to contend with at least another four hundred items of literature annually. In books, the religious imprints alone of American publishers has more than doubled in the last forty years. And now, the Sealantic/ATLA development program is trying to help our libraries receive an even larger percentage of the publishers' output.

What we do to "bibliographically control" our growing collections, what we do to keep track of, to find, to present needed materials to the patrons of our libraries--this task will determine whether our libraries are to be the intellectual power plants or the literary mausoleums of our schools. To quarantee the positive result, we necessarily must supplement our library card catalogues with the extensive and intensive use of specialized subject bibliographies. ATLA has been instrumental in fostering the creation of several such reference tools, both in its Index to Religious Periodical Literature and in the many bibliographic papers presented at practically every annual conference.

It is the purpose of this paper to present some analysis of four subject bibliographies of current religious literature; works which are considered to be relatively unknown here, but of outstanding importance. Many useful theological bibliographies are annotated in Winchell's Guide to Reference Books (with its three supplements), and in Walford's Guide to Reference Materials. It is assumed that we are all thoroughly familiar with at least their coverage of religious reference tools. No repetition will be given of the religious bibliographical titles included in them. However, indispensible as they are for library reference work in general, neither Winchell nor Walford provide much assistance in our task of adequately controlling current, Christian research publications.

Appended to the paper, is a list of eleven other special subject bibliographies. None of them is as extensive a work, as the four bibliographies analyzed in the paper, but all are useful supplements.

Biblica, "Elenchus Bibliographicus Biblicus"
Romae, E Pontifico Instituto Biblico. v. 1 (1920 -).
Quarterly. Supplements published annually since 1960, in Verbum Domini (v.38-).

From its first publication of ninety-five pages in 1920, this unmatched bibliography of Biblical research has so grown, that by 1960 its forty-first volume contained over three hundred pages. Furthermore, the 1960 bibliography was augmented by an additional sixty-one page "supplement," printed in the periodical Verbum Domini, vol. 38 (1960). Now annually indexing the works of almost four thousand Biblical scholars, Biblica provides the most comprehensive Bible bibliography available.

Books, periodical and continuations articles, book reviews, and some unpublished dissertations--any of these materials relevant to the field of Biblical studies are included in Biblica's bibliography. The 1960 list (with the Verbum Domini supplement) contained 4,233 numbered entries. Since book reviews are not individually numbered, Biblica now must be indexing a minimum of ten thousand pieces of Biblical scholarship each year. While major emphasis is upon European and the English language materials, fairly broad international coverage is attained. Issued under the auspices of the Vatican's Pontifical Institute of the Bible, Protestant and Jewish works are included as well as those by Roman Catholic authors.

Only 180 periodicals are listed in the 1960 Biblica, in its index of select periodical abbreviations ("Sigla periodicorum selecta"), but over 600 are noted in the more comprehensive list included in volumes 31 and 32 (1950, 1951). Many of these periodicals are indexed only selectively, but of a sample checked it was found that practically all articles and book reviews relevant to Biblical subjects were indexed in Biblica. Festschriften and other compilations frequently have all their separate contributions listed.

A very detailed classification scheme is followed, in presenting the entries in this bibliography. Subject headings assigned and their order of presentation may vary slightly from year to year. If a particular Biblical subject has sufficient literature published in a given year to warrant a separate division, it is assigned one. If not, it is included in a related division, as a sub-section. A helpful outline of the classification scheme ("Index Generalis") is provided with each volume. Twenty major divisions, with five to six times that many sub-divisions, usually are used now in classifying the materials. The "Index Generalis" does not furnish a full conception of the detailed indexing accomplished in Biblica. Titles assigned to many sub-divisions frequently are classified further under subject headings which are not indicated in the outline. For example, the first division under "Archaelogia biblica" contains at least forty other subject headings; and the second division classifys material under eighty-two geographical place names. None of the subsections are included in the "Index Generalis." However, all of these subjects are presented in the comprehensive, alphabetical index ("Index alphabeticus Elenchi Bibliographici Biblici").

Rather traditional or conservative in its classification (e.g. the Epistle to the Hebrews is included under the Pauline letters), Biblica is exemplary in its unbiased orientation. Works of Protestant and Orthodox authors are indexed without any evidence of denominational bias or prejudice.

All subject headings are given in Latin, but the titles of works cited in the bibliography are presented in the language in which they were published.

Many entries in Biblica contain notes indicating the contents of the works referred to. If the title of an exegetical article does not specify its Biblical text, that Biblical reference usually is provided. Such notes are set off by the use of brackets.

The alphabetical index in each volume provides an indispensible aid in the use of Biblica. Authors of all books and articles cited are listed here, as are all subject headings used in the classification. Book reviewers, except those of more extensive reviews, are not included. Authors indexed and subject headings used in the Verbum Domini supplements, are indicated in Biblica's alphabetical index by the symbol "ES". All other names and headings in the index indicate the specific entry numbers of items referred to in the text of the bibliography.

Published quarterly, as a part of Biblica, the "Elenchus . . . " has its own consecutive pagination. The bibliographical portions of each Biblica issue should be taken from the journal and bound together (with the Verbum Domini supplement included), to make a separate volume of bibliography. Since subject divisions and headings are not repeated from one Biblica issue to another, with the exception of the Verbum Domini supplements, each volume of the bibliography provides a unified presentation of the classification scheme. Biblica's classification is followed also in the supplements, but each annual supplement includes only a portion of the total scheme.

Most of the titles listed in the bibliography are about one year and a half old, by the time the Biblica volume in which they are indexed is completed. Such a time lag is one of the main deficiencies of this otherwise outstanding tool for the bibliographical control of current Biblical literature.

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete (International Review of Biblical Studies. Revue Internationale des Etudes Bibliques) Dusseldorf, Patmos-Verlag. Band I (1951/52) -

The newest of the bibliographies under consideration here, the International Review is the only one which is listed in either Winchell or Walford's reference guides. While its existence is noted in all three of Winchell's supplements, no analysis of the work is presented.

Much more limited in bibliographical coverage than Biblica, this tool is a useful supplement to Biblica. The International Review now usually lists about 2,000 numbered entries each year. The majority of the titles presented refer to journal articles, but some books, Festschriften, continuations, and more critical book reviews also are included. Three hundred-eighty periodicals are noted in the

periodical abbreviations list ("Verzeichnis der Zeitschriften") of the 1960/61 volume (Bd. VII). This list is not complete, however, and not all titles listed there had materials indexed and annotated in this particular volume of the International Review. Another periodicals index also is included in each volume ("Verzeichnis der in Band . . . Bearbeiteten Zeitschriften"), carefully noting exactly which volume and issues of each periodical title actually were treated in the bibliography for that year. Roman Catholic, Protestant, Orthodox and Jewish periodicals are all included; and a fairly broad language and geographical distribution is evident. Indexed selectively, most articles related to Biblical studies are caught in the journals checked. Editorials, notes and most book reviews are not indexed here.

Books, Festschriften and continuations treated in the bibliography are given a separate index in each volume (151 titles in 1960/61). Also provided is a special index of the authors of books for which critical reviews have been indexed in the International Review ("Rezensionenregister"). The main author index ("Autorenregister") does not include those names listed in the "Rezensionenregister." According to the author index of the 1960/61 volume, the works of slightly over 1,200 Biblical scholars were presented in that year's bibliography.

One of the chief values of this work, is thethe annotations provided with practically all entries. Most of these annotations are in German; a few in French. Initials of the persons contributing the annotations are given at the end of each annotation. A separate list of the annotators ("Mitarbeiter") is presented in the front of each volume. Sixty contributors are so listed in the 1960/61 bibliography.

The International Review utilizes a fairly detailed classification system in its indexing. Some variation of divisions and subject headings used, is evident from year to year. The 1960/61 volume classified titles under eight major divisions and about twenty sub-divisions. Approximately 200 different subject headings were assigned; all in German. Cross references, denoting related entries in other sections, are provided under several divisional headings in the bibliography. The system followed, with all divisions and subject headings, is outlined in a contents table ("Inhaltsverzeichnis") in each volume.

As with Biblica, the International Review maintains an unbiased denominational attitude in its indexing. It too, is the product of a Roman Catholic press.

About the same time lag found in Biblica also is evident in this bibliography. A title usually is listed only a year or more after its publication date.

Published ordinarily as two parts in one, the International Review is issued annually as a completed volume ready for binding.

Ephemerides Theologicae Lovanienses, "Elenchus Bibliographicus"
Louvian, Bureaux de la Revue, Bibliothèque de l'Université.
v. 1 (1924)- . 2 parts annually.

Ephemerides annually presents the most comprehensive bibliography of current research in theology. Its 1960 indexing provided a volume (no. 36) of almost four hundred pages. With no list of periodicals indexed, the real scope of this bibliography is difficult to ascertain. Obviously several hundred journals are indexed selectively each year. While some sections appear weak in presenting English language titles, generally both international and broad denominational coverage is attempted. Articles were found listed from most of the major American theological periodicals. In addition to journal articles and book titles, a few unpublished dissertations are included. No book reviews are indexed in this work. The "Index Alphabeticus" in volume 36 indicates that the works of over 5,200 authors were indexed in 1960. Individual entries are not assigned numbers, but between seven and eight thousand pieces of theological literature were listed in that volume.

The Ephemerides bibliography includes no contents outline of its classification system. Not rigidly consistent from year to year, the materials usually are divided into nine broad divisions, with approximately 120 subject headings. All are in Latin. The first four main divisions are devoted to general works, the history of religions, and the Old and New Testaments. The categories and headings employed in the last five divisions are traditional, and somewhat Roman Catholic in their presentation. Some titles are entered under more than one subject, apparently by mistake rather than by policy.

Published by the Catholic University at Louvain, the Ephemerides bibliography displays (rather inconsistently) some denominational bias. Works by Luther and Calvin are listed without discrimination under subject headings which also include works by Roman Catholic authors. But, for an inexplicable reason, some works about those two Reformers are placed under the subject heading "Christianis separatis."

Good bibliographical detail is given in the entries. Occasionally short annotations are provided. Since no periodicals list with abbreviations is included, periodical titles referred to in the entries are given in full or in shortened form.

Issued in two parts annually, each part of the bibliography contains the full classification scheme. Both parts are indexed in the "Index Alphabeticus Elenchi Bibliographici," given in Ephemerides' final issue each year.

Of prime value as a theological reference work, this bibliography is not easy to use. Unfortunately the two annual bibliographical sections of Ephemerides are not assigned separate pagination to distinguish them from the rest of the journal. Thus, the bibliography cannot be bound as a unified whole. Other deficiencies are the lack of any periodicals list, and the absence of both an outline of the classification system or of any subject indexing in the "Index Alphabeticus." Only authors' names are included in this sole guide provided for the use of the bibliography. A further hindrance is found in that entries are not individually numbered in the text, so page references only are given in the "Index Alphabeticus."

The Ephemerides bibliography presents approximately the same time lag between the publication dates of the works cited and the issuance of the completed

bibliography, as that found in Biblica and the Internationale Zeitschriftenschau (at least one year).

Revue D'Histoire Ecclésiastique. "Bibliographie"
Louvain, Bureaux de la Revue. Bibliothèque de l'Université.
v.1 (1900)- . v. 16, 1916-20 inclusive.
Now published 4 parts in 3 annually.

Now in its sixty-second year of publication, the Revue's church history bibliography is the oldest of the works analyzed here. With its 1960 volume containing over six hundred pages, it is also the largest of the four specialized bibliographies. According to its periodicals list ("Revues dépouillees Sigles"), 621 journals were treated in the 1960 bibliography. No periodicals from Asia, Africa or the Middle East were noted, indicating this bibliography limits its coverage primarily to publications of Europe and the English language world. Many European, local and denominational periodical titles are included, but few of these types from America were covered. About fifty American journals are indexed; but the Presbyterian Historical Society's Journal, the Protestant Episcopal Historical Magazine, the Baptist Foundations, and the Bulletin of the Friends Historical Association were among the American church history publications omitted. Many other non-Roman Catholic journals are included, however.

Listing books and book reviews as well as journal articles, 8,769 numbered entries were presented in 1960. While book reviews of titles cited in previous volumes of the bibliography are given in a separate section ("Comptes rendue d'ouvrages précédemment announcés") and are not individually numbered (there were over 1,500 in v. 55, 1960), many more reviews are included in the main text. Set off by parentheses, following the book titles, book reviews are not assigned separate entry numbers here either. Names of book reviewers are given in the entries, but are not indexed in the volume's index of proper names ("Table onomastique"). Over 7,800 authors were indexed in this special guide to the use of the 1960 bibliography.

A further guide provided each year is the detailed outline of the classification system used ("Table Générale"). Titles are indexed under three major divisions and thirteen sub-divisions. Close to one hundred subject headings are assigned. The full scheme is covered in each of the three parts of any volume. The same subject headings are used fairly consistently from volume to volume. With the myriad aspects of church history to handle, the Revue's indexing obviously is very broad and general. Considerable imagination must be employed, if one uses the bibliography as a subject guide.

The Revue provides no, even general, subject heading for the Reformation. Some titles regarding Protestant subjects are placed under the heading "Histoire des hérésies"; but the vast majority of such titles are indexed without evidence of denominational discrimination. As in the other Louvain publication in theological bibliography, Ephemerides, the Revue seems to be biased rather inconsistently.

Bibliographic detail presented in the Revue's entries is excellent. Subtitles are given as well as main titles; and frequently size and the

inclusion of maps or illustrations also is noted. The comprehensiveness of coverage, including especially the thousands of articles and book reviews; and the many special lists, such as bibliographies, autobiographies, necrologies and national history divisions--all these aspects make the Revue the primary tool for controlling current research publications in church history.

The Revue is "current" only to about the same extent as the other three bibliographies presented in this paper. Most of the titles are at least a year and a half old before the Revue volume in which they are indexed is completed.

The four bibliographies presented--two for Bible, one each for theology and church history--are the primary subject lists with which we can tackle the problem of controlling the new materials inundating us each year in our theological libraries. All of these basic reference works are Roman Catholic publications. If those of us who are Protestant dislike the occasional denominational bias evident in two of them, we still must be very grateful that Roman Catholic scholarship has here produced extremely useful works in areas largely untouched by Protestants.

None of the four bibliographies is ideal in every aspect. None of them is comprehensive enough in covering the new literature even in their own subject fields; yet each attempts to index some materials (only very remotely related to their own areas), which should be covered in one of the other bibliographies. With the possible exception of Biblica, none is detailed enough in its classification. And all have too much time lag, in that most of their materials already are a year or more old by the completion date of the bibliography. Until theological indexing is willing to take some cues from the bibliographic work being done in other disciplines (such as the physical sciences), these four tools, in spite of their deficiencies will be the best available to us. Their value, both to us librarians and to the faculty and student patrons using our libraries, cannot be overemphasized.

Selected, supplementary bibliographies of current religious literature:

(Volume and date references indicate when each journal commenced its annual, bibliographic list.)

Bibliothèque d'Humanisme et Renaissance. "Bibliographie des articles relatifs a l'histoire de l'humanisme et de la Renaissance." v.20 (1958)- .
Genève, Librairie E. Droz.

Byzantinische Zeitschrift. Abteilung III, "Bibliographische Notizen und Mitteilungen." v.1 (1892)- .
München, C. H. Beck'sche Verlagsbuchhandlung.

Ciencia y Fe. "Fichero y Seleccion de Revistas." v. 1 [?] (1944)- .
San Miguel, Argentina, Colegio Maximo de San Jose.

Eglise Vivante. "Supplément Bibliographique annuel d'Ecclésiologie." 1 [1949]-
Paris, Société des Auxiliaires des Missions.

Freiburger Zeitschrift für Philosophie und Theologie. "Bibliographie." v. 1 (1954)- .
Freiburg, Paulusverlag.

The Modern Schoolman. "Bibliography of current philosophical works published in North America." v.25 (1947/48)- .
St. Louis, Saint Louis University.

New Testament Abstracts. v.1 (1956/57)- .
Weston, Massachusetts, Weston College of the Holy Spirit.

Religious and Theological Abstracts. v.1 (1958)- .
Youngstown, Ohio, Theological Publications, Inc.

Revue de Qumran. "Bibliography." v.1 (1958/59)- .
Paris, Éditions Letouzey et Ané.

Revue des Études Augustiniennes. "Bulletin Augustinien pour . . . " v.1 (1955)- .
Paris, Études Augustiniennes.

Theologische Literaturzeitung. v.1 (1876)- .
Berlin, Evangelische Verlagsanstalt.

MACHINES IN A LIBRARY AGE

Doralyn J. Hickey

For several decades, newspaper and periodical headlines have boldly proclaimed that the United States, more than any other nation, has ushered in the "Machine Age." Librarians, customarily somewhat defensive about their professional status, have humbly capitulated to the times and tried diligently to adapt their "old fashioned" institutions to this new age. All too often, however, the tendency has been to overemphasize the role of the machine and underemphasize the contribution of the library to modern society. In a very real sense, contemporary man lives fully as much in a "Library Age" as he does in a "Machine Age." Using machines as tools, man has produced, at an astonishing rate, printed records of his learning and confidently expects that these records will be easily retrievable at any given moment. The once relatively simple, although passive aim of the library--to be a storehouse of knowledge--has given way to more dynamic goals: to acquire, store, retrieve, and make available the multitude of ideas which man entrusts to the various media at his command. Undervalued though the library may be, it is the indispensable tool of research and as such occupies perhaps a more basic place in modern technological society than does the machine itself.

The typical librarian, far from resenting the central place accorded machines in American society, has often looked wistfully toward mechanization and automation to eliminate the drudgery of his tasks. At the 1959 meeting of the American Theological Library Association, one of the speakers voiced his staff's hopes for a mechanized future:

> We envisage some kind of monorail system from the acquisitions desk, down through the clerks, catalogers, preparations people, and finally, to the sorting area, pending final shelving--a system complete with pushbutton electric switches so it would be possible to send a book off on the main line to any station we might select on the way, without the loading and unloading of book trucks or carrying armloads of heavy books from one desk to another.[1]

Harried and overworked, the modern librarian can sympathize with this hope and can understand the apocryphal account of the meeting between a machinery salesman and his prospective customer: praising his wares, the salesman promised, "This machine will do half of your work for you," to which the eager customer replied, "Fine, then I'll take two of them."

On the opposite side of the library desk, the patron can well be impressed and pleased with the mechanical efficiency of certain library procedures but he may feel that he has lost something in the bargain. The caption of a recent

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[1]Elton E. Shell, "Regional Cooperation--the Next Step," American Theological Library Association, Summary of Proceedings, XIII (1959), 129.

article in a local newspaper emphasized this aspect of mechanization: "An ungrateful click, instead of a smile, is price of machine age." The account went on to describe a young Korean girl who had come to the United States anticipating the "wonderland of machines" only to discover a certain impersonality pervading society: As she phrased it, "When I now stand in front of a machine that gobbles up my coin with that ungrateful 'click' and pushes me a Coca Cola cup, I feel awfully lonely."[2]

Somewhere between the hopeless overburdening of librarians, on the one hand, and the complete depersonalization of library services to the patron, on the other, lies a legitimate area for mechanization. It has become trite to mention the vast quantities of materials being currently produced which libraries are expected to retain and librarians are expected to make available. Yet each day the librarian is confronted by these vast quantities from which he must choose the worthwhile and to which he must give some form of cataloging and circulation. If there are fast and economical ways to process these materials more effectively, then it is certainly foolish not to investigate and make use of them if they show definite promise. The fact that such means may be mechanical rather than personal cannot arbitrarily deter the librarian from considering them as possible solutions to his problem of too much material and not enough time to process it. In other words, the librarian must recognize that he has two basic obligations which may sometimes appear to conflict: one, to acquire, record, and house the materials which his patrons will need; and two, to relate the patron to these materials through an inter-personal activity. This latter obligation is commonly known as the educational function of the library--one of the few distinctively American contributions to librarianship--and should not be carelessly overlooked in the frantic search for more efficient means to process materials.

There are a number of technical operations in libraries which are simple, repetitive, and regularly performed--a large enough number to warrant the use of mechanical devices to free staff members for the distinctively personal opportunities which otherwise might not be undertaken at all. One of the major problems facing present-day librarians, however, is the lack of custom-designed machinery to meet the specific needs of their institutions. Every organization which has come to rely heavily upon machinery has been forced to adapt existing machines to its own purposes and to design its own new equipment. This is a costly operation and demands that the organization have at its command during the developmental stage almost unlimited finances. Traditionally, libraries have been impoverished rather than affluent; hence, they have been forced to use machines designed for purposes other than library activities. Until benevolent foundations saw fit to endow the Council on Library Resources and similar ventures, librarians were placed in the awkward position of having to "make do" with equipment designed for other institutions; and they often fell into the highly questionable practice of changing their own procedures to fit the machine rather than investing their meager funds in the design of a machine to fit the system.

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[2]Story by Jin Young Choi, Durham Morning Herald, April 29, 1962, p. 6B.

A decade or more of experience with machinery has convinced many librarians that mechanization is not a blessing but a bane. Manufacturers have often been derelict in setting for themselves standards of performance and quality in their products; libraries, without any capital to contribute to the development of these standards, have been at the mercy of enterprising salesmen who presented utopian pictures of their devices but could not back up the claims in an actual working situation. Another problem lies in the high cost of the machinery itself, whether custom made or simply "off the shelf." And, finally, many librarians have been justly dismayed by the poor performance and high breakdown rate of much of the equipment sold to them. Lacking both money and technological knowledge, the library profession has long been subservient to the manufacturer and has frequently suffered much at his hands.

Despite the many difficulties which machinery has presented to librarians, it is surprising how commonplace much of the equipment has now become. Few members of the profession would ever question the purchase or use of at least one typewriter for the technical services division, of an adding machine for the acquisitions department, or of a mimeograph for the librarian's office. These machines, having been put to the use for which they were initially designed, are now perfected to the point that mechanical failures can be reduced to a minimum.

