

SUMMARY OF PROCEEDINGS

FIFTEENTH ANNUAL CONFERENCE

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

WESLEY THEOLOGICAL SEMINARY

WASHINGTON, D.C.

JUNE 13-15, 1961

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ATLA EXECUTIVE COMMITTEE FOR 1961-62

Officers

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Treasurer - Harold B. Prince 1961-64 Columbia Theological Seminary Decatur, Georgia	Exec.Secy. - Frederick L. Chenery Episcopal Theological Seminary of the Southwest 606 Rathervue Place Austin 5, Texas

Members at Large

1960-62 Miss Elizabeth Balz Evangelical Lutheran Theological Seminary Capital University Columbus 9, Ohio	1961-63 Jay Stillson Judah Pacific School of Religion 1798 Scenic Avenue Berkeley 9, California
James Tanis Harvard Divinity School 45 Francis Avenue Cambridge 38, Massachusetts	Edgar M. Krentz Concordia Seminary 801 De Mun Avenue St. Louis 5, Missouri

Others

Past President -	Kenneth S. Gapp Princeton Theological Seminary Box 111, Princeton, New Jersey
AATS Representative -	Carl C. Rasmussen Lutheran Theological Seminary Gettysburg, Pennsylvania

Officers for 1960-61

President -	Kenneth S. Gapp
Vice-President -	Connolly Gamble
Treasurer -	Harold B. Prince
Executive Secretary -	Frederick L. Chenery

BOARDS AND COMMITTEES FOR 1961-62

ATLA BOARD OF MICROTEXT

Raymond P. Morris, Chairman
(Yale Divinity School, 409 Prospect Street, New Haven 11, Connecticut)
Herman M. Fussler
Jaroslav Pelikan
Decherd Turner, Jr.
James Tanis

COMMITTEE ON STATISTICAL RECORDS

Henry Scherer, Chairman
(Lutheran Theological Seminary, 7301 Germantown Avenue, Philadelphia 19, Pennsylvania)
Elton E. Shell
Peter N. VandenBerge

BOARD ON PERIODICAL INDEXING

Calvin H. Schmitt, Chairman
(McCormick Theological Seminary, 800 West Belden Avenue, Chicago 14, Illinois)
Edwin Colburn
Bruce Metzger
Helen B. Uhrich
Robert F. Beach

PERIODICAL EXCHANGE COMMITTEE

Oscar Burdick, Chairman
(Pacific School of Religion, 1798 Scenic Avenue, Berkeley 9, California)
William R. Fritz
Gladys E. Scheer
Mrs. Walter Grossmann

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(Princeton Theological Seminary, Box 111, Princeton, New Jersey)
Ruth C. Eisenhart
Roland E. Kircher
Carl C. Rasmussen

COMMITTEE ON BUILDINGS AND EQUIPMENT

George H. Bricker, Chairman
(Lancaster Theological Seminary, Lancaster, Pennsylvania)
Werner Rode
David Guston

COMMITTEE ON REPRINTING

Roscoe M. Pierson, Chairman
(The College of the Bible, Lexington, Kentucky)
Warren R. Mehl
Jules L. Moreau

COMMITTEE ON CATALOGING AND CLASSIFICATION

Mrs. Kathryn L. Henderson, Chairman
(McCormick Theological Seminary, 800 West Belden Avenue, Chicago 14, Illinois)
James S. Irvine
Elizabeth A. Smith

COMMITTEE ON PERSONNEL AND PLACEMENT

Mrs. Pamela Quiers, Chairman
(Northwestern Lutheran Theological Seminary, 116 East 22nd Street, Minneapolis 4, Minnesota)
Nelle C. Davidson
James P. Else

COMMITTEE ON DENOMINATIONAL RESOURCES

Niels H. Sonne, Chairman
(General Theological Seminary, Chelsea Square, New York 11, New York)
Edgar M. Keentz
Roscoe M. Pierson

**COMMITTEE ON FINANCIAL ASSISTANCE
FROM FOUNDATIONS**

Arthur E. Jones, Chairman
(Rose Memorial Library, Drew
University, Madison, New Jersey)
Raymond P. Morris
Ray R. Suput

**ATLA REPRESENTATIVE ON THE ALA
COUNCIL**

Betty Jane Highfield
(North Park College, 3225 West
Foster Avenue, Chicago 25, Illinois)

MEMBERSHIP COMMITTEE

William M. Robarts, Chairman
(Union Theological Seminary,
Broadway at 120th Street
New York 27, New York)
Arthur W. Kuschke, Jr.
James D. Sistrunk

TABLE OF CONTENTS

	Page
ATLA Executive Committee for 1961-62	iii
Boards and Committees for 1961-62	v
Program and Index to Proceedings	ix
Part I: Minutes of Conference Business Sessions	1
Part II: Committee, Board, and Other Reports	7
Part III: Papers and Addresses	47
Appendix: ATLA Members as at September 1, 1961	123

PROGRAM AND INDEX TO PROCEEDINGS

Page

Tuesday, June 13

First Session. 8:30 A. M.

Edwin C. Osburn, Librarian
Southeastern Baptist Theological Seminary, presiding

- DEVOTIONS: Warren R. Mehl, Librarian, Eden Theological Seminary.
WELCOME: J. Luther Neff, Assistant to the President, Wesley Theological Seminary.
INSTRUCTIONS: Roland E. Kircher, Librarian, Wesley Theological Seminary.
ADDRESS: Kenneth S. Gapp, President, American Theological Library Association. 49
COMMITTEE APPOINTMENTS: Mr. Gapp.
PAPER: "Sources for Research in American Religious History in the National Union Catalog of Manuscript Collections." Nelson R. Burr, Subject Cataloger, Library of Congress--assigned to work in the National Union Catalog of Manuscript Collections. 54
REPORT OF THE MEMBERSHIP COMMITTEE: William M. Robarts, Assistant Librarian, Union Theological Seminary, Chairman. 9
REPORT OF THE COMMITTEE ON BUILDINGS AND EQUIPMENT: George H. Bricker, Librarian, Lancaster Theological Seminary, Chairman. 9
REPORT OF THE COMMITTEE ON DENOMINATIONAL RESOURCES: Niels H. Sonne, Librarian, General Theological Seminary, Chairman. 9

2:30 P.M.

ORGANIZED LIBRARY VISIT: Folger Shakespeare Library

Second Session. 7:00 P.M.

Edgar M. Krentz, Librarian
Concordia Seminary, presiding

- ADDRESS: "When Catholic and Protestant Theologies Meet." Gustave Weigel, S. J., Professor of Theology, Woodstock College. 60
REPORT OF THE COMMITTEE ON THE INTERNATIONAL ASSOCIATION OF THEOLOGICAL LIBRARIES: George B. Ehlhardt, Librarian, Theological Seminary of the University of Dubuque, Chairman. 10
REPORT OF THE ATLA BOARD OF MICROTEXT: Raymond P. Morris, Librarian, Yale Divinity School, Chairman. 10

Wednesday, June 14

8:30 A.M.

- DEVOTIONS: Warren R. Mehl.
WORKSHOPS, 9:00 A.M. -10:45 A.M.:

- I. The Dewey Decimal Classification. Leader, Benjamin A. Custer, Editor of the Dewey Decimal Classification. 67
- II. The Library of Congress Classification and Its New BL - BX Schedules. Leader, Theodore A. Mueller, Senior Subject Cataloger in Humanities, (retired) Library of Congress. 68
- WORKSHOPS, 11:00 A.M. -12:45 P.M.:
- III. Subject Headings, Theory and Practice. Leader, Leonard W. Ellinwood, Subject Cataloger, Library of Congress. 82
- IV. Reference Resources and Reference Work in Religion. Leader, Beverly H. Brown, Reference Librarian, Library of Congress. 83
- V. The Administration of Archives and Manuscript Collections. Leader, Miss Mabel E. Deutrich, Archivist in Charge, Early Wars Branch, National Archives. 84

2:30 P.M.

ORGANIZED LIBRARY VISIT: Dumbarton Oaks Research Library.

Third Session. 7:00 P.M.

- PANEL ON PROFESSIONAL LIBRARY PERSONNEL. Moderator, Roscoe M. Pierson, Librarian, College of the Bible.
- Panel Members:
- Charles L. Taylor, Executive Director, American Association of Theological Schools. 93
- John Carson Rather, Specialist for College and Research Libraries, U. S. Department of Health, Education and Welfare.
- Frank P. Grisham, Librarian, Vanderbilt University School of Religion. 98
- Susan Schultz, Librarian, Asbury Theological Seminary. 100
- REPORT OF THE COMMITTEE ON PERSONNEL AND PLACEMENT: Mrs. Pamela Quiers, Librarian, Northwestern Lutheran Theological Seminary, Chairman. 18
- REPORT OF THE COMMITTEE ON FINANCIAL ASSISTANCE FROM FOUNDATIONS: Arthur E. Jones, Librarian, Drew University, Chairman. 19

Thursday, June 15

Fourth Session. 8:30 A.M.

Thomas E. Camp, Librarian
School of Theology, University of the South, presiding

- DEVOTIONS: Warren R. Mehl.
- PAPER: "Patristic Studies: The Present State of the Bibliography." Glanville Downey, Professor of Byzantine Literature, Dumbarton Oaks Research Library. 102
- REPORT OF THE ATLA REPRESENTATIVE ON THE ALA COUNCIL: Betty Jane Highfield, Librarian, North Park College. 20
- REPORT OF THE PERIODICAL INDEXING BOARD: Calvin H. Schmitt, Librarian, McCormick Theological Seminary, Chairman. 21
- REPORT ON THE UNITED STATES BOOK EXCHANGE: Miss Alice D. Ball, Director.

PART I

MINUTES OF CONFERENCE BUSINESS SESSIONS

President, Kenneth S. Gapp, presiding

MINUTES OF THE BUSINESS SESSIONS

FIFTEENTH ANNUAL CONFERENCE OF THE AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

HELD AT WESLEY THEOLOGICAL SEMINARY, WASHINGTON, D.C., JUNE 13-15, 1961

PRESIDENT, KENNETH S. GAPP, PRESIDING

Tuesday, June 13, 9:30 A.M.

PRO TEM COMMITTEES.

The President announced the pro tem committees as follows: Auditing: Henry Scherer, Alice Dagan; Tellers' Committee on Election Results: Ernest M. White, Esther D. George; Resolutions: James S. Irvine, Peter N. VandenBerge.

COMMITTEE REPORTS.

The reports of the following committees were accepted: Membership Committee; Committee on Buildings and Equipment. It was announced, on behalf of the chairman of the Committee on Denominational Resources, that some progress had been made and that an extension of time was requested.

Tuesday, June 13, 7:00 P.M.

COMMITTEE AND BOARD REPORTS.

The reports of the following committee and board were accepted: Committee on the International Association of Theological Libraries, and the ATLA Board of Microtext.

Wednesday, June 14, 7:00 P.M.

The reports of the Committee on Personnel and Placement, and the Committee on Financial Assistance from Foundations were accepted.

Thursday, June 15, 9:30 A.M.

COMMITTEE, BOARD AND OTHER REPORTS.

The following reports were accepted: The ATLA Representative on the ALA Council, the Periodical Indexing Board, the Report by the Director of the United States Book Exchange, and the Commission on Lilly Endowment Scholarships.

1962 CONFERENCE.

The Vice-President, Connolly Gamble, asked the advice of the members concerning the place of meeting in 1962. AATS will meet in Toronto, and it has been the policy for ATLA to meet in conjunction with AATS at their biennial meetings. We were not able to meet together in 1960 because of lack of facilities. The question of the importance of meeting with AATS as against the desire not to

return to Toronto so soon was discussed.

Motion: It was regularly moved, seconded and VOTED that the Executive Committee be advised to seek an invitation from Toronto for the 1962 Conference, and that if such an invitation is not forthcoming to accept the invitation from the New Orleans Baptist Seminary.

Thursday, June 15, 2:00 P.M.

COMMITTEE REPORTS.

The reports of the following committees were accepted: Committee on Cataloging and Classification, Committee on the Newsletter, and the Periodical Exchange Committee.

RECOMMENDATIONS OF THE PERIODICAL EXCHANGE COMMITTEE.

The chairman of the Periodical Exchange Committee submitted these two resolutions: (1) That since the percentage of cooperation was so high, the membership list be retained as it is for another year. (Cf. par. 2 of the report); (2) That the responding library use the date of the postmark (or date sent, if postmark is not legible) rather than the date received in deciding on the order in which requests are filled. (Cf. par. 3 of the report).

Motion: It was regularly moved, seconded and VOTED to accept these resolutions.

AMENDMENT TO THE CONSTITUTION.

The following amendment to the Constitution was presented for its second reading:

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

Motion: It was regularly moved, seconded and VOTED that this amendment be adopted.

TREASURER'S REPORT.

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

AUDITING COMMITTEE.

The Auditing Committee reported favorably on its examination of the Treasurer's accounts, and the acceptance of this report was regularly moved, seconded and VOTED.

TREASURER'S RECOMMENDED BUDGET.

It was regularly moved, seconded and VOTED to adopt the Treasurer's recommended budget for 1961-62.

REPORT OF THE BOOK EXHIBIT.

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

TELLERS' COMMITTEE ON ELECTION RESULTS.

The Tellers' Committee on Election Results announced that Donn Michael Farris had been elected Vice-President, that Harold B. Prince had been elected Treasurer, and that Jay Stillson Judah and Edgar M. Krentz had been elected to the Executive Committee. It was regularly moved, seconded and VOTED that the report be received and placed in the official records of the Association.

RESOLUTIONS COMMITTEE.

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

SCHOLARS' CHOICE.

It was regularly moved, seconded and VOTED to express our thanks to Union Theological Seminary in Virginia, to its library and its staff, for the publication of Scholars' Choice.

CATALOGING COMMITTEE.

It was regularly moved, seconded and VOTED that we express our thanks to the Committee on Cataloging and Classification.

ADJOURNMENT.

The President, Kenneth S. Gapp, adjourned the meeting.

Frederick L. Chenery

EXECUTIVE SECRETARY

Banquet

GRANT FROM THE SEALANTIC FUND, INC.

At the banquet the newly installed President, Connolly Gamble, announced that a sum of \$875,000, or as much thereof as may be required, has been appropriated by the Sealantic Fund, Inc., to be used for a Library Development Program to benefit the accredited members of the American Association of Theological Schools. A primary objective of the grant is to increase book purchases, thereby strengthening the book collections of the libraries. Each institution will be challenged to match, dollar for dollar, grants up to a maximum of \$3,000 per year for the next three years. This money is to be used to purchase books over and above the institution's present book budget. Thus a library might receive a total of \$9,000 from the foundation if it raised an additional \$9,000 to match the grants. As far as it is known the grant is the most generous ever made to a library association for a book-purchasing program.

Motion: It was regularly moved, seconded and VOTED to adopt this resolution:

To the Sealantic Fund, Inc.

The American Theological Library Association acknowledges with profound appreciation the grant of \$875,000, or such portion as may be required, as a challenge fund for theological library development among the accredited members of the American Association of Theological Schools, Inc., in the next five years. Deeply impressed with the confidence in our association that has been expressed by this challenge fund of unprecedented proportions, we express our enthusiastic response to this forward-looking program for library development, and pledge our steadfast cooperation in working toward the objectives envisioned by this financial provision.

Frederick L. Chenery

EXECUTIVE SECRETARY

PART II

COMMITTEE, BOARD AND OTHER REPORTS

	Page
Membership Committee	9
Committee on Buildings and Equipment	9
Committee on Denominational Resources	9
Committee on The International Association of Theological Libraries	10
ATLA Board of Microtext	10
Committee on Personnel and Placement	18
Committee on Financial Assistance from Foundations	19
ATLA Representative on the ALA Council	20
Periodical Indexing Board	21
Commission on Lilly Endowment Scholarships	23
Committee on Cataloging and Classification	25
Report on "A Working Paper on Cataloging Liturgical and Other Religious Texts in the Alphabetical Catalogue."	33
Committee on the Newsletter	40
Periodical Exchange Committee	42
Treasurer's Report	43
Auditing Committee	44
Proposed ATLA Budget for 1961-62	45
ATLA Book Exhibit	45
Resolutions Committee	45

REPORT OF THE MEMBERSHIP COMMITTEE

The Committee reports:

Full members	177
Associate members	89
Institutional members	<u>111</u>
Total members	377

This shows a net increase of five over the number reported last year.

Respectfully submitted,

William M. Robarts, Chairman

REPORT OF THE COMMITTEE ON BUILDINGS AND EQUIPMENT

The main work of the committee during the past year has been the circulation of the scrapbooks on building and equipment. Several inquiries have been answered concerning the location of newly erected theological libraries.

The chairman strongly recommends that the loan period for the scrapbooks be one month. The reason for this is the great number of requests that he has been unable to honor. Unless he is advised otherwise, he will limit the period to one month with the borrower having the privilege of requesting an extension.

Since the file of requests is so large and since some date back over a year, the chairman suggests that all librarians wishing to use the scrapbooks send to him new requests. If the loan period is limited to one month, he will be able to advise about what date they will be available.

The chairman will attend the Library Buildings and Equipment Institute of the American Library Association which will be held at Kent State University, Kent, Ohio, July 6-8, 1961.

We request that plans and photographs of new library buildings be sent to the committee for inclusion in the scrapbook.

Respectfully submitted,

George H. Bricker, Chairman
Iwan Korowytsky
William T. Henderson

REPORT OF THE COMMITTEE ON DENOMINATIONAL RESOURCES

The session chairman announced that the chairman of the Committee on Denominational Resources, Dr. Niels Sonne, was sick and unable to be present. The Committee has made some progress and Dr. Sonne wishes an extension of time.

REPORT OF THE COMMITTEE ON THE INTERNATIONAL ASSOCIATION OF THEOLOGICAL LIBRARIES

The Committee on The International Association of Theological Libraries finds itself in a situation far different from what was envisioned when the Committee was established some years ago. It was our hope and dream that through liaison with British and continental theological libraries we would be able to assist each other in all the many facets of theological librarianship. This has not come about, largely because of the difference in the organization of theological libraries in this country from those in Europe. The libraries are not operated in the same manner; the collections are developed by different criteria; and in most cases the base of operation is not as broad. Many efforts have been made to establish projects of mutual interest, but these have always bogged down at the point of communication, and particularly finance.

However, all effort has not been in vain and those of us who have been fortunate enough to have served on this Committee in the past have made acquaintances of lasting importance with our counterparts across the sea. It is from these associations that hope still abides in those of us who are eager to see a great international understanding of our common needs.

At the present time the Association of British Theological and Philosophical Libraries and the Standing Conference of Theological and Philosophical Libraries in London are in the process of being incorporated into the British Library Association. What this means for the International Association of Theological Libraries is that there will no longer be an independent national British Theological Library Association, and hence no organization in England comparable to ATLA. Since we are the only two national members of the International Association of Theological Libraries, this must soon mean the dissolution of that affiliation and thus of The International Association of Theological Libraries.

It is, therefore, the opinion of this committee that we extend our fraternal greetings to the Association of British Theological and Philosophical Libraries and to the Standing Conference of Theological and Philosophical Libraries in London; and extend them our felicitations on the occasion of their being associated with the British Library Association; that we give to them every assurance of our continuing interest in their welfare and our willingness to cooperate in any projects which might be to our mutual interests.

We also recommend that our Committee be dismissed with the understanding that those of us who are so inclined might continue to explore the possibilities for international cooperation, and at some future date, if the occasion should arise, might have the privilege of asking this association to re-establish the Committee.

Respectfully submitted,

George B. Ehlhardt, For the Committee
Frank M. Vanderhoof, Chairman
J. Stillson Judah

REPORT OF THE ATLA BOARD OF MICROTEXT

I submit this report on the work of the ATLA Board of Microtext for the

fiscal year May 1, 1960 - May 8, 1961.

There has been substantial progress made in the development of film for the project. A year ago we reported that as of April 30, 1960, the project had produced from its inception "over 36,000 feet of film." During the current year we have produced 37,601 feet of film, or more than the total of the three previous years.

We have improved the position of the project in terms of value of inventory of resources, including money assets, equipment assets, and accounts due us. Last year these totaled "over \$84,500 as against the original grant of \$80,000 made to the Association," and equivalent resources for the current year total \$94,587.27.

The expenditures for the current year totaled \$15,738.08 against \$9,194.96 for last year. The receipts from sale of film for the corresponding period totaled \$8,043.77, against \$7,387.92 for last year. Our total receipts (sale of film and interest on investment) were \$8,973.62. We have not been able to bring the project into balance in terms of expenditures and receipts--however these should be appropriately described for a project such as ours--although an analysis of our report suggests progress toward this goal. A result of this favorable balance has been that we have not been required to make further withdrawals from the assets (which now total \$58,084.03) invested through the Winters National Bank, although it should be pointed out that the cash balance of the Treasurer of ATLA declined from \$19,440.51 to \$11,746.20. As it appears that we shall not in the immediate future require a transfer of additional resources from our invested principal funds to our working account, we have instructed the Winters National Bank to invest these resources so that the project can benefit from improved interest rates.

The resources of the project are held in two accounts. The capital funds are invested through the Winters National Bank and Trust Company, Dayton, Ohio, and they are subject to the audit of the American Association of Theological Schools. Information concerning these investments and this audit is available through the Executive Director of AATS. Our working account is held by the Treasurer of ATLA and is subject to the audit of the ATLA Auditing Committee. Information concerning the results of this audit is published in the ATLA Proceedings and information concerning this account is available through the Treasurer of ATLA. The negative films produced by the project are deposited at the Department of Photoduplication of the University of Chicago, which has supplied us also with a detailed accounting of their work relating to the project. This report has, in turn, been audited by your Chairman against the report of the ATLA Treasurer, and these accounts are found to be in order. The accounts of the Department of Photoduplication are subject to audit by the University of Chicago. Office equipment and positive films reported in the inventory are at 409 Prospect Street, New Haven, Connecticut. Thus while a comprehensive and detailed audit including all financial and equipment resources has not been made and would, by the nature of things, be difficult to make, audits of all financial transactions are or will be made. Detailed examination by the Chairman has found that all such accounts are in order.

Certain general observations may be made concerning this project. It is possible to get groups to work together effectively toward a common

cause. An illustration of this would be the substantial amount of Methodistica which we filmed and which represents the combined efforts, labor, and cooperation of many people who have helped to secure permission to film, made files available for purposes of photographing, spent many hours in collation of materials in preparation for filming, and supervised the preparation of these materials for shipping to the laboratory. Not only has Methodism profited, but all of us have profited by these efforts.

A second observation is to underscore preference for filming done under proper laboratory supervision and with good laboratory equipment. Experience suggests that it is increasingly important that microfilming be carried out according to the highest standards of processing to produce documentary values and with technical skill and advanced equipment to insure reading legibility. Insofar as it is possible we should encourage production of film under controlled laboratory conditions. This is a formidable problem. It is not always easy or possible to arrange with owners that materials be released and sent to a photographic laboratory for filming. Some are reluctant to entrust their materials to long distance shipping and the possibility of damage in transit. There is the nuisance problem of packing. There is the further problem of the coordination of these efforts with the photographic laboratory in a manner that is feasible and workable from the standpoint of the laboratory itself. All of this involves extensive administrative supervision.

We have not been able to make substantial inroads into the reproduction of foreign and especially continental periodical runs required by American scholarship and otherwise difficult to procure by our libraries. Our project has proceeded on the basis that it is non-profit in nature. We have been reluctant to pay stipends or royalties for the use or right to photograph materials. It has not been easy, in fact we have not been truly successful in securing approval to film foreign materials according to the procedures we have been following. If our project is to serve the important end for which it was designed, we must somehow find ways and means whereby more foreign and continental resources can be included in our project.

It will be important that we improve the volume of the sales of film. This is not to suggest that our record is unfavorable or that it is halting. We were, during the current year, unable to provide the members of ATLA with a price record of film available until late in the year. We know that, by and large, the budgets of theological libraries are limited. We should expect that this financial limitation will affect our efforts adversely, especially in the sale of expensive single items. To date we have made no serious effort to publicize our project outside of ATLA or to prepare catalogues or bulletins for distribution to university and historical libraries. We have felt it would be wise to delay this until the project is firmly established with an attractive list of materials for purchase. We have not employed pressure methods to promote sales and it would be doubtful wisdom to use such procedures. We should expect, as the project develops a larger and a more varied range of materials available, that there will in turn be a widening of interest which will be reflected in velocity of sales. We should call to the attention of ATLA that if the project is to be truly successful it will require participation including the purchase of our product.

Microtext will not achieve its maximum usefulness in library situations until we have given more thought to and made provision for

bibliographical control. In our project we have made a beginning in "cataloguing in source" for items included in our project. We ought to extend this service for all materials issued by us. It is not inconceivable that we could plan to provide cataloguing cards for all films produced and, in certain instances where it would be more applicable, printed indices, etc. More adequate bibliographical control would go far in removing objections against the use of microfilm.

Despite these and other problems we believe that it is increasingly important for educational institutions to control the production of microtext for use by American scholars. The development of what may become, in substance, a monopoly of microtext as business ventures will not serve American scholarship most expeditiously. This is to underscore the effort which we are making and to render even more imperative that our work be done in a manner as will be successful in terms of its ultimate objectives. We can make a substantial contribution to scholarship if our project is well executed.

It is a pleasure to record the splendid cooperation which we have had on the part of all members of ATLA and others who have been interested in our work. It would be invidious to suggest the names of persons or groups who have contributed. We should, however, point out the mutual advantage of group participation as illustrated by the production of *Methodistica* (produced in cooperation with our Methodist membership) and the substantial progress made in the area of Lutheran and Disciples of Christ materials. The membership of ATLA has been carefully canvassed in respect to their needs and requirements. Advice and judgment have been sought in respect to what ought to be included and the priority which should be given. The members of ATLA should be encouraged to continue this participation and even to extend their suggestions into areas and subjects which they have not, to the present, been inclined to consider.

The Chairman is grateful to the members of the Board for the time they have given to the project and for their attendance at its annual meeting. We are grateful to AATS for help in the investment of our principal assets and resources and to Mr. Harold Prince, the Treasurer of ATLA, for carrying out his responsibilities. Mr. Brinkley of the Department of Photoduplication is deserving of unstinted praise for his interest, his wholehearted cooperation, his skill, and his unflinching execution of his part of the program. We cannot fail to express our gratitude to the Sealantic Fund, Inc., for their generosity in entrusting this grant to us.

The membership of the Board consists of Mr. Roscoe Pierson, secretary, whose term expires in 1961; Dr. Herman H. Fussler, elected by the Board, whose term expires in 1961; Dr. Jaroslav Pelikan, AATS appointee, whose term expires in 1963; Mr. Decherd Turner, Jr., whose term expires in 1962; and Mr. Raymond P. Morris, whose term expires in 1963.

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

Respectfully submitted,

Raymond P. Morris, Chairman

Assets of the Board

Balance May 3, 1961 Winters National Bank	\$ 58,084.03
ATLA Treasurer's Balance May 8, 1961	11,746.20
Inventory of negative films at University of Chicago (Value at production costs)	19,713.70
Inventory of positive film at 409 Prospect St., New Haven, Conn. (Value at sale costs)	3,589.50
SoundScriber Transcriber (depreciated 20 per cent annually)	272.00
Accounts Receivable (April 30, 1961)	<u>1,181.84</u>
TOTAL	\$ 94,587.27

As of April 30, 1961, there were no outstanding liabilities.

Summary of
ATLA Treasurer's Report

Balance brought forward May 11, 1960	\$ 19,440.51
Receipts: May 12, 1960 - May 8, 1961	<u>8,043.77</u>
TOTAL	\$ 27,484.28
Expenditures: May 12, 1960 - May 8, 1961	<u>15,738.08</u>
BALANCE	\$ 11,746.20

The above data have been supplied by Mr. Harold Prince, Treasurer of ATLA, Columbia Theological Seminary, Decatur, Georgia. The Report of the Treasurer of ATLA is subject to audit by the Auditing Committee of ATLA whose Report is published in the Proceedings of ATLA.

Microfilms Available

The ATLA Board of Microtext can supply 35 mm. 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. 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.

*These titles include cataloguing in source.

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 in- dices, by H. B. Swete. Cambridge, Eng., Uni- versity 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, 1906-1933.	22.00
Augustana Quarterly. Vol. 1-27, 1922-1948.	66.00
*Chinese Repository. Vol. 1-20, May 1832-Dec. 1851.	76.00
Christendom. Oxford. Vol. 1-16, 1931-1950.	29.00
*Christian Intelligencer. Vol. 1-105, 1830-1934. Price on application	

Christian Oracle. Chicago. Vol. 1-15, 1884-1898.	96.00
Christian Standard. Cincinnati. 1866-1895.	172.00
Christian Union Quarterly. Vol. 1-24, July 1911-April 1935.	44.00
Christianity and Society. Vol. 1-21, 1935-1956.	19.00
*Church History. Berne, Indiana. Vol. 1-17, 1932-1936.	39.00
*Cultural East. Kitamakura, Kanagawa-Ken, Japan. Vol. 1 nos. 1-2. July 1946-August 1947.	1.00
*Eastern Buddhist. Kyoto, Japan. Vol. 188, no. 4, May 1921-August 1958.	20.00
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. <u>See</u> American Journal of Semitic Languages and Literatures.	
Indian Witness. Vol. 24, 1896-Vol. 27, 1898; Vol. 29, 1899-Vol. 38, 1908; Vol. 40, 1909-Vol. 88, 1958. (The filming of this file will be completed when the governmental restrictions on the importing of microfilm to India are lifted.)	407.00
Information Service. Vol. 1-37, 1919-1958.	69.00
International Journal of Ethics. Vol. 1-59, 1890-1949.	166.00
International Review of Missions. 1912-1955. Price on application	
*Interpretation. Richmond. Vol. 1-10. 1947-1956. A ten year cumulative index is available from the publisher.	31.00
*Journal of Bible and Religion. Vol. 1-16, 1933-1948.	29.00
Journal of Religion. Vol. 1-29, 1923-1949.	89.00
*Korean Repository. Vol. 1-5, 1892-1898.	15.00
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
*Muslim World. New York and Nashville. Vol. 1-38, 1911-1948.	101.00
Reformistas Antiguos Españoles. Vol. 1-20. (Vol. 21-25 to be filmed.)	Price on application
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. October 1908-1922.	18.00
Zeitschrift für Missionskunde und Religionswissenschaft. Vol. 1-54, 1886-1939.	113.00
Zwischen den Zeiten. Vol. 1-11, 1923-1933.	32.00

Methodistica

Christian Advocate. Nashville. Vol. 11-13, No. 8; Vol. 13, no. 10 - Vol. 25; Vol. 29-75: Oct. 30, 1846-Dec. 22, 1848; 1849-1861; 1869-1914.	470.00
Christian Advocate. New York. Vol. 1-51, 1826-1876.	Price on application
Christian Advocate. New York. Vol. 52-131, 1877-1956.	1,067.00
Daily Christian Advocate of the General Conferences of the Methodist Episcopal Church. 1848-1936.	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
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 Uniting 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
*Religion in Life. Vol. 1-10, 1932-1941.	36.00
Wesleyan Christian Advocate. Macon, Georgia. Vol. 41-119, July, 1878 - March, 1957.	646.00
Western Christian Advocate. Cincinnati, Ohio. Vol. 1-100, 1834-1934.	695.00
Zion's Herald. Boston. Vol. 1-101, 1823-1923.	590.00

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

British Weekly; a journal of social and Christian progress.
London, 1886-

Christian Standard. Cincinnati. 1896-1955.

Church Times. London, Vol. 1- , 1863-

Japan Christian Quarterly. Tokyo. Vol. 1-20, 1926-1954.

Filming has been completed on the German religious newspapers and periodicals announced in previous bulletins. Prices are now being calculated and information can be obtained from the Chairman of the Board.

REPORT OF THE COMMITTEE ON PERSONNEL AND PLACEMENT

The 1960-61 Personnel and Placement Committee was to handle two main phases of work: the placement of applicants in theological libraries and a survey of theological libraries.

The Committee contacted John Rather of the U.S. Office of Education,

which has taken over the library survey formerly conducted by C.R.L., to ascertain whether duplicate forms could be sent to our libraries, so that members could mail one to him and the other to our committee. Unfortunately, when the forms finally appeared, the Committee was not altogether satisfied with them; however, it was decided that some information could be gleaned in this way for 1960. Another drawback to accomplishing this task was the fact that the forms did not appear until after the November Newsletter was issued; and members could not be reminded to send in their duplicates until February; since then, a dozen have been received, which did not provide the Committee with a sufficient sampling to work on. ATLA members voted (at the St. Paul conference) to have annual statistical surveys conducted, and both the Executive Committee and the Personnel and Placement Committee feel strongly about this; progress along the line of personnel improvement and personnel benefits can come to all of us only if we work together and pool our data annually to determine what progress is being made. The Committee recommends that this matter be brought to the attention of the Washington conference; if this conference again authorizes annual surveys, each member in charge of a library must then assume responsibility for automatically sending in by January 15th either a duplicate of the government form or whatever statistics and factual information are requested by the Committee.

The placement and counseling phase of the Committee's work has been extremely active this year. Twenty-six applicants have contacted the Committee; fifteen employers have written for information on listed applicants; three individuals have requested advice on courses to pursue, salaries to expect, etc., for theological librarianship; six seminaries have asked for guidance in revamping their personnel set-ups, salary schedules, etc. A total of 175 letters have been written by the chairman of the Committee, which involved as many hours of work. Three persons have been placed to date by the Committee. Several positions are still unfilled, and many applicants are still waiting. Many factors are involved in this situation: (1) appropriate positions did not open up for some applicants, and appropriate applicants did not turn up for some positions; (2) many excellent applicants were not contacted, owing to unwritten denominational requirements of the schools; (3) salaries offered were not infrequently too low for men with even small families to accept, etc., etc. The Committee would like to suggest that all openings in ATLA libraries be cleared with it, and that all applications be forwarded to it; it would like to remind employers that the average beginning salary for new library school graduates with no experience is now \$5200; and, last, but not least, it would like to urge ATLA members to do everything in their power to eliminate denominationalism in theological librarianship.

Respectfully submitted,

Pamela Quiers, Chairman
Henry Scherer
Henry Brimm

COMMITTEE ON FINANCIAL ASSISTANCE FROM FOUNDATIONS

In its report of June 9, 1960, the Committee on Financial Assistance from Foundations pointed to its function chiefly as a stand-by

committee of the Association, ready to seek financial support from foundations on the behalf of projects recommended to it by the Association through its Executive Committee or by other committees who wished preliminary exploration of such support for proposed projects. Through the year, 1960-61, no proposals have reached the Committee on Financial Assistance in such form as to cause it to initiate a study of possible foundation support, although some preliminary discussion has entered the files in connection with a possible thesis project to replace and supplement the ATLA Microcard Series, a possible fellowship program for theological librarians wishing to undertake foreign travel or foreign study, and a possible seeking of additional funds in support of the periodical indexing project. For these, and other projects the aid of the Committee might be enlisted. However, without a clear proposal or direction, the Committee is likely to remain inactive. At least it has never been a part of the thinking of the Association or of the Committee that it is the function of the Committee to initiate proposals or programs, and it is also not possible to approach foundations without detailed proposals specifically spelled out.

The Committee stands ready to serve the Association, but the impetus to set it in motion must come from the Executive or other committees of the Association.

Respectfully submitted,

Arthur E. Jones, Jr., Chairman
Herbert H. Schmidt
Raymond P. Morris

REPORT OF THE ATLA REPRESENTATIVE ON THE ALA COUNCIL

Your representative was present at three Council meetings at the Mid-winter ALA, February 1 and 2, 1961. The first was an informal meeting with the Executive Board and the other two were formal meetings open to all members of ALA.

The single biggest activity of the Association is the erection of the new Headquarters building. Over \$100,000 has been received from all sources toward this project. Miss Gertrude Gscheidle reported on the progress of the building by means of a film of the ground-breaking ceremony, November 12, 1960, and slides indicating construction to date. Completion is expected in 1963 for the ALA Conference in Chicago.

A newspaper story to the effect that President Kennedy was contemplating the appointment of a new Librarian of Congress prompted the Executive Board to send a telegram to the President. It urged that the practice of the last hundred years under which the Librarian of Congress has remained in office through succeeding ministrations be maintained. A reply of receipt was received but there were no further details at that time.

The new dues schedule will be presented in Cleveland. There was some opposition to the increase in dues and in the increase of registration fee. There are budgetary problems ahead and some measures must be taken to keep in balance. There are some encouraging results from the solicitation of financial contributions for the Association's total program.

It seems quite likely that there will be an increase in postal rates. The ALA Washington office is watching the needs of libraries. One bill has been introduced which would extend the provisions of library and educational materials rates.

The Century-21 Exposition in Seattle has captured the imagination of librarians, too, and we shall have a part in it. While Library-21's overall objective is the enrichment of personal lives through books and community library services, it will also show how technological change has increased a library's capability by adding a new dynamic dimension to the scope of the services it can offer.

We have assumed that while books and other printed materials have been the traditional objects of use and pleasure which libraries have preserved and made available, it is desirable that Library-21 introduce new media such as films, microforms, radio, television, audio devices, data processing and information retrieval machines, as well as advanced systems of communication.

Library-21 will be housed in the first floor of the Coliseum constructed by the State of Washington. It will be 110 feet high, 360 feet square, costing four million dollars, and will be the theme building of the Exposition: "Man's environment in the next century."

After twelve months of negotiations with Moscow, final word as to the date of the visit of Russian librarians to this country was just received the morning of the Council session. As you know, the group finally came in April. The International Relations Committee of ALA had a long time to select its seven delegates: the Librarian of Congress, the Executive Director of ALA, the Director of the IRO (Mr. Raymond Swank), Mrs. Frances Spain, Miss Sallie Farrell, Mr. Emerson Greenaway, and Mr. Melville Ruggles.

Librarians from nine countries will be coming in the fall: Germany, India, Ireland, Iran, Japan, Korea, Argentina, Jordan and Malaya.

Five kinds of programs have occupied IRO in the past five years since its establishment:

1. Library training overseas.
2. Technical assistance to libraries and library schools overseas.
3. Formal training of foreign librarians in the U.S., United Kingdom, and elsewhere.
4. Informal tours or visits to the U.S. by foreign librarians.
5. Programs of general library development overseas.

Respectfully submitted,

Betty Jane Highfield

REPORT OF THE PERIODICAL INDEXING BOARD

Subscriptions.

The Periodical Indexing Board is happy to report continuing progress toward a self-sustaining position. Subscriptions have increased from 218 as of one year ago to 248 as of this date. This represents an increase of 30 which is equivalent to an added annual income of \$600.00. A minimum of 400 subscriptions is necessary for self-support.

Financial position.

During the year ending May 31, 1961, total sales amounted to \$6,796.90 as compared to \$4,860.00 for the previous year. This represents an increase of \$1,930.00. This increase is more than we anticipated and for which we are grateful. Whereas a year ago we estimated that the Index was slightly less than 50% self-sustaining, we may now say that we are approximately, 60% self-sustaining in terms of a three year production cycle with two annuals and a cumulation. When we compare the rate of growth of our highly specialized Index to the experience and history of similar specialized projects, our progress is good. We have had the privilege of profiting by the experience of others because they have generously shared that experience with us. If our rate of growth were to remain at its present level, which we hope will increase, we might expect to become self-sustaining in more or less five years. Several variable factors, however, make it unwise to offer any firm prediction.

In terms of capital funds provided by the Sealantic grant, we have assets in the amount of \$10,351.00. It is the Board's intent to conserve the use of these funds in every way possible. To this end we have devised a program which we believe will not make it necessary to withdraw any capital funds during the fiscal year beginning June 1, 1961. Our current cash position is represented by \$4,052.46 to which we add a conservatively estimated projected income of \$4,800.00 from the sale of 240 subscriptions to the 1960 Annual. The total of these two resources (\$8,852.46), exceeds our projected current budget of \$6,630.00 by \$2,222.46.

Personnel.

On the basis of all facets of our experience in the production and distribution of the first three-year cycle of the Index, the Board decided not to employ a full time editor following the retirement of Dr. Lucy Markley one year ago. Rather, it was decided first to employ a competent full time secretary for the Office of the Index and thereafter employ editorial skill as circumstances required and as our resources permitted. In the meantime, the 1960 Annual will be produced by the cooperative efforts of the members of the Board and several volunteers from the Association. The editorial responsibility for the 1960 Annual will be carried by the Chairman of the Board and Miss Helen Uhrich, also a member of the Board.

For the Office of the Index we have been fortunate to obtain the services of Miss Fay Dickerson of Champion, Nebraska. Her background and experience may be briefly summarized as follows:

Miss Dickerson studied at the University of Denver and at the University of Colorado receiving her B.A. degree from the latter institution in 1952. She received her M.A. degree in Christian Education from McCormick Theological Seminary in 1954. She was

engaged in student work in the University of Oregon during 1955. In 1955-57 she was director of Christian Education in the First Presbyterian Church, Salem, Oregon, and also did student work at Willamette University. As a fraternal worker, 1957-1960, she was teacher and principal at the American School for Girls, Al Mansur, Baghdad, Iraq. She has traveled in Greece, Turkey, Lebanon, and Egypt. In July 1959 she attended the Near Eastern Christian Council Summer School in Jerusalem, Jordan. She returned to the United States in September 1960 and began her work in the office of the Index on March 20, 1961.

Publication.

The 1957-59 Cumulation of the Index with 57 titles indexed and a separate list of book reviews was published late in June 1960 and distributed in July to subscribers. The 1960 Annual will be published early in September 1961. As now envisioned, the coverage will be expanded to include 60 to 65 titles. This Annual will also contain a list of book reviews. Moreover, there will be an added feature which will include the selective indexing of approximately ten additional periodicals. These periodicals will represent denominational and institutional publications which often contain important articles in the subject areas covered by our Index but which may not merit complete indexing. The best example of this procedure is represented by the work of the Catholic Periodical Index. The Board has studied this method of indexing valuable articles in the field of religion for about two years, but it did not feel that it was expedient to introduce the plan until the first cumulation had been published.

Beyond the 1960 Annual, we plan to move on toward the 1961 Annual with the hope of publishing it by April or May of 1962. We have been receiving an increasing number of inquiries about and a number of orders for the 1955-56 volume which remains unpublished. The Board has made preliminary plans to gather the material for the 1955-56 years and has a preliminary target date for the Fall or Winter of 1962-63.

In conclusion, we wish to express our appreciation to those who have sent us helpful comments and criticisms.

Respectfully submitted,

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

REPORT OF THE COMMISSION ON LILLY ENDOWMENT SCHOLARSHIPS

Responses to the announcement of the Lilly Endowment Scholarship Program this year showed increasing recognition of value and usefulness. The total requests for assistance amounted to approximately \$40,000. Twenty-six applications were completed in full, and there were six additional requests from persons who did not file formal applications.

Awards were made to ten people for study for the period from June 1961 to June 1962. Three of eight requests for a full year's program of study were given financial support; three of nine requests for summer study were approved; one of four requests for part-time winter study, two of four requests for assistance for a full summer plus part-time winter study, and one request for a six months' period devoted full time to research on a doctor's dissertation were approved.

The following is a list of the individuals to whom awards were given:

Scholarship Awards 1961-62

John Batsel	Vanderbilt University Divinity School
Jimmy Ed Clark	Perkins School of Theology
Robert W. Jahns	San Francisco Theological Seminary
Genevieve Kelly	California Baptist Seminary
Chung Young Lee	Garrett Biblical Institute
Warren R. Mehl	Eden Theological Seminary
Ellis E. O'Neal	Andover-Newton Theological Seminary
Elton E. Shell	Southern California School of Religion
James D. Sistrunk	Southeastern Baptist Theological Seminary
Thomas P. Slavens	Drake University Divinity School

The Commission has been somewhat distressed at the number of applicants to whom no assistance could be given this year. Among applicants who were refused this year are included two requests for assistance in beginning a program leading towards the doctor's degree, three requests from individuals who had completed their theological training for assistance in undertaking a full year's program of study toward the master's degree, four requests for assistance in beginning summer or part-time work-study program toward the master's degree of library service, four requests for help in carrying on a program already undertaken by the applicants, and one request from a librarian for assistance in completing his final year of full-time study for the B.D.

The expenses for the administration of the scholarship awards from June 1, 1960 to June 1, 1961 amounted to \$181.50.

The Commission wishes to express its gratitude for three years of wise service to its Secretary, Arthur E. Jones, whose term of appointment expires this year and who would prefer not to accept reappointment.

In view of the growing success of the program the Commission requests the Executive Committee to give permission to apply next spring to Lilly Endowment, Inc., for a renewal of the grant for the period 1963-66.

Respectfully submitted,

Kenneth S. Gapp, Chairman (Term expires 1962)

Ruth C. Eisenhart (Term expires 1963)

Arthur E. Jones, Secretary (Term expires 1961)

Carl C. Rasmussen, AATS Representative

REPORT OF THE COMMITTEE ON CATALOGING AND CLASSIFICATION

The Cataloging and Classification Committee has consisted of the same members as during the preceding year: Thomas E. Camp, James Irvine, Ray R. Suput, and the chairman.

During the year, we have answered inquiries concerning cataloging and classification in our subject area and have served in an advisory capacity with Miss Ruth Eisenhart in her work as a Member, Sub-Committee on Religious Headings, ALA Catalog Code Revision Committee. We have also worked in a consultative capacity with the President and the Program Chairman of ATLA.

Realizing that professional library thinking has moved toward grouping together the services of acquiring, cataloging and classifying, processing, and preserving library materials and that many of our present tools such as the National Union Catalog, New Serial Titles, and even Publishers' Weekly are now geared to serve dual functions, our committee has been exploring the possibility of enlarging the scope of the present ATLA Cataloging and Classification Committee to include all the technical services. We feel that certain of the technical services are not covered in existing committees within the present ATLA organization. We envision an enlarging of the Committee without losing any of the advantages of a more specialized group and have presented a recommendation to this effect to the Executive Committee.

The main effort of the Committee has been a continuation of our work of last year which was the encouraging of theological libraries to report, on a selective basis, their materials to the National Union Catalog, to New Serial Titles, and to the Union List of Serials (3d ed.). At last year's meeting we reported that 46 libraries had replied to our questionnaire and had agreed to report their holdings to either NUC or NST or both. Upon checking recent lists of contributors to both, we found that only 14 of the libraries agreeing to cooperate were not listed as cooperating. In other words, 72% of those who had agreed to cooperate were doing so. Of the 14, who were not yet fully cooperating, 4 had begun to cooperate with NST but not with NUC.

A letter was sent to each of the libraries, which had not yet contributed, encouraging them to do so. To date, 11 of these 14 have replied indicating that they had begun recently to cooperate or that they would do so in the near future, making the score 94% of those who had originally agreed to cooperate actually cooperating. In addition, some 14 other theological libraries who have not replied to our questionnaires are listed as cooperating with one or both of these projects. Therefore, almost one half of ATLA libraries are now contributing to one or to both of these projects.

As we look back over the accomplishments of the Committee during the past year, we can do so only in context of the accomplishments of each of the libraries which has responded so faithfully to these cooperative national projects. Use of these reportings will bear witness in the future as cataloging aids, as verification tools, and as interlibrary loan helps. At present, the National Union catalog at the Library of Congress includes some eight and one half million different book titles. While it may be difficult at times for some of our libraries to recognize how their reportings of a few titles may be helpful in light of this enormity of titles, who is to know but that his

contribution may be the answer to one of the 25,000 written inquiries received by the catalog annually, or to one of 100,000 to 200,000 estimated consultations made of the catalog each year?

David Kaser has recently noted in Library Resources & Technical Services¹ that one third of the world's print appears in serial form. It would indeed be foolhardy to minimize the effect of increased reporting to New Serial Titles and Union List of Serials by our libraries. A report made at the end of 1960 by the Joint Committee on the Union List of Serials stated that there had been a gratifying increase in the number of libraries participating in NST. In December 1960, 534 libraries were reporting to New Serial Titles, an increase of 60% over the 333 libraries reporting new serials in December 1959. At this writing, ATLA libraries constitute approximately 1/20th of the total number of libraries now contributing to New Serial Titles.

This year has in a way seen many cooperative efforts come to light with-in and without our organization. The 10 year cumulation of New Serial Titles is due to be published late this year. It will include new serial publications which began during the years 1950-60 and will serve as an important supplement to the third edition of the Union List of Serials even though it will be published in advance of ULS. This edition will supersede all earlier annual volumes of NST. The close off date for the receipt of titles and holdings to go into the cumulation was September 30, 1960. However those holdings not appearing in the 1960 volume will appear in later issues of NST, so do not hesitate to continue to report 1950-60 holdings as you receive them in your libraries. Also NST will contain in its files secondary files arranged by subject and made up of cards reproduced by an electrostatic process. Therefore, it will be possible on a fee basis to supply listings of publications in special fields or publications issued in certain countries from these secondary files. The coverage of these secondary files will be limited to the titles which appear in the monthly or cumulative issues of NST.

The four checking editions of the ULS have by now reached all of you who are contributing to this project. There were some delays in the receipt of this checking edition in our libraries, but all checking editions are to be returned to LC by July 31, 1961, and it is hoped the monumental 3d ed. will still be published in 1962.

Perhaps NUC had made us realize more than anything else the great amount of bibliographical information that can be made available to us through cooperative efforts. Only by the cooperative effort of a large number of libraries can the vast and scattered resources contained in titles held by many libraries be brought together for reference and use. The 1952-55 NUC now appearing will include some 212,000 main entries from LC cards and some 225,000 different entries with 1952-55 imprints from other libraries.

Another project which many of our libraries have been cooperating with is the National Union Catalog of Manuscript Collections. With this cooperative project underway at LC, scholars of the future will have a key to manuscript collections from something over 2000 libraries in this country. Printed cards

¹David Kaser, "This Year's Work in Serials," Library Resources & Technical Services, V (spring, 1961), 134.

will also be available for the National Union Catalog of Manuscript Collections.

Certainly our conference this year and these important happenings are making us feel like Maurice Tauber did in writing in a recent article¹--that there is in the library world, in its literature and its thinking an obvious emphasis on technical problems which reflect their extensiveness and complexity in the growth of American libraries, that the technical processes, recognized as those services which are designed to make library materials easily, promptly, and economically available to users, must be on a high level if readers' services are to function their best, and that relationships between the two branches of activity in the library are so important that all librarians have to participate in the quest of the ALA Resources and Technical Services Division, the Library Technology Project, the Council of Library Resources, and other groups which are seeking to find solutions to conditions that have been smoldering for some time and seem about to explode.

A few of the technical services explosions bear mentioning here. One of the most important projects in library technology has been that dealing with the testing of paper in the books we buy. The papers of 500 non fiction books printed from 1900-1950 were tested for physical strength and analyzed for content. The analysis discovered that their life span was frighteningly short. William J. Barrow's investigation into the possibilities of making permanent/durable book papers at an economically feasible cost gives us new hope and with the work of the Council on Library Resources in bringing together representatives of the principal industries and professions concerned with the preservation of printed records--paper makers, book manufacturers, publishers, librarians, and archivists to discuss this--we have reason to believe that we are on the way to increasing the life expectancy of paper from 50 to 400 years. Tests are showing that chemical wood paper of excellent quality and marked durability can be made by the use of proper fibers and the elimination of acidic ingredients. We also know that these same tests are being given catalog cards and that our old theory that a catalog card must be of 100% rag content has been disproven and a more durable, less expensive card may last much longer.

Another library technology project being worked on is a card reproduction study including the basic function of the card catalog, the availability of printed cards, and the methods and equipment for card reproduction. Report and cost data are planned along with the designing and production of new equipment for card reproduction as recommended by the results of the first stage of the project. Another project which last fall was believed to have reached a solution failed to do so. It was hoped at that time that a typewriter card holder to end all card holders would be developed. The end came when the holder failed, proving that we have not solved all technical problems yet.

A more successful solution seems to be underway to the perfecting of a marking machine to letter call numbers on books. As I understand

¹Maurice F. Tauber, "Technical Services in 1960," Ibid., 103-4.

this machine, from talks given by Mr. Poole of the Library Technology Project, a typewriter has proved to be the most satisfactory sort of machine, the call number being typed on an adhesive material which will easily and quickly adhere to books and other materials and being almost impossible to remove. Next they will probably be asked to work on a solvent to remove the materials for we all know that no cataloger would ever be happy thinking that he could never change the call number once it was lettered on a book.

Another project is attempting to discover the binding needs of libraries in order to identify and define the principal categories of library binding for which performance standards, specifications and acceptance tests are needed, and to make plans and estimates for developing a testing program which will establish performance standards.

With the death of Cataloging-in-Source, we have seen introduced substitute plans like SACAP by BroDart, BPR, by Library Journal, and more recently the investigation announced in the April 1961 Cataloging Service Bulletin of the Library of Congress. These last investigations concern the possibilities of a program whereby libraries could obtain sets of LC catalog cards with the books they purchase from distributors and perhaps from some publishers, rather than ordering the cards separately from LC when they purchase their books. No program is yet in effect and the arrangement is only in an exploratory stage. Since the advent of All-the-Books Program in 1953, many American publishers have been supplying review copies of their new books to the Library of Congress for advance cataloging. In 1960, the Library of Congress began to cooperate with the Bowker Company with Bowker lending to LC the review copies it receives for listing in its periodicals and receives in turn the full cataloging information for all new books that LC catalogs in advance of their distribution to libraries, this information being printed in PW and American Book Publishing Record. With such new programs LC received during 1960 some 13,000 titles not previously cataloged by them, which leads them to believe that they can soon receive at LC nearly full coverage of the entire field of current American trade books for advance cataloging. Since the large wholesale book distributors in this country make about 70% of their book sales directly to libraries and an additional quantity of sales are made indirectly to libraries through bookstores, current American trade books account for an estimated 80 to 85% of the wholesale book-distributors' sales to libraries. Since 80% of LC card sales to all subscribers are for current American imprints, the libraries could realize benefits in all handling and processing operations required to put their new books into prompt use if LC catalog cards could be supplied to libraries along with the current American books they purchase. Exploratory conferences with some book dealers have indicated a favorable attitude toward such a program but no arrangements have been concluded up to the issuance of this Bulletin in April.

Gustave Harrer and Alex Ladenson are working to investigate the feasibility of developing a numerical code to provide rapid and specific identification of all books and pamphlets published in the U.S. Code numbers assigned to each book in advertisements, trade bibliographies, and catalogs would do away with library verification before ordering and help publishers and dealers in their problems of stock control. It is possible that even a national bibliography could be developed by further extensions of such a program.

But one of the loudest of the explosions, indeed sometimes blasting almost into outer space, has been that concerned with cataloging code revision.

"The whole history of cataloging consists of one generation redoing the work of another,"¹ Andrew Osborn so correctly stated about 5 years ago. Those of you who have shared or are sharing with me the experience of recataloging a collection to bring it up to date with current practice (and who isn't) know how pertinent Osborn's statement really is. And now within the last month, our library literature is telling us that all library catalogs are going to be affected in varying degrees by the application of the new cataloging rules under consideration and we begin to wonder if the population explosion within the cataloging code world is not as in need of control methods as much as that in the world for which the term was coined was needed. The irony of the whole thing is, that in our situations, probably a generation will not even have passed for the "redoing of the work" before we shall be caught in recataloging our recataloging. For example, it was not too many years ago (or so I would still like to think) that I was in Library School in the last class at Illinois to study cataloging procedure from the 1941 rules; the next year I assisted with the first cataloging class to study the 1949 code. Ever since that time we have heard of the short coming of that work. By 1964, we shall probably be relearning from another code. But we are reminded by Ruth French Strout that

More than any other library function cataloging practice has always been firmly rooted in tradition. . . . Catalogers profess to encourage experimentation, but they too frequently resist any experimentation that tampers with the existing catalog."²

We realize this adherence to tradition. At the same time we know that our codes do have shortcomings and if we want to live up to our philosophy of technical services helping readers services, we must be willing to change. So since we live in a scientific era, we have had catalog use studies, a proposed serial use study, two conferences to talk about the proposed code, working papers dealing with pros and cons of the code and now we are told any library may cooperate with the planned studies of the proposed code to be under the jurisdiction of the ALA Cataloging Policy and Research Committee. Now will be the time to speak or forever to hold our catalog cards. But even as we study and experiment with the proposed code still 3 years from becoming official, we read another note that one of these days, some or all of us are going to be faced with an electronic information system which is bound to make us again reconsider our codes possibly having one type of code for the machine catalog and another for the human catalog. Since the machine can do things humans can't (and we are still naive enough to believe the antithesis of this statement), perhaps, says C.D. Gull,³ Consulting Analyst, Information Processing, General Electric Company, Information Systems Section (we had better apply

¹Andrew D. Osborn, "Cataloging and Cataloging Codes in Other Countries Today," Library Quarterly, XXVI (October, 1956), 277.