Other, somewhat newer, devices are quickly reaching the state of "commonplace" in libraries. One of the most useful has been the so-called "dry-copying" photographic process. By employing a fast, semi-automated photographic system, copies of printed materials can be produced in relatively permanent form both inexpensively and speedily. Known by the generic term "photocopiers," these devices have in many instances made information quickly available to local or distant patrons when otherwise its source could not have been removed from the premises. Microforms and associated reading equipment--though still firmly resisted by some librarians and patrons--have increasingly established themselves in libraries, although the lack of standardization and flexibility is extremely evident in this area. More than one institution has been forced to discard a microfilm reader which had not been designed to handle the current high reduction ratios or the newer forms such as microprint and microcards.

In the area of materials-processing, mechanization has progressed somewhat faster. The highly repetitive operations of book marking, binding, and identification have given rise to automatic lettering devices, pasting machines, and binding equipment. The binding operation, more specialized than the others, has tended to become a separate industry with its own custom-designed machinery. Within the catalog department, lithographic reproduction of cards, sometimes combined with a photographic process, is gradually replacing much of the manual typing. And catalogers now wonder how they ever managed before the electric eraser was invented.

Within the past decade, additional machinery has been introduced into those libraries for which financial resources were available to support a higher degree of mechanization. Public libraries, not plagued by a need to know the specific location of each and every volume in the collection, have gratefully

adopted photographic charging processes which at least partially mechanize the tedious business of circulating books and sending overdue notices. Variations on this system, notably one using the Thermofax principle, claim to eliminate successfully the bother of changing photographic solutions. Other libraries pride themselves, though sometimes without justification, on their computing equipment adapted to library procedures. All too often, it is precisely this type of machinery which dictates procedures rather than adapts itself to them.. If the librarian is not careful, he may find that the machine is running him, not he the machine.

Non-book materials, now well-established as legitimate parts of the library collection, require specialized equipment for their use: record players, tape recorders, slide and motion picture projectors. Many institutions are finding it necessary to acquire the means whereby to manufacture microfilm and photostatic copies of their own resources; hence, full photographic laboratories may be found in most large libraries. The introduction of xerography, adaptable to both card reproduction and book copying, has added another bank of equipment to many library work areas.

All of the machinery thus far mentioned is well known in library literature and has been discussed, pro and con, by the "documentation" periodicals. Only the more highly specialized libraries, however, have ventured to experiment with radical departures from the traditional methods of handling and storing materials. Experimental work with electronic computing equipment and with high-speed storage and retrieval systems has been conducted primarily by the scientists, who have both the motivation and the finances to support it. In 1960, for instance, the Committee on Government Operations of the U. S. Senate prepared a 283-page report entitled Documentation, Indexing, and Retrieval of Scientific Information: A Study of Federal and Non-Federal Science Information Processing and Retrieval Programs. The advances noted were not spectacular, but the motivation was evident in one comment in the account of the Esso Research & Engineering Co.:

> It has traditionally, of course, been a part of each technical man's responsibility to do his best to keep up with the literature. With the literature now of such formidable proportions, it is no longer possible for any one man to do this, except in a very narrow field.[3]

Most libraries, however, can reckon upon neither the monetary resources nor the extreme pressure besetting scientific organizations and thus must be content, for the present, to entrust the experimental aspects of mechanization to the Council on Library Resources, the ALA Library Technology Project, and various governmental agencies. In the meantime, small libraries can at least make intelligent use of the mechanical devices already available in a moderate price range and thus to some degree employ machines to further the "Library Age."

Assuming,then, that machines conceivably might be of some aid to librarians in relieving them of repetitive, monotonous tasks or in enabling

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[3]p. 206.

them to handle large groups of materials more efficiently and effectively than is possible with human labor, the library must have some guideposts in the selection of the proper equipment. The first step in such a selection is a careful determination of need. There are certain areas within the library which lend themselves readily to mechanization, and others which do not. In technical processes, for example, the selection of materials involves a judgment factor which machines at present are not able to render except in a very immature fashion. On the other hand, machines are extremely useful in preparing order forms and keeping financial records. The subject analysis and classification of materials in the catalog department also involves a judgment factor which can only rudimentarily be accomplished by existing machines, but the work of descriptive cataloging and card reproduction is more amenable to mechanization.

In public services, the circulation of materials may be sufficiently standardized and repetitive to suggest some form of mechanical handling; and it is in this area that perhaps the greatest effort has been made to mechanize operations. Indeed, the circulation file itself, as well as the card catalog, was at its inception a form of mechanization. As Melvin Voight has said, "In broadest terms any operation not performed by the human mind may be considered to be mechanized. . . . The book itself is a mechanical device for storing information."[4]

When bibliographic and reference services are approached with mechanization in mind, however, care must be taken to distinguish between those functions which should continue to be performed by the human mind and those which can safely be transferred to a mechanical device. Too often librarians have expected machines to be able to solve knotty reference problems. It was recently noted by Jesse Shera, however, that "exhaustive literature search, not reference work, is the object of automation."[5]

The understanding of the questioner himself and the interpretation of the answer which an exhaustive literature search produces are functions of a personal reference librarian rather than of a machine. Mechanization can reduce the strain upon the reference librarian's memory but it cannot substitute for him.

Having once identified those areas which seem likely to profit by some kind of mechanization, the next step is to determine whether an operation is performed often enough or is tedious enough to warrant replacing a human worker with a mechanical device. Obviously if a library circulates only twenty-five books a day and has no more than a few hundred out at any given time, a machine to handle these few records would be idle most of the time. There must be a work load of sufficient proportions to suggest that a machine would cost less than an employee. Suppose, for example, that a worker earning $2.50 per hour can perform a given operation each day in a two-hour period; then he is costing the library $5.00 a

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[4]Cf. Library Trends, V (Oct.,1956), 196.

[5]Shera, Jesse, "Automation Without Fear," ALA Bulletin, LV (Oct., 1961), 790.

a day or approximately $1,800 per year to carry out this duty. While it might not be wise to substitute a $5,000 machine for this worker, it could very well be economical to replace the operation with a device costing $1,000. If, on the other hand, the job only takes two hours once a month, costing the library $60 a year, then the purchase of a $1,000 machine for this operation alone would appear to be unwise and uneconomical. On this basis, many small libraries are perfectly correct in resisting attempts to introduce expensive mechanical devices when the work-load does not show any need for them.

Simple cost and work-load estimates are invaluable in suggesting areas ripe for mechanization. Librarians with administrative responsibility should be constantly alert to isolate repetitive tasks which might be entrusted to a machine or even to a simple mechanical device. Care has to be taken, of course, to ascertain the true cost and time figures--not just someone's "educated guess." And it is the better part of administrative wisdom to submit such estimates to a colleague for review, just to be sure that no essential factor has been omitted. In selecting a card reproduction system, for example, the time required to proofread typed cards is frequently overlooked in computing the cost of manual preparation, while in selecting a machine to replace the typist, the cost of care and maintenance and of providing a trained operator is occasionally omitted from computation.

Once the cost and time estimate has confirmed the need for mechanization, then the selection of the proper system must be considered. As Shera has said, "This emphasis on system is important, for it is in the system rather than in the machine that the key . . . lies."[6]

He goes on to cite the Minicard development as having failed because it was an ingenious device without any system to which it might be attached. Ralph Shaw once stated that he abandoned further development of his Rapid Selector because no one had analyzed and coded enough material for it to operate effectively; it was capable of retrieving information at a high rate of speed, but the information itself had to be put into a form which the machine could use--and this was a time-consuming operation which no one seemd to want to undertake.

The initial work in mechanizing a procedure, therefore, consists of designing a system of operations which will lead to a desired goal. If a library, for instance, wants a card catalog as the finished product, then it must determine the quality of the card and the quantity of copies which the system must provide. Conceivably, legible cards could be made through a heat-transfer process such as Thermofax, but few libraries would accept the quality of the end-product as up to the standards envisioned by the designer. Some organizations are satisfied with mimeographed cards, while others reject this type of card as inferior in quality of image and permanency.

The proper system must be designed by determining first the kind of

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[6]Shera, loc. cit.

end-product required and then looking for the device which will produce the desired result. To select a machine on the basis of some vague ideas as to the quality and quantity of work that it must turn out is the height of folly, for it may well lead to the ownership of a "white elephant"--an expensive piece of equipment which was never designed to fill the needs of the library which bought it.

There must be, however, certain limits imposed upon the design of a system which is selected with a mechanical device in mind. These limits are twofold: the money available to invest in a machine and the availability of a machine to perform the task in question. A library can set its quality standards so high that it will find itself unable to afford the kind of machinery needed to do the job; or it may discover that no machine on the market can meet the performance standards specified. Thus the systems-designer is bounded on the one hand by standards which his institution demands and on the other by the cost and availability of machinery to accomplish the task. If the machinery is not available to him, he can either redesign the system--possibly sacrificing some quality in the interest of a greater volume to be processed--or he can recommend that the work remain in human hands.

Assuming that the systems-engineer has happily discovered devices on the market which satisfy the requirements of his institution, he is further faced with the problem of selecting that particular machine which will best meet his expectations. In such areas as card reproduction and circulation systems, he may well be confronted with the variant claims of competing manufacturers, each of whom is eager for his business. It is a sad but well known fact to intelligent consumers that the advertising claims of many industries cannot be substantiated in practice. The machine touted to produce 2,000 perfect copies per minute can also stand idle for many hours because a vital part cannot be replaced within less than ten days--(if you are in San Francisco) it must be ordered from New York, or (if you are in New York), it must be flown in from Chicago. Advertising will present the capabilities of a device in pristine condition, run under ideal circumstances, with a trained operator in charge; it will not present the true picture of this device after it has been operated for several months under erratic conditions by a half-trained amateur.

For these reasons, it is highly recommended that any new machine, especially if it costs over $500, be secured on a trial or rental basis for at least a month, and six months to a year if possible. Many reputable manufacturers will allow an institution to rent an expensive machine for a year and apply the rental cost to the purchase price if the library decides to buy it. If a manufacturer or dealer absolutely refuses to submit his equipment to a trial period, then his product, however highly rated, should be subject to thorough investigation; any administrator should consider it obligatory to consult with at least one other library owning this equipment before purchasing a machine outright without some kind of demonstration.

As many consumers have learned, certain manufacturers pride themselves upon the reliability of their companies and the service features which they offer customers. Equipment purchased at high discounts often does not carry the same service contract which the manufacturer's preferred outlet can supply. Machinery for library work should normally be purchased from a reputable dealer

who will service it, rather than on a cut-rate basis, unless the institution of which the library is a part has a maintenance department to handle repair work. The reputation of the manufacturer is particularly important in selecting photographic equipment, lithographic machines, and computers. If a system contains two independent pieces of machinery designed to work together, they should probably be purchased from the same company whenever possible. A library in the South recently bought an enlarger from one dealer and xerography equipment from another; when something went wrong with the card copy produced by this tandem, each service man would lay the blame upon his competitor's machine.

Any automobile owner soon becomes aware of the fact that there are hidden costs in his machine: one of the largest being reckoned as "depreciation." In simple terms, this involves the decrease in value of a machine due primarily to two factors: its age and the type of care given it. Normal depreciation can often be accelerated by what sometimes seems, on the part of the manufacturer, to be planned obsolescence. Each year a new model is produced which lessens the value of the previous one; and materials may be used in the new machine which are known to last only a few years under heavy use. Because of this situation, many libraries prefer to rent all expensive equipment so that they can make use of any new developments which technology may produce without having to take a loss on the old equipment. Any machine which is being considered for purchase should be examined in historical perspective to determine how much advance has been made in its design and how much more can be expected in the future. Its record for breakdowns and complete collapse should also be considered before the final decision to purchase is made.

Another factor in the selection of a machine is its flexibility. The device purchased may be adequate for its part of the system, but another make could incorporate features which would allow the machine to be adapted to a variety of routines--or prevent it from becoming obsolete if the system itself has to be altered in the future. Over against the virtue of flexibility, there must be placed a concomitant detriment: a machine designed to do too many operations may have a higher rate of mechanical failure, or its very versatility may lower its precision. There are "jacks of all trades and masters of none" in the machine as well as in the human world.

Once the machine has been selected and the system put into operation, the administrator's responsibilities have not ceased. He must evaluate the system under actual working conditions. It is of little use to have a fine piece of machinery if it stands idle because its operator is untrained or incompetent. Take for example, the large university library which installed xerography-lithography equipment to speed its card reproduction. The ostensible reason for the change to a new system was the backlog of card typing which could not be eliminated. But the new system in the hands of untrained operators resulted in a bottleneck at the machine, which in turn idled the employees who were to complete, sort, and file the cards. The volume of cards which eventually descended upon the unfortunate typists and filers produced in practice a much greater backlog than had ever existed with the old system. Had competent machine operators not been quickly secured the

entire operation would have been sabotaged before it ever had a chance to prove itself.

Librarians, like most people, are notoriously inept at running machinery. They are terrified, often, if anything goes wrong with a device--untrained, they are thereby incompetent to care for a machine. Others overrate their own repairing skills and attempt to "fix" machines which only a trained mechanic should be allowed to touch. The actual operation of complicated equipment, therefore, should be entrusted to a skilled employee who considers his occupation important and rewarding. No system can be accurately evaluated for its success if the key machines are not being used effectively and correctly.

Assuming that the equipment is being operated by a trained, competent employee, then the performance of the machine itself must be checked regularly to make sure that the economy which it was selected to accomplish is still being produced. Even a slight decrease in the mechanical efficiency of a device may result in a bottleneck which eventually will defeat the entire system. If the machine does not consistently produce at a rate roughly equivalent to its initial performance, it should be serviced immediately and replaced if necessary. Out-of-date and out-of-repair equipment is uneconomical if it slows down the entire system. A manually-operated system can often be more economical than a machine-operated one, if the machinery is not performing to standard; but if no one checks the machinery, the waste will never be noted.

One of the major areas often overlooked in the evaulation of a system utilizing one or more machines is that of the changing needs of the library. It may be that within a year after the installation of a new system, the work load will be so materially altered that the once efficient machine can no longer meet production standards. There comes a time when a machine, perhaps still in excellent working condition, must be discarded and a new one purchased. If such a situation can be anticipated by an alert administrator, the library will quite possibly realize something on its initial investment through a trade-in or by selling the equipment to another institution. If, however, the system is allowed to operate inefficiently, a drain may be placed upon the machine and repair costs will mount. For example, in the use of lithographic equipment in one library, a change in weight of card stock so overloaded the machine that it was almost daily out of repair. An able administrator would have investigated the capabilities of his machine and replaced it with another model before the first one had been ruined. By selling the initial device, he could have defrayed much of the cost of the new machine.

There are, then, four parts to the successful introduction of mechanization into a library: determination of need, the working out of an acceptable system, the selection of a machine or machines to accomplish the desired task, and a continual evaluation of the system in operation in order to recommend changes where needed.

Thus far the discussion here presented has centered about mechanization and the use of specific machines. The more complex question of automation must now be mentioned. Automation differs from mechanization in its basic definition: Mechanization refers simply to the introduction of mechanical devices to perform tasks previously relegated to human labor; automation designates primarily the use

of a series of interconnected machines to perform successive operations without the interference of human labor. In particular, automation normally includes some means whereby the series of machines is self-adjusting and self-regulating within certain limits. "Information" about the procedure of the operation is "fed back" to the various components in order to produce a uniform end-product. Under this rather specialized definition, the term "automation" cannot legitimately be applied to any system currently in operation in libraries. There are, however, certain systems approximating automation, on a small scale, which have been tried in the library field. One such is the use of a punched tape to "instruct" a series of automatically operated typewriters in the production of a set of catalog cards. The New York Public Library has experimented with a semi-automatic system for book processing: the marking, stamping, and pasting operations required for an extremely large quantity of volumes, where multiple copies of forty or more are the rule rather than the exception. But the system, though largely automatic, is not automation in the technical sense of the term.

A type of automation has been applied successfully to certain photographic processes. The so-called "dry-copiers" are constructed to perform several operations successively without the interference of human attendants. Recently marketed xerography equipment puts into one compact unit a series of processes previously requiring a human operator for completion. Other automatic devices include the microfilm reader-printer which produces an enlarged copy of any frame of film simply by activating a dry-copying process. One national company now claims that it can produce microcopies of books at reduction ratios of 40,000:1, and that the resultant microform can be keyed to "fully automatic systems under computer control."[7]

True automation, with all operations controlled by an electronic computer system, is yet to be applied to librarianship. It is currently possible to put millions of volumes into computer language on magnetic tape and retrieve the locations and contexts of any given word. It was through such a procedure that the Concordance to the Revised Standard Version of the Bible was produced. If cataloging could be done on this same basis, then conceivably automation might replace the catalog department in the near future. Unfortunately, however, the machines currently available are somewhat "stupid" by human measurement. The computer can retrieve information only according to certain logical operations which it has been programmed (by human attendants) to perform. Its "thinking" is extremely limited in terms of logical variety, although its speed is phenomenal. Thus, for example, the machine on display at the Seattle World's Fair, as part of the Library 21 exhibit, can produce on command lists of books designed for a specific reader, quotations from any of the "great Books," and answers to many factual and historical questions--but only because the information to be retrieved has previously been fed into the computer and is stored there until a series of switches activate a portion of the memory and a printed answer comes forth. It cannot, in its present state, create any new knowledge.

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[7]Adv. for National Cash Register's "Photochromic Micro-Images."

The possibilities of computer storage and retrieval as a replacement for present-day cataloging are being explored but without any spectacular success as yet. In the first place, most of the computers are priced far beyond the resources of existing libraries. In the second place, they are not yet sufficiently intelligent to be able to make selective judgments about concepts worth indexing. The computer will index whatever words it is instructed to notice, but it cannot equate the same ideas expressed in different words (unless the human operator first tells it that they are synonymous). For the same reason that the computer is valuable for exhaustive literature search rather than answering reference questions, the electronic "brain" is able to produce catch-word indexes but cannot on its own evaluate materials and assign subject headings to them.

Since catalogers at present see little hope for much help from the computers (unless the subject matter being considered is easily reducable to machine language as in, for example, mathematics and chemistry) they have tended to experiment further with mechanization along two separate lines: a simplified and more standardized method of classification and subject analysis, easily adaptable to computer language, and centralized cataloging which will reduce costs and enable more efficient machinery to be used. The new classification systems and methods of subject analysis are far too complex to be discussed adequately here. The development of centralized cataloging, however, should be noted in some detail. The systems currently in operation are not automated, but they do operate with such a large volume of material that economies not available to small libraries can be realized. The first and still more widely used service is that offered by the Library of Congress. There is a tendency to forget that both the Library of Congress and the Wilson Company services, which have been in operation for many years, are really nothing more than centralized cataloging. Newer organizations, however, have gone one step further to realize mechanization of the entire area of technical processing and offer to secure, catalog, and process for the shelves any in-print volume normally available through trade channels. One service has even offered to supply foreign imprints (in the English language) on an approval basis, complete with Library of Congress cards.

Obviously, the large research library or the specialized library dealing in a high proportion of foreign language materials will secure little help from these commercial operations. Such ventures, however, do point to the fact that there are unexplored possibilities in the realm of cooperative and centralized cataloging which even theological libraries might want to investigate. Original cataloging could be cut to a minimum--with one important proviso: that the libraries involved would be willing to accept the work of the central cataloging operation. Even in centralized cataloging where the emphasis is upon mechanization, the human cataloger--with all his faults and prejudices--has still not been replaced by a machine.

What are the expectations, then, for the future? The tide toward automation will not be stemmed, certainly, until it has reached its natural limits. Belatedly, librarians are realizing that they cannot sit back and wait for industry to develop equipment to solve library problems. If the problems are to be solved, they must be attacked by people who know them and also understand the potentialities of mechanical and electronic equipment. It is unlikely, however, that automation will soon, if ever, put the cataloger or the reference librarian

out of business. Until the machines gain, as it were, a "college education," they will continue to require human operators to instruct them and to make value judgments for them.

The most promising area for machine help in library work is that of relieving the librarian of repetitive tasks requiring no creativity or imagination. It might be interjected, however, for the benefit of those who have suffered through the training of a new typist, that much of what a systems-engineer might believe to be routine is in actuality a very complex set of operations which requires a high degree of creativity and imagination. But the fact remains that wherever a procedure can be reduced to a clearcut set of simple operations, it can probably be mechanized if the work-load warrants it. As Ralph Shaw has put it,

> The librarian of the future will have more free time to do the intellectual work of fitting readers and books to one another, while machines will do the clerical work of sorting, stamping books, putting books on shelves, and storing material.[8]

The traditionally impoverished students of the humanities will probably remain dependent upon their more affluent scientific brethren for further developments in the application of computers and automation to library processes. For many small libraries, the inroads of automation will be limited for some time to come to the coffee vending machine. Although librarians are sometimes bitter about their lack of funds for research in mechanization, they may sometimes consider themselves fortunate to be spared the headaches and failures which accompany any such program. The mistakes of the translating machines are well-known and bring a smile to many lips, but perhaps the recent addition of music-composing computers and poetry-writing machines are even more fearful. The parting word of the poetic computer called RPC 4,000 is entitled, "Lament for a Daughter," and runs: "Not for whimpering iceboxes could I truck. Lastly, their sardines are gentle yet awestruck."[9]

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[8]Quoted in "Library of the Future," Glamour, (April, 1962), 244.

[9]As quoted in the Durham Morning Herald article, "A Future With Poetic Computers," dated April 1, 1962.

EASTERN ORTHODOXY IN A DESCRIPTIVE AND BIBLIOGRAPHICAL OUTLINE

Ray R. Suput

I.