²Ruth French Strout, "Introduction" (to the 21st annual conference of the Graduate Library School, University of Chicago, June, 1956), Ibid., 251.

³C.D. Gull, "How Will Electronic Information Systems Affect Cataloging Rules?" Library Resources & Technical Services, V (Spring, 1961), 155-59.

the new simpler corporate entry rules if we try to catalog that entry in our libraries), we may no longer need to maintain an artificial distinction between a main entry and added entries, nor may we need to restrict the number of entries for an author who has used or is known by several names. Although this may be sometime into the future we cannot erase the fact that it is a possibility.

The code that is at hand now seems concerned with the objectives which the catalog is to serve, the method by which these objectives are to be achieved, the basic aspects of the problem of cataloging and the general principles which underline the rules. It would take a great deal of time to even summarize the new code. It does make rather fascinating reading and I found myself returning to it like one does to a novel one can't lay down on my first reading of it. If you have not already done so, it might be well for each of you to read through it. Paramount in the whole discussion of the code are the objectives of the code which constitute its philosophy and on which the majority of the rules are designed to fit the objectives. The objectives of the catalog are listed as: (1) to facilitate the location of a particular publication, i.e. of a particular edition of a work, which is in the library; (2) to relate and display together the editions which a library has of a given work and the works which it has of a given author.¹ While we would probably agree with both these objectives, especially the first one, bringing the second to fruition will require some change in attitude for most of us, although, I will admit the idea does grow on one the more he studies it. Perhaps the most radical change from our present procedure is the indication of filing or standard titles for translated words or for changed titles or for changes in titles of editions so that the second objective can be met. Then, too, we will have to find some readjustment in our thinking to get used to the idea of entering most corporate bodies (except government bodies) directly under their name without the geographical designation coming first and the necessary distinction of societies, institutions, etc. under our present rules. We may all object to entering in our catalog all the First Presbyterian, First Baptist, or first "whatnot" churches under "First," but experiments are supposed to have proved that this causes no more confusion than the way we now do it. For serials, we no longer are to be faced with fright in approaching them, because they are not to be entered under title just because they are serials but because they usually have a variety of editors, authors, etc. If they do not, they are treated just like any other work. And then, we are given a choice--we may be able to enter a serial under its latest title, its first title, or successive titles depending upon the needs of our library. Perhaps no one criticizes or summarizes the code quite so adequately or succinctly as does Paul Dunkin who has written a commentary to it. He says, and this seems to give us a capsule view of the code:

The new code is not a conglomeration of little rules to deal with special little questions. Rather it is a statement of broad rules resting on basic principles. This does not mean that the new code will not answer special little questions. "Love God; love your neighbor" does not tell you every time and every circumstance--or even what kind of God or what kind of a neighbor. But anyone with any imagination at all will find that the rule answers more questions than a code maker could think of in a lifetime.

¹S. Lubetzky, Code of Cataloging Rules, 1960, p. ix.

The new code is the spirit of the law; it is not the detail of the law. It demands that catalogers have brains; it demands that catalogers have imagination. Cutter was not the first to say that cataloging is an art, nor was Osborn the last.

Well is it?¹

It is quite exciting to be included in the process of proving or disproving that our calling is an art and at the same time indicating the nature of the composition of our craniums.

The Catalog Code Revision Committee and the Cataloging and Classification Executive Committee decided in September 1960 that because of the pressing need for the new catalog code, its scope should be restricted to books and booklike materials, excluding any special rules for manuscripts, music, phonorecords, maps, newspapers, etc. The reasons for changing the concept of the code was the loss of a full time editor and the conflict over the concept of the function of the main entry.

A grant from the Council of Library Resources and the agreement of Seymour Lubetzky to continue as part-time editor have insured the continuation of code revision. Each division of ALA is to appoint an official delegate who will receive appropriate data, attend meetings, transmit tentative decisions to the divisions and in turn advise the Catalog Code Revision Committee of divisional attitudes toward trends in revision. Miss Ruth Eisenhart will serve as ATLA's official delegate.

The concept that we live in a small world is evident in the library world for we find that the long dreamed idea of international consideration of library codes is to become a reality in October 1961 in Paris (notice we said consideration of library codes not agreement of them was to become a reality). However, through the efforts of the Council of the International Federation of Library Associations (IFLA) we hope that we are moving further toward international agreement on basic cataloging principles. We have desired this for a long time but efforts to achieve it have been sporadic. During the last six years, work has been started on it again--code revision in this country and its "ecumenical" approach has been one impetus. Principle problems come from the basic differences in the Anglo-American and the German tradition for corporate entries and anonymous works. Reconciliation is always a slow process, but where there is life there is hope--and the lively discussions in some of the working papers give us hope for much hope.

In 1959 a preliminary meeting was held in London of the Working Group on the Coordination of Cataloging Principles during which plans were made for the 1961 conference with the aim of seeking agreement on certain basic cataloging principles. Wyllis E. Wright is the official delegate from the U.S. (Mr. Wright is also chairman of the Catalog Code Revision Committee and is ALA's representative on the IFLA Working Group of the Coordination of Cataloging Principles.) All national organizations having

¹P.S. Dunkin, "Commentator's Epilogue," in Lubetzky op. cit., p. 86.

interest in cataloging (this included ATLA) were consulted in the selection of the delegate. It is hoped that all such organizations having opinions and questions will inform Mr. Wright in his capacity as U.S. representative. With this in mind, we will now consider the presently available working papers briefly and one, prepared by Miss Eisenhart, in more detail.

Working Paper no. 1, prepared by Andrew D. Osborn, Librarian, Fisher Library, University of Sydney, Australia deals with the "Relations between Cataloging Principles and Principles Applicable to other Forms of Bibliographical Work." His recommendations may be summarized as follows:

He supports Lubetzky's basis for a catalog code on the score that such action will constitute a major step in drawing together bibliographical, booktrade, and library practice but he modifies and goes beyond Lubetzky's proposals.

He believes that the IFLA conference should keep bibliographical and booktrade interest constantly in mind in its discussions and conclusions.

He wishes to stress that straight forward practices be agreed upon in preference to ones which may be technically correct but which are apt to give rise to a multiplicity of confusing entries in listings of various kinds.

The work "by" and its equivalents, should be honored just as far as it is practicable.

Customary forms of names and ways of citing standard works should be followed generally (over and above even Lubetzky's proposals.)

The conference should consider entry of government publications under the name of department, bureaus, etc. (as Lubetzky has proposed for nongovernment corporate names) and not under the geographical unit followed by the name of the agency.

Recognition should be given to the existence of a class of works which are increasingly being published without a title.

Working Papers 2-4 deal with the "Function of the Main Entry in the Alphabetical Catalog." The first paper by Lubetzky is largely an argument for the positions he supports in the proposed cataloging code which we have discussed earlier: namely, that the function of the main entry presupposes recognition of the fact that:

the materials of a library--books, manuscripts, phono-records, etc-- are representations of the works of authors, not the works themselves;

that a given work may be represented in a library in different forms or editions, under different names of the author or under different titles; and

that the catalog of a library must be designed not only (1) to show whether or not the library has a particular ~~item~~ or publication,

issued under a certain name of the author or under a certain title, but also (2) to identify the author and the work represented by the item or publication and to relate the various works of the author and the various editions and translations of the works.

The third paper by Eva Verona, Head, Department of Printed Books, University Library, Zagreb, Yugoslavia, is concerned largely with justifying the establishing of main entries and arranging according to the titles of particular publications; the assembly of literary units is relegated to added entries or in certain cases, carried out through notes on the main entries--this is largely the opposite approach of Lubetzky's paper.

Paper 4 is a comment of the function of the main entry in light of the Lubetzky and Verona papers by Leonard Jolley.

Working Paper 7 dealing with "Entry of Anonymous Works Under Standard or Form Titles" prepared by Roger Pierrot of the Bibliotheque Nationale, Paris, considers the bringing together of all versions of translations of one anonymous work under a single title and stresses the urgent need for an international list of anonymous classics. He also proposes bringing Festschriften, etc. together under a form heading such as Festschriften.

Paul S. Dunkin, Graduate School of Library Service, Rutgers University presents the "Problems of the Cataloging of Serial Publications" as working Paper no. 8.

These papers so briefly and inadequately noted here are mentioned to give us a background to an understanding and to serve as an introduction to Working Paper no. 9, "Cataloging of Liturgies and Religious Texts in the Alphabetical Catalogue," which its author, Ruth Eisenhart, will present to us following this report. We feel honored that a member of our organization was selected to prepare one of the Working Papers for the IFLA, International Conference on Cataloging Principles.

Respectfully submitted,

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

REPORT ON "A WORKING PAPER ON CATALOGING LITURGICAL AND OTHER
RELIGIOUS TEXTS IN THE ALPHABETICAL CATALOGUE"

Early last October I was asked to prepare a working paper on "Cataloging Liturgical and Other Religious Texts in the Alphabetical Catalogue" for the Organising Committee of the International Conference on Cataloging Principles. The scope of the inquiry was informally defined by the Organising Committee's Executive Secretary:

In the first place, the Conference is concerned only with the problem of entry in the alphabetical catalogue, i.e. with the choice of heading or entry word and with principles affecting

the form in which headings are presented. Questions of bibliographical description are excluded and even in connection with headings we are only aiming at finding broad principles of general application. As I understand the expression 'religious texts' in this context, I think it was intended to mean sacred books. I think the sort of question on which we should like guidance is, for example, whether some or all liturgical texts should be treated as works of corporate authorship or as works to be entered under the standard title. Where either sacred books or liturgies are to be entered under standard titles the question of language to be used in the heading would also be of interest. . . . We should like the discussion to be based on a comparison of the relevant rules in existing cataloguing codes.

Copies of the complete paper have been made available and I shall here summarize briefly. In general, codes which accept the concept of corporate authorship treat liturgies as the publications of the denominations which authorize them. Codes which do not accept the concept of corporate authorship generally treat liturgies as anonymous works.

The British Museum, Cambridge and the Bodleian, while accepting corporate denominational authorship in other cases, make an exception for liturgy, collecting all orders of divine service put forth by authority under the form subject heading LITURGIES, with a classed subarrangement. Since the Vatican rules use neither CATHOLIC CHURCH as main heading nor the form subheading Liturgy and ritual, both elements fall away, leaving direct entry under the traditional Latin name for Roman Catholic service books, with comparable treatment for Orthodox liturgy, but the Vatican retains corporate authorship form for the publications, including the liturgical works, of non-Catholic churches.

To each of the basic approaches--corporate denominational authorship or anonymous classic--certain drastic modifications have been proposed for the method of collecting literary units. Mrs. Henderson has described to you Eva Verona's proposal that main entry for all anonymi, including "anonymous classics," be made under the title of the bibliographic unit (that is, the title as it appears on the title-page of the particular book itself) with added entry for the traditional or standard title of the literary unit (that is, the "work" of which the particular book is but one manifestation). While the divergent Verona-Lubetzky theories of the function of the main entry are the most fundamental before us today, it must be remembered that decision between them does not much change our problem, for as Mr. Lubetzky has pointed out, if we accept the Verona thesis, then our rules for main entry simply become rules for added entry!

If liturgical books are entered under the names of the denominational bodies which authorize them as corporate authors, there are at least three possible subsidiary arrangements. First, the title may be transcribed simply, with no attempt to collect editions of any particular liturgical book. Second, the form subheading Liturgy and ritual may be used, with or without a second subheading derived from the traditional title of the liturgical book, as in the present practice of the ALA rules, except for the Book of Common Prayer. Third, the traditional title of the book may be used as an assembling agent directly under the name of the authorizing body, without the intervention of the form subheading Liturgy and ritual. This can be done either in the form at present used for the Book of Common Prayer in both the Vatican and the ALA rules, or by putting this collecting title on the second line as in the standard title

usage of music cataloguing at the Library of Congress.

The advantage of direct entry under traditional titles is its simplicity and brevity, and the fact that specialists commonly look first for these books under their names rather than under the name of the church. The disadvantages are the dispersing of denominational materials throughout the catalogue, and the awkwardness of distinguishing between homonymous titles used by more than one church or rite. Where liturgies of minor denominations are concerned, the specialist is more likely to think first of the name of the church. Theoretically, if the concept of corporate authorship is accepted, as it is in American cataloguing practice, and this concept is understood to mean publications issued by the authority or in the name of the corporate bodies, then it is hard to justify such a deviation as entering liturgical books directly under title. For liturgy is precisely the order of divine service which a church authorizes for public worship.

I have therefore preferred the proposal that the traditional title of the service book be used as a collecting agent directly under the name of the church or rite, without the subheading Liturgy and ritual. I should like to add here that it would help if these standard titles are set up in music cataloguing form, rather than, as at present, as subdivisions under the name of the church,

e.g. Protestant Episcopal Church in the U.S.A.
Book of common prayer.

rather than: Protestant Episcopal Church in the U.S.A. Book of common prayer.

With the music cataloguing form, these entries will be assembled at the beginning under the name of the church, not interfiled with administrative subdivisions. Whether liturgical books are entered under title or denominational author, I believe that it is the cataloguer's obligation to identify and assemble all editions of separate service books, and further, that, for economy, clarity, and especially to serve the one-card-per-title union catalogue, this assembling entry ought to be the main entry, not a subject or added entry. But is there an obligation to assemble different service books in the alphabetical catalogue, as appears to be the purpose of the form sub-heading Liturgy and ritual? The relating of different service books is more properly the function of classification.

Whether the form adopted is basically corporate authorship or anonymous classic, identification of the denomination is an essential element for homonymous main entries. It is almost inconceivable that the reader will be indifferent to this. If he is unaware that there is more than one of the same name, then it becomes even more important that the catalogue guide him to the form he wants and away from forms which are not what he wants. He should be able to select or reject, for example, a Book of Common Prayer for use in the Church of England, the Protestant Episcopal Church or the Anglican Church in Canada.

It would seem both logical and convenient that the assembling title be given in the official language of the liturgy. In almost every case, this is the title which will appear on the title-page. Why struggle to translate it into some other language? The ALA practice which uses English for books of the Latin rite when there is an accepted English title and

Latin otherwise, has little to commend it. I find equally difficult to defend the Vatican's use of Latinized titles for books of the Eastern Orthodox Church. These considerations are summarized:

Prefer the traditional title, whether used as main entry or as subheading, in the official language of the liturgy.

This means Latin for Roman Catholic liturgical books, Greek for books of the Eastern Orthodox Church, and the vernacular where that is appropriate, as in the official orders of worship of national churches.

I should like here to clarify the paragraph on p. 7-8 of the working paper. In that paragraph I intended to speak only of the translation of a valid liturgical text into a non-liturgical language. To the recognized "editio typica" and "editio juxta typicam" I would add such scholarly editions or translations as could also justly be described as "carefully modelled on the original edition." But I never intended to include adaptations of liturgical books for private devotional use, such as popular missals and Anglican devotional books based on monastic or other Roman Catholic or Orthodox liturgical books. These are neither authorized nor intended for public worship and are not "liturgy." Such books should be entered under editor, translator or title as the individual case may require. If such a book should be authorized for public worship, it should be entered under the name of the church which authorizes it, not under the name of the church whose liturgy is borrowed and adapted for this purpose.

The adequacy of this definition of liturgy (borrowed from the British Museum) as "the order of divine service which a church authorizes for public worship" has been questioned, for truly authorized services belong essentially to the modern, post-Reformation period. Actually, it is not difficult to project this definition backward in time for many of the medieval liturgical books are still in use and have become authorized; others no longer in use can readily be recognized as the same kind of material serving comparable purposes in pre-Reformation times.

The paper closes with brief comments on a few special problems in cataloguing sacred books. In general, the rules for anonymous classics apply, including rules for choice of language in the main heading, references from other well-established forms of the name in the same or other languages, transliteration, etc.

Three problems in Bible cataloguing are touched upon. First is that presented by the "Deutero-canonical books" or "Apocrypha," those books included in the Septuagint-Vulgate but not in the Jewish-Protestant canons. Several correspondents have suggested that "Bible. O.T. Deutero-canonical books" would be perfectly acceptable to Protestants and certainly less offensive to Catholics than "Bible. O.T. Apocrypha." It has also been suggested that individual books of this group be entered, e.g. "Bible. O.T. Judith." This could easily be amended locally to "Bible. O.T. Judith (Apocrypha)" if a Protestant library felt strongly about it. An examination of some samples shows that these books are presented in the same order in Protestant Bibles, such as the early King James, and I suppose that this is an established arrangement which could be followed by libraries which file in Biblical order.

The problem of agreeing on an authority for names of the books of the Bible is not too serious. English and American usage has generally preferred the King James Version as its authority. Kapsner follows Douai, but writes that this is not one of the burning grievances of Catholic cataloguers.

There is one other group, which I have called "semi-sacred books." These are those ancient books called "Pseudepigrapha" by Protestants and "Apocrypha" by Catholics, which are associated with the names of Biblical characters, but are not recognized by either Catholic or Protestant canons. With almost every spade at work in the Middle East turning up another one, I can see no good reason for entering this kind of literature under Bible as the ALA rules do. They may more properly be considered "anonymous classics" and entered under their conventional titles as directed by the Vatican rules. Compilations, whose content may vary greatly, are best entered under compiler or title according to rules governing choice of entry for compilations.

Copies of the draft were sent to a number of Catholic and Protestant cataloguers and to some others in secular libraries whose interest was known to me. The Rev. E. Clarendon Hyde of the University of Missouri offered several interesting suggestions. In particular he offered a formula for getting the version ahead of the imprint date in Bible headings. We often want to put our hands on a copy of a particular version, such as Douai, Moffatt, Goodspeed, etc., but who knows whether the library's copy was published in 1925 or 1923 or 1937? He also urged the use of dates in headings to distinguish the successive authorized forms of the Book of Common Prayer, e.g.

Protestant Episcopal Church in the U.S.A. Book of common prayer. 1892.

He further pointed out:

Present practice in regard to such works as Psalters, Epistolaries, etc., is inconsistent, and although there will probably always be borderline cases, it should be possible to relate them consistently to general rules. . . Since Psalters normally contain the ancient Book of Psalms, I would recommend that they be consistently cataloged under Bible. O.T. Psalms.

Mr. Charles Hamilton, Chief Cataloger of the East Asiatic Library at the University of California, wrote a particularly fine letter in response to my query about non-Christian liturgical works. His letter confirmed my determination to leave them strictly alone.

If liturgical books are entered under the name of the denomination as corporate author, it is evident that forms which would in secular literature be regarded as variant editions must be treated as distinct works, unrelated to each other in the catalogue. Some liturgical books of different denominations may have a common origin and be almost identical in text. They may, or may not, have the same title. The churches concerned may, or may not, be in communion with each other. If we accept the fact that differences in these closely related liturgies, though often slight textually, are doctrinally significant as matters of faith and order, then it is not so unreasonable to catalogue the forms authorized by different churches, whether in communion with each other or not, as discrete liturgies. Among Protestant librarians, there has been some special pleading for the Book of Common Prayer. Many of us would prefer to treat this as an anonymous classic,

subdivided by the name of the church, as in Pettee's practice. I chose the other treatment because I did not want to make exceptions if they are avoidable. Since the Book of Common Prayer, like other liturgies, can be catalogued as the publication of the churches which authorize it, there seemed not enough justification for an exception. A denominational library may, of course, reverse a rule for its own use if it feels so inclined, but I think we should deserve and expect a crushing blow from the secular arm if we propose avoidable exceptions for general use. Non-theological cataloguers today are in no mood to tolerate complications if one simple rule can be made to apply.

As you know, the Vatican rules, Kapsner's Manual of Cataloging Practice for Catholic Author and Title Entries, and the printed cards of Catholic University, all enter Roman Catholic liturgical works under their Latin titles and never use "Catholic Church" as main entry. Nevertheless, the Catholic cataloguing community has been most sympathetic and encouraging in my effort to find a common ground on which we could work together. Father Kapsner has been especially helpful. He presented an abridged version of my paper to the Catholic Library Association at its meeting in Easter week and also published this abridgment in his column in Catholic Library World. I am delighted that Father Kapsner, who will lecture at a workshop at Catholic University next week, has been able to come a few days early to attend this session. I know that you will welcome this opportunity to make his acquaintance.

A major difficulty is determining headings for monastic and diocesan uses. Father Kapsner has pointed out that subdivisions which have distinct names of their own should be entered directly under those names, and that some subdivisions of the Catholic Church which can and do issue liturgical works do have such distinctive names. Monastic orders, individual monasteries, and dioceses, for example, could be considered the authors of their own liturgical publications with entry not under Catholic Church but under the immediate body responsible for publication. This is certainly true, but it means in practice the dispersing of Catholic liturgical materials which Protestant and general libraries want to avoid. I hope that we may be able to work out a rationale for such monastic and diocesan uses which will permit Catholics and Protestants to adapt each other's cataloguing copy with minimal, routine, changes. We have only begun to explore the possibilities.

Like myself, Father Kapsner admires the effectiveness of the British Museum's classed approach to liturgy. He tells me that Joseph Sprug, the new editor of the Guide to Catholic Literature, intends to use the English form of name for liturgical books whenever possible, using the singular (e.g. Missal) for official texts, and the plural (e.g. Missals) as a form subject heading to collect devotional adaptations of liturgical texts. For this second group, Mr. Sprug will make this form heading the main entry, with reference from editor, title, etc. In his own Benedictine bibliography, now in press, Father Kapsner puts liturgical books in the subject or classified part of his bibliography with a simple reference from title in the author part, e.g. Breviarium see Subject Part, nos. 1500-1584. He presented his arrangement to a special meeting of Benedictine librarians at St. Louis and reports that they were pleased with this, only one asking, "But is there then no main entry?"

As you know from answering my questionnaires and listening to my reports year after year, I am a member of the Sub-Committee on Religious Headings of the ALA Catalog Code Revision Committee. Last June I attended the

Montreal Institute and would like to bring to your attention three concepts which could seriously affect our cataloguing practices. First and most familiar is the elimination of the distinction between societies and institutions, entering all under their own names directly. While everyone likes, in theory, the idea of cutting through the maze of exceptions and exceptions to exceptions which mark our present rules, most have been dismayed at the practical result of this move in the case of undistinctive names of local institutions. For us this means most obviously a preposterous array of "First Baptist Churches," "Saint Peter's Churches," and similar headings. For the library world in general the great shock has been the realization of what must happen with state universities, and there is an appalled resistance to the proposition that these be entered "University of Illinois," "University of Michigan," "University of Pennsylvania," etc., with such foreign examples as "Universität Heidelberg," "Universität München," "Université de Paris," etc., in all too close association with them in the alphabetical catalogue. I think I may safely say that the Catalog Code Revision Committee and Mr. Lubetzky would welcome the enunciation of a rule which would permit such headings to remain as they are now under the distinctive element in their names, but it must be an enunciation which does not involve exceptions to exceptions. Here is a challenge worth thinking about.

Second, we must recognize an intense hostility to the use of form subheadings as an element in main entries. The theorists point out, with undoubted logic, that such entries as "Catholic Church. Liturgy and ritual. Missal" and "Protestant Episcopal Church in the U.S.A. Dioceses. Pittsburgh" are simply subject headings pretending to be author headings, and that the true main entry should be determined for such material. In the case of administrative subdivisions of churches, we can achieve much the same filing arrangement with such forms as "Protestant Episcopal Church in the U.S.A. Diocese of Pittsburgh" and "United Presbyterian Church in the U.S.A. Synod of Wisconsin," etc. The Methodists, however, may find it awkward to use "Annual conference of Baltimore" when the natural designation is "Baltimore annual conference." This can be met by a guide card indicating that these annual conferences are to be kept together and not interfiled alphabetically with other administrative subdivisions of the Methodist Church, although that means more expensive filing, or revision of filing, which is avoided by the present use of form subheadings. In the case of liturgy, I think it can be done without too much inconvenience, if standard titles are provided directly under the name of the denomination in music cataloguing form. Frankly I expected more of a battle from theological librarians than I have had on this recommendation. All have been able to see the point theoretically, and, while regretting the loss of a convenient device, have been prepared to consider the alternatives. One cataloguer even wrote that she would welcome the elimination of the Liturgy and ritual subheading because she has had trouble explaining to her filing assistants that these belong among the author entries and not among the subjects.

The stiffest resistance to the elimination of form subheadings is being offered by law librarians who are faced with the loss of "Laws, statutes, etc." and "Treaties, etc." from their main entries, and are not mollified by any foreseeable alternatives to these established collecting devices. A few of our theological librarians have expressed the opinion that, if form subheadings remain in legal or other headings, then there is no reason why in the name of logic we should be deprived of our convenient

and established collecting devices either.

The third potential trouble area is expressed in rule 33a, "Name of affiliated or subordinate body" in which such body "is entered under its own name as an independent body if (a) the name does not imply subordination to another body, and (b) the name is complete, unambiguous, and sufficient without the name of the other body". It is this concept of the "self-sufficient name," I found, which was at the bottom of the proposal that dioceses and other administrative subdivisions of Protestant churches be entered directly under their own names. You will remember that we collected a mass of opinion from ATLA members on this question last year. The opposing argument offered by so many members of ATLA that these are administrative subdivisions of the denomination and meaningless unless related to the denomination as subheadings was held irrelevant since the rules have specifically rejected function as determinative. That is, the form of its name, not the function of the subdivision, determines whether such a subdivision is or is not entered directly under its own name. If I understand correctly this concept of the "self-sufficient name," then "Diocese of Pittsburgh of the Protestant Episcopal Church in the U.S.A." could be entered easily enough under: Protestant Episcopal Church in the U.S.A. Diocese of Pittsburgh." But if, let us suppose, the "Diocese of Long Island" called itself that in its publications without adding "of the Protestant Episcopal Church in the U.S.A." then it is entered under: Long Island (Diocese). Yet these are exactly similar subordinate bodies with an exactly similar relation to the same central body. Or, the "General Assembly of the United Presbyterian Church in the U.S.A. General Assembly. But the National Council of the Protestant Episcopal Church has a way of calling itself in its publications, with splendid simplicity, "The National Council," and, under Rule 33a might be so entered. I pointed this out at the Montreal Institute and it shook them a bit, I hope. Nevertheless, so far as I know, we have no allies alerted to some of the logical inconsistencies which could result from a rigid application of rule 33a and the deceptively "self-sufficient name." Mr. Lubetzky has expressed a willingness to consider such terms as diocese, synod, presbytery, etc., as by definition terms implying subordination to another body, which would bring these administrative subdivisions under rule 33b with departments, divisions, chapters, committees, etc. Apparently, however, the Steering Committee has not accepted this solution, and the matter remains unsettled.

Respectfully submitted,

Ruth C. Eisenhart

REPORT OF THE COMMITTEE ON THE NEWSLETTER

Since the three regular members of the Newsletter Committee, Miss Magdalen Friesen, Chairman, Mr. John Montgomery, and Mr. Edward Hunter, have been unable to attend the conference, I am reporting on the Newsletter as editor and exofficio member of the Committee.

Four issues of volume 8 of the ATLA Newsletter were prepared during the 1960-1961 year; and approximately 325 copies of each one were mailed to members and to those institutions and publications on our complimentary mailing list. This was done within the budget of \$400 which I was given for the

year.

I have requested \$400 from the Executive Committee for the publication of volume 9 of the Newsletter; and I have informed the Executive Committee that I will be willing to serve as editor of the Newsletter during the years in which I also serve as vice-president and president of the Association, if they so desire.

Respectfully submitted,

Donn Michael Farris
Editor
ATLA Newsletter

REPORT OF THE PERIODICAL EXCHANGE COMMITTEE

This Conference marks the halfway point in the two-year period voted in 1960 for the use of duplicate lists as a method in the Exchange. Since April 1, 1960, sixty-one of the 86 members issued lists of duplicates. Of these, 20 sent out two lists, and three libraries sent three, a total of 145 lists. No statistics on the amount of material moved have been gathered. The records of one library show that from June 1, 1960 to June 1, 1961, 1,342 pieces were received.

An analysis of the mailing list reveals 71 per cent cooperation. Since the issuance of a list annually is a condition of membership, a revision of the mailing list, eliminating those who have not been able to cooperate, should result in an active program. Perhaps the Committee could rule on the case of a library which was hindered by extenuating circumstances.