Eastern Christendom historically falls into several categories. The majority is known as the Eastern Orthodox Church. The next largest group belongs to the so-called Monophysites who rejected the Chalcedonian definitions: the Church of Armenia, the West Syrian or Jacobite Church (with her sister, Syrian Orthodox Church of Malabar in Kerala, India) and the Coptic Church of Egypt (with now the independent Church of Ethiopia). The oldest separate branch is the East Syrian (officially, the Church of the East and the Assyrians) which confesses the Nestorian doctrine, rejected by the Council of Ephesus (431). Another small group of eastern Christians, the Uniates (the Catholics of eastern rites) are in everyway identical with all the churches just mentioned. Under a variety of circumstances they defected to Rome and are canonically tied to it. The only Uniate group which does not have an eastern counterpart are the Maronites of Lebanon, i.e., the entire group is in communion with Rome.

The western Christian attitude towards the eastern Christians from time immemorial has been none too plausible. Historically the eastern Christians have been on the defensive. Severe criticisms are not hard to uncover in Western literature. Harnack is the classical example.[1] Some very recent writing demonstrates that we are far from having charitable Christian understanding.[2] This is largely due to the fact that "the stuffy oriental medievalia" is encountered from a false perspective and judged by inapplicable standards. It is small wonder, indeed, that so many contemporary western missionaries have found their positions either untenable or have been forced to alter the course of their missionary activities. But fortunately for all of us we are in an era of rapid change. The Christians of every doctrinal hue are discovering each other and feel the necessity of banding together. Diversity will become a matter of course and the unity in spirit a blessing.

Traditionally the Eastern Orthodox Church considers herself as the direct canonical descendant of the ancient undivided Church.[3] She has

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[1]Adolf Harnack, What is Christianity? (New York: Putnam, 1906). See especially Lecture XIII, pp. 244-62.

[2]James R. Uhlinger, "Religion in Russia," Zion's Herald, CXXXVIII (Jan., 1960), 7-8, 20.
A.M. Chirgwin, "Makarios at Home," The Christian World, CI, no. 5281 (July 3, 1958), 2.
For the Uniate complaints see: Maximos IV, Catholic Patriarch of Antioch, "Latins, Orthodox, and Eastern Catholics," Jubilee, IX (Jan., 1962), 26-31.

[3]H. S. Alivisatos, "Greek Orthodox Church's Unbroken Continuity with the undivided Church," Church Quarterly Review, CXVIII (July, 1934), 261-75.

remained unalterably faithful to those Church Fathers who shaped her dogmatically and liturgically. Her appellation is Eastern in contrast to the Western Church.[4] She is Orthodox for she thinks of herself as right believing. For a long time the Orthodox Church used to be coterminous or identified with the Eastern Roman (or Byzantine) Empire. But following the fall of Constantinople (1453) her progress was completely arrested and she simply retained her Byzantine heritage. As for the Great Schism (1054), who broke away from whom has been a bone of contention. Today this is immaterial; the cold historical fact is that Christendom is rent by divisions and it is very likely to remain so for some time to come. To repeat, diversity, yes--organic unity, no! Unity of spirit and not administrative amalgamation will draw the Christians together.

The best example for this kind of thinking and practice is to be found exactly in the Eastern Orthodox Church, as we shall see subsequently. When we speak of the Eastern Orthodox we identify them with the externals of their Church: the black veiled bishops with their long staffs and flowing robes, the onion shaped cupolas on their churches, the gilded vestments and icons, the chanting priests and the easy-going worshippers. But this is not all of Orthodoxy.

Let us first see what constitutes organic unity of the Eastern Orthodox Church. First of all she is not a monolithic structure. There is no particular Orthodox center from which emanate infallible pronouncements. There is no one particular spokesman for Orthodoxy. Only the whole Church, visible and invisible, is infallible. She is the Body of Christ and He alone is her Head.

The Orthodox are grouped into a number of constituent units which are of two types: the autocephalous churches (meaning self-governing) with the self-perpetuating orders and autonomous churches deriving their episcopacy from another Orthodox jurisdiction. The following units constitute the Eastern Orthodox Church:

I. Autocephalous churches:

1. Ecumenical Patriarchate of Constantinople (Turkey).
2. Patriarchate of Alexandria (Egypt).
3. Patriarchate of Antioch (Damascus, Syria).
4. Patriarchate of Jerusalem (Jordan).
5. Patriarchate of Moscow and All Russia.
6. Catholicate of Georgia (Tbilisi, Georgian S.S.R.).
7. Patriarchate of Serbia (Belgrade, Yugoslavia).
8. Patriarchate of Romania (Bucharest, Romania).
9. Patriarchate of Bulgaria (Sofia, Bulgaria).

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[4]Some question the validity of this kind of differentiation since both branches can be found on every continent.

10. Church of Greece (Ruling Bishop, Abp. of Athens, Greece).
11. Archdiocese of Cyprus (Nicosia, Cyprus).
12. Orthodox Church of Albania (Tirana, Albania).
13. Orthodox Church of Finland (Kuopio, Finland).
14. Orthodox Church of Poland (Warsaw, Poland).
15. Orthodox Church of Czechoslovakia (Prague, Czechoslovakia).
16. Archdiocese of Sinai (St. Catherine Monastery, Mt. Sinai, Egypt).

II. Autonomous units are:

1. Orthodox Church of China (Peking, China).
   Dependent on Moscow Patriarchate.
2. Russian Exarchate for Western Europe (Paris, France).
   Dependent on Ecum. Patriarchate of Constantinople.
3. Korean Orthodox Church (Seoul, Korea).
   Dependent on Russian Orth. Greek Cath. Church of No. America.
4. Orthodox Church of Japan (Tokyo, Japan).
   Dependent on same as Korean Orthodox Church.
5. Several dioceses enjoy autonomous or independent status around the world.

On the American scene the situation among the Orthodox is canonically confusing. Technically and by the provision of Canon II of the Second Ecumenical Council it is stated: "The Bishops are not to go beyond their own dioceses to churches lying outside of their bounds, nor bring confusion on the churches." And further, " . . . let not Bishops go beyond their own dioceses for ordinations or any other ecclesiastical ministrations unless they be invited." In other words, there can be no geographical overlapping of Eastern Orthodox dioceses. Since the 1920's individual Orthodox national groups in America have created their own dioceses remaining loyal to the old country jurisdictions. In many areas the episcopal residences quintuplicate each other. For example, in Chicago there are two resident Russian archbishops of separate jurisdictions, then there is one Ukrainian, one Greek and one Serbian bishop. In addition some Chicago churches are under the jurisdictions of two different Romanian, two Albanian, one Bulgarian, and one Russian Patriarchal non-resident bishops.

The following is the list of the American Orthodox units:[5]

1. Greek Orthodox Archdiocese of North and South America.
   (Under jurisdiction of the Ecumenical Patriarchate of Constantinople).
2. Syrian Orthodox Archdiocese.
   (Under jurisdiction of the Patriarchate of Antioch).
3. Russian Orthodox Greek Catholic Church of America.
   (Autocephalous but recognizing spiritual primacy of Moscow Patriarch).
4. Russian Orthodox Church Outside Russia.
   (Autocephalous with dioceses extending outside the United States).
5. Russian Orthodox Catholic Archdiocese of Aleutian Islands and North America. (Exarchate of the Moscow Patriarchate).

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[5]For political reasons some of the national groups are organized into separate dioceses.

6. Serbian Eastern Orthodox Diocese.
   (Under jurisdiction of the Serbian Patriarchate in Yugoslavia).
7. Romanian Orthodox Episcopate of America.
   (Autonomous within Russian Orthodox Greek Catholic Church of America)
8. Romanian Orthodox Diocese.
   (Under jurisdiction of the Romanian Patriarchate).
9. Bulgarian Eastern Orthodox Diocese.
   (Under jurisdiction of the Bulgarian Orthodox Patriarchate).
10. Albanian Orthodox Archdiocese.
    (Autocephalous status in question but jurisdictionally independent).
11. Albanian Diocese.
    (Within Greek Orthodox Archdiocese of North and South America).
12. Carpatho-Russian Orthodox Greek Catholic Diocese.
    (Under jurisdiction of the Ecum. Patriarchate of Constantinople).
13. Ukrainian Orthodox Church of America.
    (Under jurisdiction of the Ecum. Patriarchate of Constantinople).
14. Ukrainian Orthodox Church of U. S. A.
    (Autocephalous and canonical status in question).
15. Holy Ukrainian Autocephalic Orthodox Church in Exile.
    (Autocephalous and canonical status in question).

The Yearbook of American Churches for 1962 lists several groups with an appelation "Orthodox" but actually they have no canonical status whatsoever. This is true especially of those deriving orders from non-Orthodox sources. The American Orthodox Church listed therein (p.42) is an exception. It is a Latin rite group received into the Orthodox Church within the Syrian Antiochian Archdiocese in New York.[6] Similar Orthodox groups using various Western rites have been organized in Western Europe.[7]

Eastern Orthodoxy in the United States faced many problems ranging from the introduction of pews to the language of the liturgy. Some celebrate practically all services in English (e.g., Syrian Archdiocese) whereas for others English is a taboo (e.g., Greek Archdiocese). Strangely enough the latter has permitted some of the non-traditional practices such as non-Byzantine architectural edifices, the use of the organ in the church, introduction of pews, some of its parishes use adapted Protestant Sunday School materials, etc. In spite of these mundane divergences American Orthodoxy seems to be heading toward a single American Orthodox Church with a full autocephalous and canonical status. The Greek Archbishop Iakovos predicts this may take place within the next fifteen years. A step in that direction was taken in 1960 when a permanent Standing Conference of Canonical Orthodox Bishops in the Americas was formed. The purpose of the Conference is to promote close cooperation among the Orthodox communities and to coordinate relations with other religious groups.

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[6]The decree of Metropolitan Anthony appears in Orthodoxy, IX (Summer, 1961), 3.

[7]David F. Abramtsov, "A Brief History of Western Orthodoxy," The Word, VI, no. 4, (April, 1962), 14-27.

All Eastern Orthodox Churches everywhere, irrespective of administrative or jurisdictional structure, constitute a single Church. They have identical doctrinal and liturgical forms. Their governing bodies (the synods and diocesan councils) follow canonical principles of organization. Linguistically they use either ancient liturgical languages or the modern vernacular. The latter is more and more in use in Western Europe and the Western Hemisphere.

Doctrinally the Eastern Orthodox Church claims to have preserved the faith of the one and undivided Church, i.e., prior to the Great Schism (1054). She derives her authority from two sources: the Bible and the Holy Tradition. Having preserved the patristic teachings intact and all Christian tradition from the time of the Apostles, she considers herself to be the One, Holy, Catholic and Apostolic Church (Nicene Creed, Article IX). The principal components of the Holy Tradition are the oral extra-biblical apostolic teachings, the decisions of the Ecumenical Councils, the Creed fixed by the first two Councils, the Seven Sacraments, the doctrines and ecclesiastical services handed down from generation to generation, and the patristic writings prior to St. John of Damascus (d.749). In believing that the Church is both visible and invisible, the Orthodox venerate the Saints and offer a special honor to the Mother of God. They offer prayers for the dead.

Teaching and interpretation within the Church is in accordance to the Holy Tradition. Within such practice modern scholarship and biblical interpretation are widely accepted. Three degrees of authority are recognized in Orthodox theology: dogma, theologoumena and private theological opinions. A dogma is a divinely revealed truth about our salvation (in Orthodoxy: faith and works). While dogmas remain unchangeable, the Church as a whole can reformulate them. No one individual or local church has the authority to make any changes. A theologoumenon is very close to a dogma but the difference is that the latter has divine authority whereas the former has just the authority of the Fathers. A theologoumenon, too, rests on unchangeable foundations. An Orthodox theologian may or may not support his studies with theologoumena. If he does not use them that is his privilege, but he does have respect for them. Private theological opinions have no binding authority and do not belong to the teachings of the Church as the other two. The most famous private theological opinions are those of Origen but they are inadmissible as authoritative. He and a number of other heresiarchs had their teachings anathemazed. However, individual Orthodox theologians refer to them in their theological works. Another example of private theological opinions are the so-called Symbolical Books (so referred to in the West). They were written since the Reformation in response to various Protestant influences and contacts which the Orthodox had with the West. At this point it should be mentioned that unlike in the West, Eastern Orthodoxy permits laymen to obtain the highest theological training leaving the individual at liberty whether to seek ordination or not. Recent riots in Athens, Greece, by the university theological students were in protest against an attempt to limit the number of unordained theologians.[8]

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[8]A. C. McGiffert, "Greek Theologians-to-be in Protest," Christian Century, LXXIX (May 23, 1962), 662-63.

The government of the autocephalous churches follows the same canonical principles. If a local church is not canonical that means that recognition is withheld due to some deficiency such as improper consecration of bishops, declaration of autonomy or autocephalicity without the permission of the mother-church. Instances can be cited where a local church adheres to all Orthodox practices and is recognized by some or none of the sister churches. But sooner or later the points of disagreement are removed and the recognition is granted.

The following are the Canons of the Eastern Orthodox Church: 85 Apostolic Canons, 189 Canons of the Seven Ecumenical Councils, 327 Canons of the local Synods and 254 Canons of the Church Fathers, totaling 855 canons. When a particular canon is inapplicable--and many are so due to their obsolescence--the Church resorts to the so-called principle of economy to meet a particular situation.[9] There is no codified canon law in the Orthodox Church such as that of the Roman Catholic Church.[10]

The Nomocanon was authorized in 920 by the Council of Constantinople. It is a collection of all canonical provisions including the Byzantine imperial legislation concerning the Church. There are different editions of the so-called Rudder (Pedalion), a collection of the Orthodox Canons.[11]

The Eastern Orthodox believers consist of the usual division between clergy and the lay people. The clergy is either secular or monastic. The ecclesiastical orders are hierarchical: the bishops, the priests and the deacons. Some bishops are known as metropolitans, archbishops or patriarchs. But among themselves all bishops are equal with different responsibilities. The Ecumenical Patriarch of Constantinople is respected by all Orthodox as the primus inter pares with no authority outside his own Patriarchate. All Orthodox episcopate is celibate. Each bishop must have held monastic vows prior to his elevation and consecration. Priests must marry prior to their ordination. Remarriage is forbidden to them. Divorce is permitted to them in exceptional cases but more leniency is given to the lay people.

Eastern Orthodox Churches are organized into synods. The ruling hierarch presides over the synodal meetings composed of the local bishops. Where there are a large number of dioceses, the bishops rotate their membership. In case of death of the ruling hierarch the eldest bishop by consecration takes over the duties of governing the see.

The Eastern Orthodox worship is liturgical in form. So are many other rites and even some of the sacraments. The sacrament of marriage, for example,

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[9]For a discussion of this principle see C. Dyovouniotes, "Principle of Economy," Church Quarterly Review, CXVI (April, 1933), 93-101.

[10]Or recently codified marriage canon law for the Catholics of the Eastern rite

[11]Chicago, Orthodox Christian Educational Society, 1957.

requires a liturgical blessing. Concelebration is practiced even when different languages are used by the concelebrating clergy. The principal liturgy is the Liturgy of St. John Chrysostom. The liturgy of St. Basil is celebrated only ten times a year. The Liturgy of the Pre-Sanctified Gifts is celebrated on the week days of Lent. The Liturgy of St. James is limited to the Patriarchate of Jerusalem.

Identical liturgical books are used in all Eastern Orthodox Churches. Of some twenty-five of them the principal are:

1. Liturgicon--for the eucharistic and sacramental texts.
2. Euchologion--for the liturgical texts.
3. Typicon--for fixed Psalms and hymns.
4. Horologion--for seven kinds of petitions for the seven hours, i.e., 1st., 3rd., 6th., 9th., Vespers, Midnight, Dawn.
5. Triodion--for Lent and the Easter cycle.
6. Pentecostarion--for the hymns sung between Easter and Whitsuntide.
7. Paracletice--for the hymns sung after Whitsuntide.
8. Menoea--for Saints' days hymns not included under nos. 5 or 6.
9. Separate books for Psalter, Gospel and Epistle.

The liturgical music is either in the form of the responsive chant with the organ background, as in the Greek Churches in America; or the choirs using modern compositions, as in most of the Russian churches. The liturgical art is limited to the icon painting with standardized liturgical colors. The Byzantine church architecture is usually followed. Liturgical movement, as it is understood by the Protestants and Catholics, is non-existent among the Eastern Orthodox. It is true some changes are needed; but these have come from a pan-Orthodox source.

Theological advancements through research and modern methods are very much in practice throughout the Church. Back in 1958 Harold DeWolf told us that, "In Eastern Orthodoxy, despite its rigid adherence to the authority of the first seven councils, much new life has stirred recently."[12] But the number of Orthodox theologians is still limited. In all there are about a hundred fully qualified theologians, if their qualifications are measured by Western standards. In every period of history Orthodox theological scholarship has always been curbed by the forces extra ecclesiam. Take, for instance, the last five hundred years. The majority of the Orthodox lands were eclipsed by the slavery of the Ottoman Turks, and the westernization of Russia did not take firm root until about 1800. No sooner did the Church begin to enjoy her newly won freedom than it was again plunged into a far more efficient and systematic demolition than ever before.[13]

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[12]L. Harold DeWolf, "Trends and Authors in Contemporary Theology," ATLA Proceedings, XII (1958), 53-62.

[13]For a very sober and fresh reappraisal see John Lawrence, "U.S.S.R.: the Weight of the Past," Christian Century, LXXIX (June 6, 1962), 715-17.

This has been most extensive since 1945. Where spies attend the church services there can be little stimulus for theological thinking and publishing. To the Orthodox today, as it was five hundred years ago, it is a matter of survival and self preservation. The only real freedom is centered in the ability to participate in the celebration of the Divine Liturgy. This is so wherever the Church finds herself captive.

II.

Lacunae in any bibliography are discovered only in process of its compilation or use. This is so true of the bibliographic organization of Eastern Orthodox literature. To attempt such an organization and to retrieve all the information for a reasonably comprehensive bibliography would be an enormous task, indeed. Its compilation would require the best talents, money and time. This is the reason why no one to date has even attempted to undertake such a task. This sounds familiar and echoes the sighs of many theological librarians. And they alone are fully cognizant of the shortcomings with which they are confronted day in and day out in their bibliothecal practice.

Having in mind these problems, what follows is an attempt by means of selection--in spite of inaccessibility of the materials--to list some of the more significant items. The time allotted for the preparation of this outline made it impossible to contemplate any inclusion of the literature emanating from the Orthodox sees from abroad. Its availability and location in or outside this country is a good subject for thorough investigation.

Several noble attempts have been made to compile Eastern Orthodox bibliographies. These are generally limited to the English language. The following pages cover these bibliographical categories: bibliographies, periodicals, selected periodical articles, encyclopedic articles, monographs, pamphlets, etc.

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D. ENCYCLOPEDIC ARTICLES

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   Written by a well known Greek scholar with emphasis and point of view of Greek scholarship. Limited bibliographically.
2. Florovsky, Georges. "Orthodox Eastern Church," Encyclopedia Americana, XXI (1955), 12-12b.
   Written by another competent Orthodox scholar for an informative rather than scholarly purpose. Good bibliography for works in English.
3. Fortescue, Adrian. "Eastern Churches," Catholic Encyclopedia, V (1909), 230-40.
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5. Grundler, Johannes. Lexikon der christlichen Kirchen und Sekten (Wien: Herder, 1961), 2 v.
   Columns 2019-2036 in vol. 2 cover the branches of Eastern Orthodox Church. Excellent numerical cross references to information elsewhere in this work. Roman Catholic approach. Poor bibliographically.
6. Kattenbusch, F. "Orientalische Kirche," Realencyklopädie für protestantische Theologie und Kirche, hrsg. von J.J. Herzog, XIV (1904), 436-67.
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   An excellent article with a good bibliography mainly in German.
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   Written by an Orthodox hierarch. First part somewhat out dated but the rest of the information very helpful. See separate entries under Greek Church, Russian Church.
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   It supplements and brings up to date the article by A.A. Stamouli "Eastern Church," New Schaff-Herzog Encyclopedia, IV (1909), 48-54.
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Brings up-to-date Fortescue's article (see no. 3 above).

E. MONOGRAPHS, PAMPHLETS, ETC.

This section aims to supplement rather than repeat the entries already given in the bibliographies in section "A" above. A number of chapters from monographs and symposia have also been added to this list. The inclusion goes beyond entries in English but excludes, with regret, titles in Greek and cyrillic alphabets for obvious technical reasons, time and space.

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KEEPING AND CASTING AWAY: COST IMPLICATIONS OF THE LIBRARY DEVELOPMENT PROGRAM FOR TECHNICAL SERVICES

Kathryn Luther Henderson

Once upon a time at the ATLA Conference, a certain president named Decherd Turner spoke about his favorite four letter word, "book." And once upon a time at this same organization's conference two times removed, a president-to-be asked a cataloger to read a paper at the next year's conference, and she pondered about discussing her theology or philosophy of cataloging and trying to convey to all the other members of the organization the spirit of adventure, vocation and mission that cataloging holds for her. But it came to pass, at that same meeting on that same day the current president announced a Library Development Program, and the cataloger, like Moses, looked into the promised land but could not enter.

Now the gift from the foundation seemed very wonderful indeed and there was much rejoicing in the nation's capitol and later on in many of the states and cities of the nation as couriers in the form of Head Librarians, spread word of it to faculties, library committees and boards of directors. But as it comes to pass in almost all fables, fairy tales, allegories, and real life, there is a dragon of some sort lurking in the background. As the librarians (and especially the catalogers) thought about the gift, the "fly in the ointment" crept in and many were heard to ask "What will it cost us to catalog and otherwise assimilate these books from the Library Development Program?" And the librarians knew the dragon must be reckoned with. And the cataloger knew her paper must be about the least favorite of four letter words: "cost."

The Biblical sums up the past 12 months also for we have had a time to plant and to pluck up; a time to break down and to build up; to seek and to lose, to rend and to sew; to keep silent and to speak and even perhaps to consider "What gain has the worker from his toil?" "For everything there is a season and a time" and it would now be my purpose to think along the lines of a time to "keep" and a time to "cast away"[1] certain ideas, practices, prejudices, presuppositions, illusions and allusions, about what we do in technical services in order that we may more objectively examine one aspect of the library program in relation to the Library Development Program.

In the evolution of the modern library, cataloging has long been on the firing line when it comes to costs. In the first place, cataloging is one of the older of the "library arts"; the need to put some order into the materials long having been a necessity within a library. Catalogers are usually the first professional personnel to be hired after the librarian has decided that it is not good for him to be alone and that he must hire him a help meet. Naturally, therefore, a cataloger was the first person to be open for criticism and to be questioned about how long it took him to do something, the detail with which he

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[1] Ecclesiastes 3:1-9.

did it, and the costs involved. Even when more persons came on the staff, the catalogers' work could still be measured in a manner that certain other aspects of library work could not be. It is more difficult for the cataloger to hide his unfinished work than it is for the acquisitions librarian to shove unfilled demands into a drawer or the reference librarian to hide the unanswered question in his mind. Then, too, the cataloger's errors in judgment are open to display for all to see--as Jesse Shera puts it, "the evil they do lives after them?"[2] Small wonder catalogers have long been on the firing line and sometimes on the defensive.

"What do we spend this money for?" and "Should we keep on spending it in the same way?" are questions that should be continually asked in any area. Catalogers, rather than shivering with fright on being asked such questions, should more often beat the administrator to the punch and ask them first, especially now, when we are spending more money for books which will in turn necessitate our spending more money for cataloging. Now seems to be a good time to cast away the fear of looking at what we do and what it costs. The Library Development Program may have forced us to either sink or swim for its objectives have stated:

> It is hoped that a participating library through re-examination of its program over the three year period will be able to improve not only its book collection but also its operating and service procedures.[3]

Felix Reichmann, in a careful study of trends in the cost of cataloging written in 1953, reminds us that one article every second year for almost a century has discussed cataloging costs and recognizes that our 80 years of preoccupation with cataloging costs coincide roughly with a period of American Library philosophy which has imposed a new and heavy burden on cataloging departments--the obligation of providing a complete and dual subject approach in the form of multiple subject headings and close classification.[4] At the same time there has been a rapid increase in library holdings, a development which in itself made a continuous scrutiny of cataloging procedures imperative.

It is, of course, unnecessary to historically retrace studies and reports of cataloging cost since they have been so adequately covered in Reichmann's article. Let it suffice to say that he found from his studies

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[2]Jesse H. Shera, "On the Teaching of Cataloging," Journal of Cataloging & Classification, XII (July, 1956), 130-132.

[3]ATLA--Library Development Program. Bulletin, no. 2, Oct. 1, 1961.

[4]Felix Reichmann, "Costs of Cataloging," Library Trends, II (Oct., 1950), 290-317.

that many ways have been devised to determine costs of cataloging--by time spent, by dividing salaries and wages by number of volumes cataloged, by titles or volumes done in a certain length of time, by unit costs, by production costs per cataloger, by labor costs, by work measurement studies, by comparative and individual studies. But studies always seem to come up short because cataloging is not standardized; a wide range of factors that determine cost cannot be controlled; quality cannot be gauged; and financial data is soon out of date. Only one thing did library cost surveys agree upon: libraries are distinctive; and cost, like many other factors, is largely influenced by the character, tradition and growth of the individual institution.

Writing early in 1954 on "Scientific Management in Cataloging," Lucile M. Morsch noted that few catalogers and administrators who had done cost studies had noted why the expenditures were what they were and few had resulted in measures that would lead to substantial savings. As the other previous writers had stated, Miss Morsch too realized that

> Too much faith...has been placed in the comparability of statistics and cost figures from one library, whether in terms of money or time, with those of another of the same general type and size, without specific definitions and without consideration of the quality of the product. No study has been found that analyzed adequately the nature of the materials being cataloged or attempted to evaluate the quality of the work done. Distinctions have been made...between new titles cataloged and titles recataloged, between monographs and serials, between titles covered by printed cards and those requiring original cataloging, but no piece of research is know that made all these differentiations.[5]

She noted that there were other important factors affecting costs that have not been given full consideration, such as proportion of the titles cataloged representing books in foreign languages; average number of subject headings and other secondary entries; limitation or lack of limitation placed on the time to be spent in establishing headings; and the fullness of cataloging data included on the cards, etc. Such factors must be comparable between libraries or between individual catalogers in the same library, to properly compare statistics, or to set up production standards.

A study of costs is complicated further by the problems involved in gathering uniform statistics. Tauber in a volume of The State of the Library Art series reminds us that "One of the serious problems in the investigation of cataloging is the lack of any sizeable body of consistent statistics concerning activities and production."[6]

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[5]Lucile M. Morsch, "Scientific Management in Cataloging," Library Trends II (Jan., 1954), 470-483.

[6]Maurice F. Tauber, Cataloging and Classification ("The State of the Library Art," Vol. I, pt.1; New Brunswick, N.J.: Rutgers University, 1960).

From the results of studies by Warren and Barnard,[7] by Bella Shachtman of the USDA[8] and Lucille Morsch,[9] The American Library Association, Library Administration Division, Library Organization and Management Section, Administration Committee for Cataloging and Classification issued a Final Report of Uniform Cataloging Statistics in 1953 as an attempt to work out the demands of a desirable comparability in cataloging statistics in as simple a form as possible.[10] The first section of the report form was for the purpose of presenting a description of the important characteristics of the library and its cataloging so that the statistical data reported in the second section could be adequately interpreted.

The last section of the report was a form for published cataloging statistics. This form seems one of the best for simple reporting of statistics; but, as yet it has not been sufficiently tested to draw a conclusion.

Despite the realization of the limits in establishing uniform reporting units, studies related to special areas, for a special purpose, etc. seem to continue in this line and often the reason advanced still concerns cataloging costs. One of the most recent studies on cost was presented at the spring 1961 meeting of the Southern California Technical Processes Group by Catherine MacQuarrie.[11]

This survey experienced the usual problems with statistics, uniformity, etc. and the number of usuable replies was small; but it did survey libraries similar to ours and the finding may therefore be of interest.

The average cost per volume for ordering, cataloging, and preparing a book in college libraries ordering less than 3,000 titles per year, as indicated by the survey, was $3.76 and for larger university libraries ordering over 7,000 titles, $4.33. None of the reporting colleges had over 250,000 volumes in their collections, and the majority of them ordered only one or two copies of most books.

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[7]Joan Patricia Warren and Walter M. Barnard, "Cataloging Statistics: Report on an Experiment," Library Resources & Technical Services, II (Spring, 1957), 67-81.

[8]Bella E. Shachtman, "Cataloging Statistics and Standards," Journal of Cataloging & Classification, XII (July, 1956), 157-165.

[9]Lucile M. Morsch, op.cit.

[10]American Library Association, Library Administration Division, Library Organization and Management Section, Administration Committee for Cataloging and Classification. Final Report on Uniform Cataloging Statistics. C. Sumner Spalding, Chairman, 1958.

[11]Catherine MacQuarrie, Cost Survey: Cost of Ordering, Cataloging and Preparation in Southern California Libraries and the questionnaire sent to procure the data. [1961] mimeographed.

During April 1962, in an attempt to better understand the makeup and problems in technical services of theological libraries, as a prelude to a study of costs, a Cataloging Cost Data Study was sent to 37 ATLA Catalogers. Nine libraries replied that extenuating circumstances were too much in their libraries and/or they were not in sympathy with such a study and they could not reply to the questionnaire at this time. Several libraries mentioned that they did wish to complete the study at some future time. Eight did not respond at all to the questionnaire. Perhaps one of the costs of the Library Development Program this year was that there was little time to participate in cost studies!

Twenty libraries answered the questionnaire, the results of which are summarized in Appendix A of this paper.[12] Many librarians sent along manuals, procedures, policy statements, personnel classification, job analysis, etc., which were helpful. Others wrote commentaries which explained the situations in their libraries. Returns were carefully done and to the librarians and catalogers of these institutions go my gratitude for their efforts during the time of annual reports, commencement, Library Development Program, and all manner and means of complications.

The questionnaire which attempted to gather data from ATLA libraries was not aimed so much at arriving at a unit cost for comparison or standardization as it was an attempt to formulate a means for individual libraries to use in studying themselves and to determine factors which contributed to cataloging service costs in their situations. Measurement along the lines suggested by Miss Morsch would be attempted, although her article was not read until after the questionnaire had been sent. As the cover instructions stated

> A selected group of ATLA libraries of differing size, denomination, location, etc. are being asked to participate in a study of their own cataloging and processing operations. It is hoped that such a trial study of these operations will be helpful to your library as well as benefiting the group as a whole through an analysis of the results. Throughout the questionnaire, unless otherwise stated, "cataloging" is intended to also include classification. All cataloging regardless of whether it was a part of the Library Development Program should be included. . . . Cataloging costs involve many factors and must be considered in the total context of the individual library. It is not

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[12]Librarians from the following schools participated in the study: Andrews University; Austin Presbyterian Theological Seminary; Chicago Theological Seminary; Concordia Theological Seminary, Springfield; Concordia Seminary, St. Louis; Eden Theological Seminary; Episcopal Theological Seminary of the Southwest; Hartford Seminary Foundation; Garrett Theological Seminary; Lancaster Theological Seminary; Luther Theological Seminary, St. Paul; McCormick Theological Seminary; Nazarene Theological Seminary; Northern Baptist Theological Seminary; Pacific School of Religion; Pittsburgh Theological Seminary; Southern California School of Theology; Union Theological Seminary, New York; Waterloo Lutheran University; Yale Divinity School.

the intention of this study to rate or judge any library or one library against another.[13]

The questionnaire included a form to record a time study of work operations for a week within the library. It was hoped that such a study would enable the library to arrive at a cataloging cost figure that would be relatively accurate, at least for that week's operations. Only four of the libraries completed the time study. However, my feeling, even before sending out the cost study, was that this section was the least important for the purpose of this paper; although I believe that every library should at some time perform such a test to determine as reasonably as possible its cataloging costs. The results need not be used to compare one library with another, or one worker with another within the same library; and because of changing factors within any library, it is not safe to assume that costs today will necessarily remain the cost six months from now.

For what such figures may be worth to any of you, (remembering that salaries paid, methods of statistical interpretations and reporting, etc. would have influenced the final cost) the cost of cataloging a book in the four time studies reported ranged from about $1.65 to $2.90 with $2.17 being the average in this small sampling.

Keeping in mind the implications we have gathered from studies of various types done in the past, we will now consider various aspects of cataloging to ascertain how they influence costs.

While cataloging is an intellectual concept, it is also an administrative concept. This not only involves the entire administrative concept of the library; but also of the entire educational situation of which the library is a part. As librarians, we have long carried with us, at least in theory, the idea of the educational function of the library not only in our own educational community but within the whole of education. Administration has an opportunity and obligation to inform the library staff of the educational concept as it is conceived in the local situation. It would be hoped that there would be some exchange and sharing of ideas of value to adminstrator and librarian alike at this juncture, because it is costly to prepare a card catalog, which many writers consider a capital investment, without a pattern indicated by the educational setting for which it is being prepared.

It has also become almost axiomatic to admit that technical services involve the whole of the library and not one isolated area; but unless the librarian himself is the cataloger or has had cataloging experience or considerable training in the subject, he often has too little concept of the demands of cataloging. He sometimes considers his cataloger as a little bit of the "other"--a necessity and an enigma. He lives in constant judgment of

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[13]Cover letter to Cataloging Cost Data Study prepared by Kathryn Luther Henderson.

him (whether consciously or subconsciously) for costing him so much; for wanting too much or too little; for being a perfectionist yet for not satisfying every need of everyone, for being a doer and yet harboring lofty, and even philosophical, ideas about his place in the total educational scheme; and too often the cataloger likes this paradoxical situation. He is an enigma--and he revels in it, for with things in this state he is a martyr in his own eyes. He is too far behind the scenes to receive any praise for the things which turn out well, but close enough to be questioned when problems arise.

The administrator needs to keep an open mind toward the cataloger, respecting him for the speciality that he possesses, informing him of the total concept of the library through staff meetings and at every opportunity, communicating information about the educational situation within which they both work and live. He needs to respect the "why" of the cataloger as that which marks him a professional rather than a technician, inquiring at the right time about the situation, expecting the cataloger to have a part in budget planning and in policy making, accepting the cataloger as a fellow practitioner in both administration and education, and all the while himself keeping up with trends in the field of cataloging and classification through study of the professional literature, attendance at professional meetings, and concern with new developments in the field. If he does not grant the cataloger the authority which his dual role as doer and manager demands he makes the administrative aspect doubly costly.

The same things said about the duties of an administrator must, of course, be required of the Catalog Librarian; for he too has administrative responsibilities in working with his personnel and handling his funds. His is an even more difficult responsibility within the library hierarchy, for he is both subordinate and supervisor as well as operator and administrator. Perhaps one of the most important aspects of his work as an administrator involves his deciding what work should be done by the professional staff and what should be done by the non-professional. The decisions he makes here will affect cost to a greater degree than perhaps anything else. With the shortage of professional personnel today, and with predictions, warning us that the opportunities for catalogers will long exceed the number available to fill the positions, it becomes more necessary than ever to consider the saving possible in delegating as much work as feasible to the clerical staff and relegating only those duties which are purely professional to the catalogers. As well as being good economy, it allows all workers to utilize their special skills. An example may illustrate this. If it takes about one minute to cutter a book, as tests have shown, and six minutes to search through LC and NUC, then seven minutes of work is added to a cataloger's load if he must perform these duties. At this rate for every 1000 books cuttered and searched, 116 hours are spent in these operations. If professional salaries average $1.00 more per hour than clerical, the cost for professional cuttering and searching would be $116.00 higher than when these operations are done by clerical help. Considered another way, if a cataloger can catalog five books per hour, the cataloger could, in these 116 hours, catalog 580 more books. Of course, some time must be allowed for initial training and for consultation and supervision, but in a short time now professional workers become skillful at these operations. Although most libraries use student assistants, sometimes it is much more efficient to hire full or part-time clerical workers whose schedules are more consistent, whose interests can be kept more on the job, and who can work longer periods of time than to hire greater numbers of students who are affected by exams, changing schedules, differing summer

plans, etc. However, the training and experience student assistants bring to the job is greater than for the average clerical worker. In the advanced state of training represented by seminary education, students have already completed college training, and have an acquaintance with the specialized subject.

Too much clerical help and not enough professional help will cause the catalog librarian to operate at less than his top efficiency, because of a combination of too much work that must be done to keep the other persons busy, and too many administrative duties. And though the wise catalog librarian knows he should be sure that he has made the fullest possible use of clerical and student assistants before any additional professional staff is added, the day may come when the cataloger realizes that additional professional help is a necessity; and when that has come, new items of cost enter in involving not only the salary of a new person, but the additional space, materials, equipment, furniture, etc. required, and in time for training the new help and revising his work. It is also costly to compile job descriptions, personnel classification schemes, and staff manuals, but they make for orderly administration and good employer-employee relations, and, force us to make policies about things we might otherwise postpone. A clearly defined policy is often a savings in time in the long run.

To reduce the cost of not having an additional cataloger as much as possible, when one has been determined to be needed, it would seem both wise and expedient to begin the search for one of these elusive creatures promptly upon recognition of the need for him in order to be in the competition for the few qualified persons available and thereby try to reduce the length of time you are hunting as much as you can.

One of the costs and risks of having a good cataloger is that he usually moves on to an administrative position in another library. Efforts on the part of a library to keep a cataloger usually pay off, since the training invested in any library worker and the experience gained on the job are expensive to replace.

Personnel factors for the catalog staff do not vary from other types of library positions. Since they, too, are human, consideration should be given to staff status, salary, reasonable hours of work, retirement, benefits, sick leave, opportunity for professional and personal development in service through formal and informal methods of continuing education, leaves of absence for advanced study, promotion and tenure as means of getting and keeping good library personnel.

In connection with the hiring of new personnel, we might consider the loss to our libraries resulting from our inadequate efforts at the recruiting of professional librarians from our own staffs of student assistants and clerical workers. They already have an acquaintance with the local job situation and specialized subject area and would need less in service training. Part of our work as catalogers should be to make alive our philosophy and theory of cataloging to others who work with us, so that it appears as an adventurous field. One of the costs of our own situation too often is that inadequate staff salaries, funds, and equipment make us seem more like work

horses than like professional people with a real mission. We cannot afford to cry about not being able to find personnel if we do nothing to recruit.

Eileen Thornton, in a thought provoking article on the future of smaller institutions of higher learning, points out that

> Unless librarians themselves take a larger share in recruiting, the situation will be extremely difficult. Even with a systematic and broad attack on this problem, it is not likely that the market will be glutted: so no present librarian of any competence need fear for his job.[14]

When a new cataloger is obtained today, chances are large that the person will be directly out of library school and may not have had experience on the job. In the past fifteen years, library schools have come to realize that it is the function of the school to train the students, not so much in practical methods of how to do things, but in the theory of our body of knowledge. This is to our ultimate advantage in the preparation of good catalogers. However, it does mean that a new person on the cataloging job is not likely to have had much practical experience and it becomes the task of the hiring library to give him this training. At any rate, other experience or not, there are certain things which differ because of the local situation in any library and it is necessary to give at least this kind of in service training.

To keep him alive to the changing times, educational patterns and local situation, a part of the training of any librarian who wants to remain influential in the profession must continue through professional reading and activities regardless of the time he has been on any staff. Much of this he must do on his own, but it is a responsibility of the library to help foster this. Although much has been said in criticism of library literature, it will be no better than the persons who write it. Possibly some of the resources in our own libraries remain latent because the pressure of work does not permit time for writing and research. This is a terrific cost to the local library and to the field at large. No librarian who works a full work week and a full day has much creativity left for such endeavors after hours.

Libraries should count it a part of the lessening of the cost of inadequate and hide bound service to allow their catalogers time for such pursuits. We would probably find some worthwhile reading in the future if this were so, and it rests upon the shoulders of catalogers to "stick their necks out" and write when they have something to say.

Even if you can't write, you can read. This, too, should be incorporated into the day's work and not always be made extracurricular, although some portion of the continuing professional education of any professional person must come on his own time and initiative. Reports of other libraries are good for trends; the professional journals, especially those such as Library Trends, Library Quarterly, College and Research Libraries, and Library Resources and Technical Services,

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[14]Eileen Thornton, "Libraries in Smaller Institutions of Higher Education," Library Trends, X (Oct., 1961), 191-208.

which are especially helpful to the cataloger, give us new insight into old problems; and, of course, there are always many books on subjects relating to all aspects of our work.

Gjelsness clearly summed up aspects of the cataloging personnel situation when he wrote:

> It [cataloging] requires certain qualities of mind and certain abilities which all do not possess; scholarship, language equipment, a logical mind, organizing talent, a practical bent, and the ability to make distinctions and decisions. Cataloging executives must be able to plan for economical and effective performance and be able to recruit, train, and inspire the personnel under their direction. Philosophers and executives both are needed.[15]

Our discussion of personnel has centered largely in administration and in the catalog department proper. Since the end result of cataloging operations is to make materials accessible for the user, it is evident that regardless of what is or is not paid for this service, it is too costly if it does not assist the public; therefore, a close relationship must be maintained between the catalog department and the public service areas so each can understand what the other is trying to accomplish and to determine whether the end is being met. Catalogs that do not meet the needs of the user are ineffective tools.

Many libraries now use multiple order forms. This has greatly facilitated cooperation in the utilization of bibliographical information found in acquisitions operation. A recording of searching information can greatly assist the catalog department in locating entries if the search need be done later in cataloging operations. Likewise, it is an efficient practice to coordinate files so that data need not be kept in two locations in the library when it is feasible to keep it in one. Information from publishers, book dealers, etc. that might be helpful in cataloging can also be sent along to assist in that process. Information kept in one permanent record in the library, such as order information recorded in the shelf list, need not be duplicated in the book or in permanent records in the acquisitions department. Recording this information on the order form in a consistent location also assists the catalog department. The fewer times that information has to be written or the more times that one recording can be used and reused not only saves money and time but reduces the chances for errors.

People are more important than machines, but from the number of references in library literature to machines, the latter may become more important in the future than in the past. It will probably be some time before mechanization affects the majority of our libraries to any great degree; but some of the applications of mechanization have been with us for

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[15]Rudolph H. Gjelsness, "Catalogers, Then and Now; Availability and Opportunities," Journal of Cataloging & Classification, IX (March, 1953), 12-17.

a long time--in fact, libraries have in a sense been mechanized since the introduction of the first rubber stamp. Smaller items such as rubber stamps, form cards, checking cards, printed instruction cards, refiled removal cards, etc., are simple ways of "mechanizing" work and effecting savings today, for their small investment saves time, personnel, etc.

Perhaps one of the most important things that librarians who are working with the more elaborate mechanization of records have found is that in programming for the machines, they have had to construct flow charts. These charts have indicated ways of altering the flow of work for more efficiency, and have started them questioning certain aspects of their operations. While we may never have any idea or prospect of programming our services, we can certainly learn something from the construction of a flow chart and probably eliminate steps or alter them for more effective use of persons, space and equipment.

Regardless of the other factors involved, a cataloging operations area cannot run smoothly and effectively without proper physical arrangements and equipment. Each person should have adequate lighting and space in which to work in quiet and privacy if desired and to assemble work and move it properly. Physical discomfort often develops into waste. Adequate shelving; book trucks; and other equipment help to more efficiently carry on work that involves quantities of books, tools, cards, etc.