From the beginning of this plan the inequities due to geographic location have been a matter of concern. Presumably, for any library there is compensation within its own area for disadvantages due to great distances, except in the case of those in isolated locations. However, some means might be found to overcome the handicaps by staggered mailings of lists, or by allowing for distance in filling the requests.

For the record I include here the recommendations of the Committee adopted by the Conference, June, 1960:

That each participating library send out an annual list of duplicates.

That libraries, having sent out such lists of duplicates, hold left-over duplicates until 1961 (in other words--do not destroy them.

If space limitations make this impossible, it is suggested that such left-over duplicates be sent to the U.S. Book Exchange.

The Committee feels that acknowledgment is not necessary if

requests cannot be filled. If a reply is deemed important, the requesting library should enclose a stamped, self-addressed envelope.

One significant event of this past year was the Meeting of National Exchange Networks with the United States Book Exchange in Washington, D.C., October 20-21, at which Mr. Roland Kircher represented the ATLA. Mr. Kircher sent to your chairman an excellent summary of his observations on the methods used by the six networks represented. These were: American Association of Law Libraries, American Theological Library Association, ALA Duplicate Exchange Union, Medical Library Association, Special Libraries Association Metals Division, and SLA Science-Technology Division. Recently, a full report of this meeting has been issued and is commended to the next ATLA Periodical Exchange Committee for careful study as future plans are developed. It is of interest to us that one other national network using a plan similar to our current one reported a one-time membership of 150 libraries with 50 per cent cooperation. Inactive members were dropped from the mailing list, resulting in an active and efficient exchange program.

This is my fifth and final report as chairman of the Periodical Exchange Committee. I have sought to serve you to the best of my ability, limited though it be, and am happy to have had the privilege.

In closing may I quote from the post-conference letter sent to members last July:

As a kind of "modus vivendi" may I suggest that we think of the Exchange first of all as a means of moving our duplicates, and as concomitant to this, the filling in of back files. If ten libraries need a certain issue and only five are available, the Exchange has achieved its end if the five duplicated are supplied to five of the ten wanting libraries.

The acid test is: Do the duplicates move. The problem is to work out a method which achieves this end.

Respectfully submitted,

Susan A. Schultz, Chairman

PERIODICAL EXCHANGE COMMITTEE

RECOMMENDATIONS

1. That since the percentage of cooperation was so high, the membership list be retained as it is for another year. (Cf. P. #2 of the report.)
2. That the responding library use the date of the postmark (or date sent, if postmark is not legible) rather than the date received in deciding on the order in which requests are filled. (Cf. P. # 3 of the report.)

TREASURER'S REPORT, JUNE 3, 1960 - June 1, 1961

CHECKING ACCOUNT

Balance June 3, 1960	\$18,878.98
Credits during year	<u>36,244.10</u>
TOTAL	\$55,123.08
Debits during year	<u>50,493.54</u>
Balance June 1, 1961	\$ 4,629.54

SAVINGS ACCOUNT

Balance June 3, 1960	\$ 2,086.19
Total deposits	25,000.00
Interest earned	<u>603.35</u>
Balance June 1, 1961	\$27,689.54

TOTAL BALANCES June 1, 1961	\$32,319.08
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Fund Balance June 1, 1961

General Fund	\$ 2,016.35
Index Fund	4,197.02
Lilly Fund	12,398.39
Microtext Fund	<u>13,707.32</u>
	\$32,319.08

GENERAL FUND

Balance June 3, 1960 (including savings)	\$ 1,487.00
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Receipts

Dues	\$ 1,460.15	
Proceedings	56.00	
Conference displays	45.00	
Book Exhibit	1,149.67	
Interest on savings	62.99	\$ 2,773.81

Expenditures

Conference expense	25.00
Book exhibit shipping	62.35
ALA affiliation dues	17.20
President's office	9.92
Treasurer's bond	75.00
Exec. Sec. supplies	58.43
Exec. Sec. petty cash	50.00
Exec. Sec. honorarium	300.00
IATL dues	17.36
Overprinting checks	2.95
Committees	198.76
Adding machine	198.01
Printing	106.76
Newsletter	280.52
Proceedings	758.40
Exchange on checks	.10

50 Copies of <u>Library Trends</u>	\$ 83.70	<u>\$ 2,244.46</u>
Balance June 1, 1961		\$ 2,016.35
INDEX FUND		
Balance June 3, 1960		\$ -813.43
Receipts		
Sales	\$7,037.74	
ALA royalties	115.22	
Winters Nat'l Bank	2,500.00	
Interest earned	77.19	9,730.15
Debits during year		<u>4,719.70</u>
Balance June 1, 1961		\$ 4,197.02
LILLY COMMISSION FUND		
Balance June 3, 1960		\$ 173.82
Receipts		
Winter Nat'l Bank	\$5,519.49	
Lilly Endowment, Inc.	9,000.00	
Interest earned	109.58	\$14,629.07
Debits during year		<u>2,404.50</u>
Balance June 1, 1961		\$12,398.39
MICROTEXT FUND		
Balance June 3, 1960		\$20,117.78
Receipts		
Sales	\$9,360.83	
Interest earned	353.59	9,714.42
Debits during year		<u>16,124.88</u>
Balance June 1, 1961		\$13,707.32

Respectfully submitted,

Harold B. Prince, Treasurer

REPORT OF THE AUDITING COMMITTEE

We have audited the books and records of the treasurer of ATLA for 1960-61 and found them correct.

Check nos. 306, 307, 308 from 1959-60 are now cleared.

Check nos. 381, 383, 384, 385, 386, 387 are not cleared as of June 1, 1961.

Respectfully submitted,

Henry Scherer, Chairman
Alice Dagan

PROPOSED ATLA BUDGET FOR 1961-62

President's office	\$ 100.00
Vice-president's office	100.00
Executive Secretary	50.00
Treasurer	25.00
Executive Secretary's honorarium	300.00
Executive Committee meeting	850.00
Expenses of consultant to Catalog Code Revision Committee	400.00
Stationery	125.00
ALA affiliation dues	20.00
Newsletter	400.00
Printing and Mailing Proceedings	850.00
Miscellaneous	50.00
TOTAL	\$3,682.00

Respectfully submitted,

Harold B. Prince, Treasurer

REPORT ON THE ATLA BOOK EXHIBIT

In 1960, 45 United States and British publishers provided 674 books for the exhibit at Bethel College and Seminary, St. Paul, Minnesota, an average of 15 titles per publisher. In 1961, 68 publishers have provided 653 books for the exhibit here at Wesley Theological Seminary in Washington, D.C., an average of 10-1/3 titles per publisher. We are very pleased that more publishers are cooperating this year, some who are doing so for the first time. Sales resulting from the 1960 book exhibit to member libraries at half-price amounted to \$1,087.32 net, contributed to the ATLA treasury.

Respectfully submitted,

Alec R. Allenson

REPORT OF THE RESOLUTIONS COMMITTEE

Be it resolved that the American Theological Library Association, 15th Annual Conference, through its Executive Secretary notify the Wesley Theological Seminary of its gratitude for the extremely successful arrangement and organization of the conference. The gracious hospitality of the South, the cosmopolitan interests of the North found in the center of our political life, blended with the familiar faces of other years and the faces of a new age, made this conference beneficial and enjoyable.

We express our gratitude to Mr. Roland Kircher for his labors on our behalf, for providing us with all comforts and contributing so much to the success of the conference. We appreciate the labors of those in the office, the refectory, the library and dormitory. To Dr. Norman Trott we express gratitude for so graciously affording the ATLA conference the use of the campus and for sharing our concerns.

Be it resolved that the 15th Annual Conference of the American Theological Library Association express its appreciation to the Library of Congress, particularly to those persons who took time from their busy schedule to address or participate in this conference. We recognize the leadership of the Library of Congress in the library movement and reaffirm our intention of supporting their work as we endeavor to improve the level of theological librarianship. Furthermore, be it resolved that the conference express its appreciation to the Folger Shakespeare Library and the Dumbarton Oaks Research Library for their hospitality.

Respectfully submitted,

James Irvine, Chairman
Peter Vander Berge

PART III

PAPERS AND ADDRESSES

	Page
Address, by Kenneth S. Gapp	49
Sources for Research in American Religious History in the National Union Catalog of Manuscript Collections, by Nelson R. Burr	54
When Catholic and Protestant Theologies Meet, by Gustave Weigel, S.J.	60
Workshop on the Dewey Decimal Classification, led by Benjamin A. Custer	67
Workshop on The Library of Congress Classification and Its New BL - BX Schedules, led by Theodore A. Mueller	68
Workshop on Subject Headings, Theory & Practice, led by Leonard W. Ellinwood	82
Workshop on Reference Resources and Reference-Work in Religion, led by Beverly H. Brown	83
Workshop on The Administration of Archives and Manuscript Collections, led by Mabel E. Deutrich	84
Panel on Professional Library Personnel:	
Remarks by Charles L. Taylor	93
Remarks by Frank P. Grisham	98
Remarks on "Women in Theological Librarianship" by Susan Schultz . .	100
Patristic Studies: The Present State of the Bibliography, by Glanville Downey	102
Go Ye Into South America, by Charles L. Taylor	116

ADDRESS

Kenneth S. Gapp

Any brief discussion of the activities of the American Theological Library Association must of course be inadequate at the present time. Its accomplishments in the past are well known and have indeed covered a wide range of interests, and I have no particular zeal to discuss the obvious successes of the organization. Attention will be directed chiefly to items of some importance that might well claim renewed interest in the hope that the professional effectiveness of the Association may be increased in future years.

The American Theological Library Association was established primarily for the purpose of promoting professional library work in theological seminaries that pursue their work on the level of graduate theological education. This has led to a limitation of full membership in ATLA to persons employed in the libraries of these seminaries. The comment must be made, of course, that there is a wide range of library interest associated with religion in other situations in which we must individually be vitally interested, even if these other interests do not hold our attention in our annual conferences. Possibly the time will come when the leadership given by the larger theological libraries will be strong enough to develop an Association which will have consistently high standards in serving graduate theological study without being markedly exclusive in its requirements for membership; but until that time comes, the present restrictions on full membership should be strongly supported.

A professional association established with these aims must of course concern itself to some extent with two general aspects of its work: that is, professional library work, on the one hand, and, on the other hand, theological instruction, theological bibliography, and the religious concerns of the Christian churches. Much of our concern, quite naturally, is devoted to one or the other of these activities without achieving a very high level of integration between them. However, the hope may be expressed that we will eventually proceed to develop a concept and a practice of theological library work in which we concentrate on just how general library procedures are adapted to serve the specific educational and religious aims of our institutions. If this time should ever come, library procedures by themselves and religion in general by itself might not consume so much time in national conferences, and types of activity that fall into minor patterns could receive suitable attention at conferences or workshops on a local or regional basis.

One of the interesting motifs which I have heard for many years has been that the main interest of the ATLA is to help the small libraries. I have always been troubled by this approach for several reasons: first, I suppose, because I myself never seem to know what kind of advice to give to persons employed in small libraries without extensive study of local problems and, secondly, because I feel that the librarians in the smaller institutions are doing far better work than some people apparently are willing to concede. The stress on the small library has perhaps led to a kind of dilettantism which always seems to say that we do not have to tackle the really big problem because after all we are doing everything for the small libraries whose

problems are simpler than those of the larger institutions. Somehow or other, many of the problems which should be approached by the large and more prosperous libraries seem to have received inadequate attention. Among these interests may be mentioned such important questions as the possibility of promoting a cooperative program of the comprehensive purchase of all important theological books in all existing languages, which would involve some correlation of the acquisitions programs of the larger theological seminaries; a major restudy of classification and subject headings in the field of religion; and the training of bibliographers in religion, cataloguers, classifiers, reference librarians, and administrators well prepared for theological library work. These undertakings might take more time, more money, a larger staff, and a more comprehensive round of activities than the large seminary libraries possess at present. In particular, in view of the great difficulty of obtaining adequate personnel for small seminary libraries, the Association might well look to the larger theological seminaries to do a good job of training staff members for professional positions in other institutions. Some of the larger seminary libraries have, on occasion and somewhat by accident, achieved this result, although without a well-planned and well-financed policy or program. The time has now come, I think, when the American Theological Library Association and the American Association of Theological Schools might well feel justified in expecting that ten or twenty of the largest seminaries should see that their libraries are supported well enough, have a big enough staff, and acquire a large enough round of activities to provide an adequate training program for young librarians. It could well be that the best way to help smaller institutions is by doing on a high level the normal work of a large seminary library, so that some of our common problems can be solved on a larger and more comprehensive basis than has been done heretofore. As a matter of fact, I have been for years waiting for some ambitious speech-maker to develop the theme that the major weakness of theological libraries has been in the larger seminary libraries rather than in the smaller libraries, but probably I shall have to wait in vain for such a rash, adventurous soul.

Some attention in this context could be given to the training and education of persons for careers in theological seminary libraries. Probably the minimum requirements are, first, a library school degree, secondly some definite knowledge of the content of theology and of the educational procedures followed in theological seminaries, and thirdly, a certain amount of experience in a seminary library that does its work on a reasonably high level of accomplishment. There appears to be little reason for giving up the requirement for a library degree, no matter what accomplishments an individual may possess in a subject field, in view of the wide range of activities and professional interests about which the seminary librarian must have some knowledge. Then too, the seminary librarian, whether in a high or a subordinate administrative position, will in the coming years be responsible for the careful expenditure of so much money that library school training is a very wise and economical precaution. It is satisfactory, however, for the seminary librarian to obtain the degree by attending summer school or by in-service programs which lead to a degree over a time of three or four years.

When we consider knowledge of the content of theological books and awareness of the educational trends in theological seminaries, it is much more difficult to state requirements in objective terms of schooling. It is fairly obvious, it seems to me, that the B.D. degree usually is no longer scholarly enough to serve as the main preparatory step for seminary librarianship and that the acquisition of the B.D. wastes too much time for individuals who know at the start

that they are going into seminary librarianship. Other advanced degrees, including the Ph.D., may be extremely helpful, particularly if they involve training in bibliography, encourage careful work with the basic scholarly sources, promote the mastery of foreign languages so important for some phases of seminary library work, and familiarize the prospective librarian with the careful methods of scholarly research. It should be added that the B.D. and other degrees are helpful when they promote the prestige of the librarian as they usually do. Personally I feel that they are not desirable if the holder of the degree is going to feel that he can be excused from mastering the whole field of librarianship, or that he can concern himself only with administration on high levels, or divide his time between library and non-library pursuits to the detriment of library service, or feel that he should have special privileges over and above those of his fellow librarians.

Having said this about the dangers of too much reliance on theological degrees, it is essential to stress that the theological librarian must have a good knowledge of theological disciplines for the purpose of cataloguing, classification, subject headings, reference, readers advisory service, and book selection. Certainly, much more understanding of the necessary theological knowledge can be learned from the alert performance of one's daily task than most educators are willing to admit. Yet learning while at one's work does require considerable ability at the start, a reasonably wide range of duties, frequent contact with theological scholars, a good reference approach, and, more often than not, practical experience in a reasonably large seminary library in which the young librarian can see at first hand a wide range of scholarly activities. The reading of good solid theological books in one's spare time is, of course, very helpful. Even with these aids to the acquisition of learning, it is highly desirable that there be at least some attendance at formal courses of study in religious thought. In some cases this can be done by attending occasional courses in the institution in which one works, or by attendance at summer school, or by a course of study during a sabbatical leave, or between library positions. In a few cases, study of this kind may be pursued consistently enough to lead to higher degrees in religion or even the Ph.D.; and for persons who pursue this road to higher degrees, we should express our deepest respect and sincerest gratitude for their contribution to theological librarianship.

The question of remuneration for seminary librarians, including the questions of basic salary, some kind of recognized status, tenure, and sabbatical leaves is extremely difficult, but the subject must be approached at the present time, even if only in a tentative way. First of all, I think we should make clear our interest in these questions. Our concern is by no means essentially selfish. The question involves the very possibility of recruiting and training competent librarians for the future work of theological seminaries, for, without some agreement on these matters, there is little prospect of procuring competent library personnel in the coming years. With regard to status, what we require is a respectable and worthy status commensurate with our services which, speaking theoretically, is not necessarily faculty status. However, the only kind of status theological professors really recognize is faculty status and consequently our request, irrespective of our own preference, will eventually be faculty status for all professional library personnel, both men and women. As a matter of fact, an important reason for faculty status might well be based on the functional necessity for such status if the educational work of the institution is to be carried on effectively and with reasonable competence.

Institutions which will be reluctant to grant attractive incentives and real rewards to their staffs at the proper time will have to content themselves with a lower quality in library service and in instruction.

In 1960, apparently for the first time, the AATS issued a statement on Academic Freedom and Tenure in the Theological School and Institutional Procedures with Respect to Faculty Resignations, Leaves, and Retirements. Nothing was said in this document about librarians, and it possibly was the anticipated omission of any reference to librarians which led to the request that the ATLA prepare its own statement about librarians. The latter statement was prepared and made public by our Executive Committee last year. While the AATS statement was adopted only "for presenting patterns and norms for advisory use by members" of AATS and clearly relates only to members of the teaching faculty, I feel that two preliminary comments are in order. First, if any employees of a seminary need freedom within reasonable limits, professional librarians above all must have enough freedom to do their work well, if the seminary as a whole is to achieve freedom in any recognizable form. Freedom of speech, freedom of publication, freedom to read--all of these basic freedoms can hardly be preserved if libraries and library staffs are to be denied that same freedom which is claimed by members of the faculty. Secondly, the fundamental assertions of the document, especially of its first section entitled "The Meaning and Basis of Academic Freedom," are actually very inclusive and naturally could be expected to apply to all employees of a Christian institution, not only to its teaching hierarchy. For, the four fundamental assertions made in this section, on pages 34 and 35 of Bulletin 24, June 1960, appear to be based directly upon the Christian faith and upon the teachings of the Christian Churches rather than upon any special function of teachers, and therefore are implicitly relevant to every member of the church and to every employee of church institutions. The limitation in the development of these themes for faculty only seems unwarranted in view of the general scope of the fundamental assertions. Be that as it may, the opportunity seems clearly available for librarians to claim in future years some privileges closely related to those of faculty members.

A further step to improve the quality of seminary libraries might be devised if ATLA could begin to take some official interest in library surveys. I do not know how many surveys have been made of member libraries, and I have seen the texts of so few surveys that I have no opinion at all about the quality of work done by surveyors. As a routine way of promoting excellence of work and of protecting our members from inconsiderate treatment, it is imperative, I think, to try to obtain copies of all surveys made of seminary libraries at the time each survey is made. Such a procedure would also give some protection to the person who surveys a library; for, if the survey report is highly confidential, an authorized copy in the hands of ATLA officials or committee would tend to prevent careless interpretation of the survey report. It seems to me that any surveyor, if he is really a professional librarian, would be quite willing to recognize the privileges of professional library associations such as ours and gladly transmit copies of the surveys to us. It is obvious, I feel, that surveys should preferably be made by a team of more than one person, possibly by one seminary librarian and one college librarian, with provision that one of the survey team be available to the institution for occasional conferences for a year or two following the preparation of the survey. A practical step in the direction of more satisfactory surveys might be an attempt to obtain funds so that ATLA itself could sponsor surveys of perhaps two or three seminary libraries a year, with a view to setting up an acceptable

pattern for future studies. If such a proposal could be made effective, possibly surveys by an ATLA-sponsored team could be made whenever institutions request accreditation from AATS. It would be helpful, of course, to have available surveys of several of the larger and medium-sized libraries to give assistance in finding suitable norms. Also, one or two detailed studies of the use of libraries in instruction by the faculty of leading institutions would be extremely helpful in establishing standards.

The question of the present AATS standards for theological libraries cannot escape careful study in the near future. Actually, effective standards seem to be virtually non-existent. The first attempt made in 1952 was a fairly satisfactory statement for a start on a difficult problem. However, the revised standards of AATS, with which this Association apparently concurred at our Conference at Boston in 1958, are very poor. The introductory outline of general theory is presented well enough, but no real standards are developed and the statement remains essentially a list of matters for consideration in one way or another. The statement concludes with an attempt to specify a minimum budget for the library and for books, although minimum figures as a generality are perhaps the one thing which cannot be given with any degree of fairness. What libraries are going to cost in future years, I do not know; if I had to make a guess now, I should say that a satisfactory, independent theological library in some circumstances might cost perhaps a hundred thousand dollars a year at the present time and that in another twenty or twenty-five years the cost might well rise to a quarter of a million dollars a year. Even if this guess meets with no common agreement, it is safe to say that the situation today is such that every effort must be made to admonish administrators that they cannot save money on libraries today without imperilling the future of their institutions; competence and adequate size of staff must be obtained at any cost, real standards of work must be established, and participation in or cooperation with other library organizations should be preserved unless the seminary library will never lack money to meet the rising costs of operation and of the purchase of necessary books.

These are a few of the personal opinions I have entertained during the last year. I have, of course, presumed very much upon the privileges of a presidential address in taking your time to report them to you, and I thank you for your courtesy in listening to them.

SOURCES FOR RESEARCH IN AMERICAN RELIGIOUS HISTORY IN
THE NATIONAL UNION CATALOG OF MANUSCRIPT COLLECTIONS

Nelson R. Burr

In 1956 I was requested to undertake the task of compiling--or perhaps it would be better to say, greatly expanding--a bibliography on religion in American life, for the Special Program in American Civilization of Princeton University. For some years the Program had been accumulating, for its seminars, and conferences, lists of books and articles, with brief notes, for use in its special undergraduate courses intended to study the influences of religion upon various aspects of American civilization--economics, politics, literature, philosophy, arts, etc. With these guides as the foundation, the bibliography was compiled, not as a simple list of titles with comment, but as a kind of narrative, with the titles and remarks embedded in it. This Critical Bibliography of Religion in American Life has been published by the Princeton University Press, together with two volumes of essays--The Shaping of American Religion and Religious Perspectives in American Culture, edited by James Ward Smith of the Princeton Department of Philosophy, and the Rev. A. Leland Jamison, who is now Chairman of the Department of Religion in Syracuse University.

The essays in these volumes cover many aspects of religion in the United States--Protestantism and democracy, Catholicism, Judaism, sectarianism, theology, revivalism, modernism, the relations between religion and theology, science, education, law and political life, religious novels and poetry, the Bible in American fiction, music and architecture. These essays present an impressive mass of evidence of the profound impact of religion upon American living and thinking. They are solidly based upon deep reading in the immense literature comprising books, articles, theses, and primary sources.

There is, however, no essay on religious historiography, discussing the various technical and philosophical approaches, and indicating the location and use of sources, especially archival material such as personal papers, letters, diaries, denominational archives, and missionary records. The responsibility for these subjects was left to the bibliographer. It became evident that guides to original sources for the study of American religion have been far from numerous. Only a few repositories under church control have published such guides as Thomas Hugh Spence's thorough work, The Historical Foundation and Its Treasures (1956) for the Presbyterian and Reformed Archives at Montreat, North Carolina. The chief reliable guide still is Peter G. Mode's Source Book and Bibliographical Guide for American Church History (Menasha, Wisconsin, 1921) now forty years old, which refers to many collections, but does not analyze them in much detail. There are, of course, numerous references to sources in general in denominational histories, published and unpublished theses, and year books, including the one regularly issued by the National Council of Churches. One of the best recent guides is Philip M. Hamer's massive work on archival collections in the United States, with notes on contents.

None of these guides presents a complete review of papers containing materials relating to religious history. The pressing need of religious historians has been a union catalog of collections, with information regarding locations, provenance, subjects and dates, accessibility, literary rights, and other pertinent facts.

The serious difficulties of compiling such a catalog were evident to me when I worked for the Federal Historical Records Survey during the years 1936-1941. The Survey compiled many inventories of manuscript collections in public record offices, and in headquarters of religious denominations, church historical societies, and local churches. These efforts revealed many religious archives that were little known. In Connecticut, for example, one employee worked for many months in compiling an inventory of letters, official reports, and other papers accumulated by the Missionary Society of Connecticut (founded in 1798) at Congregational House in Hartford. These archives are a rich mine of varied information about religion and life in Ohio and other Western States in the early nineteenth century. To give a few other examples: in New York City the Survey made an inventory of archives at the Serbian Orthodox Cathedral; and in Massachusetts, one for the collections in the Universalist Church Historical Society at Tufts College. Many lists were compiled for parish archives of various denominations in cities and states. These inventories were issued in mimeographed volumes, and a vast quantity of unpublished material was deposited in libraries or historical societies that sponsored local projects of the Survey.

The Survey's work was closed by the cessation of Federal funds, due to increased employment and World War II. But, so far as it went, it revealed the desirability of a national union catalog of manuscript collections, having a printed catalog card for each collection, with subject headings. This idea has been more or less current since the organization of the American Historical Association in 1885. In recent years it has been sustained by many conferences and discussions among historians and archivists. An essay outlining such a project was published in the American Archivist in 1954, by Mr. Robert Land, who at that time was the Assistant Chief of the Manuscripts Division of the Library of Congress.

The problem of obtaining funds to launch such a vast project was solved in 1958, by a grant to the Library from the Council on Library Resources, Inc. The Council was established under a grant from the Ford Foundation.

Actual work on the "National Union Catalog of Manuscript Collections" began in April, 1959, under the general supervision of the Library's Processing Department, and the immediate direction of the Descriptive Cataloging Division. Implementation of the procedures is effected in that Division by Doctor Lester K. Born, an authority on the organization and microfilming of archives. Besides Doctor Born, five catalogers and one indexer in the Descriptive Cataloging Division and one cataloger in the Subject Cataloging Division are now engaged in the project.

Most of you probably are now familiar with the Union Catalog's data sheet for the full description of an individual collection. About twenty-four hundred repositories, including many theological seminaries, and church colleges and historical societies, have received supplies of this form, and the response so far has been most encouraging. Among the repositories that have reported are the Episcopal General Theological Seminary in New York City; the Pittsburgh (Presbyterian) Theological Seminary; Luther College at Decorah, Iowa; Northwestern (Methodist) University in Evanston; the Concordia Historical Institute in St. Louis; the Chicago Theological Seminary; and

Franklin and Marshall College in Gettysburg, Pa. Some progress has been made in cataloging collections containing religious material, in the Manuscripts Division of the Library of Congress. An example of these is the papers of William Jennings Bryan, including correspondence concerning his religious interests, particularly the Modernist-Fundamentalist controversy of the 1920's.

For many repositories, such as large historical societies, cards may be made from the descriptions given in their published guides, which sometimes describe the contents of each collection at length. For most repositories of religious records this is not possible, because there are no published guides. Here the Union Catalog depends solely upon information supplied by the data sheets.

At this point I would urge all curators of religious records to supply as much specific information as possible, in the section for details regarding the principal subjects covered by a collection. Why this is necessary, requires some explanation.

The data sheets are processed by the descriptive catalogers to prepare entries on the card used by the Library of Congress for books and other materials. You are all familiar with the resulting printed cards for books, microfilms, and motion pictures, with author, title, bibliographical details, and subject headings. Manuscript collections, whenever possible, are described at length, with a brief biographical note for a collection consisting of personal papers, a scope note including content and important correspondents, and references to restrictions upon use, literary rights, the donor, purchase, etc., as well as added entries for important authors of papers in the collection.

The cards made by the descriptive catalogers are typewritten and forwarded to the subject cataloger. He studies the scope note and the accompanying data sheet, or the description in a published guide, and adds subject headings. Many of the cards are reviewed by other subject catalogers experienced in certain fields. For example, a card for a collection of papers of a botanist, in the American Philosophical Society collections, is reviewed by a cataloger of books in the field of natural sciences. After review, the cards are forwarded to the Library's printing office, and later are sent to the stock of the Card Division. The Catalog Maintenance Division files them in the Union Catalog in the Manuscript Division. This is a dictionary catalog, with cards filed by author, subject headings, and added entries. Thus a card with four subject headings and three added entries appears eight times in the catalog.

As an example, let us select the papers of Bishop Charles Henry Brant, which are deposited in the Manuscript Division of the Library of Congress. They contain about 13,500 pieces and cover the period from 1886 until his death in 1929. They include his activities as a missionary to the Philippine Islands in the early 1900's, and as a promoter of the ecumenical movement, and the World Conference on Faith and Order; his correspondence with many prominent persons in religious and secular fields; and papers relating to control of the narcotics traffic, and to his ministry as a chief of chaplains in World War I. The card is filed by his name, and under the following subject headings: (1) Protestant Episcopal Church in the U.S.A. - Philippine Islands (Missionary District); (2) Narcotics - Congresses; (3) World Conference on Faith and Order; and (4) European War, 1914-1918 - Religious aspects. There are also added entries for papers of his sister, and some of his friend and fellow

missionary, Remsen B. Ogilby. There are therefore seven entries; so that anyone interested, perhaps, in only one special aspect of his life, may locate the material bearing upon it.

Another collection including various subjects is certain papers of the Congregational Home Missionary Society in the Chicago Theological Seminary. The topics may be located in the catalog by the Society's name and the following subject headings: (1) Congregational churches - Missions; (2) Frontier and pioneer life - Middle West; (3) Missions - Middle West; (4) Middle West - Social conditions; and (5) Congregational churches - History-Sources. The third and fourth subjects illustrate the fact that collections of religious interest also contain material useful also to the historian of American social life.

In the case of records of a local church, an author entry is made, as for example: Waseca, Minn. First Baptist Church. The records of this congregation, deposited in the Minnesota Historical Society, cover the period 1868-1913, and include correspondence, minutes of meetings, the secretary's book of the Women's Foreign Missionary Society, and statistical reports to the Central Baptist Association in Minnesota. The card is filed under Waseca, Minn. First Baptist Church, with a cross reference from Waseca, Minn. - Churches - Baptist; and other cards bear the added entries for the Women's Foreign Missionary Society and the Central Baptist Association.

Archives of regional or national governing bodies of churches are given corporate entries; that is, the corporate body is given as the author-- such as Protestant Episcopal Church in the U.S.A. Montana (Diocese) or Presbyterian Church in the U.S.A. Presbyteries (New Brunswick). If the collection consists solely of archives of the corporate body, the heading itself is the subject. If there are also papers concerning specific topics, such as missions or education, these are designated by subject headings. If the archives of the Presbytery of New Brunswick, for example, should contain general material on the Presbyterian Church in New Jersey, the subject heading Presbyterians in New Jersey would be added.

This may be the case also with the records of a single parish, such as Trinity Church in New York City. The card is headed: New York. Trinity Church. The archives, in the New York Historical Society collections, cover the period 1697-1786 and include general material on the Episcopal Church in New York City, and the card therefore bears the subject heading: Protestant Episcopal Church in the U.S.A. - New York (City).

Occasionally a collection represents the history and interests of a church in a certain region, without any particular corporate authorship. In the New Jersey Historical Society there is a miscellaneous collection of Baptist records, from about 1779 to 1812, containing some 150 pieces, including reports and other records of churches in various communities. The subject headings are: (1) Baptists - New Jersey, and (2) Churches - New Jersey.

Some large collections consist of miscellaneous archives, covering so many topics that it would be impractical to assign subject headings for all of them. Such a one is the seventy-five volume group of archives of

the Protestant Episcopal Church in the New York Historical Society. It consists partly of transcripts, and includes papers of several bishops and other clergymen, and documents relating to the Episcopal Church in various states. The only subject heading is: (1) Protestant Episcopal Church in the U.S.A. - History - Sources; and there are added entries for the five principal authors of correspondence and other papers. Another large collection, with a narrower range, is the Episcopal Papers, 1785-1904, in the William L. Clements Library, Ann Arbor, consisting of letters of bishops. These are covered by the subject heading: Protestant Episcopal Church in the U.S.A. - Bishops - Correspondence, reminiscences, etc.

Of course, much of the most interesting and valuable material is found not in such collections as those just mentioned, but in private papers of individual persons, and even in records of business companies. A few examples will illustrate the value, to the religious historian, of a union catalog including such collections. Of such a character are the papers, in the University of North Carolina library, of Alexander Boyd Andrews and his son, covering the period 1859-1946. The father was a Confederate Army officer, planter, and railroad executive, and the son was a prominent attorney in Raleigh. The latter's papers reflect his interest in the Episcopal Church in the Diocese of North Carolina, which he served as chancellor. In addition to several other subject headings, the card has: Protestant Episcopal Church in the U.S.A. North Carolina (Diocese).

It might not occur to anybody that some information about Baptist churches is in the Baker Library of the Harvard School of Business Administration. There are some records of the Smith and Colgate soap company of New York, from 1807 to 1838, and one of the volumes is covered by the subject headings: (1) Baptists - Missions, and (2) Baptist associations. Sources in family papers are illustrated by those of the Hawkins and McGhee families, 1769-1849, containing about 300 pieces, in the library of the University of Virginia. The subject (1) Baptists - Virginia covers papers relating to the Baptist Church in certain counties of the Dan River region in southwestern Virginia. Another example, from the Minnesota Historical Society, is the Andrews family collection, 1852-1900, in two boxes, two volumes, and one reel of microfilm. Included is material concerning the Baptists in Wisconsin, and papers of some Bible societies, indicated by the headings: (1) Baptists - Wisconsin, and (2) Bible - Publication and distribution - Societies, etc.

The use of subject headings does not simply reveal religious material in particular collections. It also enables the Union Catalog to group the cards describing papers on special subjects--as, for example, Missions. While gathering data for this paper, I consulted the tray containing cards on this subject. I observed that the heading Missions, with place sub-headings, includes entries for transcribed records (1827-1873) of the American Board of Commissioners for Foreign Missions in the Minnesota Historical Society. There are references to missions in China among the Robert S. Chilton papers in the Duke University library. Missions in the Hawaiian Islands are included in the Titus Coan papers at the New York Historical Society; Baptist Missions in Japan, in the Edward Earle Bomar records, Duke University library; Episcopal missionary work in Minnesota, in the Lewis Stowe papers, Minnesota Historical Society; and American foreign missions generally, in the Silas McBee papers, University of North Carolina library. If I were to include subject headings for missions under denominations, there would be many more of these references.

Some idea of the manifold topics included in the collections for one denomination--the Lutheran Church--may be gathered from those already cataloged. These are located in the Concordia Historical Institute of St. Louis, and the Minnesota Historical Society. They contain papers on clerical biography, charities, doctrinal controversies, missions and relations with other churches, collections of sermons and personal letters; and material on church government, ecumenical movements, education, seminaries, general denominational history, and churches in regions and states.

These topics, of course, are of interest primarily to the church historiographer. But I should observe that some of the religious collections have materials--sometimes fairly extensive--regarding various aspects of American and world life, such as international politics, wars, Negroes, youth, education of the deaf, social reform and social service, foreign affairs of the United States. Rural electrification is included in the papers of Mercer Green Johnston, an Episcopal clergyman. Registers of churches are sometimes included; and the genealogist will, I am sure, be glad to see the headings Registers of births, etc., and Church records and registers on many entries for religious collections. The second of these two headings was recently adopted especially to cover such records.

Probably about now you are wondering: what does the Union Catalog do regarding the names of the many persons represented in collections? The answer is twofold: (1) Correspondents of special importance or significance listed in the scope note are given in added entries. (2) Other names mentioned in the scope note will be listed in the indexes of the proposed volumes, in which the cards will be arranged by serial number, with references to the serial numbers. Many thousands of names will thus be recorded.

In briefly reviewing the general progress of work for the Union Catalog, I would say that to date there have been cataloged between five and six thousand collections, located in scores of repositories across the nation, and in more than thirty states. Of these, it is safe to say that several hundred consist wholly or partly of records having religious interest. The repositories include state and local historical societies, public libraries, universities, colleges, seminaries, state departments of archives and history, and private foundation libraries like the Rutherford B. Hayes Library in Fremont, Ohio.

At the present time, data sheets are coming in rapidly, and the descriptive catalogers sometimes complete more than one hundred cards in a week. There are at present enough data sheets for many months of work. The dictionary Union Catalog in the Manuscript Division already fills twenty-four trays--meaning, that it contains between twenty and thirty thousand entries. And it is already being used by scholars. How large it will eventually be, who knows? For who knows how many manuscript collections there are in this nation?

WHEN CATHOLIC AND PROTESTANT THEOLOGIES MEET

It is getting to be quite banal to refer to the current phenomenon called the Theological Revival. But the Revival is very real. Not the least significant aspect of its reality is the meeting of the theologies of the different churches. Only thirty years ago the members of the Woodstock College faculty, aside from those who were converts from Protestantism, felt no need to be acquainted with Protestant theological thought. In fact very few bothered with it at all. Today this is all so different. I personally know as many Protestant theologians as Catholic colleagues. My Protestant friends come to Woodstock and lecture to the community and I find myself more and more often speaking to Protestant theological audiences.

The causes and characteristics of the Theological Revival with its consequence of a Catholic-Protestant rapprochement can be solidly explained only after a rather long analysis of the historical changes we have experienced during the last thirty years. This task is too arduous for me and hardly accommodated to the purposes of a short consideration. However, we can quickly look at some of the more salient features of the phenomenon.

Ever since the Catholic and Protestant reformations of the 16th century, Catholic and Protestant theologies were necessarily linked to each other. Perhaps Protestant theology was more dependent on its Catholic counterpart than the other way around. Protestantism took a stand of opposition to many Catholic dogmas and perforce had to consider them in order to construct its own doctrine positively. The Catholic theologians living on a tradition and rationale which were derived from an epoch antedating the reformations could independently move on without necessarily heeding the observations made by the newer men. Yet, being human and being interested in the apologetic function of their discipline, they were influenced and excited by what was being done in Protestant circles. In the 16th and 17th centuries Catholic theologians were carefully reading works of Protestant thinkers. An outstanding example is Robert Bellarmine (1542-1621) whose knowledge of the writings of Luther, Calvin and their associates was quite thorough. His presentation of their thought was objective, though not necessarily sympathetic. Unfortunately the successors of Bellarmine just used the summaries of Bellarmine in their attempts to understand Reform thought with the consequence that a conventional abstraction called Protestantism took the place of the highly concrete vision which Protestant thinkers were developing. As time went on, the abstraction labeled Protestantism stood in the way of understanding the living thought of Protestant thinkers because this thought was always achieved after it had been unconsciously filtered through the screen of an abstract Protestantism which never had existed. I suggest that something very similar happened on the Protestant side when it tried to meet Catholic thought.

The fruit of this double wall-eyedness was, and to a degree still is, that neither Catholic nor Protestant theologian would see the other as they really were. Two sets of jargon had been set up which are unintelligible to the parties involved in the supposed conversation. We are finally breaking through the opaqueness of jargon and today we find essays wherein it is clear that Protestants do understand what the Catholic is saying and vice versa. Among others, Jan Jaroslav Pelikan's writings about Catholic doctrine are quite acceptable to Catholics because he obviously does understand the Catholic position. Louis Bouyer's presentation of Protestant thought is generally

admitted to be a valid description. What is more important, both men make their expositions with sympathy for what they are describing.

With these prefatory remarks let me, a Catholic theologian, indicate the trends in modern Protestant theology which attract the attention of a Catholic. They probably are not so significant for a Protestant who is quite accustomed to them.

The first thing which strikes the Catholic theologian as he encounters the living Protestant theologians of our time is their concern for speculation, or what is usually called by Protestants, systematics. Speaking in 1961 with a group of theological students at Wesley Seminary in Washington, I said that I thought it was a mistake for seminaries to dedicate so much time to the preparation for churchmanship: poimenics, homiletics, etc. To my pleasant surprise they vehemently agreed with me and somewhat embarrassed their professors of whom they asked for more formal theology and less courses in parish management or pulpit techniques. Paul Tillich for some time has been teaching an ontological theology and he is not too concerned with scientific biblical exegesis. I would venture to say that the present-day Protestant seminarian is not at all content with an exclusively philological analysis of the Scriptures or with a rapid survey of the history of dogma. He wants to investigate dogma itself and find a genuinely objective dogmatic system for his faith.

To the Catholic this trend is most congenial. He has long considered this to be the prime theological task. Systematic dogmatics must be the central concern of the theologian, be he a beginner or an adept. Theology should be what Anselm called faith in search for understanding. Piety should certainly be a byproduct of the theological enterprise but it is not its professed goal. Theology wants to understand the Gospel to the degree permitted by the mystery of faith. Now understanding is one form of knowledge and what makes it formally itself is that concepts are used in the approach to the object under consideration. Most of us who are not at all versed in musicology can listen to music and derive great satisfaction from the experience, but we would not claim that we understand it. The musicologist comes to the piece of harmony with many concepts and through his concepts he understands.

It seems to me that in our time Protestant theology is taking kindly to conceptualization. Perhaps the finest monument to this kindness is Gerhard Kittel's Theologisches Wörterbuch zum Neuen Testament. This work is not a lexicon in the older style according to which we are given philological structures and their history. The writers for the Kittel lexicon consider their words as transmitters of ideas and it is the concept which is the object of consideration rather than the historical wrapper around it. We have another instance of the same trend in modern Protestant ecclesiology which is certainly one of the liveliest branches of current Protestant theology. In the 19th century as well as in the first third of the present, church studies were always attempts to describe a concrete group called an ekklēsia. Today this approach is less prominent. Protestant theologians have become fully aware that ekklēsia is an idea in its own right before it is an historical fact. The historical ekklēsia deserves this label only if it realizes the ekklēsia idea.

In other words Protestant theology is definitely receding from the exclusively empirical mode as the fruitful achievement of the Christian kerygma. The older theologians are not pleased with this new development.

They are still looking for the historical Jesus. They do not realize what their younger colleagues see so clearly, namely that the Jesus who saves cannot be found by employing the inadequate apparatus of historical method.

This awareness has furnished the starting point of a second trend in current Protestant theology. This movement is not as widespread as the tendency toward conceptualization but it is certainly here and it produces some confusion in Protestant Christians in general. Before I name the trend, let me describe what has happened. As we have seen, the quest for the historical Jesus is over. Actually the hope which inspired it was laudable, salutary and valid. What failed this aspiration was the structure of the method which was employed. The historical method, in order to be safe for the generality of its questions, so restricted the laws of evidence that the religious in its proper being could not be treated according to such rules. This was evident in the days of historicism. The more you used the historical method on religious data the less religion you found. In the beginning this caused dismay because it was felt that religion was being exposed as a complete fraud with no possibility of saving itself. Then came thinkers who by reflection saw where the problem lay. It was not the unhistorical nature of the religious nor yet the invalidity of the historical method. It was the unconsciously but wisely planned uncongeniality of the historical method for the treatment of the numinous in history. A coin machine whose largest entry admits only a nickel can collect for you pennies, dimes and five-cent pieces. It cannot at the end of the process show you any quarters or half-dollars.

This recognition is a general achievement in our time but it can lead two different ways. The religious historian today is trying to set up a method to deal rationally with the religious object as it can be found in the sphere of the historical. He knows that he cannot simply borrow the apparatus of the secular historian. That much we have all learned. But we have not yet produced a generally recognized rationale for our work. In consequence there is some uneasiness in the undertaking. The method will certainly be an essay in subjectivity but it must at the same time eliminate subjectivism. But subjectivity and subjectivism lie very close together and it is no easy thing to draw a fast and sharp dividing line between them. Phenomenology will certainly dominate the newer method, but it is not at all desirable that its mode must be existentialism.

Because of the tricky nature of the project, some theologians, notably among Protestants, refuse to consider religious data as historical. They even tell us that if we look at them under the lens of historical method, we lose the religious. Divinity has nothing to tell us about secular events nor can it be derived from such an investigation. Religion as a merely empirical phenomenon is not different from other manifestations of human striving. True religion lies beyond the phenomenon. A neutral phenomenology is a good and necessary introduction to the investigation of the religious, but theology begins at the moment when phenomenology is finished.

The danger of this procedure is that we can land flat into the gnosticism of the past. Not only is there an utter despair of finding the historical Jesus but there is a persuasion that he is quite irrelevant to the theological task. I feel that there is a tendency toward gnosticism within the preserve of actual Protestant theology. Perhaps Rudolf Bultmann's star is declining, but it seems to me that he was moving far into the gnostic mist. What made the movement more

disturbing was that it seemed to make existentialist interpretation of scriptural myth and symbol the only valid way to interpret biblical affirmations.

The result of this kind of effort is that the ordinary believing Christian is strongly tempted to drop Christianity. The Christ symbol is being explained not in the terms of the life and action of one who in history under Pontius Pilate was crucified, died, was buried, and then rose again. The Christ is divorced quite radically from Jesus of Nazareth. The Christ seems to be a floating vision somehow anchored to the historical Nazarene whose only function was to be a point in history serving as the occasional stance from which we can see beyond history. The Son of Man has been lost although the Logos has indeed been retained. We lose here the poignant cry of the English martyrs in the London Tower who scratched into their cell walls the words: Sweet Jesu, be Jesus to me. They were committed to the man Jesus and that man, not some vision emanating from him, was the savior.

We have been frequently told in the last thirty years that Christianity, unlike some other religions, is historical and not a moralizing or esoteric allegory. This statement seems to be unimpeachable but we must be careful lest when we say historical, we somehow dehistoricize history to such a degree that it comes out as a most unhistorical thing.

So far I have pointed to two tendencies which I seem to detect in current Protestant theology. They are interrelated and mutually causative. There is a third tendency which springs from both of the preceding.

It is clear from the history of theology that conceptualization and allegorising bring dangers with them. The conclusion from this truth is not that we should avoid concepts, symbols and myths. This would be fatal because in these terms we find the kerygma and the dogma expressed. However, we must avoid an uncontrolled use of these elements whereby any kind of extravagance can be permitted to flourish in the name of the Gospel. It was perhaps this that the Reformers feared above all else. They wished to restrict valid statement of the Good News to scriptural affirmations. They felt that such expression would be safe.

It seems that today Protestant theologians are reexamining the methodological principle adopted by their 16th century predecessors. The reason is quite obvious. Biblical propositions are not at all free of ambiguity nor yet are they translucent to any reader whatsoever. Both Luther and Calvin were quite convinced that the Councils of Nicea and Chalcedon faithfully paraphrased the Gospel records. Yet during their own life-times this conviction was not universal. The Nicene Creed is undoubtedly trinitarian in its confession just as Luther and Calvin were. But Michael Servetus and the two Sozzini considered it quite unscriptural. They were unitarians and felt that the New Testament countenanced no doctrine about a triune God. Likewise Luther could not accept the calvinistic interpretation of the eucharistic texts of the Bible. As time went on, it became clear in the many polemics within the Protestant camp that the Bible will not be understood in the same way by all readers. The old slogan which insisted that the Bible must be interpreted by the Bible alone, does not solve all problems. The variations of interpretation gradually grew into alarming proportions. This was nowhere seen as clearly as in America which was the fertile field for so

many kinds of interpretative schemes of Scripture.

Protestant theologians began to look for a norm of valid interpretation. In the 19th century they felt sure that sound scientific philology could be such a norm. With enthusiasm they applied the tool to the text but in the long run they found that the situation had not improved. Scientific philology could bring forth schemes as many and as varied as the older sectarianism. In consequence the theologians of our generation are looking elsewhere for a norm. They are cautiously returning to the idea of a normative tradition. Their basic recognition can be put into the few phrases I heard spoken by Jan Jaroslav Pelikan. Tradition is primitive; tradition is inevitable; tradition is exegetical. On the occasion Pelikan spoke these words, he also quoted the Orthodox theologian, Father George Florovsky, to the effect that the Christian does not have a choice between tradition or no tradition; he can only choose between good tradition and bad. What Ephesus taught and Nicea decreed are not mere sputterings of theological steam released in a squabble of ecclesiastical politics. They are the perennial Church communicating her understanding of the Gospel, just as she did when she bound together 27 brochures and called them solemnly the New Testament. When the word homoousion struggled to the death with homoiouion, it was not a fight for an iota subscript but rather for the saving faith in the God-Man Jesus the Christ. That is tradition and it keeps the centuries in line and true.

Protestants are only now beginning to see the dynamism in tradition. They have not yet moved far. Some still think that tradition is the history of the Church. This is not enough. The quest for the historical Christ failed and a quest for the historical Church will fail as well. Tradition is more than an attempt to recapture the past of the Church through the tools of historical science. Tradition is an ecclesiological dimension and can be utilized throughout the theological disciplines. This is beginning to be seen by not a few Protestant theologians and it is going to be most interesting to follow the future of this new theology of tradition. One grateful thing will inevitably result. The conflict between Scripture and Tradition will finally evanesce. It will not be one versus the other. They will both be simultaneously affirmed and in that affirmation Scripture will support the tradition and tradition will buttress the Scripture. They will be one after too long a separation.

If my gaze sees rightly, we can say that Protestant theology at this moment shows three characteristics. First, it is seriously engaged in the proper conceptualization needed to make the Gospel meaningful to our contemporaries. There is less preoccupation with the arid analysis of language and documents. Systematics are coming back into vogue in our theologates. Second, historicism is more than on its way out. It is gone. But by its departure a vacuum is being created. If historicism has left us, does it mean that history must be ignored and the whole Gospel understood as a symbolic presentation of the absurdities of existence in order to be overcome by hope in the great unknown? Can a new rationale be formed to furnish theology with tools to do the history of the Gospel with more adequate equipment than that supplied by secular historical method? These are questions which the near future will answer. Third, Protestant theology is coming to grips with the theological notion of tradition and we already see the beginnings of a clear awareness that tradition means much more than the history of the Church and is rather a theological recognition of an abiding dimension of the Church.

If it be so with Protestant theology, it would not be unreasonable that in the same time Catholic theology should move in similar directions. It seems to me that in fact it is. The work will be different because the starting point is different. Catholic theology has always used conceptualization in its enterprise. In fact it was far more interested in this phase of the theological work than any other. However, there is a new approach to concepts in our day. The whole procedure of Catholic conceptualization is now converging toward the mode employed by Protestants. The ideas used are no longer spun out of a foggy Aristotelian past but are searched for in the theological sources: Scripture and tradition. The return to the Bible has been fervent and enthusiastic. Now the key ideas of the sacred page are the ideas which are being hammered into useful links for the theological system. Here we have a convergence of Catholic thinking toward its Protestant counterpart. Both sides are moving away from their original stands to come closer to each other--but it must be confessed that the convergence has not yet situated the two brotherhoods on the same point, though they are certainly getting into the same area.

Catholic theology in the past was not highly skillful with the historical method. Today, however, it knows its value and structure. It has escaped the pitfalls of historicism but it has had to meet the challenge of history. Two concerns are evident in the confrontation. First, there is an awareness that we must set up some viable canon whereby we can validly do theological history rather than a mere history of dogma. In Catholic circles the big cry is salvational history and there is a groping toward some scheme whereby it can be framed. Second, to avoid falling victims to the zombie Christianity of gnosticism, Catholic theologians are examining devices they have had for a long time. Those are the concept of analogy, which is a notion parallel to symbolism as understood by Protestants, and also the notion of the evolution of dogma. Both ideas are fruitful in a study of the nature of the kerygma which is something distinct from dogma, and both again distinct from theology. This is all thrilling work and it is going merrily along.

The third parallel movement in Catholic theology is the concern with the notion of tradition. Starting from the opposite side from the Protestant concept of tradition, the Catholics are bringing the Scripture into the tradition while the Protestants are bringing the tradition into the Scripture. The end result is that both sides are meeting in the Scripture-tradition complex.

These convergences are very real. As a result, for the first time in hundreds of years Catholic theology is relevant to the Protestant theologian and also the other way around. The scriptural scholars of both flags are already in close collaboration in their common work and the theologians are now starting to feel a common concern and they are coming together, not as much as the biblical researchers but in a way that is palpable. More communications will still surely come in the days to come.

I have made no mention of the Ecumenical Movement. I tried to avoid the theme, but it cannot be done altogether. The Ecumenical Movement helped to bring the two theologies together and the converging theologies strengthen the Ecumenical Movement. It is gratifying to see how Ecumenical conversations bring Catholic and Protestant theologians into friendly interchange of theological ideas. This is more visible in Europe than in America, but America is beginning to wake up, haltingly and nervously in these beginnings but gradually

with greater confidence and surer foot.

The young theologians who are just beginning their professional careers are certainly entering into an age different from that which the men of my generation entered. At Woodstock College, Paul Tillich, Robert McAfee Brown and Carl Henry lecture to the Catholic theological students. I, in turn, have lectured at Yale Divinity School and other Protestant theological centers. This is all new but it is glorious. Can we be blamed if we feel thrilled with the present buoyancy of theology which seems to promise an even more vibrant and vigorous action in the future just around the corner?

WORKSHOP ON THE DEWEY DECIMAL CLASSIFICATION

Benjamin A. Custer, Leader

Mr. Benjamin A. Custer, Editor of the Dewey Decimal Classification, after addressing the group on the advantages and disadvantages of Dewey as compared with other systems in wide use, devoted most of the workshop to extensive treatment of the forthcoming guide to the use of the Dewey Decimal Classification. He went through the 200's, briefly discussing specific numbers dealt with in the new manual. Throughout his comprehensive explanation of the nature and use of this important publication, there was ample opportunity for questions and criticisms relative to the 16th Edition of Dewey.

WORKSHOP ON THE LIBRARY OF CONGRESS CLASSIFICATION AND ITS NEW BL - BX SCHEDULES

Theodore A. Mueller, Leader

The system of classification presently in use in the Library of Congress was developed shortly after the Library was moved in 1897 from its original home in the Capitol to its palatial new building across the street. The classification system that had served the Library for almost a century was inadequate for the new day. It had been devised by Thomas Jefferson and expanded according to need. The other systems of classification in use in American libraries at that time were judged unsuitable for a library of over one million volumes. Suffice it to state that after principles had been established and outlines prepared the details of the new classification system were developed over the years. You may be interested to know that even at this time several thousand volumes remain under the old classification developed by Thomas Jefferson.

In the new system letters and numbers running consecutively were used as symbols for the notation system to designate the various topics in an orderly arrangement of human knowledge. Opinions vary as to how knowledge is to be organized. They also vary over a period of time, but once a decision is made it is difficult to make a change because of the enormous amount of work involved.

The use of the words "orderly arrangement of human knowledge" conjures up the concept of logic. Obviously such an orderly arrangement should be logical, but is it logical that on one subject many more books are written than on another? Is it logical that a word has one meaning at one time and another meaning a century later? Is it logical that the same word is used in various sciences, religions, denominations and always with a different connotation? In the classification system developed at the Library of Congress logic has not been scrapped, but the orderly arrangement of human learning has been adjusted to meet the exigencies of a semi-millennium of the vagaries of printers and the idiosyncrasies of authors, not forgetting the desire of publishers to sell books. These adjustments have not always been understood, but they have made the system workable.

Another factor that has influenced the classification system is the nature of the collection of books in The Library of Congress. The library, for one thing, is the beneficiary of the American Copyright law. As a result it receives books, good, bad, and indifferent. Time and again the number of books on a given subject is so large that it is very advisable to put the standard treatises in one number and those of a popular nature in another. Few libraries will care to enrich their collections with the bad and indifferent books, but a reader will come to the Library of Congress if he needs to examine one. The Copyright law also adds to the collections innumerable hymnals, prayer books, devotional manuals. They must be provided for and their quantity will appear to give them an undue importance in the classification schedule.

Some one may now ask: "Why should there be books of a religious nature in the library of the American Congress?" If Congress is not to make a law respecting the establishment of religion, nor to prohibit the free exercise thereof, such a question may well be raised. The answer is that books on and discussions of this very question should first of all be available to the Congress in its library. Religion has always been a vital factor in culture, also in American culture. Much of America today is unintelligible unless one understands how American religion which has been described as a mild Calvinism has

affected the warp and woof of our every day living. In the final analysis there are few books whose presence cannot be justified in The Library of Congress, be they sacred texts, sources, histories, theoretical treatises, or manuals of religious practice.

However, it must not be overlooked that the Library of Congress is a general library. Theoretically therefore it does not have a point of view; that is, it views all fields of learning objectively and tries to organize them with as great a freedom from bias as it is humanly possible. That should also be the practice, for instance, in a university library. In the course of daily operations classification theory must fight pressure groups. A strong faculty of philosophy will endeavor to build up the philosophy section of the university library. That is fine and except for the possible shortchanging of other departments in the matter of book appropriations and an unbalancing of the entire collection in the direction of philosophy causes no particular harm. The harm comes in when the department of philosophy demands that all books that it orders from its appropriation should also be automatically classified as philosophy, e.g. Augustine's City of God or the Summa Theologica of Thomas Aquinas. In the special library of a bank or medical school this tendency or situation is, of course, greatly increased or aggravated. Now to come back to the Library of Congress. It is not altogether immune to this situation. The Law Library claims as its own the early Lutheran church orders, because they contain the primitive Protestant versions of medieval canon law. The custodian of religious material on the other hand exults in acquiring a church order because it contains the earliest Lutheranization of the medieval mass. Both points of view are valid. Who wins?