Great distances between the catalog department and the card catalog or the workroom area contribute to undue time spent in transportation.

Granted adequate personnel, necessary equipment, an ideal physical setting for the work of cataloging, the work of the department can still be unduly costly if there is not planning and organization for the most efficient operation.

One of the factors involved in organization is reporting about the work you accomplish. To do this usually involves statistics in one way or another. To use statistics for their proper end of gauging growth, of planning for the future, of determining needs, of estimating times, money and personnel needed for special projects, is a saving. Sometimes there is no other way to report the work of the department or its growth and achievement but through statistical reports. To make a case for a new card catalog section, you sometimes have to use graphic terms such as the fact that the number of cards you add in a year is equivalent to the height of a six foot man. Undoubtedly the administrator has probably never though ot if in just those proportions before. Statistical reporting is something like the story of a man who came upon a farmer beating a balky mule.

"You don't handle a mule that way and get anywhere," he warned the farmer, "You have to treat him gently and kindly."

Having said this he picked up a broken fence post and struck the mule squarely between the eyes.

"Kindly and gently," the farmer scoffed, "Why did you hit him like that?"

"First you have to get his attention," the man replied.

Sometimes we have to use devices that speak graphically to "hit between the eyes" and "get attention"; and statistics are one way of doing this.

Much has been said and written about the actual cataloging and classification of books and the relationship of this work to costs. Attempts throughout this century have been aimed toward making better catalog codes; and we are in the midst of another such attempt, based upon the premise that the best code possible will be made and that cost considerations will be a secondary factor. Much work by many persons has been contributed to make this a truly philosophical code for our day and to relate it to other bibliographical tools.

Certainly every librarian should have an opportunity for study and reflection upon the implications of the proposed catalog code and in preparations for the transfer to it. We have paid the price for continual code revision in this century because catalogers have not surveyed the codes before they became policy.

Until the new code appears, we will depend largely upon the ALA Cataloging Rules for Author and Title Entries and the Rules for Descriptive Cataloging in the Library of Congress. Not to do so, jeopardizes our use of Library of Congress cards which provide, in a sense, a form of centralized cataloging and will continue to do so when the new code is accepted. With the increasing quantity of material that libraries acquire, no library, in the future, will be able to do without some help in cataloging; and ways must be considered to utilize to the fullest this form of centralized cataloging in every library which desires to make efficient use of its money. We estimate that we can save 10-15 cents per title in our library on clerical operations alone by having LC information on cards or proofslips available at the time of cataloging, thereby avoiding searching, preparing additional records, etc.

If LC entries are not available, we are now able to get other cataloging help through the use of a most valuable tool, the National Union Catalog, although entries here are still limited to works published after 1953. Here again practices inconsistent with current cataloging practice hamper the use of NUC, for the individuality of libraries is evident upon the investigation of entries, and you soon learn which entries to "trust." Rarely do they give help with subject headings, and there is no help with classification.

We need a great deal more study in the use of entries, of subject headings and classification numbers. Until we can be sure just how much and by whom use is made, we are almost certainly working in the dark in this area. Any departure in form of entry, in subject headings, or classification from the forms used by any type of centralized cataloging must be proven to be more helpful to the user and must be carefully considered by the entire library for the future as well as the present. It would seem, in this day and age, that a departure will have to be considered extremely beneficial for very many libraries to be able to afford to depart from standard practices. Provisions for keeping any form of

subject heading or classification up to date must be made, and this may be even more difficult for departures than standard headings and numbers.

Some authority, whether in the list or on cards, must be established to record the official headings and numbers used. Use of a card file for subject headings, though more time consuming to construct, may in the long run be the least expensive because additions, changes, and reference notations may be inserted more easily. Here again it seems that when new personnel are added, in libraries that have not set up authority lists, the cost of cataloging increases; for some sort of tool will be required for consultation by the new personnel. Authority files may introduce a cost factor in new buildings where formerly small quarters made it possible for the catalog itself to serve as the authority, while distance in the new quarters preclude this pattern of work.

Catalogs fill up all too fast and cost a great deal to maintain. But libraries have given little attention to maintenance in the past. The cost of postponing this increases the eventual cost of doing it. Osborn and Haskins warn us:

> Business practice generally allows for depreciation of equipment. But libraries have failed in their budgets to provide for the depreciation of their principal tool, the card catalog. The cumulated effect of this neglect is now making itself felt, as can be seen from studies in several of the largest libraries. Sooner or later institutions of various sizes will have to face the problem squarely too. In an older library with but a single cataloger the problem may be disproportionately greater than in the large and middle-sized library, where the budget may be sufficient to allow for extra help when necessary.[16]

Auditing or editing the card catalog should consider inconsistencies in it, filing errors and discrepancies, worn, dirty or incomplete cards and those that have outlived their usefulness, simplification of filing that has proved troublesome, elimination of conflicts, insertion of guide cards and correction of cards with wrong call numbers, etc.

Probably the most constant practice of catalog maintenance is done incidental to revision of the filing into the catalog. If revising is done by the catalog librarian, he can be on guard for errors and inconsistencies other than those of the filer.

Expansions of card catalogs are expensive and should be well planned in advance. Cases themselves are costly, but so is the moving of cards, labelling, etc. involved; so any expansion should be great enough to take care of additions for a number of years. To avoid a costly error in misjudgment about the contents, and, therefore, error in the plans for expansion, a study of some experiences such

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[16]Andrew W. Osborn and Susan M. Haskins, "Catalog Maintenance," Library Trends, II (Oct., 1953), 279-89.

as recorded by Thera Cavender's article "Time and Motion Techniques Related to Costs of Expanding the Card Catalog" might be helpful.[17]

With catalog cabinets increasing in number, it might be economical to consider adding a supplement to the catalog into which newly added cards can be accumulated until they have reached a sufficient number to merit economical filing into the main catalog. If cards are added frequently it becomes a bit ridiculous to pull out, file into, and revise several hundred drawers each time cards are added.

Using some of the newer methods of card reproduction will undoubtedly effect a savings in clerical preparation time, in revising time, and even perhaps in card cost and should be one of the easier methods for not only being able to make more cards and to give more detail where necessary with less work, and also to save money in cataloging operations.

With the coming of easier methods of card reproduction and the added cost of cataloging, recent library literature is filled with exciting reports of successes with centralized cataloging, many of which incorporated added savings through cooperative acquisitions. Although much of this has been done with public libraries, specialized library groups such as ours could well afford to investigate centralized cataloging. Most of us already use some centralized cataloging in the form of LC and NUC entries. A few of us have exchanged cards for denominational publications. Why, then, have we not sought for foundation funds to further explore it? Why was not a centralized cataloging project suggested simultaneously with Library Development Program? One visions how it could have been effectively used along with the items for the Theological Book List, from which many libraries were selecting many of the same books.

Somehow or other the defensiveness of librarians and catalogers has been especially strong here. They have held on to their individuality long after it should have been discarded. They have apologized and felt almost dishonest for even using LC cards in the same way that a housewife reluctantly admits that her delicious cake was baked from a mix. Need we reexamine our creativity? Is it not just as much a work of art, requiring perhaps even more professional knowledge and skill, to adapt "already made" cards into our catalogs? Just as in using an already prepared cake mix for the basic ingredients allows the housewife to spend more time being creative in decorations, frostings, and other luxuries, so also might the cataloger be able to spend more time on catalog maintenance, on good subject control, etc. with the use of prepared cards. But articles in library literature are filled with tales of the failure of even LC cataloging to be fully utilized because one cataloger has not trusted the work of another and has insisted on redoing or modifying cataloging. Now I would be the last one to perpetuate the obviously wrong cataloging of another, for all of us are

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[17]Thera P. Cavender, "Time and Motion Techniques Related to Costs of Expanding the Card Catalog," Library Resources & Technical Services, I (Spring, 1957), 104-08.

human and do err, nor would I wish to use cards that did not fit the book in hand; but I fail to see why librarians, who have accepted the principle of centralized indexing of periodicals for generations, have resisted centralized cataloging!

Many persons have objected to the use of centralized cataloging because it would make all libraries alike. Would this be a disadvantage to the public, which has difficulty shifting from one library to another, and when evidence points to the fact that scholars of the future will be expected to go where the books are? The increased uniformity of centralized cataloging should aid the public and should tend to raise the overall level of the quality of cataloging by utilizing more effectively the limited cataloging personnel of the country.

With libraries reporting on the cataloging cost data survey that from 10-60% of their cataloging is original and that a high percentage of the original cataloging is in a foreign language, it seems a waste that this is a once and for all operation. Interestingly enough, in the sample cards that libraries sent along to illustrate their card reproduction methods, the same titles were sent by several different libraries. There were, of course, differences in call number, but they had largely arrived at the same result except that some had contents information and others did not. Now if centralized cataloging had been utilized, not only one library but all others could have benefitted by the fuller cataloging. But each of us seeks alone for the right combination of technology, subject and language competence in a catalog librarian, complains because of the scarcity of them, heeds not the signs of eventual international catalog codes which will make for more uniformity, and strides valiantly onward proving, that we, too, can catalog any form of materials all "by our own little selves."

Perhaps we do this because, as Swank points out, from the early days of cataloging, we have thought of cataloging as something apart from, in opposition to, and better than bibliography for library purposes; and this supposedly separate function of cataloging has promoted isolation from not integration with other forms of bibliographical control.[18] He emphasizes that cataloging is a very important function of bibliography in general and that this must not be ignored in the study of cataloging costs.

Bibliography is complex and embraces many things. The card catalog and catalogers share a part of the bibliographical function with the user of the library and Swank continues, "The total cost of a library's bibliographical service may be shared in varying degrees by the catalog, by other locally compiled tools, and by published indexes and bibliographies."[19]

Thirteen published indexes, which contain bibliographical information

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[18]R. C. Swank, "Cataloging Cost Factors," Library Quarterly, XXVI (Oct., 1956), 303-17.

[19]Ibid.

useful to theological libraries, were listed for the checking of holdings on the questionnaire. Libraries reported paying $50-250 per year for them, yet only two libraries had all thirteen of these tools to help gain bibliographical access to the rich treasure of knowledge. Eight had 9-12 of the tools; 9 had 8 or less. Only one tool, the ATLA Index to Religious Periodical Literature, was to be found in all the libraries. Are we failing to put other forms of bibliography, as well as card catalogs, to their fullest use?

Can we not say, then, that cataloging in any library can only be considered one step in the long link of the library's attempt at what is being termed bibliographical access? Can it therefore be blamed for cost any more than the periodical index can be? Is it just because we make the card catalog for only one library and must bear the cost alone that it frightens us so and we question it so often?

Verner W. Clapp, Chairman of the Council on Library Resources, reminds us that recent achievements in bibliographical access during the past two or three decades, such as New Serial Titles, The Union List of Serials, the third edition of which is still in preparation, the National Union Catalog and many other national, local, and independent projects of many agencies have come about only as

> the result of an enormous amount of work and in many cases of large expenditure, not only by the executing body but also by the participating libraries. . . . Let us not fool ourselves: improvement in the field of resources comes only after hard thinking, the development of a good plan, and persistent and wide-shared effort (almost invariably supported by real money).[20]

However much we have spent for cataloging, indexes and bibliographies, the fact remains that in the past the library would have failed in many ways to make the resources of the world available.

> In the light of the great services of which books are capable, if only they are accessible when needed, the loss to society and to the individual which results from these obstacles to their accessibility is, incalculable,

Clapp, states in the fifth Annual Report of the Council on Library Resources.[21]

Or as William H. Huff has reported,

> It is estimated that about 10% of the 12.5 billion dollars spent in the United States for research and development, public and private, is

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[20]Verner W. Clapp, "Library Resources -- the Professional Responsibility," Library Resources & Technical Services, III (Winter, 1959), 3-11.

[21]Council on Library Resources. Annual Report for the Period ending June 30, 1961 (Washington: 1961).

spent duplicating projects which have already been completed, largely because the literature has not been searched properly.[22]

If you shudder, as I do, over the analysis of a book containing twenty or so articles on a timely subject, resenting the time it takes to do this, yet knowing that it will not be done for a long time, if ever, in any existing bibliography; if you, are listing more and more contents on catalog cards just in hope that perhaps by subject or author approach you will lead someone to the increasing wealth of material to be found in compilations; if you have noted, as have others, that more and more books are appearing with no indexes or with less helpful indexes,[23] then you share with many the concern for bibliographical access. It may be costly to make a good tool. It is also costly to purchase a work that is never found by the patron who needs it. For what does it profit a library to have all manner of information in its holdings, but no adequate way to find it? Are we just to amass materials through Library Development Program, or are we really to assimilate them? Can we ignore further cooperative projects or dare to be reluctant to seek other foundation grants for further bibliographical control whether it be through other indexes or through centralized cataloging? Or worse yet, will we continue to ignore in our libraries the tools already in process for this aim? Will we shut our ears to talks of "machine oriented services" as being "too far out," or will we realize as did Flora B. Ludington, in her recent review of the fifth Annual Report of the Council of Library Resources, that "The Future may be Better."[24] Man can now orbit the earth in less time than it takes to catalog fewer than a dozen books. Can we afford any longer to be petty or hold on to our precious isolation?

I am reminded of a bit of an apocryphal, or otherwise type of tale, told about my grandfather who, as a German immigrant, returned an overcoat to the merchant because it had moths in it.

"What do you expect from a $5.00 coat," the merchant of a long gone day replied; "Humming birds?"

"Humming bird" catalogs are more often expected than "mothy" ones. And yet the institutions which would not expect the plumber to work without his proper tools, often expect the librarian to work not only without published indexes but without the tools of his trade to make a good product or perform a good service. The list of tools needed in cataloging might vary with the scholarly nature of the library, the local situation, other libraries in near proximity, etc. However, it would seem that many of the same tools would be needed by most

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[22]William H. Huff, "Indexing, Abstracting and Translation Services," Library Trends, X (Jan., 1962), 427-43.

[23]Jed H. Taylor, "Books with no Indexes," College & Research Libraries, XXIII (May, 1962), 229-30.

[24]Flora B. Ludington, "The Future May be Better": review of Fifth Annual Report for the Period ending June 30,1961, Council on Library Resources College & Research Libraries, XXIII (May, 1962), 268-69.

libraries. Some of these might be tools containing the codes in use for entry and descriptive cataloging; the tables for classification in sufficient quantity, and subject heading schemes used, as well as for other classification and subject heading schemes for comparison and interpretation if schemes other than those appearing on the LC cards are used; proof slips from the Library of Congress for the earliest possible report of LC cataloging, the Library of Congress catalog and supplement; National Union Catalog and its supplements; British National Bibliography for its help in subject analysis of British books which are very slow in being cataloged by LC; Union List of Serials and New Serial Titles for help in cataloging serials, and the Library of Congress Catalog: Books Subject for its help in subject headings until some additional tool is available to aid in subject interpretation.

To add to our worries, books cause problems not only inwardly but outwardly. They do not always arrive already bound, many publishers bindings are today far from satisfactory, and books that have met all the qualifications of good bindings when they were new, wear out. With more books requiring binding because of increased budget a recent cartoon in a popular magazine in which the husband at work over the month's bills remarks to his wife, "Our financial worries are over--we're out of money," reminded me of our library's binding budget.

It is reported that American libraries spend more than seven million dollars annually for binding, so it is evident that to have good binding is costly.[25]

Results of a survey of a number of librarians throughout the country concerning binding needs is reported in a Library Technology Project publication entitled, Development of Performance Standards for Library Binding, Phase I. This survey found that librarians are surprisingly unfamiliar with specifications for library binding, knowing existing specifications by title (e.g. Class A) rather than detail, causing the surveyors to feel that libraries probably often bound books better than they needed to. Many libraries reported that they needed good substantial binding for materials which must be preserved for potential use, but which will never demand heavy use. They would want this material to last but would not want it to be as expensive nor require it to be as elaborate as Class A.

Until new standards are formed from the Library Technology Project suggestions to help us reduce binding costs, we should study other factors contributing to these costs which are involved in processing the books before they leave the library and after they are returned. These costs evolve around records kept, detail of records sent to bindery, whether or not the binder supplies a multiple form record, locally done collating and cutting of pages, and detail of lettering added to the books.

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[25]American Library Association--Library Technology Project. Development of Performance Standards for Library Binding, Phase I. Report of the Survey Team, April 1961 ("LTP publications," no.2; Chicago: 1961).

As a result of the cost study done for this paper, we found that we are paying an average of 40 cents per volume to have call number lettering done at the bindery. In our own library, we can do this for about 10-12 cents per volume; so by using our own help for lettering, we should be able to have 50 more books per year commercially bound and still absorb the local lettering cost. No more records, revising, nor movement of books will be required by doing this work locally. In fact, one operation, the typing of call numbers on the binder's form, can be eliminated.

The decision to bind all materials in one color can eliminate the repeated decision (aesthetic or otherwise) about the color to be used. To those who fear monotony in the stacks, we would counter with the reminder that bindings fade, publishers use different colors, and books previously bound in a myriad of colors will add variety.

Libraries have attempted to reduce costs by locally repairing and binding books. Although this seems to be a necessity today, efforts toward a satisfactory commercial and local adhesive or "perfect" binding are still not entirely realized.

The Library Technology Project survey found that in many of the libraries they visited, unsuitable materials and processes had been used by library mending units and both library and commercial binderies. The product was cheapened by the use of inferior quality cloth, paper covers, boards, and hinge construction that saved little or no costs in the end. The team felt that many librarians could learn somewhat more about the cost analysis of local repairs to determine at what point it is less expensive to have a book bound than to repair it locally.

Sometimes it may be less expensive to buy a replacement than to have a book rebound; however, here the cost of withdrawal and recataloging becomes a factor.

In the long run, it is probably wiser to purchase a book bound than unbound if that is possible. This eliminates separate handling for bindery after its receipt in the library. Since bindery costs are usually lower abroad than in this country and quality is satisfactory, some libraries are having their books bound abroad. This also has helped absorb binding costs through the Library Development Program.

It is costly to have good binding, but it is even more costly not to have good binding. Deterioration or depreciation of books to the point that they can never be satisfactorily bound results in the loss of material which often was purchased and cataloged at quite a price. Poor quality or lack of binding may be a false economy.

In fact, any gains effected by an economy in cataloging should be real and not imaginery, for they may prove to false economy in the long run. Economy can in itself become a fetish. Perhaps we can all think of examples where we have saved a dime and lost a dollar. If an operation is simply transferred to another work area in the library from the catalog department because some record is eliminated in the catalog operations, no savings is effected for the total library situation. A sacrifice of identifying editions or of careful filing into the card catalog may save a few cents in cataloging operations, but may cause the acquisitions department

to duplicate a book purchase. A duplicate book unnoticed until after it is cataloged costs just as much to purchase and catalog as does a book new to the library. Certainly none of us would deny, that since our aim is service, we must provide the best service at the least cost. Here again the entire operational aspect of the library must be considered and catalogers and administrators will need to study the cataloging services in relation to students, faculty, researchers and library staff to analyze how this can best be done.

No economy should be effected that will cause unnecessary inconvenience to the user or deprive him of a needed service.

If adding an operation to the work of the catalog department can effect a greater savings elsewhere, perhaps it should be considered. For example, is it necessary to maintain an accession record and use accession numbers if the catalog department through distinctive call numbers (which are no doubt already used) identifies the book sufficiently so that it causes no inconvenience to the circulation staff and a record of purchase price, etc., can be recorded on the shelf list?

Indecision or delay to start something new may be a false economy; astronauts may be allowed the luxury of "all systems go," few libraries can afford to wait"until things are normal."

As Margaret C. Brown says,

> poor decision making often results when too much time is spent finding out the answer, and too little time is spent finding out what the problem is and what we would do with the answer if we had it. We also know the importance of timing. We know that postponing a decision is a kind of decision--often a kind that is irrevocable. Another difficulty is that we frequently do not organize our decision making. We try to do by intuition those parts of the process that can best be done rationally, and we sometimes tend to be rational and insist on working from the "Facts" of the case when what is really called for is a judgment decision.[26]

There are many factors in cataloging, such as serials and recataloging and reclassification, which have not been discussed in this paper. To do so would extend the conference another day, for they would require their own papers and already, by now, you are convinced that this paper has given no magic formula for you to cite in answering the query "How much will it cost to catalog a book?" It has in many ways indicated that we are like Satre, "Condemned to freedom"[27] -- Freedom that brings a responsibility of

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[26]Margaret C. Brown, "In-service Training and Decision-Making in the Catalog Department," Library Resources & Technical services, V (Winter, 1961), 82-86.

[27]Justus Streller. Jean-Paul Sartre; to Freedom Condemned (New York: Philosophical Library, 1960).

each individual library to work out its own salvation in cataloging economy while yet realizing its responsibility to so much outside its own shell.

Sometimes freedom may reveal that we need the courage to change, which to June Bingham is so central to the life and thought of Reinhold Niebuhr that she has used it as the title of Niebuhr's biography and says that

> Niebuhr speaks often of the 'emergence of novelty' and firmly believes . . . that "The community must constantly reexamine the presuppositions upon which it orders its life, because no age can fully anticipate or predict the legitimate and creative vitalities which may arise in subsequent ages."[28]

If this paper, with its reitteration of familiar lines of thought, by report of what other libraries are doing, by its call for your own self examination, will cause a few of you to find at least one "emergence of novelty," it may have served its purpose.

But freedom which tells us to observe others, always tells us to be our selves. This winter two articles in the "Pen-ultimate" column of Christian Century dealing with an Anti-Pelagian Crusade of the author hit me with an impact.[29-30] He was taking to task the moralistic and busy-busy enterprise within the Christian tradition which has sprung up from Pelagius. The illustration he was using pointed to the ridiculous appearance a small town minister might make if he emulated in his church bulletin a well known minister who reported his activities in great detail. We, too, could be ridiculous in emulating the wrong library or library practices in regard to economy.