Of an entirely different nature are the books of interest in two fields. Hebrew grammar is studied by the Old Testament professor and the professor of Semitic languages. The attitude of the church to the social problem is of importance to theologian and sociologist alike. Both churchman and architect study church architecture. In these and many similar cases it is readily understood that at The Library of Congress the non-theological point of view prevails. For all that should not the theologian confront his problems in their wider relationships?

In the opening paragraph I stated that the various schedules were developed over a period of years. In those earlier days there was only one cataloging division with sections for classification, cataloging and card distribution. The classifiers developed a schedule for one discipline after another. Once a schedule was completed the corresponding section under the old classification was reclassified, shelf-listed, and an entry with the new number filed in a special catalog in that section of the book-stacks housing the particular material. However, class numbers in the existing catalogs were not changed. The underlying assumption was that the cataloging of these classified books was to follow immediately, that the assignment of subject headings would be simple because of the greater uniformity in subject matter, that no serious risk was involved if for a short time there were discrepancies in the call number on the book and on the catalog cards.

As a matter of history it may be recorded that the use of the old Jefferson classification was continued till each new schedule was ready for use. Later another temporary device was used, viz. to use the proposed new

class letters only and follow them by the book or cutter number.

The original plans for the development of a classification schedule for religion called for classes BL, BM, BP, BQ, BR, BS, BT, BV. You notice the presence of BQ and the absence of BX. Class BQ was to stand in the same relationship to classes BR to BV as Class B relates to classes BC to BJ. In other words class B covers the generalia of philosophy, its history and systems and literature. Similarly class BQ was to cover the generalia of the Christian religion, its history and systems and literature. What happened? That--to my knowledge has never been recorded. On the basis of various remarks made to me years ago I can only surmise that the crux lay in the field of history, but what sort of history was this? The history of the church, a primary field of theological study, was to be covered in BR. It could not be the history of dogma, nor the history of the professional study of theology. These subjects also had their assigned places. There was not much history left. The dilemma was solved by scrapping the use of BQ and prefixing the generalia to Church History in BR.

Previously I have stated that Class BX was not included in the original planning. How did it get in there? Before I answer this question let me state that BX is not denominational history, but it contains far more and therefore the old charge that denominational history is separated from general church history has no basis whatever. What was BX to accomplish?

As the new schedule was being developed it soon became apparent that there was a large amount of material that was alike as to form but utterly divergent as to point of view. Then there were also many odds and ends that refused to fall into place. Here were problems that the existing classification schedules had not solved or had not been obliged to solve. How did L.C. meet them?

Let us look at hymnbooks. Their large number suggests subarrangement by language, e.g. English. The number of English hymnbooks again is so great that further subarrangement is desirable. A simple one is by denomination, if that can be determined. The subject of missions lends itself to like treatment by denomination. Probably every other topic can be subdivided by denomination in a similar manner. As a matter of fact subdivision has been made three times in addition, but then only for Catholic material (BR157; BS587; BS606).

Should anyone now try to expand this method still further, he will at once be confronted by new problems. Let me state right at the start that it won't do to subdivide for a few denominations and then lump all the rest in some dump number. We can't subdivide for Catholics, Orthodox, Anglicans, Methodists, Baptists, Lutherans, Congregationalists, Presbyterians and then consider the others a heterogeneous group that we can safely ignore. We may at most combine all varieties of one family such as the Lutherans, but there that practice ends. To provide for almost every possible denomination under almost every subject in theology would be quite a task. We would never have up-to-date tables for the names of denominations. Moreover names change. Denominations combine. New ones emerge. When the first edition of BL-BX was prepared it was not necessary in the section on English hymns to provide for any church body whose name begins with the word "Church." Today that is necessary.

Any further extension of the concept of subdivision for each denomination was deemed undesirable. The fact, however, remains that denominational

interests color ever so much theological writing. The solution that presented itself to meet this difficulty was to provide a denominational arrangement at the end of the primary fields of theology. In other words after we have provided for historical, exegetical, doctrinal, and practical theology then we take the denominations and subarrange each one for historical, doctrinal, and practical theology. Fortunately the little bit of denominationalism involving the Bible can be taken care of quite easily (e.g. BS587, for Catholic Church and Bible study and BX8630 for Latter-Day Saint Bibles.) Under each denomination we have then its periodicals, societies, collected works, its study and teaching, its history (both general and local) its doctrine, its liturgy and its sacraments, its local churches and its biography.

Let us look at periodicals for a moment. A given number is of a general nature with denominationalism at a minimum. The others show up the reverse. There L.C.'s BX is very useful. It unloads the class number for periodicals of a general nature and aligns the denominational periodical with the other material of that denomination.

This class BX has been described so extensively because it has been criticized so severely. Of course there are disadvantages, wherever used, but its good points must also be understood, nor dare we underestimate the difficulties of providing for every possible denominational point of view in BR-BV.

After this prolonged apology for BX we revert to the initial portion of BR, the generalia of Christian theology. What had been planned originally for BQ has now shrunk considerably at the beginning of BR. The section for the general collections of Christian literature is BR45-85. The first ten numbers of this section are devoted to comprehensive collections. Then there follow time divisions, the first one being devoted to patristics. Incidentally this may be the place to state that approximately the first six hundred years of Christian activity are considered as common to all Christendom. We must bear this in mind when we look at the succeeding period divisions. As Christian literary activity increases the amount classified here decreases. From circa 600 on the collections and collected works of authors are classified by denomination in BX. Similarly BR1720 provides for early Christian biography, but the next number BR1725 provides only for the biography of persons that cannot be identified beyond their name. Again BX takes care of all other biography by denomination.

If in two instances subdivision by denomination of given subjects and in others class BX was used to break up unwieldy topics, the L.C. classification system has at its disposal two other methods to break up large blocks of material. One of these is subdivision by language. There is no uniform pattern, nor is one necessary. Usually there is one number for works in English, then one for French, one for German, one for Italian, one for Spanish, and the rest on an A-Z pattern. Occasionally a number for polyglot texts or for Latin texts is prefixed. It is always well to bear in mind that translations are classified with the original language. Exceptions are made for Bible stories and catechisms where translations are classified with the language into which the text is translated.

A somewhat similar device is to break up unwieldy segments by a time device. Either a separate number or a "point A2" (.A2) device is used for publications up to 1800. For works published 1801 and later another number

or the balance from which "point A2" has been subtracted was used. In the new BL-BX this period starting in 1801 has now been closed at 1950 and a new period beginning with 1951 has been started. Wherever a full number was available it was used or a "point 2" (.2) was added to the existing number. In a few places this new time division was introduced where none existed previously. The introduction of the new time division has also made possible a greater specification than heretofore. This is especially noticeable in works on individual books of the Bible.

Up to this point we have discussed the classification as such with few incursions into the new second edition.

Whenever a classification schedule was prepared in the past, it was tried out for a number of years prior to printing. Occasionally libraries using the L.C. classification had copies made of the preliminary drafts. So it happens that my own acquaintance with BL-BX dates back to 1917 even though the schedule was not printed till 1927.

Once a schedule has been printed expansions and revisions are continuously made. They are written into the copies in current use and published in quarterly "lists of additions." To get out a new edition is a laborious process. The manuscript copy that goes to the printer must have all additions and changes in perfect alignment so that correct indentation appears on the printed page. Proof-reading is another laborious process. Finally the index must also be prepared. Usually enough copies are printed so that any demand over the next few years can be met.

At times a short method is resorted to. The existing schedule is reproduced mechanically and then an appendix contains all additions since the previous printing. That has happened to BL-BX.

Since the Prefatory Note to the first edition of BL-BX was written the number of volumes to which this schedule has been applied increased from 105,000 to 275,000. If at the earlier time some 20,000 volumes remained to be classified, an equal number remains today, but they are volumes whose inclusion in the classified system had not been under consideration 45 years ago. At that time all volumes in an oriental alphabet with no part of a title page in a western alphabet were assigned to the Orientalia Division of the Library for processing, custody, and reference work. Now that cataloging rules have been devised for standard cataloging of works in these languages, the processing is done in the Processing Department. As a result considerable expansion became necessary for Brahmanism and Buddhism in BL. In BM provision has been made for pre-Talmudic literature including the Dead Sea Scrolls. The section for the Talmud has been done over completely. Appendices list all Tractates of the Talmud, all Midrashim, all Baraitot. Jewish practical theology--if that term may be used--shows much greater detail. Coming to Islam in BP revision has affected subdivision by country, works on the Koran and the Hadith, Islamic theology. The practical theology aspects hardly existed in the earlier edition. By the way, the nouns Islam and Moslem and the adjective Islamic have been substituted for the nouns Mohammedanism. Mohammedans and the adjective Mohammedan.

The new edition also makes provision for classifying facsimiles of Biblical and liturgical manuscripts which previously were in Class Z. Original manuscripts like the Great Bible of Mainz are always in the Manuscript Division at L.C. Originals would be in special custody in any library. Normally a

manuscript should precede a printed text. An arrangement of this kind was devised, but it was too cumbersome. As a result manuscripts will follow the printed text of a language.

The new edition still reflects the geography of days preceding the first World War. Whenever revisions to reflect contemporary geography were inopportune, the new edition nevertheless indicates where much present day geography is to be inserted into that of the past.

Complete listing of names of biographees has not been sought. Many names are no longer listed in this edition in order to make room for new names and also those names around which a larger literature has gathered. For instance whenever a canonization is in the offing many new biographies introduce the future saint to the public. Once canonization has taken place all lives of the new saint must be reclassified in BX4700. It may be well to add that otherwise non-listing of a name does not imply reclassification or a change in cutter number.

Renewed interest in Juvenilia has also led to the addition of a number or a cutter number for works of this kind. Normally a juvenile work would be classified where an adult work is classified. Whenever juvenilia become numerous special provision can be made for them. A new cutter number, for example, was provided for juvenile lives of St. Francis.

A characteristic of all Library of Congress classification schedules is that after a subject no longer lends itself to further classification and secondary items (as for instance Juvenilia) have been provided for then all remaining items that can be subsumed under some special term are arranged alphabetically under a caption "Special topics, A-Z." All of these have now been listed to avoid duplications under similar terminology. This device in the L.C. classification system has been criticized because it substitutes an alphabetical for a classed arrangement. Of course it does, but it is used only after further classification is no longer feasible. However, that does not prevent L.C. from reclassifying special topics in a classified arrangement whenever the opportunity to do so offers itself. Such an opportunity was seized when the concept of God in Islamic theology was removed from special topics in BP175 and given its own number in Islamic theology in BP166.2.

This may be a convenient place to tack on another item. All schedules have been criticized because one topic does not always have the same numeral in the assignment of a cutter number. Uniformity can only be achieved if all topics can be listed in advance, and the list would never be complete. As a number is called for, the shortest possible number is used without consultation of other similar topical arrangements. To have a uniform cutter number for every special topic in the schedules would result in unnecessarily long cutter numbers (e.g. S635 when .56 would do) and would have next to no mnemonic value.

In all L.C. classification schedules an untold number of names, personal, corporate, and geographic, occurs. What determines their choice? Today the National Board of Geographic Names is consulted for geographic names. The Library's Descriptive Cataloging Division determines the form for all other names. It would hardly be necessary to mention this were it not for the fact that whenever a classification schedule is in the making it is impossible to await such determinations because the descriptive catalogers can-

not make them in advance. Therefore there are discrepancies that simply cannot always be ironed out. You may in consequence find one form of name in a schedule and another on the printed card.

Another difficulty found--it is to be hoped only in a large library--is that enormous quantities of material are undergoing processing at the same time. Before entries for one book appear in the catalog and the book has reached the shelves another edition or very similar work shows up. The recollection of an earlier work is no guarantee that treatment by the classifier will always be the same. Things like this also happen in the preparation of classification schedules. Discrepancies were found in the first edition where the same idea occurred twice but was applicable only once. In the next to last proofreading of the new edition it was discovered that Saint Felicitas was in BR1720 and Saint Perpetua in BX4700. Now it is true that there were two saints by the name of Felicitas, the one suffering martyrdom with Saint Perpetua, the other a number of years earlier. All three belong to primitive Christianity and should have the same class number, namely BR1720.

Notes on the Separate Classes in BL-BX

BL-BR

Without referring to every change in the new BL-BX let me now go over the various classes and indicate developments that have not been mentioned heretofore.

Appended to BM there is a new section (900-990) devoted to the Samaritans. The danger of their extinction has revived interest in them so that more is being written about them.

Reference has already been made to the extended development of BP, Islam. At the end of the first edition two numbers were devoted to "Miscellaneous beliefs and superstitions." This has been changed to "Other beliefs and movements, akin to cults oriental in origin." The number of books dealing with an odd variety of beliefs is ever on the increase. Help is now given in classifying them. References are also supplied for the location of other beliefs with a different background.

Coming to BR let me call your attention to a change at BR516. This had read "General special." The books classified here had dealt with (a) religious liberty and with the relations of the church to the state or (b) with the various denominations in the U.S. This material has been divided by moving the various denominations to BR516.5.

Towards the end of BR, just preceding biography, a block of numbers was vacant. Into it have been moved "Movements transcending geographical and denominational lines and theological disciplines." These numbers provided a place for Evangelicalism which never had a number of its own and for Pietism which always seemed so much out of place in BX4980-83.

BS

Comparing BS (Bible) in the two editions the greatly increased bulk is due to clarification rather than change.

BS1-355 is the section for texts and versions of the whole Bible. It also serves as a table for the texts and versions of each Testament. Here the greatest need for clarification was in the section for the early versions. The Septuagint, for example, which certainly is not a whole Bible, now finds its place in BS741-744 where it always belonged. The names of non-European languages are listed together with the initial and terminal cutter numbers so that the tables can be applied correctly. Several examples show how additional languages can be interpolated even if the squeeze is tight.

The section on works about the whole Bible also serves to some extent as pattern for each Testament. Whenever the pattern for either Testament deviated significantly from that of the whole Bible appropriate references have been inserted to indicate where a specific topic is actually found.

It was also possible to insert some broader general captions in

order to permit a better indentation of closely related material.

The first edition had no provision for Biblical theology. This was remedied a number of years ago. What about special topics in this field? They were not given a special number because they had largely been provided for under the last number for special topics. In this matter, however, the great difficulty exists where to draw the line between Biblical and doctrinal theology. Theoretically, of course, the line can be drawn easily enough, but in practice one finds that the authors of the books that we classify are not aware of or don't observe the distinction. So it has come about that in doctrinal theology (BT) it was necessary repeatedly to make provision for the Biblical teaching on a given subject.

The earlier edition was always criticized because it placed the life of Jesus in BT rather than in BS. In BT the numbers 198 to 295 cover essentially the topic of Christology in any work on Doctrinal Theology. BT296 to 309 covers the life of Jesus. Now it cannot be denied that BT296 to 309 could have been placed with New Testament biography in BS. However, for events in the life of Christ (BT310-500) one finds that life and doctrine are so frequently intertwined that differentiation would be difficult to achieve. For that reason the life of Christ was kept in BT. The same can be said of Mary, the mother of Jesus.

After this incursion into BT we return to BS. Enough has been said about texts and criticism so that we can move on to the parts. The greatest amount of revision or rather insertion had to be done in the Old Testament portion. In the first edition neither Catholic nor Jewish librarian would have found the terminology and arrangement familiar to him. As far as terminology is concerned the variant terms found in the Hebrew Old Testament or the Douai Old Testament could be added easily enough, as for instance BS1221-1225.5, Pentateuch (Torah) or BS1651-1655.5, Haggai (Aggeus). Insertion for variant group terms was accomplished by finding which book in a group would be the first to occur in the Authorized Version arrangement. If Ruth in the Kethubim (Hagiographa) was the first such book then the Kethubim would precede Ruth. By the same token the Five Scrolls in which Ruth also occurs come to stand between the Kethubim and the book of Ruth.

Nothing was done in the new edition with regard to the Pseudepigrapha pending a solution of the problem of entry by the Catalog Code Revision Committee.

BT

One of the earliest criticisms of BT was that there was no provision for the "essence" of Christianity and that it had been included in the comprehensive works on Christianity in BR121. This has now been remedied. You will find it in BT60.

Just preceding this number you will notice that philosophical theology has been added to BT40.

BT77 has been divided. It is now the number for Popular works and BT77.3 is used for Outlines.

From BT78 the various modern schools of thought such as Fundamentalism

and Modernism have been removed and given a place a few notches down.

Proceeding to Christology the primary problem has been treated in connection with BS. The major development occurred in the section following the lives of Jesus. Immediately after the "General special" of BT303 the history, chronology, geography have been given separate treatment. The same applies to BT304 where after the caption "Character and personality" decimal numbers provide for the example, influence, appreciation, and significance of Jesus.

Following BT306 a new section for devotional works was inserted. Here it is vital to observe the footnote: "Classification of devotional material at this point presupposes that the treatment progresses event by event from the birth to the death of Christ."

The numbers assigned to Mariology have necessarily increased due to the proliferation of books on the Virgin.

For doctrinal anthropology some material has now been changed so as to indicate a better relationship to the Christian doctrine of man. Now we find here the problems of man in health and sickness, man and race, man and state, man and society. In this vicinity numbers have been provided for the reverence for life and for the relationship of man to the animal.

As for the other sections of BT many minor adjustments have been made. Time does not permit to mention them here. Suffice it to state that references have now been inserted to indicate where material on the church, the ministry, and the sacraments is located.

BV

The first section in BV subject to major revision was Liturgy and ritual. If the treatment in BV was to be general then it was necessary to remove vestiges of denominationalism. The Mozarabic liturgy was out of place in BV188, if only two lines below the Ambrosian liturgy had a reference to BX.

The next major revision came around BV600, the church. In describing the new BT I have already alluded to the reference made there that the doctrine of the church is included with the study of the church as a Christian institution. Numbers have now been provided for the church as "the mystical body of Christ," for the foundation of the church, for its "marks" and characteristics.

Minor revision was called for at BV652, church management, and BV659-680, the Christian ministry. In the section on the sacraments a certain amount of expansion was obvious under Baptism and the Lord's Supper.

The most extensive alteration in BV was made for Religious education. Here it may be well to recall that prior to the production of BL-BX much material was classified in L.C. for which subsequently provision was also made in BV. Preceding BV1474 in the 1st ed. there was a broad caption entitled "Religious education of the young." This was changed to "By age group" with a clearer picture resulting of the problems involved in teaching the various age groups. Preceding the section for Sunday Schools a

caption "Special kinds of schools for religious education" was inserted so as to show that the part time agencies have many problems in common with the Sunday School. Expansion of the section on teaching methods might now be called a graphic presentation of what can be done in that line. The section on "Special divisions" of the Sunday School had been built up on what is called a three year cycle. But there are also two year and four year cycles. A Sunday School scholar entering the primary group of any cycle will be six years old, but one entering the senior group of a two year cycle will be 12 years old, of a three year cycle will be 15 years, and of a four year cycle will be 18 years. Obviously "Senior" does not always mean the same thing. As an aid in solving the problem a "Table of Age-groups" is provided. Since lesson material for a twelve year old will not correspond with that of an eighteen year old a special table is provided to show how the variations in the two and four year cycles and in the cycles of public and private schools can be taken care of. Other improvements in this whole section are best seen.

At this point it is convenient to reply to another criticism of the BL-BX schedule, viz. that denominational Sunday School material is in BX, not in BV. To this I would reply that denominationalism certainly goes into the publication of Sunday School materials. Ever so many denominational publishing houses issue their own lessons, presenting denominational points of view and interpretations, denominational information and programs. There is certainly justification for LC practice.

Coming to Homiletics in the BV4200 block let me call your attention to the convenience of assembling under Illustrations for sermons all forms of illustrations whether used for sermons, religious addresses, Sunday School talks, or in teaching the Bible story, or the catechism. The illustrations will be practically identical, the user must apply them to his or her needs.

Coming to sermons I hope that you will notice the directions proceeding BV4239. These together with a number of other clarifications should aid in classifying this voluminous literature.

The section heretofore headed "Social service" beginning at BV4400 has a new caption "Practical church work. Social work. Work of the layman." There was no essential change of subject matter involved, but everything is a little clearer.

Under the heading Christian life the first number had been BV4490. Some time ago we prefixed numbers for Periodicals (BV4485) and Societies (BV4486). At this point a new insertion is BV4487, Movements to promote the Christian life, A-Z. Instances given are for the Evangelical academies (Bad Boll conferences), the Keswick movement, and the Oxford Group. Again new captions make this whole section easier to apply.

The only remaining item in BV that I wish to call to your attention is that the commandments of the church are now spelled out by name and class number.

BX

As we turn to BX we notice at once that the ecumenical movement has now found a place. It did not receive a new number because its objective, church unity, remains the same as that of earlier efforts, although its methods may

differ.

Many minor improvements were called for in the section on the Eastern churches. Your attention is called to detailed numbers now available for the Orthodox Church in countries where it is not indigenous.

Significant changes in the section on the Catholic Church have already been indicated, but others remain. These must now be brought to your attention. A change that we could not make was at BX817. We were unable to find an English term for Gesellenvereine. In Chicago there is a Kolping Society, named after the founder, Father Kolping, but we were unable to discover that a term like "Kolping societies" had come into American usage as an equivalent of Gesellenvereine.

The topic of "Study and teaching" in the Catholic Church received a much more graphic presentation when it was divided into sections for the religious training of the clergy and laity respectively.

No major changes were called for under general or local Catholic history. Permit me to call your attention to one change under individual countries where the caption "Special dioceses, archdioceses, etc." now reads "Ecclesiastical jurisdictions, A-Z." A footnote indicates the inclusiveness of the term and also contains the reminder that different types of jurisdictions may be named after the same geographical area.

Considerable rewording has occurred in the primary section for Catholic theology. Prefixed is a number for the nature of the Church (BX1746) in Catholic theology. BX1747, history of doctrines remains the same. The former BX1752 is now BX1747.5: Collections of doctrinal decisions, opinions, etc. "General works" now precedes BX1749. This number with but minor changes of material classified there now has the caption "The great medieval theologians to the Council of Trent. The medieval summa." BX1750 is now limited to the time between the Council of Trent and 1800. BX1751 is for treatises written between 1801 and 1950. BX1751.2 is for the recent works. The former BX1752 was cleaned out and is now used for apologetic treatises. What type of book is classified here? Whenever an author identifies Christianity with Catholicism and upholds the papal system his work is properly classified here rather than in BT1101.

In earlier years BX1753 was overloaded with Catholic works on the social problem. Social theory remains here, but all works applying theory to specific problems are now in HN37.C3.

A most difficult material to handle is the liturgical. Contemporary discussion by the Catalog Code Revision Committee has not brought clarity into the situation at this time. Before any rules for entry can be laid down it is necessary to define liturgy and such a definition must be applicable to the formularies of worship not only in all Christian bodies but as a matter of fact in all religions. This is not the place to expand on these problems. Had they been solved the revision of the section for Catholic liturgical material would have been far greater. As it is, it has been a case of tidying up, not one of wholesale revision. Let me call your attention to the primary changes.

The heading "General service books" preceding BX1980 has been

changed to "Lay service books," to conform to the type of book classified here in the past.

At BX1995 the caption "Special rites" has been changed to "Early non-Roman Western rites" with the result that the Mozarabic and Ambrosian liturgies--separated in the past--now keep each other company.

The section for "Special liturgical books" covered seven inches of space in the old edition. This grew to 27 inches on the galleys for the new edition. For reasons already cited this does not represent a revision, but only an expansion and clarification. Any revision of the future will be directed toward the excision of "extra-liturgical" texts. It will not be difficult to relocate them. By and large the new edition will greatly expedite the classification of Catholic liturgical material.

The statement of a previous paragraph that names of corporations are used whenever possible in the schedules in the forms officially adopted by the Library receives a good exemplification in the revision of Catholic monasticism. You will recall that for the foremost orders of men--as far as the Augustinian Eremites--56 numbers were assigned and for the principal orders of women--like the Benedictine Nuns--four numbers. That did not cause any difficulty. Trouble arose when orders new to the schedule had to be provided for. Whenever 56 numbers were assigned to an order of men the first 56 numbers of an even hundred were used. Of the remaining 44 numbers a few many have been assigned to orders less well known, but always there was one number with an A-Z arrangement to which all new names were to be hung by a cutter number. Considering that the names of all orders given a cutter number might begin with the same letter of the alphabet a rather crowded situation was the result. The remedy was to scrap the old method, make use of all previously unused numbers, even a decimal if need be, and thus get away from the cutter number identification. Numbers were then provided for the names of all orders insofar as they were established in the L.C. catalog, even if these names were used only in connection with non-religious material. In the first edition the class numbers for the Augustinian Eremites (BX2900-2956) served as a table for the other major orders. This arrangement has now given way to Table I prefixed to BX2896. Table II is a condensed version for the orders with one number only.

If this revised arrangement proved feasible for the names of male orders, its value showed up still more in the names of orders of women. Cutter numbers were just no longer feasible when we consider how many orders start their name with the word Franciscan or simply with the word Sisters. Again the use of a strict alphabetic arrangement was the only one suitable. Arrangement by principal idea carried in the name was out of the question when two or three principal ideas occurred. Consider the name "Sisters of St. Francis of Penance and Christian Charity." Which idea is primary to describe the order? An alphabetical arrangement is best. Also for the sisters a condensed table of arrangement was provided, however, with one innovation. This was the introduction of a provision to classify the names of foundresses other than saints with the order rather than in general Catholic biography in BX4705. The life of a foundress included the incipient history of an order. Saints were excluded because canonization places a saint in a new category beyond the order.

A troublesome item in classification is always a book on the so-called uniat churches. The new schedule hopes to have made that problem easier. It is true that a detailed table of arrangement had to be evolved, but its application

to the individual units should not prove difficult. The arrangement of the units was derived from the Annuario Pontificio and should therefore be ecclesiastically correct.

Another place where a large block of unused numbers permitted expansion was prior to the Pentecostal churches. By moving backwards a new number BX8762-8764 was created for the Pentecostal movement in general and for works not identifiable with any particular body. There was also sufficient space to provide numbers for those Pentecostal bodies that have the word Pentecostal in their name. However, there are many bodies Pentecostal in character but without the word in their names. These were also listed but with references to the places in the schedule where they are found.

A similar problem for revision presented itself with the Holiness movement in BX7990. Here a major revision as in the case of the Pentecostal movement was not necessary. Structurally the treatment is the same with cutter numbers assigned to those bodies whose names begin with the word "Holiness." For bodies where the word occurs in the middle of the name references are made.

Extended revision was again called for at BX7094 which, in the old schedule, comprised denominations with names from Chr to Chu. Fortunately one hundred numbers became available when it was found that for the Christian Union churches (BX7051-7093) contraction to one number (BX7003) was ample. Then it was possible to list all bodies beginning with the word Church. Several such bodies, however, are branches of other denominational families and then references to those families were made. Wherever such a relationship did not apply it was possible to assign one or three numbers to such a body. To cite examples: The Church of God of Prophecy was assigned to BX7058-7060, whereas for the Church of Jesus Christ, a Latter-Day Saint body, reference was made to BX8680.C4-48. Incidentally this list of churches with "Church of" in the name should be helpful in identifying them, especially so since an abundance of references was included.

Extended revision at one spot that was really tight took place at BX8990-8999. This was not a case where the Library of Congress had acquired extensive new materials, but one where any clarification demanded that the entire history be set forth for each significant stage of development. The publication of a new class number for the one or the other body would have been meaningless outside of the historical context. I am referring to the various Presbyterian bodies known as Reformed Presbyterian, Associate Presbyterian, Associate Reformed Presbyterian. An abundant use of dates to indicate when a body existed should prove helpful. Whenever a body changed its name that did not involve any constituent or structural change the successive names were given, but all with the same class number. This was one of the most difficult items of revision.

WORKSHOP ON SUBJECT HEADINGS, THEORY & PRACTICE

Leonard W. Ellinwood, Leader

The work of the Subject Cataloger consists of (1) Book analysis, (2) Classification, (3) Assignment of subject headings. A careful control of the frame of references must be maintained to avoid parallelisms and to make the catalog fully useful.

There are three main categories of headings and subheadings: (1) Form headings, (2) Medium headings, (3) Subjects proper. New material may be divided from older by either entirely new headings or by the use of subheadings under the older one. The weight of past practices is always a handicap in developing new headings.

The use of period subheadings is twofold: (1) It segregates older material from the new, (2) It helps to arrange historical materials chronologically. Filing problems must be resolved frequently in their use.

Phrase headings are helpful oftentimes. They are always preferable to the use of two separate headings to cover a single relationship.

The classed catalog may be used in lieu of an alphabetic subject catalog, with less semantic problems. It is useless without a thorough index.

Headings used in a general catalog may be adapted for special catalogs with careful attention to references. Theology - Periodicals may become simply Periodicals, etc., if reference is made from the form not used.

WORKSHOP ON REFERENCE RESOURCES AND REFERENCE WORK IN RELIGION

Beverly H. Brown, Leader

Mr. Brown opened the workshop with a brief explanation of Library of Congress reference correspondence practices: LC will make limited checks for specific works or data only when not available locally; it cannot prepare bibliographies, but its catalog cards can be ordered by subject or author.

There followed a general discussion of such topics as a ready reference shelf, basic guides to hymns and patrology, the accuracy of religious statistics, budgeting for costly encyclopedias, and lists of official publications of religious bodies.

Mr. Brown brought the following special works to the attention of the participants: Thomas A. Stafford's Within the Chancel (New York: Abingdon, 1955) for the use of church flags; Prof. Edgar J. Goodspeed's Modern Apocrypha (Boston: Beacon, 1956) for the background of the so-called Publius Lentulus Letter describing Christ: U.S. Senate Report 1032, 86th Congress, 2d Session, on "vanity publishers"; a comprehensive unpublished list of English Translations of the Bible by the Rev. Frank Harris, Pastor, Vida Baptist Church, Box 68, Vida, Montana; Erwin E. John's The Key to a Successful Church Library (Minneapolis: Augsburg, 1958) and Christine Buder's How to Build a Church Library (St. Louis: Bethany, 1955); and Paëmon Glorieux's Pour révaloriser Migne (Lille: Facultés Catholiques, 1952), a corrected list of authors in Migne's Patrologia Latina.

Mr. Eugene P. Willging, Director of Catholic University of America Library, described the weekly and monthly card services of his Library covering new Catholic publications, foreign and American.

WORKSHOP ON THE ADMINISTRATION OF ARCHIVES AND MANUSCRIPT COLLECTIONS

Mabel E. Deutch, Leader

One of the characters of the well-known fantasy, Alice's Adventures in Wonderland, asked the question, "Where shall I begin, please your Majesty?" "Begin at the beginning," the King said, very gravely, "and go on till you come to the end: then stop."

I thought about this excellent advice when I found myself in the same quandry--where should I begin even an informal discussion of such a broad topic as the administration of manuscript collections? Description, accessioning, arrangement, disposal, microfilming of documents--a thorough discussion of any one of these would take more than the time allotted for this session.

I decided, therefore, that I would begin by giving certain definitions of archives and manuscript collections and basic principles under which these bodies of records should be administered. I will then try to point out the application of some of these principles to your situations--but still only in general terms. I hope to do this in about half the time allotted for this session and that then all of you will join in the discussion--I hope you will ask questions, and answer some of those asked.

The definitions and principles I am going to read are taken from my lecture notes from a course given by Dr. Ernst Posner of the American University, professor, archivist, and historian who rendered much valuable advice to the National Archives, particularly in the early years of its establishment. He defines archives as the organized body of records of enduring value created by a government agency, institution, organization, family, or individual and preserved by that agency or organization or its legitimate successors as evidence of its organization, functions, policies, decisions, procedures, operations, or other activities or because of the informational data contained therein.

According to that definition, archives have these characteristics: (1) they have a relationship to a creating organization, (2) they have official character, that is, they are by-products of transactions having legal effects, (3) they are unique, because there are no two bodies of archives exactly alike, and (4) they have organic character.

From these characteristics, the following three principles are derived: (1) archives of a given creator must not be intermingled with those of other creators, or the principle of respect des fonds, (2) they must remain in the custody of the creator or his legitimate successors, or the principle of provenance or unbroken line of custody, and (3) they must be retained in their original organization or structure or the principle of the sanctity of the original order.

We can now distinguish library materials from archives by pointing out that as a rule library material lacks (1) official character, (2) uniqueness (library books come in more than one copy), and (3) organic relationship to other material. An assemblage of books is a collection, as compared with an accumulation or body of archives.

A third type of collection is the manuscript collection. Manuscripts, like archives, are unique, but many manuscript collections do not, or do no

longer have an official character. An assemblage of manuscripts forms a collection, as compared with an accumulation or body of archives. They are only held together because someone collected them. An exception is the so-called "organic collections," such as the archives of one person. These, however, are on a par with archives and, in fact, can just as accurately be called personal or family archives.

There are other differences and similarities in the three types of materials. To be used efficiently, large collections of books or records must be grouped in such a way as to bring together on the shelves or in the filing containers those materials most closely related. They must be listed or described in a way which will indicate the holdings of the institution and also the location of any portion of those holdings.

Arrangement is the point at which manuscript cataloging differs most radically from printed books. With library material a classification number, based on subject content, is assigned to it, and this number determines the placement of the book within the stacks. Manuscript collections may be, and frequently are, arranged by subject, but any form of classification should be loose, expansive, and easily understood. With archives, all classification or arrangement work consists of breaking a whole into its parts.

Before any arrangement can be done, you must have a knowledge of the whole collection or group of records. Even though the papers appear to be completely disorganized, if you remove any part of them before you have thoroughly studied the whole, you may destroy a vital clue to the nature of the collection. In the initial study of the records, the archivist is not looking for anything in particular, but should be alert to arrangement clues and significant items. This initial examination is one of the most exciting parts of archival work. You never know when you may run across an important document, such as was found by the American University a year or so ago of an original George Washington letter pertaining to the establishment of the University. Or, for that matter, when you will find an old Panama hat, over-shoes, or other extraneous items. According to Dr. Mearns, one shipment of records received at the Library of Congress actually contained a dog house--unoccupied, I'm happy to say.

The first principle that must be kept in mind in the arrangement of archives is that the records of a given unit (school, church, family) must be kept together. The second companion principle is the preservation or reconstruction of the order in which the records were originally arranged.

There are two reasons for arranging the records. One is to preserve their evidential values; the other is to make them more accessible for use or, to put it differently, to facilitate description of the records. A document removed from its original series, or a series removed from a record group, may have its meaning impaired. Such documents will have lost much of their evidential value.

Let us take the records of a synod or similar church governing body for an example. Among the series of records there probably would be a correspondence file containing copies of letters sent, the letters received, and related reports and issuances. Taken as a whole these files are significant because they reflect the activities of the synod. But the moment you remove documents, for example, to collect all that relate to a particular

subject or individual, the integrity of the series has been violated. You no longer will have an accurate picture of the synod's activities. Furthermore, you will be almost certain to have a quantity of records left over after you have removed various items and this residue will be practically worthless.

The second reason given for the arrangement of records was to facilitate their description and thus bring them under control. This control may be effected by the use of indexes, catalogs, guides, calendars, registers, or other finding mediums.

In libraries, card cataloging is a basic control device. The library unit is the individual book. Classification of library books is based on subject and the cataloging is based on authorship of the book. Card cataloging also can be, and frequently is used to advantage to maintain control over records, particularly manuscript collections. Records, however, should be classified by agency of origin rather than by subject. But where the library uses this device for describing records, it should maintain the catalog for manuscript materials separate from the catalog of printed books. Many archivists believe this separation should be carried even further and that a separate catalog should be maintained for manuscript collections and for archives.

As previously stated, the library unit is the individual book. The archival unit is the series. By a series, we mean a part or segment of an organized body of records, which part is distinguishable from the whole body of records, by virtue of variations in arrangement or subject content, significant volume, or peculiar physical form of the papers themselves, such as maps and drawings. Or to put it differently, it is an assemblage of records having a unity or organization. A series can range in size from a single paper or volume to a huge alphabetical name file or a classified subject file, running to several thousand feet. The important thing is that the papers within a series are held together by some sort of unifying agent.

The objective of any records description program, no matter what form or forms are used, is to establish effective intellectual control over the masses of records in the archivists' or librarians' custody. This control should be maintained so:

That essential information about the records will be at hand when needed;

That information in the records can be quickly made available for use;

That particular documents or other record items can be produced without delay when they are called for.

Just as soon as possible after records are acquired, some sort of clues--albeit very brief ones--should be made available to the searcher. Here the custodian may well use accession inventories and simple registration sheets. No librarian or archivist will quarrel with the statement that a permanent accession record should be kept of all materials received. For manuscript material this record should show, in addition to that normally kept for library material, the source of all items acquired and the ownership of the same.

Each institution should maintain an accession folder or dossier, containing all correspondence leading up to the transfer of the materials from an agency or person to the depository, correspondence covering the actual transfer, and a form sheet summarizing this information. All subsequent correspondence related specifically to the material in the group should be added to the folder. The accession should also be recorded in a single line entry in a register of record holdings or a master accession record.

The form sheet on which the accession information is summarized, usually a single page affair, might profitably be devised to not only serve to document the transfer transaction, but also, if made in additional copies, for the use of searchers before the custodian has had time to prepare more detailed finding aids. This form should contain all or at least most of the following items: origin of the material; content of the records; including the types; dates; quantity or volume of the records, i.e., number and size of volumes, books, etc.; subtitles, with dates; obvious gaps in the material; arrangement; available indexes; restrictions on the use of the records; and ownership. You also might indicate on this summary sheet the location of the records in the depository, but here you must bear in mind that the location may change from time to time.

In the National Archives careful accession records, of course, are kept. These records, however, are not normally used as a device for the use of searchers. Instead of using the duplicate or triplicate copies of the accession inventory as a finding medium, as soon after records are received as possible, the National Archives prepares a one or two page registration sheet. These registration sheets consist of:

Introductory paragraphs on the scope of the Record Group and the evolution and functions of the agency that created them;

A brief description of the records transferred--including the main subgroups and series with dates;

Information relating to records not transferred;

A statement about related records, within or without the National Archives.

If the National Archives, where the records are arranged by Record Groups or to be more precise but still very brief, by records of bureaus or agencies creating the records, record group control is maintained by use of four documents for each Record Group. They are (1) the one or two page registration sheet just mentioned; (2) a form on which is provided in summary fashion information relating to each change in holdings that results from accessioning, disposal, or transfers; (3) a list of finding aids that provides information about the accessioned records, prepared by the agency of origin and/or the National Archives; and (4) a statement of restrictions, if any, on the use of the accessioned records.

Before attempting to go back and try to make some direct applications of the previously enumerated principles, more attention probably should be called to certain restrictions on the use of records. Restrictions may be placed on the use of records because (1) of their fragile condition, (2) conditions imposed by donors, (3) the content itself, or (4) the policies

imposed by the library or archives. Restrictions imposed because of the fragile condition of the records are obvious. The conditions imposed by donors can be very irritating and certainly are not desirable. No curator wants gifts with "strings" attached, but sometimes it is the only way to get them. As long as the conditions imposed by the donor are reasonable and temporary, they may be accepted. If the collections are obtained on loan only, they should be reproduced before they are returned, or better still, you may be able to convince the owner to take the reproductions. An example of restrictions imposed because of the content of the records would be to prevent embarrassment or harm to persons still living or their descendants. And since the curator holds the records in sacred trust for all people and for generations to come, he may legitimately require the investigator to identify himself as a competent scholar or produce reasons for consulting the records.

There is a legal restriction that the curator must constantly remember. Under the common law, the writer of an unpublished letter or other manuscript has the sole right to publish its contents, unless he relinquishes this right by direct act. Moreover, this right descends to his legal heirs, regardless of who may be holding or owns the manuscript. For all collections except those on loan, the institution therefore should make very certain that it has a clear title--that the donor's letter of transmittal or deed of gift relinquishes to the library the complete rights to their public use--including, if possible, publication rights as well. Lacking such legal title, the institution may at some time find itself involved in costly lawsuits, and forced to give up prize items in its collections.

The curator must also be aware of these legal restrictions in connection with any disposal he may undertake. Donors must understand and formally accept the curator's discretionary authority to dispose of materials considered inappropriate for permanent preservation. The instruments of gift probably should contain a clause expressly giving the institution this discretionary authority or provide for the return to the donor of all such materials. A form of deed devised for the William L. Clements Library goes even further, specifying "The said gift to be without any conditions whatsoever and the donee shall have absolute discretion to retain the property herewith conveyed or to sell or to exchange the same or make such other disposition of said property that shall seem wise and prudent to the Director of the said Library."

I will now try to get down to "brass tacks" insofar as your institutions are concerned. I'm sure you all have library materials and I suppose at least most of you have manuscript collections, but I suspect (and I hope a little later you correct me if I'm wrong) that not all of you have archives, at least in any great quantity. I think all of you should have archives and if you do not, I hope you soon will have.

What kind of archives do I think you should have?

First of all, unless there is an archives establishment at your school that is separate from the library, you should have the permanently valuable records of your respective schools--the official records created by your semi-daily during the daily operation and administration of it--policy-making, financial, pedagogical, social, and even extra curricular. This, of course, will call for a records management program on a small scale. The records need to be evaluated, reduced in bulk for not all records are archives, and some standards relating to records creation will need to be evolved.

And when you receive these permanently valuable records, they should be maintained as they were originally filed. They will then continue to serve the administrative functions for which they were created, only more efficiently than when scattered over the offices on the campus and before the extraneous non-record and non-permanently valuable material was removed, and will assure their optimum use for historical research. This will permit the dual service which is typical of an archives. Seminary records, like those of any other institution are created primarily for administrative purposes. They, however, are also valuable for research. Secondly, the seminary library could well serve as a depository for the permanently valuable records of individual churches, synods, dioceses or other higher governing bodies. Whether these records will be archives or manuscript collections will depend on whether they have been intermingled and have lost their organic character. But certainly when denominations do not have centralized depositories where permanently valuable records can be preserved and serviced, the seminary library could fill this gap.

Ideally, each denomination should have archivists at various levels of their hierarchy. The Missouri Synod of the Lutheran Church, for example, has the Concordia Historical Institute in St. Louis at its synod archives. In turn, there are around 29 district archivists in U.S. (a few others are in Canada and South American countries), and much has been done to encourage each congregation to appoint archivists. Under this arrangement, where there is a seminary within the district, this school is the natural place for the district archives, or even for the central depository.

To get back to record controls in your libraries, the manuscript collections, the archives, and the library materials should be kept separately. Accession records, mentioned earlier, are basic. As for the type of description, indexing, etc., that, I believe, should be dependent on the resources available--money, men, and material, and by the latter I mean talents. Being librarians, many of you will prefer card cataloging to inventories. They have a distinct advantage in that your library patrons are used to them. But it really doesn't matter what method you use, but you do have an obligation to furnish the searcher with some clues--and as soon as you can. A single general entry card in the catalog or a simple one page registration sheet to the entire collection is better than nothing. But an attempt to produce an item-by-item description will surely never be completed--certainly it will never be completed if your collections grow, as they should and I hope they will.

If you decide that card cataloging is the method of description you wish to employ, I cannot emphasize enough that you must constantly think in terms of the "catalogable unit" or "series" entry as the maximum detail to which you normally can go. The "catalogable unit," or to use a still different term, the "describable item" may be a single manuscript or a quantity of manuscripts. The collection consists of a number of mutually related items, many of them perhaps of little importance individually, but together forming a significant unit or series. The only requirement for their making a catalogable unit is that the group of items have meaning as a group rather than as individual items.

Years ago before modern library practices had developed, library catalogs were mere finding aids. But with the growth of the libraries, the catalogs grew, in type and amount of content. There is some evidence that the

pendulum is swinging back. Be that as it may, it is essential that in the cataloging of manuscript material you keep the catalog simple and uncomplicated--that full use be made of the catalogable unit.

Remember that the inquirer does the research. He should be steered to relevant collections, but he must be prepared to do his own digging--it is up to him to find the nuggets of gold in the loads of gravel. Furthermore, no researcher worth his salt is going to accept the "say-so" of a librarian or an archivist about the substantiative content or value of a document or documents. He will want to actually examine them himself.

In earlier years when bodies of manuscripts were small, attempts were made, and perhaps still are, to prepare item-by-item lists, catalogs, and indexes, i. e., individual treatment of each manuscript. But with the avalanche of modern records, the custodians found it increasingly difficult to keep abreast of the influx of voluminous collections. Furthermore, persons and organizations became archives conscious as depositories became known, and voluntarily offered records to the institutions for safe-keeping. As the custodians got further and further behind, subject indexes frequently were abandoned in favor of name indexes, and finally, in some cases the larger institutions had to drop these too and resort to general entries for entire collections.

The experience of the National Archives has influenced the custodians of many depositories. In its early years, roughly from 1935-1940, the National Archives earnestly strove to apply preconceived classification schemes, such as librarians use for printed books, and planned fairly detailed card catalogs of its holdings. Although it had never intended to prepare a card for single documents, except in very exceptional cases, the gigantic mass of documents transferred to it precluded the preparation of reference cards even to divisions or series. The National Archives then turned to the practices of the European archivists. All material in its custody was assigned to Record Groups. A Record Group, an adaptation of the European fonds, was defined as a major archival unit established somewhat arbitrarily with due regard to the principle of provenance and to the desirability of making the unit of convenient size and character for the work of arrangement and description and for publication of inventories. The Record Groups consist of the archives of an autonomous record-keeping agency of the Federal Government, i. e., a major bureau or independent office. The National Archives decided that their finding mediums should consist first of all of the registration sheets already described, and then later, as the archivists could get to them, of preliminary inventories. These plans permitted the National Archives to make full use of all existing indexes and finding aids utilized by the agencies prior to the transfer of the records--in fact, in all depositories, an important advantage in adhering to the principles of provenance and sanctity of the original order is that the curator frequently has ready-made indexes available. In its inventories the National Archives gives concise information relating to the administrative history and organization of the agency that created the records, and then describes the series in physical terms (kinds of documents, inclusive dates, quantity, etc.) accompanied by brief analyses of their content. In addition to inventories for Record Groups, some special lists have been prepared on a subject basis.

Even though your archives and manuscript collections may at the present time be small, the experiences of the National Archives and the other larger depositories should be given serious consideration. In the older and larger institutions other than the National Archives, we frequently find that part of

the collections, the earlier accessions, have been treated on an item-by-item basis, while the later ones are described by very general entries. Many of the depositories, though forced to report to general entries, have continued to use library-type practices. But some of the collections, especially the larger ones, are archivally described in inventories and registers, patterned after those of the National Archives. The above statements, however, are not to imply that you would never describe or list separate record items, but rather that there should be some special reason or need for such costly, detailed work. There are times when there is a definite need (1) to bring together information about all items relating to some important subject without regard to the relative importance of the particular items, or (2) to single out for special mention items of importance in relation to a particular subject. Some record items must be described individually to reveal their existence, which normally would not be revealed in collective descriptions. Such descriptions can be placed on cards, or in lists. The National Archives has recently revised a Staff Information Paper entitled "The Preparation of Lists of Record Items" that contains detailed information as to when such lists are appropriate and how they should be prepared, including sample entries.¹

The calendar is still another control device in which the individual document is the unit of description. In a calendar the entries are arranged in chronological order and for each document there is indicated its date, title, writer, recipient (if a letter), and subject matter, the latter in the form of a concise summary. Calendars may be prepared of all documents within a series, of all documents by a certain author, or all of those relating to a certain subject. The items do not necessarily have to be part of the same body of records. Because calendars are so very costly, they normally are used only when the material is of great significance or demand, but the files are so dispersed or poorly arranged that they are difficult to use. They normally have been confined to very early documents, generally of the colonial period. An outstanding example is the so-called "rainbow series" produced by the Maryland Hall of Records. Some very significant papers of the Revolutionary War period, when in the hands of the Maryland Historical Society, were bound. The papers were frequently demanded by scholars, but they were arranged in such a way that the individual items were hard to find. The papers therefore were calendared. The scholar can determine from the calendar the document he wants and can then request the volume in which it is located.

Considerations that should be carefully weighed before a calendar or other item-by-item description is resorted to are: (1) the records must be highly significant or valuable, (2) the material must be in heavy demand, (3) the body of records is ill-arranged and difficult to use, (4) there is a need for physical preservation of the records, and (5) the group of papers is scattered all over the depository, or even in more than one depository.

One final topic I want to discuss before "passing the ball" to you, is the acquisition of records. If your educational institution has or does establish an archives, the program will provide for regular transfers of records. The same will be true if your church denomination establishes a

¹Staff Information Paper No. 17, revised, Dec. 1960.

systematic archival program. I hope that in the near future this will be the norm. But in any event, many of you will want to, and should collect historical manuscripts.

An intelligent acquisition policy for manuscript collections presupposes a definite plan. There must be a purpose for collecting the manuscripts. They should be assembled because they contain historical evidence--because they are original sources valuable for reconstruction and clarification of the past. Haphazard gathering of the unimportant letters of great personalities should be left to amateur autograph collectors. An original letter from an obscure soldier describing his tribulations at Valley Forge is worth far more than a pass signed by General Washington.

But, keeping within the plan for acquisition, the curator should be alert constantly to the possibility of acquiring important accessions. He should let the church officials and laymen know what types of records are wanted and his willingness not only to accept them, but to properly preserve them. Frequently, the writing of anniversary histories or the preparation of other papers will serve to emphasize the importance of records. For example, in 1877, Samuel Colgate, then president of the American Home Mission Society, was called upon to speak about the work of the Baptist Women's Association. His failure to locate many of the reports he needed fired his determination to collect Baptist records and resulted in the large and important collection bearing his name.¹ The establishment of historical societies is frequently very beneficial. Outstanding examples are the Presbyterian Historical Society organized in 1852, which has a large and important collection of manuscripts in the Witherspoon Building in Philadelphia relating to the Presbyterian Church of the United States of America, and the Lutheran Historical Society in 1843, with its depository at the Lutheran Theological Seminary, Gettysburg, Pa.²

The above discussion obviously has not exhausted the subject of the administration of manuscript collections. It has merely scratched the surface. Two important topics not even mentioned are disposal and the microfilming of records. I hope, however, that enough information has been given to stimulate discussion.

But before turning this session over to you, I want to call attention to the church archives committee of the Society of American Archivists. I believe this committee and your group have a common bond, and that each could offer much to the other. The Society of the American Archivists has also indicated its interest in church records by having a number of papers on this subject given before its annual meetings. The first of these was W.W. Sweet's "American Church Records," delivered in October 1938. A number of articles have been published in the Society's quarterly The American Archivist, and the coming October issue will be devoted to church records.

¹Formerly at Colgate University, Hamilton, N.Y., but now with the records of the American Historical Society at Rochester, N.Y.

²The Lutheran Historical Society is now dormant, but the huge quantities of records at the Seminary are visible proof of a once vigorous and active group.

PANEL ON PROFESSIONAL LIBRARY PERSONNEL

Remarks by Charles L. Taylor

It is a pleasure to take part in this discussion because I wish to express on behalf of the AATS our appreciation of what the ATLA and individual librarians are doing, and also our concern that libraries be made a more effective instrument of instruction and that every librarian be given opportunity to exercise his ministry to the highest degree.

Let me put my contribution to this panel in the form of two questions:

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What may the librarian expect of his theological school?

What may the school rightly ask of its librarian?

The first question is broader than that of an individual's expectation of an individual school. What is the outlook for the calling of seminary librarian?

The development of seminary libraries seems to have been rather roughly as follows: at first seminaries had no, or very few, full-time librarians. A professor was in charge, giving part of his time to the library and using such student or clerical help as he could command. In a second stage, as libraries grew, many schools hired a man or woman, generally the latter, who had received training in library science, and who was more or less supported by a library committee of the faculty or by a professor still called technically the librarian. But for a few seminaries at least this was not enough, and a third stage of progress brought in as librarian a full-time person, generally a man, fully trained both in theology and in the techniques of library service.

Our question is whether a man or woman highly trained both in theology and library science can find a worthy position. Does the seminary want him? Will the higher salaries of other non-theological libraries draw him away from this profession? Is there hope that the AATS or ATLA may bring pressure to bear upon some seminaries to grow out of stage two into stage three, and upon others to see the importance of a good library at all?

With these questions in mind I have tried to ascertain what the facts are about our theological libraries, and, on the basis of the latest workable figures, 1958-59, have made three tables to show:

1. The size of the book collections;
2. The total amount spent annually on the library;
3. The librarian's salary (This third I owe to my colleague Dr. Jesse H. Ziegler)

Table One

<u>The Size of the Book Collection</u>				<u>Accredited</u>	<u>Associate</u>
Schools with	100,000	or more	volumes	12	0
"	"	90-100,000	"	1	0
"	"	80-90,000	"	2	0
"	"	70-80,000	"	5	1
"	"	60-70,000	"	7	0
"	"	50-60,000	"	11	2
"	"	40-50,000	"	13	3
"	"	30-40,000	"	16	1
"	"	under 30,000	"	9	25

(Accredited schools not counted because of theological library mixed with general library - 6)

(Associate schools not counted because of theological library mixed with general library - 8)

Table Two

The Total Amount Spend on Library

Accredited Schools

Schools that spend annually	\$40,000 or more	13
" " " "	\$30,000-40,000	12
" " " "	\$20,000-30,000	12
" " " "	\$10,000-20,000	36
" " " "	\$less than \$10,000	3

Associate Member Schools

Schools that spend annually	\$20,000 or more	2
" " " "	\$10,000-20,000	7
" " " "	less than \$10,000	23

The schools with the large book collections are not always those which spend the most money on their libraries, for several reasons:

The libraries may be old, and proportionately large to the size and resources of their school.

In a few cases, they may be sleepy, or affected by inadequate finances.

Conversely, a new wealthy school may put much money into building a library.

Or in a few cases, there may be an exceptional librarian who is on the march.

But broadly speaking, most of the 37 accredited schools (plus 2 associate members that are likely to be accredited soon that belong in this category) that

spend upwards of \$20,000 per annum on their libraries are comparable with the 38 accredited and 3 associate member schools that count in their book collection 50,000 or more volumes. I realize that size is not so very important. Quality may be superior in a much smaller library. The lines of demarcation here could have been drawn at other places from which I have drawn them.

Let us put the matter in this way: about 40 schools, which clearly need and ought to have the very best kind of librarians the profession can provide, to some extent are securing them. In many of these libraries it goes without saying that there is room for more than one trained person.

At the other end of the line, realistically speaking, we cannot expect much from some of the schools. There are 26 which spend less than \$10,000 in all annually on their libraries, and 34 that have book collections of under 30,000 volumes. It is no disgrace for a school to begin small, but the fact is that the majority of these schools lack resources not only for the library, but for everything else. Some of the schools will die, some will merge with others, a few will spurt ahead, some fortunately are close to other libraries.

But what of those in the middle, the 29 accredited and 4 associate schools that hold 30,000 to 50,000 volumes, or, drawing the line higher, where the curve breaks more sharply, the 40 accredited and 6 associated schools that hold 30,000-60,000 volumes, and the 36 accredited and 7 associate schools that spend from \$10,000 to \$20,000 annually on their libraries?

Here, I think, is the bracket where most improvement may be sought. Are there any guides to these schools, and to the others also, for that matter, to point out where they may be falling down, or at least are out of line with prevailing practice? You will answer this question better than I, but here are a few suggestions in the form of questions:

1. Does this school scrupulously adhere to the AATS requirement that it give \$12,500 a year, or \$45 per student and faculty member (whichever is more) to the library and \$3,200 a year for books and magazines? Does it know that good schools will exceed these figures? We all realize that the spending of so many dollars or the holding of so many books does not insure excellence. So much depends upon the way a library is used. Small resources may go a long way, and accrediting agencies are increasingly taking cognizance of this. But we do not make silk purses out of sows' ears. Schools must pay attention to their libraries, and back them up with money.
2. Yorke Allen¹ suggests that an overseas school spend not less than 8% of its instructional budget on its library, and states that in 1950-51 accredited seminaries spent from 12 to 14% for this purpose. Actually the present figure is about 19%. If, then, a school sees that its ratio is less than 15%, or in a few cases, less than 10%, will it not ask the reason why?
3. Meanwhile the normal ratio of library expense to a seminary's total

¹Yorke Allen, A Seminary Survey (New York: Harper, 1960), 580.

operating expense is about 8 or 9%. In a given school is this figure seriously out of line?

4. And if a school suspects that, although it has a good collection, it is not keeping up as it should, or sees that in order to make up for inadequate present holdings it must make more of an investment in its library and librarians, can its conscience be pricked to do something?
5. If its librarian's salary is low on the scale below, a scale which is itself low, will it correct that?
6. In some cases, does a school squeeze its librarian and library service to buy books? The normal ratio of the amount spent on books and periodicals to the total library cost is about 35%.