On the other hand, we can be just as ridiculous engaging in mere busyness that is disorganized or unnecessary, is duplicated elsewhere, or is available in an already existing tool. The very libraries which need the best equipment, which need to utilize professional and clerical help to the utmost, which need to make the best use of the best bibliographical tools, are those that operate on the lowest budgets. Catalogers have always tried to make the best tool they could for their time. How long can they endure the excuses for expenditures of one dollar which cause them to waste two? How long can catalogers continue to be just dedicated and sacrifical "suffering servants"? And freedom makes us look far into the future beyond ourselves to vistas which Miss Thornton (through a quotation from Daniel Burnham, the architect and early planner of cities) used to sum up a motto for today's smaller institutions of higher learning:

> Make no little plans; they have no magic to stir men's look and probably themselves will not be realized. Make big plans, aim high

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[28]June Bingham, Courage to Change; an Introduction to the Life and Thought of Reinhold Niebuhr (New York: C. Scribner's Sons [1961]).

[29]"Pelagius as Patron," The Christian Century, LXXIX (Feb. 7, 1962), 183.

[30]"Anti-Pelagian Crusade," The Christian Century, LXXIX (Feb. 14, 1962), 215.

> in hope and work, remembering that a noble, logical diagram once recorded will never die, but long after we are gone will be a living being, asserting itself with ever-growing insistency. Remember that our sons and grandsons are going to do things that would stagger us. Let your watchword be order and your beacon beauty.[31]

If the experiences of the Library Development Program force us to reexamine, because necessity has made it the mother of invention, many of our operations, our ideas, our prejudices, our presuppositions, and our dreams and make us test them against the emergency and urgency of time, the cost indeed will be low.

Considering its length, this paper may not have been economical; but as I wrote it, I realized it contained something of the philosophical, theological, vocational, and evangelical ideas I had about cataloging and had wanted earlier to convey to you. Perhaps a bit of the homiletical from Niebuhr's now famous prayer may serve as a conclusion: "O God, give us serenity to accept what cannot be changed, courage to change what should be changed, and wisdom to distinguish the one from the other.[32]

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[31]Thornton. op. cit. as quoted from C. Moore, Daniel H. Burnham, Architect, Planner of Cities (Boston: Houghton, Mifflin Co., 1921), v.2, p. 146.

[32]Bingham. op. cit.

APPENDIX A*

CATALOGING COST
Data Survey

Library_____ Prepared by_____Position_____

A. Organization of Library with respect to Cataloging Operations
1. Total number of volumes in library collection 23,025-268,701 (20)**
2. Total library budget during past year $14,900-$95,000 (17)
3. Amount budgeted for cataloging operations during past year $300-$29,430 (8)
4. Total volumes cataloged in last year 1,051-9,013 (20)
5. Total titles cataloged in last year 1404-5,928 (14)
6. What percentage of titles cataloged was original cataloging? 10-60% (10)
7. What percentage of titles cataloged was in a foreign language? 5-45% (12)
8. Describe briefly or diagram the organizational set up of your library listing number of personnel, etc. involved:
Formal charts of staff organization (3)
Outlined or described their organization (12)

9. Describe briefly or diagram the physical lay out in which you work including location of card catalog, cataloging area, other departments, and work areas and their relations to each other.
Varied greatly--many reported inadequate space in cataloging area.

10. Describe briefly the responsibilities of the Catalog Department (or its equivalent) in your library.
Usually stated in broad, general terms.

11. Outline the work flow in cataloging operations.
Outlined by nearly all libraries returning study

12. a) Indicate the number of persons involved in cataloging operations and total number of hours per week per person.

	No. of persons	Hrs. per week spent in cataloging operations
Professional	1(7) 1 1/3(2), 1/2(2), 1/4(1),	2-150
Clerical	1-4 3/4(3), 4(1)	5-148
Student assistants	1-4	2-66

*Throughout this questionnaire interpret past year to mean last 12 months or latest year for which you have statistics. Indicate here the dates you are using _____.

**The numbers given in parentheses ( ) indicate the number of libraries so replying.

b) If your present staff is not adequate, list positions you would add, number of persons involved, and hours to be spent in cataloging operations: 1/2 cataloger (1) 1 cataloger (8) 1/2 clerical (1) 1 clerical (7) 20 hrs. student help (1).

13. a) Give brief job descriptions of cataloging staff including educational preparation: Varied greatly. In the 17 answers received, all persons engaged in professional cataloging were college graduates and all but one had had some library training. 3 had masters degrees (other than in L.S.); 6 had B.D.'s or similar formal theological training; 15 had at least one library degree; 7 had done some work or were in process of doing work for a library degree.

b) If you were to add more staff, do the same apply for such positions? Or, indicate which of the answers to (a) would apply. Catalogers without a degree in theology tended to say that they sought first for a library degree; those with theological degrees tended to add such as a prerequisite for personnel.

14. In what ways are acquisitions processes coordinated with cataloging operations (e.g. are multiple order forms utilized? Is searching information utilized? etc)
Coordinated (17)
Not coordinated (2)
No answer (1)

15. a) Are catalog statistics kept in your library? Yes (16)
b) For what processes are they kept? Largely for vols. added
c) By whom are they kept? Cataloger (12) Assoc. libn. (1) Libn. (1) Book reviser (1) Typist (1)
d) To whom are they reported? Librarian (16) and then to Pres., Academic Dean, etc.
e) With what frequency are they reported? monthly (10) Annually (5) Daily (1)
f) Are they included in the annual report of the library? Yes (14)

16. Describe any manuals available in your library. List major divisions of the contents, to whom it is distributed, by whom the policies are determined, etc. Describe in detail the sections relating to cataloging.
Catalog Department manuals (5) Cataloger's job description which could serve as a manual for certain operations (1)
Others had (or were preparing) general library manuals

B. Tools and Rules--Policy and Method

1. (✓) Check the bibliographical tools which are available for cataloging purposes. (✓) (✓) Double check (where applicable) if you also contribute cards to these works.

a	Library of Congress Catalog of	
b	Printed Cards	16 (20)
	Its Supplements	15 (20)

c National Union Catalog	16 (20)
d Its supplements	13 (20)
e New Serial Titles	11 (20)
f Union List of Serials	16 (20)
g Library of Congress: Books: Subjects	5 (20)
h Its Supplements	5 (20)
i Library of Congress proof slips	10 (20)
j British Museum Catalog	7 (20)
k British National Bibliography	7 (20)
l Cumulative Book Index	20 (20)
m Its Supplements	19 (20)

Others (please list)

2. a) Check (✓) the indexes which are available in your library:

a Readers' Guide	19 (20)
b Education Index	13 (20)
c Essay and General Literature Index	9 (20)
d International Index	18 (20)
e Historical Abstracts	6 (20)
f Christian Periodical Index	17 (20)
g International Bibliography of the History of Religions	12 (20)
h ATLA Index to Religious Periodical Literature	20 (20)
i Catholic Periodical Index	7 (20)
j Bibliographic Index	10 (20)
k Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete	13 (20)
l Biography Index	12 (20)
m Library Literature	5 (20)

b) What was the total cost paid by your library for such indexes in the current fiscal year?

$54-250 (11)

c) Do you analyze in your catalog works known to be indexed in these or other indexes? No (12); Rarely-sometimes (5); No policy (1)

d) What is your policy for analyzing composite books not included in indexes? Rarely do (5); "when desirable" (1) For special subjects or authors (8) No analytics (1) Usually analyze (1)

3. a) What cataloging rules do you follow?

ALA & LC (20)

b) Have you studied the proposed Code of Cataloging Rules?
Yes (17)

c) If you have not studied CCR itself, have you kept up with it through periodical literature, discussions, etc. Yes (2)

4. a) What classification scheme is used? LC (1) Union (7) Dewey (1) Bliss (1) Local (2)

b) If Dewey or LC, do you accept number as it appears on LC Card without modification? No (4) some modification (4) Yes (1)

c) If Uninn, do you have the Union Seminary printed shelf list in your library? Yes (5) No (2)

d) If Union and you have the printed shelf, do you accept its numbers without modification? Yes (1) No (3)

e) Do you receive the supplements, additions or corrections issued by the classification scheme you use? Yes (16) No (3)

f) What is your policy for accepting or rejecting new or revised numbers in the classification scheme? Most libraries generally accept the new numbers but judge the changes as they occur.

g) If you accept a new or revised number, what is your policy for reclassification of materials in the former number? Most libraries change as they are able to do so; but 3 do not reclassify.

5. a) What subject heading list is used?
LC (18)-3 with Pette & Kapsner. Sears (1)

b) If LC subject headings are used, do you accept headings as they appear on LC cards without modification? Yes (5) Yes, with a few modifications (4) No (8)

c) If you do not accept them as they appear, what percentage of headings used are modifications? 1-10% (11)

d) What policy do you have for determining modifications?
Have some sort of policy (14)

e) Do you receive the supplements to the subject heading list used?
Yes (16)

f) What is your policy for accepting or rejecting new or revised subject headings? Usually accept (15) Decide each case (2)

g) If you accept a new or revised subject heading, what is your policy for changing material under the former heading?
Usually change (16)

h) Do you keep a subject authority file? Yes (16)

i) If so, is it kept
1) as a separate file? (7) 2) In the subject heading list? (7) 3) other (2)

6. a) What filing rules do you follow? LC (6) ALA (12) Cincinnati (1) Local (1)

b) What is your policy for modification of the rules?
Some policy for modifications (15)

7. What is your policy for selection of books for recataloging? Answers varied greatly--errors, misjudgment, changes in classification or subject headings, request by patron, most frequently cited.

8. What is your policy for cataloging of special forms of material--e.g. microfilms, pictures, maps, etc.
Largely follow LC rules

C. The Card Catalog

1. a) How many cards are in your card catalog? 52,000-884,000 (14)
   b) How did you arrive at this figure? Measure (8) number of drawers times 1,000 (3) Statistics (1) Fullness of drawers (1)
2. a) How many drawers are in your card catalog? 60-884 (19)
   b) In its supplement? 1-30 (3)
   c) Comment on the fullness of the drawers
   Less than 50% (2) 50-75% (9) Full (6)

3. a) How many new cards were added to your catalog in each of the past five years? Only 1961 data given here
4-10,000 (6) 10-20,000 (3) 29,763 (1) 66,000 (1)
   b) If you do not have figures for these numbers available, list estimates here. Combined with 3a

4. Are unit cards used in your library? Yes (16) Yes, with modifications (1) no answer (3)

5. a) Who does the filing in the card catalog? Catalogers (2) Clerical or students (18)
   b) Is this filing revised? Yes (18); No (2)
   c) By whom? Professional Personnel (16); Semi-Professional (1) No answer (3)
   d) List types of discrepancies other than filing checked at the time of revision. Answers varied a great deal.

6. a) How many LC cards to you use per year? 1,648-8,982 (6) $750 worth (1) None (1) Unknown (5)
   b) How many cards are reproduced by other methods? 49-100% (2) 2,300-11,000 (7) Unknown (4)
   c) Indicate method, and estimated cost per card for cards reproduced by methods other than LC. If possible, enclose a sample of such cards. Mimeography (5) Xerography; multilithing (2) Friden typewriter (1)

7. Other card catalogs
Check (✓) other catalogs which are maintained.

	In Library
Shelf list	✓ (11)
Official shelf list	✓ (10)
Authority file	
Subject	✓ (11)
Series	✓ (10)
Author	✓ (10)

	In Library
Supplements	
To catalog	✓ (3)
To shelf list	✓ (1)
Order record file in Catalog Dept.	✓ (7)
Periodical records	✓ (11)
Proof slip	✓ (4)
Other special (Please list)	

Microfilm (2); Rare Books (4) Reading Room (5); other special (10)

8. a) Are accession numbers used in your library? Yes (15)
   b) If so, how are they recorded? Varied greatly--Machine (4)
   c) Where are they recorded? Accession book (5) Shelf List (4) Other (6)
   d) What use is made of them by the library staff? Measure holdings or work (3), Identification of book (5) Withdrawals (1)

9. Describe your program for catalog maintenance, including such things as replacement of worn out cards, making guide cards, instructions to the patrons, etc. Varied greatly--few libraries had time to do a regular catalog maintenance program. One library reported a review of their catalog every 5 years, noting subjects which needed further subdivisions, made guide cards, etc.

D. Physical Processing.

1. If physical processing of a book (e.g. lettering, etc.) is considered a cataloging operation in your library, outline the work flow of such operations, aspects involved, list methods used, whether work is revised, etc. Varied greatly.

2. What provisions are made in your library for local repair and binding? Some provisions (19)

3. How many volumes were so repaired or bound in the last year? 100-500(5) 500-1000 (2) 1000-2000 (4)

4. What was the average cost per volume? .75-1.10(3) Unknown or no answer (17)

5. What was the average number of volumes commercially bound by your library in the last year? 50-500 (7) 500-1000 (3) 1-2000 (1) 2-3000 (2)

6. a) What was the average cost per volume for books? 1.75-3.00 (10)
   b) For periodicals? 3.00-4.60 (11)

Time Study

This concluding section is designed to be based upon a week's time study of cataloging operations in your library. It is not intended that it be a time consuming study but a tabulation of time spent in certain operations in the attempt to arrive at an estimated cost per title for your own library.

Under certain categories, all items are not applicable; therefore, spaces which contain "x"s need not be answered for that category or operation.

After you have completed the table, you may wish to determine an average total cost for all cataloging operations for a book in your library. If you do so, fill in the following:

Average Total Cost for Cataloging:

a) Book already bound $1.65 to $2.90 (4)
b) Book requiring binding_____

H. Concluding comments (on the questionnaire, on cost factors not mentioned in the questionnaire, or any other factors bearing on cost):

I. Indicate whether or not your institution may be referred to by name in connection with data.

TIME STUDY OF CATALOGING OPERATIONS FOR
WEEK: _____, 1962

	New titles cataloged		Titles Recataloged		Filing	Processing	Binding
	Monographs	Serials	Monographs	Serials			
No. of titles					X	X	X
Hours spent							
Estimated salary & wages spent for							
Supplies cost					X		
No. of cards required					X	X	X
Card cost for all titles					X	X	X
No. of volumes involved					X		
Time spent in revising							
Cost per average title							

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RECENT TRENDS IN THEOLOGICAL RESEARCH - A BIBLIOGRAPHICAL SURVEY.

Adam Sebestyen

It was only after some hesitation that I left the title unchanged as announced in the program. While working on the paper, I came to the conclusion that it would be a dull experience for all of us here if I tried to cover only bibliographically the recent trends in theology. The problems involved are complicated and suggest intricate relationships which a bibliographic essay of 45 minutes could not indicate. So the subtitle is not completely accurate, although I hope to give in the notes some useful bibliographical references. The title without the subtitle sounds too pretentious and it is not accurate either in the sense that it concentrates--as you will see--on only one central problem in contemporary theological thinking.

A second apology is due. Professor Ebeling, the systematic theologian at the University of Zürich, groups the main problems of contemporary Protestant theology around three crises: a) the religious, b) the ethical, and c) the linguistic.[1] Especially in connection with the third I would like to make a few "existential" remarks. While preparing this report I used the dictaphone several times. Hearing my own accent afterward was something of a shock to me. I found it irritating and difficult to understand. The reason I mention this is that I would like to let you know that I know about it and I assure you I share sympathetically this traumatic experience with you.

Concerning the scope of this paper, allow me a few short remarks. One of my professors in Library School said once: "A librarian is somebody who knows something about everything but nothing really about something." Because I wish I knew a little bit more than nothing about a particular "something" in our field, I have started to prepare a modest bibliography of bibliographic essays in the hope that one day I will be able to study them more carefully. On several occasions this small bibliography has already proven useful to graduate students who were considering a subject for their doctoral thesis and wanted to know "what is going on" in their selected field.

My original plan was to give you a fairly detailed report on these bibliographic essays, on the so-called "Sammelberichte" or "Forschungsberichte." These articles provide a comprehensive picture of the latest trends in theological research. They are useful tools of bibliographic controls as well, and therefore assist greatly in a balanced and intelligent book selection.[2] The fact that I limited the scope and changed the nature of my original plan should not mean that such a report ought not to be undertaken at some other time.

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[1]Gerhard Ebeling, "Hauptprobleme der Protestantischen Theologie in der Gegenwart," Zeitschrift für Theologie und Kirche, LVIII (April, 1961), 123-126.

[2]Only the most important ones should be mentioned here: Theologische Rundschau and Theologische Literaturzeitung carry regularly these comprehensive bibliographic essays. Occasionally: Zeitschrift für Theologie und Kirche and

The limitation is the necessary result of an attempt to focus attention on one central problem which would enable us to get a bird's-eye view of a large segment of present-day theological research. Several problems appear to have central importance and several approaches are available. For example, it would be intriguing to deal with the relationship between theology and philosophy. The re-evaluation of theology's relationship to contemporary philosophy is being considered by some as "one of the first orders of unfinished business."[3]

Methodology would be another approach, and in this respect phenomenology as the common denominator of several disciplines could be our major consideration. Phenomenology is not exclusively a philosophical concept;[4] in theology,

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Theologische Zeitschrift. In English: Interpretation, Journal of Bible and Religion, Religion in Life publish fairly regularly the kind of "Forschungsberichte" I have in mind.

[3]William Hordern, "Theology in Prospect," Journal of Bible and Religion, XXVII (April, 1960), 222. Recognizing that "modern philosophy is absorbed with language analysis" (p. 223), Hordern sees the meeting ground on this level. It is true that the discussion of language and religious language is going on with the increasing participation of theologians as well. Yet, other common problems are equally important and their discussion contributes also to the "reevaluation." I think--for example--of the subject-object scheme in theology and philosophy which would include the discussion of the phenomenological analysis as applied by Heidegger and Sartre. Heidegger's enormous influence in contemporary theology invites and necessitates the intensive examination of the relationship of philosophy and theology. In Germany this is going on intensively. I think of the book e.g. by Heinrich Ott (Karl Barth's successor in Basel): Denken und Sein (Zollikon-Zürich: Evangelischer Verlag, 1959). During 1960/61 Ebeling held a seminar on the subject: "The Philosophy of Martin Heidegger and the Theology." The text of Ebeling's introductory remarks is published under the title "Verantwortung des Glaubens in Begegnung mit dem Denken Martin Heideggers; Thesen zum Verhältnis von Philosophie und Theologie," Zeitschrift für Theologie und Kirche, Beiheft 2, (Sept., 1961), 119-124. Cf. in the same issue: Helmut Franz, "Das Denken Heideggers und die Theologie," pp. 81-118. Good comprehensive introduction to this subject is: J.F.S. Hanselmann, Martin Heidegger's Fundamental Ontology and its Theological Implications, Ph.D. thesis, Hartford Seminary Foundation, (Hartford, Conn., 1952). Interesting observations and possibilities are stated regarding Heidegger's increasing importance for theology, by James M. Robinson in two recent articles: "Heilsgeschichte und Lichtungsgeschichte," Evangelische Theologie, XXII (March, 1962), 113-41; and "Basic Shifts in German Theology," Interpretation, XVI (Jan., 1962), 76-97.
Later this year Harper will publish a volume: The Later Heidegger and Theology.

[4]Re. the History of the Phenomenological "School" see: Herbert Spiegelberg, The Phenomenological Movement; a Historical Introduction, (The Hague: M. Nijhoff, 1960) 2 vols.

Bultmann and Tillich[5] are more than familiar with it; and we all know about the phenomenological school in psychology and psychiatry.[6]

Michaelson found "the major clue to what has been occurring in theology during the last fifty years" (and still today, I would add)--"may be found in the trend known as Historicism."[7] Even a superficial observation can convince us that the conception of history is one of the basic issues in contemporary

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Especially important is the phenomenological method of Heidegger. Cf. the article "Phänomenologie" in Religion in Geschichte und Gegenwart, 2. ed., vol. V, col. 321. "The meaning of phenomenological description as a method lies in interpretation." [Martin Heidegger, Being and Time (London: SCM Press, 1962), pp. 61-62] The task of phenomenology, therefore, is "to let that which shows itself be seen from itself in the very way in which it shows itself from itself." (Ibid., p. 58) This means that phenomenology as 'hermeneutics' "clears" (i.e. brings to "light") that which is hidden, and so by this un-hiding, unveiling process, truth emerges. Truth in its original Greek term has this "disclosure" connotation. Language--as "Haus des Seins"--plays an important part in Heidegger's thinking in this connection.

In contemporary European continental philosophy phenomenology is widely applied, discussed and criticized. It is not ignored. This is not the case in Anglo-Saxon countries. "The narrow positivism" and "the dogmatic behaviorism" of Anglo-American Philosophy (Spiegelberg, op.cit., p. xxv.) seems somewhat inhospitable to phenomenological thinking.

[5]Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951), 1, p.106: "Theology must apply the phenomenological approach to all its basic concepts, forcing its critics first of all to see what the criticized concepts mean and also forcing itself to make careful descriptions of its concepts and to use them with logical consistency, thus avoiding the danger of trying to fill in logical gaps with devotional material."

Re. Bultmann consider his relation and orientation to Heidegger's philosophy. See also: Heinrich Ott, Geschichte und Heilsgeschichte in der Theologie Rudolf Bultmanns (Tübingen: J.C.B. Mohr, 1955), p. 94: "Bultmanns Denken ist in seinem Ursprung phänomenologisch und nicht spekulativ."

[6]A good introductory reading is J.H. van den Berg, The Phenomenological Approach to Psychiatry (Springfield, Ill.: Charles C. Thomas, 1955).

Instructive summary on this subject: Stephen Strasses, "Phenomenological Trends in European Psychology," Philosophy and Phenomenological Research, XVIII (1957), 18-34.

W. Van Dusen, "Existential Analysis: The English Literature," Existential Inquiries, I (Sept., 1959), 16-30., contains an excellent introductory essay with a bibliography. The Feb., 1960 issue of this same journal brings an additional bibliography by the same author: "Addendum to the English Literature," pp.33-35.

Consider also the bibliography by Adrian van Kaam, The Third Force in

theology. Even the main task of the systematic theology is being described as "historical."[8] Other important issues presently discussed (hermeneutics, the problem of language, for example) are related to the conception of history. It would not be, therefore, inappropriate to examine the contemporary theological trends from this point of view. This paper focuses on one important trend in New Testament scholarship in which the problem of history is central: the New Quest of the Historical Jesus. The narrowness of approach is only seemingly a loss. The problems of the New Quest are so closely connected with other important problems (hermeneutics, language) that a discussion of them will reveal the deeper relationships between several trends in theology.

There are other valid reasons to choose New Testament for a report on theological trends today. James M. Robinson in a recent article reminds us that in each generation one special field of theological discipline becomes the "center" of concern and interest to such a degree that it dominates a whole line of theological research.

> This was the case with Church History before World War I, when von Harnack, with his strict historical-critical method free of dogmatic systematic constructions, gave theology its position and relevance in the contemporary cultural situation.[9]

After World War I the Systematic theology (dialetic theology) became the center of theology and gave new impetus for biblical research as well.[10] Since World War II focus has moved to New Testament research, with its BULTMANNIAN, and now since quite recently its "POST-BULTMANNIAN" age. So it does not sound strange when Dr. Come of the San Francisco Theological Seminary says that during his sabbatical leave two years ago he found in Germany (and Gollwitzer confirmed this in Berlin) that the systematic theology departments read and discussed mainly Bultmann and The New Quest of the Historical Jesus.[11]

European Psychology--its Expression in a Theory of Psychotherapy (Greenville, Del.: Psychosynthesis Research Foundation, 1960)

J.H. van den Berg, Kroniek der Psychologie (s'Gravenhage: Boekencentrum, 1954) is a fascinating bibliographic essay.

[7]Carl Michalson, "Fifty Years of Theology in Retrospect: An Evaluation," Journal of Bible and Religion, XXVIII (April, 1960), 215.

[8]F. Herzog, "History and Transcendence," Review of Searchlights on Contemporary Theology, by Nels F.S. Ferré, Interpretation, XVI (April, 1962), 199-202.

[9]J.M. Robinson, "Heilsgeschichte und Lichtungsgeschichte," Evangelische Theologie, XXII (March, 1962), 143-145.

[10]Robinson, Ibid., p. 144.

Werner Georg Kümmel, Das Neue Testament; Geschichte der Erforschung Seiner Probleme (Freiburg, München: Karl Alber, 1958), pp.466-476.

A vast amount of literature has grown up about the New Quest during the last years.[12] The subject is large enough to provide material for several lectures, even for books. The numerous publications on this subject fortunately include several in English. In fact, the German debate is not only closely followed in Anglo-Saxon countries, but through original contributions of American scholars the discussion has become a "two way affair" between Germany and America. In late 1962 or early 1963 Harpers will publish a series of symposia under the title New Frontiers in Theology: Discussions among German and American Theologians. The first volumes will be The Later Heidegger and Theology, and another will be The New Hermeneutics.[13]

But let us go back to the problem concerning the Quest of the Historical Jesus. I will try to sketch briefly the main steps in the development.

A simple observation of articles and books arriving in our libraries convinces us that Bultmann is one of the most widely-discussed theologians of our day. According to Markus Barth "he will have a growing influence,

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[11]"The quest of the Historical Jesus is, of course, not a new question. It is a heritage of the nineteenth century. Cf. W.G. Kümmel, "Das Erbe des 19. Jahrhunderts für die Neutestamentliche Wissenschaft von Heute," Das Erbe des 19. Jahrhunderts; Referate vom Deutschen Evangelischen Theologentag 7-11. Juni 1960 in Berlin, ed. by Wilhelm Schneemelcher, (Berlin: A. Töpelmann, 1960), pp. 67-89. Especially p. 87.

That the quest is being revitalized now is considered by some as a sign of regression toward, or restitution of the old liberal position. Joachim Jeremias writes--as quoted by John Macquarrie, "History and the Christ of Faith," Listener, April 12, 1962,--: "The question of whether the Historical Jesus and His message are of significance for the Christian faith sounds to anyone who is unacquainted with the debate, absurb. The idea of asking such a question did not occur to anyone in the ancient church, or in the Church of Reformation Times, or in the two centuries thereafter. How is it possible that this question gets asked today in all seriousness, that it even stands at the center of discussion on the New Testament, and that in many quarters it gets a decidedly negative answer?"

[12]Cf. the more than 700 pages collected essays: Helmut Ristow & Karl Matthiae, eds., Der Historische Jesus und der kerygmatische Christus (Berlin: Evangelische Verlagsanstalt, 1961).

[13]James M. Robinson, Recent Debate about the New Quest, paper presented at the spring meeting of the Pacific Coast Theological Group, 1962, pp. 1-2.

especially on the theology and the church of America."[14] Robinson points out that in post-war German theology "the 'Bultmannian position' has arisen 'to the center of debate'."[15]

What is the "Bultmannian position"?

Even an average newspaper reader--if he is interested somewhat in theology--by association will think of "demythologization" and "existential interpretation" when he hears the name of Rudolf Bultmann. This does not mean, however, that Bultmann's theology is exhausted by this "public image." Both demythologization and existential interpretation are closely related to each other. But both are rooted in his hermeneutical principles.

Concerning his "position," let us listen to Bultmann himself. Allow me a lengthy quotation; it will help us to understand his motives more clearly than most of the scholarly expositions of his critics. Looking back to the early days of the "dialectical theology" he says the following:

> It seemed to me that in this new theological movement it was rightly recognized, as over against the "liberal" theology out of which I had come, that the Christian faith is not a phenomenon of the history of religion, that it does not rest on a "religious a priori" (Troeltsch), and that therefore theology does not have to look upon it as a phenomenon of religious or cultural history. It seemed to me that, as over against such a view, the new theology had correctly seen that Christian faith is the answer to the word of the transcendent God that encounters man and that theology has to deal with this word and the man who has been encountered by it. This judgment, however, has never led me to a simple condemnation of 'liberal' theology; on the contrary, I have endeavored throughout my entire work to carry further the tradition of historical-critical research as it was practiced by the "liberal" theology and to make our more recent theological knowledge fruitful for it. In doing so, the work of existential philosophy, which I came to know through my discussion with Martin Heidegger, has become of decisive significance for me. I found in it the conceptuality in which it is possible to speak adequately of human existence and therefore also of the existence of the believer. However, in my efforts to make philosophy fruitful for theology, I have more and more come into opposition to

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[14]In "Die Methode von Bultmanns 'Theologie des Neuen Testaments,'" Theologische Zeitschrift, XI (1955) I. - as quoted by Schubert M. Ogden in R. Bultmann, Existence and Faith (New York: Meridian Books, 1960) p.9.

[15]J.M. Robinson, A New Quest of the Historical Jesus (Naperville, Ill.: A.R. Allenson, 1959), p. 10.

> Karl Barth. Nevertheless, I remain grateful to him for the decisive things I have learned from him; and I am convinced that a final clarification of our relationship (toward which Heinrich Ott has made a beautiful beginning in his book, Geschichte und Heilsgeschichte in der Theologie Rudolf Bultmanns [1955] has not as yet been reached.[16]

This brief autobiographical statement is instructive because it reveals a seemingly ambiguous position. It shows why many of his critics either do not understand him or misunderstand him. Even Barth gave the following subtitle to his essay on Bultmann: "ein Versuch," "an attempt" to understand him. Jaspers, too, had difficulties in following or understanding him at certain points, as did Fuchs and Thielicke. This is probably due to the inconsistent use of his own terminology, which is especially difficult to follow when he deals with the "historical Jesus" and the "Christ of the Kerygma."

On one hand--as a historian--he wants to remain faithful to the principles of historical-critical research and its results. He demands that "one must not go back behind the Kerygma," or use it as a "source" in order to reconstruct a "historical Jesus." This would be "Christ according to the flesh who passed away. Not the historical Jesus, but Jesus Christ, the preached one, is the Lord."[17]

On the other hand he has consistently affirmed the historical continuity between the historical Jesus and the Kerygma, and has done this even quite recently.[18] The historical continuity concerns the earthly ministry of Jesus, His message and the early Christian Kerygma of Christ. Historical continuity cannot be considered between the historical Jesus and Christ. "For Christ of the Kerygma is not a historical figure who could be in continuity with the historical Jesus but the Kerygma itself which proclaims Christ is a historical phenomenon; therefore only the continuity between it and the historical Jesus can be considered." The Easter faith of the disciples as expressed in the Kerygma is the only historical fact. It is on this basis that Bultmann affirms the historical continuity which

> is given in the fact that for the first disciples, the Risen One, whom the Kerygma proclaims as the Christ, is identical with the earthly Jesus. . . . If I deny this identity, I make the Christ of the Kerygma into a myth.[19]

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[16]Bultmann, Existence and Faith, pp. 287-288.

[17]R. Bultmann, Glauben und Verstehen (3. Aufl.; Tübingen: J.C.B. Mohr, 1958), I. p.208. Quoted by several authors, e.g. by Heinz Zahrnt, Es begann mit Jesus von Nazareth; Die Frage nach dem historischen Jesus (4. Aufl.; Stuttgart: Kreuz Verlag, 1960), p. 92.

[18]In an address before the Heidelberg Academy of Sciences on July 25, 1959, published in 1960 in the series "Sitzungsberichte der Heidelberger Akademie der Wissenschaften" under the title: Das Verhältnis der urchristlichen Christusbotschaft zum historischen Jesus (Heidelberg: Carl Winter, 1960).

Consequently, this continuity is established and assured only within the Kerygma, which presupposes the historical Jesus. There would have been no Kerygma without the historical Jesus--this far is Bultmann willing to go. The Kerygma is interested only in the "DASS" ("THAT") of Jesus' coming. The pure DASS is decisive for the Kerygma and not the "WAS" and "WIE" (WHAT and HOW) of Jesus' earthly ministry which ended on the cross. The Kerygma is not concerned with the objective historicity of Jesus beyond this DASS, beyond the pure facticity of His "having been" here.

It is clear that this DASS is a pure abstraction and can hardly be described in historical terms; for that, it is not tangible enough. But this is exactly what Bultmann wants. He tries to avoid anything which would reach beyond the Kerygma. The Kerygma does not need any historical legitimation. Should it need the support of historical data, its very task and nature would be betrayed. The Kerygma calls for faith, for existential decision. The freedom of this decision would be endangered if the legitimacyof the call depended on historically provable data. The call of the Kerygma "Happens" always in the present; that is why only the actual momentum, the "momentum concretissimum" counts. Historic (geschichtlich) encounter can only takeplace in the actual event of the present. In this sense revelation is historic, but this does not mean that it is verifiable through past historical (historisch) facts. There is no encounter possible with historical data, because they are "objectified," and thus "at our disposal" ("verfügbar"). Although God and the revelation can never be "at our disposal," through the Kerygma (and only through the Kerygma!), an encounter is possible for those who hear the Word of God, the "non-objectifiable once-for-all act of God in the crucifixion-resurrection of Jesus Christ".[20]

It is understandable now, why Bultmann denies any theological legitimacy to any kind of quest of the historical Jesus. The theological reasons for his radical "reduction" to the Kerygma have to be taken seriously.[21] But his position is nevertheless open to criticism by those who are concerned about his essentially a-historical results. They suspect in his theology the danger of a "kerygma-theological-docetism." (Dahl's expression). "If the Kerygma is thus radically disconnected from the historical existence of Jesus of Nazareth, the danger is not only that the Kergyma has lost almost all historical ground, but also that Jesus becomes

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[19]Bultmann, Verhältnis, pp. 5-6.

[20]John B. Cobb, Jr., "The Post-Bultmannian Trend," Journal of Bible and Religion, XXX (Jan., 1962), 9.

[21]E.g. the emphasis on the "sola Fide" of the Reformation; cf. Zahrnt, op.cit., pp. 96-97.

Cf. also Karl Barth, Rudolf Bultmann; Ein Versuch, Ihn zu verstehen ("Theologische Studien," 34; 2. Aufl.; Zollikon-Zürich: Evangelischer Verlag, 1953), pp. 46-47: "Ich . . . meine damit der Lösung des Rätsels doch noch relativ am nächsten zu kommen, wenn ich die Frage riskiere: ob Bultmann nicht

an idea, an abstract truth, a pure Heilstatsache, a factuality in God's saving history, and ceases to be a Person"--as Günther Bornkamm expressed it.[22]

Paul Althaus summarized this concern this way: "According to the New Testament the Word became Flesh. . . . In the Kerygma-theology the Word has become Kerygma."[23]

Fritz Büri from the liberal wing who criticizes Bultmann for not going far enough, expressed his opinion that what we need today is not demythologization but "dekerygmatization" of the Gospel.[24]

The consequence of the Bultmannian position was that in German theology the quest of the historical Jesus slipped into the background. This was already the case during the "barthian era," following World War I. Barth's theology was a reaction against the positivistic grasp of historicism. Bultmann followed the historical-critical approach of the liberal tradition, which reached the conclusion that the quest of the historical Jesus in a biographical sense is futile. This conviction was expressed earlier by von Harnack, (cf. his famous thesis-statement: "Vita Christi Scribi Nequit"), and also by Martin Kähler who, in 1892, declared that "this whole life-of-Jesus movement is on the wrong track."[25] So it happened that the quest of the historical Jesus, while not dead, has been more or less asleep for a whole generation, from ca. 1925 till 1954. The theological climate was not favorable for keeping it alive. In fact, it had a paralyzing effect on the interest in the historical quest.[26]

Einfach als - Lutheraner (Lutheraner sui generis naturlich) anzusprechen ist?" . . . "War and Blieb nicht die Frage nach der applicatio salutis (Gesetz und Evangelium usf.) und also nach der Gerechtigkeit des Glaubens die eigentliche Frage Luthers und dann auch des Luthertums?"

[22]Günther Bornkamm, Mythos und Evangelium ("Theologische Existenz Heute," N.F. 26; München: Chr. Kaiser, 1951), p. 18. - as quoted by Zahrnt, op. cit., p. 98.

[23]Paul Althaus, Fact and Faith in the Kerygma of Today, transl. David Cairns (Philadelphia: Muhlenberg, 1959), p. 46. - as quoted by Zahrnt, op. cit., p. 97., from the original German work (Das Sogenannte Kerygma und der historische Jesus; zur Kritik der heutigen Kerygma-Theologie, 2. Aufl. 1958, p. 27).

[24]Hugh Anderson, "Existential Hermeneutics; Features of the New Quest," Interpretation, XVI (April, 1962), 133.

[25]"Ich sehe diese ganze 'Leben-Jesu-Bewegung' für einen Holzweg an." Martin Kähler, Der sogenannte Historische Jesus und der geschichtliche, Biblische Christus (2. erw. Aufl.; Theologische Bücherei, 2; München: Chr. Kaiser, 1956), p. 18.

[26]Ernst Käsemann, Exegetische Versuche und Besinnungen (Güttingen: Vandenhoeck & Ruprecht, 1960), 1, p. 188.

In 1953 Kähler's book, The So-called Historical Jesus and the Historic, Biblical Christ was published again in Germany. In the same year Ernst Käsemann delivered a lecture on "The problem of the historical Jesus" which evoked a lively discussion in Europe. Käsemann concluded his essay by saying "We can catch a sight of the earthly Jesus in His proclamation, and from it we can understand His Deeds as well as His destiny."[27] This lecture was the starting point of the so-called "post-Bultmannian" era or movement with its "New quest of the historical Jesus." (J.M. Robinson).

The interesting fact is that the new discussion originated and has been carried on within the Bultmannian group, by his own pupils. (Besides Käsemann, we could mention Bornkamm, Ebeling, Fuchs and Conzelmann).

As you may recall, Bultmann wrote: "One has no right, one must not [in German: man darf nicht] go back behind the Kerygma using it as a source in order to reconstruct a historical Jesus." Now Ebeling reacts:

> The strange doctrine has spread around that one is not allowed to search for the historical Jesus beyond the witnesses of the New Testament. Who is to prohibit this? The defeatist attitude toward this task--partly due to convenience, party to dogmatic uneasiness Verlegenheit --is unjustified, not only in view of the concrete source material, but also concerning the possibility of historical understanding "Überhaupt".[28]

Similarly Bornkamm in his work "Jesus of Nazareth" writes:

> But it cannot be seriously maintained that the Gospels and their tradition do not allow inquiry after the historical Jesus. Not only do they allow, they demand this effort. For whatever the opinions of historians on matters of detail, none can dispute that the tradition of the Gospels is itself very considerably concerned with the pre-Easter history of Jesus, different though this interest is from that of modern historical science.[29]

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[27]Published a year later in the Zeitschrift für Theologie und Kirche, LI (1954), 125-153. Reprinted in his Exegetische Versuche und Besinnungen, 1, pp. 187-214.

[28]Quoted by Zahrnt, op. cit., p. 105. The quotations refer to several articles by Ebeling published at different times and in different periodicals. They are reprinted now in his collected essays: Wort und Glaube (Tübingen: J.C. B. Mohr, 1960).

[29]G. Bornkamm, Jesus of Nazareth (New York: Harper, 1960), p. 22., - as quoted by Edwin M. Good, "Back to Jesus, or the Quest of the Historical Method," paper presented at the meeting of the Pacific Coast Theological Group, Spring, 1962, p. 3.

Does the New Quest mean that the old, earlier "Life of Jesus" research is coming alive again? Did the New Quest forget the earlier, futile efforts which ended on a "dead-end track"? "Shall we retrogress," writes Bornkamm,

> and once again attempt a detailed description of the course of his life biographically and psychologically? Certainly not. All such attempts, as often as they are undertaken, are doomed to failure. They can only be carried through with a lack of criticism which alleges everything to be historical, or with the display of an imagination no less uncritical, which arbitrarily stops gaps and manufactures connections precisely where the Gospels omit them.[30]

The New Quest ought to be clearly distinguished from the original quest.[31] The New Quest recognizes and accepts the fact that we can know Jesus only in Kerygma, therefore only through faith. Its task is to search for history in the Kerygma, and for the Kerygma in history, in order to show the continuity and the relation between the proclamation of Jesus and the proclamation about Him.[32]

James M. Robinson wrote a scholarly account on the whole discussion: A New Quest of the Historical Jesus, published first in English by Allenson in 1959. The German edition came out revised and considerably enlarged in 1960 under the title Kerygma and Historischer Jesus. In a few paragraphs, Robinson explains why the "original Quest" was impossible and illegitimate. And then in the following chapter he comes to the conclusion that the New Quest is possible because of "a new concept of history and the self."

"The 19th century historiography and biography were modeled after the natural sciences, e.g. in their efforts to establish casual relationships."[33] The task of history, or better the historian, was considered to be the reconstruction of the past fact "as it actually happened." Toward the end of the 19th Century, Dilthey was exploring the difference between the natural sciences and the "Geistes-wissenschaften" (some translate it as "human sciences"). In the case of

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[30]G. Bornkamm, op. cit., p. 24., - as quoted by H. Anderson, "Existential Hermeneutics," Interpretation, XVI (April, 1962), 135.

[31]Robinson (New Quest, pp. 9ff., and footnotes) reminds us that there is in French and Anglo-Saxon scholarship a "relatively untroubled and uninterrupted (early) quest of the historical Jesus going on." In Germany, Stauffer Jesus-studies seem to indicate a "danger of a return to the nineteenth century" (p. 11, note). Robinson discusses Stauffer's position in some detail in the German edition of his New Quest "Kerygma und Historischer Jesus" (Zürich: Zwingli Verlag, 1960), pp. 12-16.

[32]Zahrnt, op. cit., p. 109.

[33]J.M. Robinson, New Quest, p. 67.

the natural sciences, there is a subject matter which can be studied objectively, by observation, from the "outside." The subject-matter of the Geistes-wissenschaften can only be understood from "within"; from our own participation in human existence.[34] Bultmann in his third Carew Lecture, ("A Chapter in the Problem of Demythologizing") held at the Hartford Seminary Foundation in the spring of 1959 and published in the Festschrift for Professor Purdy, says:[35]

> The statement that our human being is an historical being means that we cannot be neutral observers in our relation to historical events; on the contrary, even our relation to an historical event happens always as an event in our own existence. Historical events do not lie before our eyes as mere objects, rather our subjectivity is always implied or implicated in the picture which we form of the historical event. This does not mean that our picture of an historical event is always coloured by our subjectivity, our prejudices and our wishes; but it does mean that our subjectivity, or, better, our personality, is moved, struck, changed, reformed by the historical event. In other words, we can perceive an historical event in its very essence not by observing its time and place, but only when we experience inner participation. In principle it is just then and only then that we can gain an objective knowledge of the historical event, and not when we see it as a neutral object as we can see nature. The historical event is seen in its reality only when the act of seeing is a personal encounter, an existential event itself.

A historical (historisch) fact of the past becomes meaningful, that is to say "historic" (geschichtlich), for a person when he is existentially related to that fact. Through this existential relationship the fact from the past becomes "alive" in the present, because the fact is now part of the life and world of the person. Alive, not by repetition, for time can not be repeated, and events remain unique till eternity, but through the refreshing new-ness of this existential encounter.

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[34] J. Macquarrie, "History and the Christ of Faith," Listener, April 12, 1962.

Cf. Robinson, New Quest, p. 67-68.

Cf. Also: F. Gogarten, Demythologizing and History (New York: Scribner, 1955). Especially chapter V: "Modern Historical Thought," pp. 25-33.

[35] H.K. McArthur (ed.), New Testament Sidelights (Hartford, Conn.: Hartford Seminary Foundation Press, Spring 1960), p. 5.

Bultmann dealt with the problem extensively in his Gifford Lectures (1955): The Presence of Eternity; History and Eschatology (New York: Harper, 1957). Published in Great Britain under the subtitle.

When we apply the existential interpretation of history to the events of the New Testament, we do not need to be concerned about the factual truth, about the provability or un-provability of the events themselves. For example, it is not "disastrous" (Robinson, New Quest, p.69) that the exact chronology of Jesus' public ministry is unavailable for precise historical reconstruction, because the Gospels do not provide enough material for a biography of Jesus in the older positivistic point of view. But--according to the New Quest--they provide enough material by this modern view of history to give insight into Jesus' "self-understanding of His existence."

I must confess that this conception of "self-understanding" has caused me considerable headache, and I am sure that I am not alone in my confusion. This expression is used over and over again by Bultmann and his pupils, and led many critics into misunderstanding.[36] Several times when I thought I could almost grasp the idea, it disappeared like a soap bubble as soon as I tried to touch it again. Also, it sounded somewhat suspicious in my ears: I caught an anthropocentric ring in this expression, a Schleiermacherian overtone. It seemed to resemble a circle with ONE center instead of an ellipsis of the human religious experience with TWO focuses: God and man. Can we talk about our "self-understanding" without saying immediately that this is determined by God's understanding of us? Is not then conscience, CON-SCIENTIA, the real self-understanding, which refers already to the Other, whose knowledge, understanding--even that concerning ourselves--we may share? These were my personal thoughts whenever I repeatedly came across this conception of "self-understanding." I had to learn that this expression is not a psychological term, but a philosophical one, an ontological statement regarding that which makes human existence "historic" (i.e. "geschichtlich").[37] It should not be, therefore, confused with self-consciousness. According to Bultmann, "In my existential self-understanding . . .

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[36]Cf. Schubert M. Ogden, Christ without Myth; A study based on the Theology of Rudolf Bultmann (New York: Harper, 1961), pp. 65-66.

Also Heinrich Ott, op.cit., pp. 149-150, who mentions Thielicke's and Barth's misunderstanding.

The interesting debate between Karl Jaspers and R. Bultmann: Die Frage der Entmythologisierung (München: R. Piper, 1954) is in this context also instructive.

[37]In German there are two words for "History" and two for "Historical." Bultmann and his school followed Kähler in this distinction between "Historie" und "Geschichte" with some modification. This distinction creates considerable difficulties in the translation of these terms. "Historic" could be equivalent to the German "Geschichtlich"; and "Historical" to "Historisch." In this I follow D. Cairns, the translator of Fact and Faith in the Kerygma of Today by Paul Althaus, p. 21, note 8).

Cf. also J.F. Peter, "Evangelism, Mythology, and Bultmann," Canadian Journal of Theology, VI (Jan., 1960), 43: " 'Historie' means the study of past events with a view to discovering, in an objective, detached manner, what actually happened. 'Geschichte,' on the other hand,means the study of past events in such a way that the discovery of what actually happened calls for a decision on our part."

I understand myself in my actual historic here and now, in my actual, concrete encounters."[38] Self-understanding is a decision which has to be made over and over again, and always "now and here." It cannot be possessed as a timeless truth. It is a decision being made "now" and "here." The Christian faith is such an existential decision and so it therefore is a special modus of the existential self-understanding.[39]

The New Quest takes over this same terminology but applies it also to Jesus, in the hope that the study of Jesus' understanding of existence makes the encounter with Him possible. The existential encounter between man in the present and Jesus of the past opens new possibilities for man's self-understanding of his own existence, which only at this point can become "authentic," i.e. "historic" (geschichtlich) because it becomes meaningful.

How and where can we encounter Jesus? In and through the Kerygma. The Kerygma proclaims not only Christ, but also the historical Jesus; not by the factual means of chronological records, but through His deeds, acts, intentions, through His "self-understanding of existence." The historical Jesus can be encountered in the Kerygma through the help of "existential historiography" because Jesus' "selfhood" (His person, intentions, deeds and message), His understanding of existence is accessible to us in the Kerygma. (The conception of "selfhood" ought not to be mixed up with his "personality" in the psychological sense.) This selfhood of Jesus means the "historicality" (geschichtlichkeit) of His existence. In this sense is the historical Jesus "historic" for the New Quest.

Let us summarize.

As far as I can see there is no significant difference between Bultmann and the New Quest concerning their methodology. They both accept the Kerygma as the starting point. They both take into account the important results of the form criticism (which makes the repetition of the "early" quest impossible); they both use the methods of conscientious historical criticism; and they both employ the existential interpretation. They are seriously interested in maintaining the continuity between the historical Jesus and the Christ-Kerygma. They differ on the basic issue concerning the historical study of Jesus.

Bultmann maintains that it is ultimately irrelevant for faith whether we have an insight and access to Jesus' self-understanding of

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J. Macquarrie, The Scope of Demythologizing; Bultmann and his critics (New York: Harper, 1961) observes this distinction by translating the adjectives as "objectiv-historical" and "existential-historical."

[38]Ott, op.cit., p. 148.

[39]Ott, op.cit., p. 152.

existence. It is not necessary, and theologically not legitimate, to get interested beyond the pure "DASS." The Kerygma calls for faith in the crucified and resurrected Christ, and sees the history of Jesus from this point of view.[40] The Kerygma is not interested in "frozen," petrified history, in historically proved or provable data which can be objectified. (Historie ist erstarrte Geschichte--says Käsemann.)[41] While the Kerygma is not concerned with history in this sense, it is in the deepest sense historic (geschichtlich). This is behind Bultmann's insistence that the "DASS" is the only presupposition of the Kerygma. Faith has nothing more and ought not to have anything more to "hang on." If faith needs the support of historical data, its very nature will be lost: its freedom as expressed in the existential decision. The Kerygma calls for an existential encounter with the historic (geschichtlich) Christ, but not with the historical (Historisch) Jesus of the past, "Who passed away."

The New Quest--on the other hand--is convinced that the historical study of Jesus is not only possible, but is also necessary and legitimate, and this follows from the historical-critical and existential interpretation of the New Testament. The Kerygma includes both: Jesus of Nazareth and the Exalted Christ. This interest of the Kerygma in the Historical Jesus is not only a formal pre-supposition, but also constitutes the content of the Kerygma. For this reason the New Quest turns its attention to the "WHAT" of Jesus' life. It describes its task as historical, but this does not mean that it wants to repeat (the failure of) the 19th Century 'Leben Jesu' Quest. It employs therefore the method of "existential historiography" by which it hopes to penetrate to the very core of the matter: to Jesus Himself as He was through His intentions, deeds and words, to His "self-understanding of existence."

Because the only and earliest "source material" on Jesus' history can be found in the Kerygma, in the "Kerygmatized" gospel narratives, the New Quest has to move within the Kerygma. It does not want to "dekerygmatize" in order to find an objective historical Jesus figure. The New Quest accepts Jesus as a Christian. (This Bultmann denies: the Historical Jesus was not a Christian; no one could have become a Christian before Easter). From this follows that the authentic message of Jesus is essentially identical with the Kerygma. The Kerygma is the mediator of Jesus' self-understanding because it contains His authentic message. In the words of Robinson: "The historical Jesus confronts us with existential decision, just as the Kerygma does!"[42] (Again, Bultmann denies this and asks: "If this is so why did Jesus the Proclaimer become Christ the Proclaimed after Easter?" Why did not the apostolic preaching restrict itself simply to the repetition of Jesus' preaching? He argues that there are basic differences between the preaching of Jesus and the Christian Kerygma.)[43]

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[40]Cf. Bultmann, Verhältnis, p. 13.

[41]Käsemann, Exegetische Versuche etc., p. 194-195.

[42]Robinson, New Quest, p. 77.

[43]Bultmann, Verhältnis, pp. 12-27.

The basic issue is, therefore, the complex relationships between the historical Jesus of Nazareth and the exalted Christ of the Kerygma; between the preaching of Jesus and the Church's preaching concerning Christ. The main problem has to do with the identity of Jesus and Christ, and the continuity of Jesus' message and the Church's Kerygma. Käsemann formulated this in his important lecture at Marburg: "The quest of the historical Jesus is legitimately the question as to the continuity of the gospel (Evangelium) in the discontinuity of the times and in the variation of the Kerygma."[44]

For illustration of this "discontinuity" and "variation" let us remember briefly the complex development:

> Jesus of Nazareth preached and acted with "exousia." A few people believed in Him and His words. Good Friday represents a sharp discontinuity. His followers are scattered.
>
> After Easter the disciples who met Him, "remembered His words" and became convinced that the Risen Lord and the Jesus of Nazareth whom they remembered and Who died on the cross, is identical. (It should be noted that the "recognition" was not a simple, automatic thing: it required "help" on the part of Jesus, a self-revealing act; His full "doxa" has not been publicly revealed and recognizable.)
>
> The Risen Lord is in the focus of the Pauline Epistles. In the emerging Hellenistic Christianity the emphasis is on the Risen Lord, and not on Jesus' earthly ministry.
>
> The "kerygmatized history" of the earthly Jesus is in the center of the gospel narratives, which is representative for the Jewish Christianity. It is significant that the gospels--which are of later date than the Pauline corpus--try to keep their message in historical frame. They are interested in the Jesus of history, although they were written for preaching purposes and see His history in the light of Easter. The gospels represent a "variation" of the Kerygma in relation to the Pauline Epistles. (The variation of the Kerygma can be demonstrated in much more subtle details within the gospels and within the Pauline corpus as well.)
>
> And today,--as through centuries and through different ages--the Church proclaims both Jesus and Christ: Jesus Christ.

The question is, then, what or who constitutes and-or guarantees the identity of Jesus of Nazareth with the Christ of the Kerygma? And, consequently: the continuity of Jesus' message, the New Testament Kerygma and the Church's proclamation today?

This is not a pure theoretical question of "ivory-tower theology."

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[44]Käsemann, op.cit., p. 213.

It becomes painfully alive and practical when it is applied to the legitimacy of preaching today.

Facing "the discontinuity of the times and the variation of the Kerygma" the Church confesses the continuity of the Kerygma based on the identity of Jesus and Christ. Where does the Church get this insight and conviction?

Can the continuity be established by means of existential interpretation of the New Testament? Is it enough to say with Bultmann that the Kerygma itself establishes and guarantees the continuity by transforming the "once" of the historical Jesus into the "once-for-all"?[45] Can such an authority, exousia, be ascribed to the Kerygma itself, even when in and through the Kerygma the one historical act of God in Jesus Christ becomes 'once-for-all,' not by repetition, but by re-presentation, (so that it is made present, contemporary again?) Is the Kerygma a mediator, or a mediating agent? Does it refer to itself or to something else?

Does the New Quest get nearer to the solution when by means of "self-understanding of existence" it tries to discover the "selfhood" of Jesus in the Kerygma? But does the existential encounter constitute and guarantee the identity of Jesus and Christ? Would the recovery of a more or less accurate, authentic historical Jesus by the New Quest--i.e. His self-understanding of existence--help to constitute the continuity? That the New Quest has focused attention on the work and person of the historical Jesus has significant theological implications. This may also reinforce the "good historical conscience" of the believer (Althaus),[46] who already stands, through his faith, in a historical continuity (of the covenant).

Professor Neill Hamilton, one of the critics of the New Quest, observed that "The gospels attempt to make Jesus the object of Christian faith. The New Quest attempts to make Jesus' faith the object of Christian faith."[47] The emphasis on the existential encounter with Jesus' selfhood indicates such a switch. But can faith be considered the connecting medium? Faith and Kerygma belong together; Kerygma calls for faith, for existential decision. Faith is a special "modus vivendi" of existence; Christian faith is the Christian self-understanding of existence. It is faith in which Ebeling sees the continuity established. The historical Jesus is "the witness of faith"; but after Easter He becomes "the ground of faith."[48] Still, even by this consideration, the difficulties are not straightened out. Where does this change, or transformation,

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[45]Bultmann, Verhältnis, p. 25.

[46]Quoted by W.G. Kümmel in a public lecture held at the San Francisco Theological Seminary, December, 1961.

[47]N.Q. Hamilton, in a paper presented at the spring meeting of the Pacific Coast Theological Group, 1962, p. 11., note 11.

[48]G. Ebeling, Das Wesen des Christlichen Glaubens (Tübingen, J.C.B. Mohr, 1959), pp. 48-85.

come from? The discontinuity still remains. The very nature and essence of faith points away from itself like the long forefinger of John the Baptist in Matthias Grünewald's painting. It points toward the acts of God. Faith itself is one of such acts of God.

When faith today confesses "in communion with the fathers" that Jesus Christ is Lord, then it points to the act of God who established and guarantees the identity of Jesus and Christ and the continuity between faith and the Kerygma. When did this happen? And how does it happen today? It pleased God to establish this continuity in history by a new act of creation: in and through the resurrection. And how does God keep this continuity guaranteed? In and through the work of the Holy Spirit. These two closely related aspects of God's acts are neglected in Bultmann's theology as well as in the New Quest. It seems to me that there is more than enough biblical justification to give them careful theological attention. Both represent a "Schicksalsfrage" of the contemporary theology.[49]

Bultmann has been accused that he denies the resurrection. This is true only in a modified sense.

For him "the cross and the resurrection form an inseparable unity."[50] The resurrection is "the expression of the meaning of the cross," not a separate historical fact. This is the key to his understanding of the resurrection. "Only the Easter faith of the disciples can be grasped as historical event."[51] Bultmann wants to avoid anything which might suggest that the resurrection is a miracle. That is the reason why he denies any historical facticity to it. If resurrection is accepted as a historical fact, then it would be a miracle, "objectified" and as such used as a verification for faith. Then faith would not be faith any more. Bultmann does not deny the historic (geschichtlich) significance of the resurrection which is expressed only in the Kerygma (as the only historic fact) and then only as seen through the cross. "Faith in the resurrection is really the same thing as faith in the saving efficacy of the cross, faith in the cross as the cross of Christ."[52]

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[49]Gerhard Koch, Die Auferstehung Jesu Christi ("Beiträge zur historischen Theologie," 27; Tübingen: J.C.B. Mohr, 1959), p. 1, 10.

[50]R. Bultmann, "New Testament and Mythology," Kerygma and Myth; A Theological Debate, ed. Hans Werner Bartsch; Tr. Reginald H. Fuller (London: S.P.C.K., 1953), p. 38.

[51]R. Bultmann, "Neues Testament und Mythologie," Kerygma und Mythos (2. unveränderte Aufl.; Hamburg-Volksdorf: H. Reich, 1951), p. 46.

[52]R. Bultmann, Kerygma and Myth, p. 41.

A sermon by Bartsch illustrates what happens to Easter in preaching after the demythologizing reinterpretation. It becomes a powerless, anemic, anthropocentric satellite of the individual faith. It is practically

In regard to our problem of continuity, the resurrection in Bultmann's interpretation did not help us further. A move from the opposite direction seems more biblical: "Because the Crucified One is the Resurrected One, the history with His Cross is a 'redemptive history' ('Heilsgeschehen'); that is why the Crucified One can be the real object of the Kerygma."[53] The New

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negligible, and one gets the impression that it is mentioned (but not really preached), only because it is an Easter holiday sermon. In order to understand Easter rightly, Bartsch describes Jesus' passion and death. We all know what suffering is. But we are not alone: Jesus stands beside us. "If we have rightly understood this, then we rightly understand also what Easter means, what it signifies for us. It is not of importance that, once upon a time, a man rose from the dead, as if we should open mouth and ears before this miracle, stand gaping at it, and believe it." The meaning of Easter is that "God has declared Himself to be on the side of this crucified Jesus." Through the Easter story God wants to say that "He is on the side of those who are forsaken and despised by all"..."And therefore we are not concerned today with the belief in an old story from the past..." (David Cairns, A Gospel Without Myth?; Bultmann's Challenge to the Preacher. (London: SCM Press, 1960), pp. 223-27.

Barth sharply criticizes Bultmann's reintepretation of the resurrection in his Church Dogmatics, vol. III, pt. 2, pp. 443-454, and asks the following five questions:

1. Is is true that a theological statement is valid only when it can be proved to be a genuine element in the Christian understanding of human existence?
2. Is it true that an event alleged to have happened in time can be accepted as historical only if it can be proved to be a "'historical' fact" in Bultmann's sense? - i.e., when it is open to verification by the methods, and above all the tacit assumption, of modern historical scholarship?
3. Is it true that the assertion of the historicity of an event which by its very nature is inaccessible to "historical" verification, of what we may agree to call the history of saga or legend, is merely a blind acceptance of a piece of mythology, an arbitrary act, a descent from faith to works, a dishonest sacrificium intellectus?
4. Is it true that modern thought is "shaped for good or ill by modern science"? Is there a modern world-picture which is incompatible with the mythical world-view and superior to it?
5. Is it true that we are compelled to reject a statement simply because this statement, or something like it, was compatible with the mythical world-view of the past?

At one place Barth remarks, that "it is sheer superstitution to suppose that only things which are open to historical verification can have happened in time." (p. 446).

[53]Karl Heinrich Rengstorf, Die Auferstehung Jesu; Form, Art und Sinn der urchristlichen Osterbotschaft (4. neu bearb. Aufl.; Witten/Ruhr: Luther-Verlag, 1960), p. 26. In this paragraph I follow his conclusions closely.

Testament Kerygma sees the resurrection as a separate act of God who decided to reveal Himself again as the Creator of Heaven and Earth. By resurrecting Jesus, God answered and re-stated His own righteousness and love toward His creation. Any kind of spiritualization of Jesus' bodily resurrection undermines the Christian faith because it disrupts the relation of resurrection to God the Creator. The New Testament Kerygma emphasizes Jesus' bodily resurrection, and by doing so it affirms its earthliness and concreteness and puts it where God acted: in history. When Easter proclaims that Jesus Christ lives, it includes also the earthly life of Jesus Who is resurrected.

From the resurrection the light falls on the cross and its meaning is revealed. The resurrection established the identity of Jesus and Christ. He, the Crucified, is the Resurrected One. (1 Cor. 2:2).

Jesus' resurrection is called by Koch the "Schicksalsfrage" of the contemporary theology.

To pneumatology a "theological key position" is ascribed by Dilschneider who observes a strange timidity and reservation toward the pneumatological aspects of the problem concerning the historical Jesus.[54] He points to the fact that of the forty-eight scholars who contributed to the great collection of articles on this subject in Der Historische Jesus und der Kerygmatische Christus,[55] only eleven included the Holy Spirit in their discussion. The timidity may have some good reasons. They apparently did not want to use the Holy Spirit as an exegetical trick of 'deus ex machina' to solve unsolvable problems. But there are more than enough passages in the New Testament to permit, to justify, and even to encourage the inclusion of pneumatological considerations in the discussion.

> Rengstorf, in his biblical study on Jesus' resurrection, notes that The Holy Spirit is for the whole New Testament the Spirit of Jesus, the Spirit of the Resurrected One. So that Pentecost belongs to Easter just as Jesus' Cross does, and Easter is the connecting middle between the two in such a way that they both receive their meaningful place in

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Helpful and clarifying were also the following works: Gerhard Koch, "Dominus praedicans Christum - id est Jesum praedicatum," Zeitschrift für Theologie und Kirche, LVII (1960), pp. 238-263.

Gerhard Koch, Die Auferstehung Jesu Christi (see note 49); especially chapter 5: "Die Reduktion von Ostern in das Kerygma (R. Bultmann)".

Reginald H. Fuller, "The Resurrection of Jesus Christ," Biblical Research, IV (1960), pp. 8-24.

[54]Otto A. Dilschneider, "Die Geistvergessenheit der Theologie; Epilog zur Diskussion über den historischen Jesus und kerygmatischen Christus," Theologische Literaturzeitung, LXXXVI (April, 1961), col. 261.

[55]See note no. 12.

> the line of "God's mighty deeds" only because of their relation to Jesus' resurrection from the dead.[56]

This means that the Holy Spirit does not move in a vacuum. He relates Himself to God's acts by witnessing and testifying about them. Not only this: the Spirit literally 'moves' in a dynamic fashion; in His witnessing He does not confine Himself to stating 'eternal truths' in a static way. He moves with "dynamis," with power, not seldom with explosive effect. This also means that He moves on by carrying out and carrying on God's will in this world. In our context: He is witnessing and testifying God's act in Jesus' resurrection. He also guarantees and carries on the identity of Jesus and Christ through "the discontinuity of the times and in the variation of the Kerygma." He constitutes and guarantees the continuity between Jesus and Christ of the Kerygma, and gives authority and actuality to preaching today. If you wish: He uses in His work the means of "existential interpretation," and man's self-understanding of existence.

The Spirit creates a "continuum sui generis"[57] by pointing to Jesus Christ who was the proclaimer before Easter, and became the proclaimed one after the resurrection in such a way that He remains the proclaimer through the Spirit.

The Spirit connects the past and the future, but does not absolve and isloate them in the "momentum concretissimum" of the present.[58] (God kept things for the future, too. . . .) The Spirit opens up the time, expands the horizon, brings fresh air and points to the cosmological aspects of God's will and salvation which includes "all things." He rescues man from the "anthropological straitjacket"[59] of the absolutized "self-understanding of existence" into which revelation, history and time seem to be pressed, and puts man into freedom.

Within all the discontinuity of the times and variations of the Kerygma, the Spirit testifies and verifies in our preaching today the continuity: "Jesus Christ is the same yesterday, today and forever."

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[56]Rengstorf, op.cit., p. 109.

[57]Dilschneider, op. cit., col. 258.

[58]Psychologically, I think, it could be said that the past and the future are factors of my actions in the present. But is it correct to press the eschatological future into the present?

[59]Karl Barth's expression. (Church Dogmatics, Vol. III., pt. 2., p. 446.)

APPENDIX

ATLA MEMBERS AS AT SEPTEMBER 11, 1962

(* - attended 1962 Conference)

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