Table Three

Librarians' Salaries

\$10,000 and above	4
9,000 - 9,999	2
8,000 - 8,999	5
7,000 - 7,999	10
6,000 - 6,999	16
5,000 - 5,999	28
4,000 - 4,999	22
below 4,000	10

Median salary for accredited schools \$5916.

Median salary for associate schools \$4848.

In several schools of which I know, there is a commendable desire to have a fully trained theologian as librarian. Sometimes the man selected is unwilling, despite full faculty status, tenure, and pay. Sometimes it is difficult to find just the right man for the place.

Now, much more briefly, what are the schools expecting of their librarians? The best are seeking men and women with at least three qualifications: (1) that they be masters of bibliography, bookish in the best sense, true lovers of books who know what is being produced and how to judge between value and trash; (2) that they be capable of inspiring others to love books and to read them; and (3) that they have some grasp of educational theory and practice, what the ministry is for which students are being prepared and how it is that they are best prepared for that ministry. This is a tall order for librarians or anyone else!

As I write this I think of the words of a former Bishop of London, that if we are to win people to Christ, it behooves us to be winsome people. This is applicable to us. I think of one of the bigger libraries in South America that is kept under strictest guard and open only an hour or two a day lest any book be lost and, when open, offers the student nothing that is attractive. And, on the other hand, I think of another South American theological educator who, by his love of books, not only built up an excellent collection on very slim resources--the best Protestant library on the continent--but inspired generations of students to read and to build up their personal libraries too. I think of the librarians

who have gone into difficult situations and made books come to life, not only by the little tricks of the trade--a biographical shelf near the door entitled "Men worth knowing"--but because they have communicated the indispensability of constant reading as a part of a man's on-going, life time education.

As for faculty membership, salary, tenure and recognition of full partnership in the school's work for its librarian, that will depend in part on the librarian's training, partly on what he can do, and partly on the kind of man he is. Faculties are not going to give equal rank to musicians, however well they play the organ, unless they have had a comparable theological training. It goes without saying that they ought to pay a man or woman with a master's degree in library science more than a clerk. Clerkship is not enough; in general, ability to take care of books is not enough. There is a crying need on many seminary faculties for librarians who see the greatness of their opportunity, which they must both make and have made for them, and I pledge my efforts to increase this opportunity in every way I can.

PANEL ON PROFESSIONAL LIBRARY PERSONNEL

Remarks by Frank P. Grisham

On an especially "trying" day at the library I would recommend for "quick relief" a journey through the "classified section" of some of our professional library journals. A recent effort on my part has provided the following quotes concerning University librarianship:

Library being reorganized. Regardless of what you have heard, we have a real position.

Broad experience needed, including Russian; credentials required; thriving community, 2 hours from LA. Must be calibre to succeed chief librarian in 3 months.

Library in the center of 12,000 lakes.

Only the flexible, enthusiastic male or female looking for an opportunity need apply.

No cataloging, but must have had cataloging experience.

Located near a Titan missile base in an area of skiing, hunting and camping.

Stop-Look-Listen- Are you looking for a relaxing position amid breathtaking scenic wonders, with cool breezes blowing in summer and mild climate in winter? Where will you find all this? Only in _____.

The opportunity here is embellished by the fact that _____ is a new, beautiful community, with luxurious, yet low priced, prize-winning homes, only 30 minutes by jet from NYC.

If you have not in the meantime lost yourself in the far-off utopia created by such reading you may discover how seldom is mentioned the real, tangible elements that undergird our professional status.

Tenure--never as important as the climate.

Faculty status--always secondary to the scenic wonders.

Sabbaticals--who worries about them when you have air-conditioning and a marble building.

Benefits--irrelevant when you consider the advantage of living near New York City.

Salary--it is usually a factor but is veiled in such obscurity as "according to experience" or "high salary for the right person."

This truly is a reflection on our profession. Are we putting first things first? I feel as if we have elevated these peripheral considerations to a point of priority. If we are concerned with these elements, why are they secondary in many of our personnel placement efforts?

However, the membership of ATLA has not been dragging its feet. Our President, Dr. Kenneth Gapp, stated the facts clearly in his address on Tuesday. In 1952 the Committee on Library Standards of AATS and ATLA issued a very important report summarizing the situation at that time. This proved most valuable to those of us needing statistical support for the causes we pleaded before our Deans. Then again in 1957 at Ft. Worth, the ATLA Committee on Recruitment and Education for Theological Librarianship distributed a revealing report. (see: Report ... Eleventh Annual Conference ATLA. Fort Worth, Texas, June 19-21, 1957).

From these and other statistics one might conclude that salaries and benefits available to the personnel of our member libraries do not compare favorably with those in other types of libraries. Sabbaticals and tenure are seldom found.

We have an obligation to continue our study of the theological library personnel problems. We should follow the recommendation of our Personnel and Placement Committee and conduct an annual statistical survey of our position and use it to acquaint our administrative officials with the facts involved. We should continue to give such discussions a prominent place in our annual conferences. We should strive for privileges and responsibilities closely related to that of our faculties. Anything short provides a lower quality of service and will be detrimental to our profession.

PANEL ON PROFESSIONAL LIBRARY PERSONNEL

Remarks on "Women in Theological Librarianship" by Susan Schültz

Why should women in theological librarianship be a matter for special consideration in a panel on professional personnel? Why should not a discussion of this subject automatically cover the needs and problems of women in the profession? Our consideration here reflects the concern in contemporary affairs and writings with the status of women in society--their role, their preparation for that role, their position before the law. The ubiquity of writing on this subject testifies to considerable confusion as to woman's place in today's world. In the pre-industrial era men and women worked more or less together in the home, on the farm, or in small business. The industrial revolution sent the man out into the world where his success came to be measured largely in terms of promotions, salary raises, and social recognition. Women's success or worth was measured in terms of the intangibles and her life was given in self-effacing service of love and loyalty. Pressures of modern living and the so-called emancipation of women have in large measure sent her out of the home, to intrude upon "man's world" where they again work side by side.

Now to return to our field of interest. In theological librarianship we have the paradoxical situation of theological education still, by and large, a man's world; and librarianship, until a few decades ago considered to be mostly a woman's profession. Since theological education is largely a man's world and since librarianship is recognized as an academic function, it seems logical and also obvious, that more and more men are attracted to theological librarianship. And this is as it should be. However, there is still opportunity and need for the contribution women can make and in recruiting for theological librarianship, what are the prospects for women entering the profession? We do not want to make this simply a battle of the sexes, but we are aware that certain problems confront us. It is true that in many institutions virtually no difference exists. Women who meet the qualifications and the demands of the profession are given equal faculty status with all that that implies: rank, tenure, salary, retirement, committee appointments, sabbatical leaves, etc. On the other hand there are other institutions where women who have masters degrees and who work effectively in a role which is academic in its nature, are simply classified with office workers whose duties are mostly routine. It is this state of affairs which concerns us, or should concern us in recruiting women for the profession.

Not that we make a plea for status simply for status' sake. Status should come as a recognition of adequate preparation and achievement regardless of sex. We make no brief for those of our sex who might resort to feminine wiles to achieve their ends, if indeed there be such, nor do we ask for more than is just in compensation and status for those who refuse to accept the heavier responsibilities. We do contend that librarians who do equal work and have equal qualifications should have equal status and compensation, be they men or women.

Obviously there are a few barriers. In some institutions there is tradition; in others, administrative policies or denominational standards; such as requiring ordination for faculty status and barring women from ordination. How such barriers could be overcome is too big a problem to attack in the compass of this brief statement. The nature of library work is such that we believe there is now and always will be a place and a need for women in the theological library. They should be challenged to qualify the best they possibly can, and then they should also have reasonable assurance of proper recognition. And this still does

not rule out the great possibilities there are for devoted, self-effacing service to God and mankind, and in this comes lasting satisfaction and fulfillment to all who will enter here.

PATRISTIC STUDIES: THE PRESENT STATE OF THE BIBLIOGRAPHY

Glanville Downey

As we use books, or make a choice among books, we are concerned, even unconsciously, with the history of scholarship, in that scholarship progresses, fashions of thought change, new interests and even whole new disciplines develop and emerge. Byzantine studies are an example of a field that scholars began to explore seriously only comparatively recently, and this late comer among the academic disciplines is now among the flourishing, and Dumbarton Oaks is itself a token of the stature which Byzantine scholarship has attained. Classical archaeology is another field which has had a remarkable development in recent years.

One of the subjects in which we have been able to watch notable growth in our own lifetimes is the study of patristics. As biblical studies, theology and church history have always played a leading role in scholarly endeavor, the study of the Greek and Latin fathers has always formed its special part of the larger theological picture; but if only in terms of increase in bulk of printed matter and expansion of reference tools and periodic publications, interest in the Greek and Latin fathers has had a truly significant change in the past twenty or thirty years, and we shall see that this interest is accelerating. Just as Christianity is handed on and realized anew by each generation--and that means by each scholar and teacher and each student--so the study and interpretation of the ancient texts is a task that each generation approaches afresh and to some degree with new eyes. In my own work it is continually borne in upon me--and I am sure this is true of everyone here--what wonderful advances scholarship has made within the past fifteen years. If we compare the books we now have at our disposal with what was available in 1945, or in the 1930's when I was a graduate student, we can realize that it is the continuing and energizing life of Christianity itself that has been responsible for the marked growth of interest and activity in patristics.

If each field of bibliography has its own special values and its own peculiar problems, the bibliography of patristics has in recent years been coming to occupy an increasingly important place within the larger field of theological bibliography. If patristic bibliography necessarily has to pay tribute to spade-work such as studies of grammar, vocabulary, style, and the sometimes abstruse minutiae of theological controversy, it is also coming to embrace studies of much wider import which place the study of patristics in its proper setting within the larger fields of history, secular and religious, and scholars of diverse interests are coming to recognize and evaluate the writings of the fathers in their final and true import as records of Christian experience. I believe that students with many different concerns are coming to appreciate the real significance of the patristic writings and their potential value for us today. The freshness and living quality of many of these texts, coming as they do from a time when Christian experience had a kind of newness, teaches us much by showing us how the faith presented itself to men of those times, and what it meant to them. To cite just one example of the increasing practical importance of patristics with which I happen to be concerned, the national study commission of the Faith and Order division of the National Council of Churches, which is making a study of the theological bases of modern councils of churches, has been considering, as part of its material for its eventual report, a survey which I have been making of the views of the patristic writers on the nature of Christian unity and the nature of the Church. Christians today may learn much from the way

in which the Fathers of the Church thought of their own Church, which was still one and undivided, and of the common faith which this Church professed and defended. Here the bibliography of patristics, if it can become as widely known as it deserves, can make a real contribution to the ecumenical movement with which so many of us are so deeply concerned.

A related aspect of the study of the church fathers is also coming to be increasingly recognized for its potential significance for our own time. This is the witness of the church fathers to the unity of faith and culture which existed in their own day as a matter of course but has ceased to exist--except in very limited terms--in our own times. The ancient testimony to this unity is of course not confined to the writings of the fathers--I may be permitted to cite my own studies, "Julian and Justinian and the Unity of Faith and Culture," Church History, 28 (1959), pp. 339-349, and Constantinople in the Age of Justinian (University of Oklahoma Press, 1960)--but they do show very vividly what a society might be which recognized this unity as its basis. A very interesting study of this, taking into account the patristic point of view, has lately been published by Christopher Dawson, The Historic Reality of Christian Culture: A Way to the Renewal of Human Life (London and New York, 1960). Dawson's book brings out a problem that concerns us all.

But of course it is not merely for our own times that the study of patristics can be exciting and stimulating. The picture of Christianity that we gain can bring us new insights. We are taken back to the time when succeeding generations of Christian scholars and teachers were engaged in what was still a new and ongoing task of understanding and defining and proclaiming the faith; when, for example, it still lay before them to think out and write down and make their people understand what the Holy Spirit was; when the Christian life was to be taught--as in the fourth century--literally to crowds of people from all kinds of backgrounds. A new age in the history of the Church and of the world was coming into being and a new culture was being shaped. It was truly an exciting time in the life and mission of Christianity, and formidable as the bibliography of patristics may seem, it is also the key to a part of our heritage from which we can learn much. The subject has been reaching the point at which it is difficult for both librarians and scholars to maintain a close control of the literature, and the bulk of the material will only increase. Fr. Herbert Musurillo in his survey of recent work in patristics published in 1958 (Traditio, 14, pp. 33-61), wrote (pp. 33-34) that scholars are now "more deeply aware that patristics is no longer a unified discipline, and that the task set before the modern patristic scholar is of almost infinite dimension." Nevertheless the task of keeping abreast of just the current literature is formidable.

In a field so vast I can only undertake here to offer some general observations and to point out certain trends and problems. I am more ready to do this because we have at our disposal the excellent handbooks of Altaner and Quasten, as well as the splendid new Bibliographia Patristica.

Patristics has been going through the cycles which are normal for all scholarship in the humanities. A long period of spade-work culminates in the publication of comprehensive handbooks, bibliographies and other aids, and as soon as these become available, they stimulate further

expansion and development, and initiate a second period of fundamental research and publication, which again culminates in a second set of comprehensive studies; and so on. Patristics has just within the past ten years come into one of the periods of collecting and organizing the gains of the past, and laying a new foundation for future work; and this period has likewise seen a phenomenal increase in the number of scholars engaged in, or at least interested in, the field. It is instructive to examine the printed programs of the periodic meetings of the International Conference on Patristic Studies which have now been held three times at Christ Church, Oxford, in 1951, 1955 and 1959. The communications presented numbered 144 in 1951, 214 in 1959. The growth in attendance was even greater. In 1951 there were 277 persons present, and in 1959, 617. The printed proceedings of the most recent meeting will fill four volumes of the Texte und Untersuchungen, as compared with the two volumes published after the meeting in 1955.

On this side of the Atlantic, the growing interest in patristics is reflected in the foundation, in December 1960, of the Patristic Academy of America, an undertaking of a group of Roman Catholic scholars. The acting president is the Reverend Walter J. Burghardt, S. J., of Woodstock College, Woodstock, Maryland. The Academy plans an annual meeting, to be held in conjunction with the annual meeting of the American Philological Association, and it will issue a duplicated Newsletter containing both general and specialized information, reports of current research and so on. I gather that this Newsletter is intended primarily for the members of the Academy, but one hopes it may be made available to libraries.

The development of the field is epitomized more precisely by the history of Altaner's handbook. In 1931, just thirty years ago, Fr. Berthold Altaner published a revision of the Patrologie of Gerhard Rauschen which had been for many years a standard work. In 1938 a new edition was published which was so different from the previous edition that it deservedly appeared under the name of Altaner alone. This work immediately established itself as the leading handbook of the subject. In 1940 there was an Italian translation, in 1941 a French version, then a Spanish translation in 1945, a second Italian edition in the same year, a Hungarian version in 1947, and second, third and fourth Spanish editions in 1949, 1953 and 1956. A third Italian edition appeared in 1952. Each of these was not merely a translation, but a revised and enlarged edition. In the mean time there had been successive revised editions in German, in 1950, 1951 and 1955. And the most recent German edition, that of 1958, has now been translated into English with additions: B. Altaner, Patrology, translated by Hilda C. Graef (Freiburg and London, 1960).

Thus the rising interest in patristics has called forth fifteen editions and translations of this handbook in twenty-two years, and further German editions may be expected. Altaner comments that between the 1949 German and the 1960 English editions he recorded approximately four thousand new publications.

Fr. Johannes Quasten's work, also entitled Patrology, is larger in size and in scope than Altaner's, since it contains, in addition to what undertakes to be a complete bibliography, analyses and critical estimates of the authors and their works, where Altaner sets out to provide only the most succinct information. Quasten's is to be complete in four large volumes. The first three have been published (Westminster, Md., 1950, 1953, 1960). French translations of the first two volumes have been made (Paris, 1955, 1957), which constitutes a

second edition, since, the author notes, they contain eight hundred additional items which did not appear in the English original.

A more recent undertaking on a somewhat more modest scale is the patrology planned by the Rev. Dr. F. L. Cross of Oxford, one of the leading Anglican patristic scholars. The first volume, The Early Christian Fathers, was published (London) in 1960. The second volume will be Later Greek Fathers and the third, The Later Latin Fathers. The work is a part of the inexpensive series Studies in Theology published by Duckworth. It is of interest as being the first major handbook of patristics prepared by a scholar who is not a member of the Roman church, and likewise as being carried out on a plan which would make it more convenient for introductory use in American seminaries than the works of Altaner and Quasten. Moreover, it is published at a price which would make it possible for seminary students to acquire it for their personal libraries.

Other auxiliaries will have a pronounced influence on the progress of research. One is the Oxford Patristic Greek Lexicon whose publication, after many delays, is imminent. The first fascicule of 330 pages, under the editorship of the Rev. Dr. G.W.H. Lampe, is announced in current booksellers' catalogues. There will be about five fascicules all together. The lexicon will provide a history of all theologically important words of the Greek Fathers from the Apostolic age to A.D. 800. It will also include words which, though not themselves theological terms, are of importance for patristics because they were used in biblical exegesis.

Another new aid of major significance is the Bibliographia Patristica, published at Berlin beginning in 1959. Three volumes are now available. Beginning with the literature published in 1956, this bibliography is conducted by an international and interdenominational group of twenty-five scholars, the representative in the United States being the Rev. Dr. Bruce M. Metzger of the Princeton Theological Seminary. The latest volume shows 25 pages of abbreviations in small type, which give an idea of the number of publications which are excerpted. This list of abbreviations, incidentally, is valuable bibliographically since it seems to be the largest collection of such information available in one place. The bibliography is a tool of the most precious kind.

Two reference works which will assist patristic scholars in many ways are the Reallexikon für Antike und Christentum, edited by the Rev. Dr. Theodor Klauser, which has been appearing in fascicules since 1950 and has now reached the letter E, and the new Reallexikon für altchristliche und byzantinische Kunst edited by Dr. Klaus Wessel, which is now being organized and will, I understand, begin publication next year. Both of these lexicons are supported by an international and interdenominational group of contributors and an effort is made to have all the articles written by outstanding experts.

To turn to other reference works, one may first note the larger histories of Christian literature by A. Harnack, Geschichte der altchristlichen Literatur bis Eusebius (1893-1904), O. Bardenhewer, Geschichte der altkirchlichen Literatur (1913-1932) as well as the Geschichte der römischen Literatur by M. Schanz, C. Hosius and G. Krueger (1914-1922), which includes Christian authors through the sixth century. The Greek counterpart of this work, the Geschichte der griechischen Literatur of W. Christ, W. Schmid and O. Staehlin, includes Greek patristic authors to the year A.D. 530, after which period we have K. Krumbacher's Geschichte der byzantinischen Literatur

(2d ed., 1897), which has been followed but not wholly superseded by H. G. Beck, Kirche und theologische Literatur im byzantinischen Reich (Munich, 1959) in the Byzantinisches Handbuch im Rahmen des Handbuchs der Altertumswissenschaft. For writers in Syriac and other oriental languages we have the history of Bardenhewer, already mentioned, plus A. Baumstark, Geschichte der syrischen Literatur (1922), and Graf, Geschichte der christlichen arabischen Literatur (1944-1953). I mention only the more widely used among the histories and reference books; the other literature may be found listed by Altaner and Quasten.

Among the collections of sources the basic item is still the Migne Patrologiae cursus completus. As is well known, the texts are often faulty and badly printed, but sometimes they form the only texts thus far available. Several supplements and aids to the use of the Latin Migne have recently become available. Monsignor Palémon Glorieux has published a supplement to the index, entitled Pour revaloriser Migne; tables rectificatives, which appeared as a supplement to the Mélanges de science religieuse, IX, 1952. This amounts to a new index, which would be No. 236, following the 235 indices published with the series; it includes modifications and changes in attribution of the texts. It is most deplorable that it was published as a supplement to a periodical which means that at Dumbarton Oaks, at least, it is shelved as a part of a periodical rather than with the Migne itself. A larger undertaking, of Fr. Adalbert Hamman, is the Supplementum to the Latin Patrologia, published in fascicules at Paris beginning 1958. This corrects errors of attribution, and regroups texts which have been scattered through the volumes but belong together. It also gives the results of the latest research on texts whose origin has been disputed, and adds several hundred new patristic texts which were not included in the original set. A third aid to the use of the Latin Migne is the Elucidatio in 235 tabulas Patrologiae latinae auctore Cartusiensi, published at Rotterdam in 1952. This is a subject index, under 760 headings, to the 235 indices of the original edition of the Latin Migne. One notes that all these aids concern the Latin Migne. One wishes that similar helps to the use of the Greek Migne might become available.

The more important Latin and Greek texts printed in Migne are gradually being replaced by new editions, either published singly or in collections. Such a new collection of Greek and Latin patristic texts has been inaugurated under the auspices of St. Peter's Abbey, Steenbrugge, Belgium, under the title Corpus Christianorum, embracing a Series Latina and a Series Graeca. The publication of the Latin authors was begun in 1953, 21 volumes being available at present. The decision to begin the series with the Latin authors was a disappointment to those scholars who felt that there are already available a larger supply of adequately edited Latin texts than of Greek, and that the urgent need is for new editions of the Greek authors. The scholarly value of this series has sometimes been questioned since in some cases the texts are not new editions but reprints of older texts. Nevertheless the series is well printed and will be welcome to libraries which cannot find the Migne or the Vienna corpus.

A better planned and, at least at present, much more useful series is the Sources chrétiennes published at Lyon which is providing new editions of Greek and Latin patristic writings accompanied by French translations, commentaries and introductions, prepared by competent scholars. These are valuable editions, and the series, inaugurated in 1942, has quickly established itself as one of the most useful patristic collections. The series is gathering momentum as it goes along. The most recent catalogue I possess shows 9 volumes published in 1958 and 4 in 1959, with 13 volumes printed or in press in 1960. The series includes some "para-Christian" texts. This is one of the most fruitful patristic undertakings of recent

years.

Less pretentious undertakings are the Corona Patrum Salesiana published at Turin and the Biblioteca de Autores Christianos published at Madrid. The purpose of these two series, which embrace both Greek and Latin patristic texts, is to furnish well printed editions at a moderate cost for the clergy and the general public. The texts published are selected works rather than complete texts of the various authors; they are accompanied by translations in Italian or Spanish. Individual scholars sometimes find that these are convenient volumes to purchase.

The sets I have mentioned include both Greek and Latin authors. Turning now to the separate collections of Greek and of Latin writings, we come to the famous series published in Berlin by the Kommission für spätantike Religionsgeschichte of the Berlin Academy, namely Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte, which actually includes some authors who wrote in the fourth and fifth centuries. This collection set out to provide definitive scholarly editions of the highest quality, and progress has necessarily been slow. Volumes now out of print are being reprinted or issued in revised editions. Recently inaugurated is a new series of texts of the fathers of the period from Constantine the Great down through the seventh century. This has been launched under the auspices of the academies at Göttingen, Heidelberg, Mainz and Munich, which have joined to form the Patristische Kommission der Akademien der Wissenschaften. The head of the commission is the well known patristic scholar Hans von Campenhausen, with Joseph Vogt also a member of the administration. This series will supplement the series of the Griechischen christlichen Schriftsteller which will continue to be published at Berlin, embracing authors of the period before Constantine. I have not been able to learn which texts the new commission plans to publish first.

Texts of interest for the patristic period, though not strictly patristic texts, will be included in the new series Berliner byzantinische Arbeiten, published by the Deutsche Akademie der Wissenschaften zu Berlin under the editorship of Johannes Irmscher.

On the Latin side, modern scholarly editions of some of the principal Latin patristic texts are provided in the so-called Vienna corpus, the Corpus scriptorum ecclesiasticorum Latinorum. Some texts important for patristic research are published in the volumes of the Auctores antiquissimi of the Monumenta Germaniae historica. There are also critical texts of some of the Greek and Latin fathers in the classical series Bibliotheca scriptorum Graecorum et Romanorum Teubneriana published at Leipzig, which is setting out to reprint volumes out of print or destroyed during the war.

Christian Syriac literature is collected in the Patrologia Orientalis, containing critical texts accompanied by translations into Latin or into modern languages, and in the Corpus scriptorum christianorum orientalium, now comprising over 170 volumes containing Syriac, Coptic, Arabic, Armenian, Georgian and Ethiopic texts accompanied by translations.

Translations into English are of special concern to American theological libraries and we are fortunate in having a number of excellent collections as well as a growing number of translations of individual works published separately. Here I may add a note of friendly comment, namely that the bibliography of sets of English translations in Quasten's Patrology is more

complete than than in Altaner's, and this might be an occasion to note that in bibliographical work as well as in research, it is wise to consult both Quasten and Altaner. Fr. Altaner, working in Germany, is naturally not as familiar with British and American publications as is Fr. Quasten, who, born in Germany, has been in this country for some years.

The oldest large collection in English translation, which is still valuable, is the Library of the Fathers edited by Pusey, Keble and Newman, published at Oxford, 1838-1888, in 45 volumes. Another collection started somewhat later was the Ante-Nicene Christian Library published at Edinburgh, 1866-1897, in 25 volumes, reprinted in the United States, 1884-1886, in 10 volumes, and recently reprinted by Eerdmans at Grand Rapids, 1950ff. This was followed by A Select Library of Nicene and Post-Nicene Fathers in two series, comprising 28 volumes, published at Buffalo, 1886-1900, and reprinted by Eerdmans, 1951ff. These last two series still have to be used because there is yet nothing that takes the place of the whole of them, though the translations and the introductions are now somewhat dated. These volumes represent the work of Protestant scholars, as does the new series, Library of Christian Classics (Philadelphia, 1953ff), which devotes eight volumes to the early church. These translations are prepared and edited by competent scholars, but the individual volumes have been criticized because the translations are sometimes heavily abridged, and the contents of the volumes seem rather slender for teaching purposes, and also in relation to the price of the books. But the series has performed useful services, for example in providing an excellent translation, with valuable commentary and introduction, of the little-known treatise of Nemisus of Emesa On the Nature of Man. One should also mention the less pretentious but very useful and remarkably inexpensive translations of Christian literature published by the Society for Promoting Christian Knowledge at London.

More recently two series of translations have begun to appear under Roman Catholic auspices. One, the Fathers of the Church, has undertaken to make available promptly a series of translations by recognized scholars, with rather slender commentaries and brief introductions. Over 40 volumes have been published since the series was begun in 1947. The other series, Ancient Christian Writers, inaugurated in 1946, sets out to present the translations accompanied by learned and detailed commentaries and introductions which, within the purpose of the series, are of great value. The translators are not exclusively members of the Roman church. To date, some 30 volumes have been published, and over 20 more are in preparation. It is an indication of the popularity of these translations that several of them are already out of print.

Here I may mention one desideratum which would be of the greatest value for patristic studies, namely the continuation of the Loeb Classical Library into the Christian and Byzantine fields. This would answer a need which no other set of texts and translations in English now attempts to care for.

The present generation has produced some comprehensive studies and monographic treatises of the first importance. Here I can do no more than mention some of the more important works of recent date. A larger summary of current work is provided by the article of Fr. Herbert Musurillo, S. J., "New Horizons in Patristic Theology: A Survey of Recent Work," Traditio, 14 (1958), pp. 33-61, a valuable if necessarily somewhat rapid conspectus. One

hopes that such periodic surveys will be continued. Another somewhat briefer survey, with a different orientation, is that of Fr. Walter Burghardt, S. J., "The Literature of Christian Antiquity: Current Projects," Theological Studies, XVII, 1956, pp. 67-92. This is a summary of the reports of the session dealing with the Instrumenta Studiorum at the Oxford Patristic Conference of 1955, and it gives an excellent view of the state of the auxiliaries, collections of texts and so on at that time.

An immensely valuable handbook is Carl Schneider's Geistesgeschichte des antiken Christentums (Munich, 1954), which undertakes to cover every aspect of Christian belief and life. J. F. Bethune-Baker's Introduction to the Early History of Christian Doctrine (London, 1903; 9th ed., 1951), invaluable in its day, has been replaced by J. N. D. Kelly's Early Christian Doctrines (London, 1958), which has been so popular that it went into a second edition only two years after publication. This work is an indispensable companion to patristic studies, and with this book and his Early Christian Creeds (London, 1950), Dr. Kelly has provided students at all levels with sure guidance. Less easy to use, but of interest for its point of view and method of presentation is the work of the Nathan Littauer Professor of Hebrew Literature and Philosophy at Harvard University, Harry A. Wolfson, The Philosophy of the Church Fathers, I: Faith, Trinity, Incarnation (Cambridge, Mass., 1956).

Of special value, in providing material available nowhere else, is Canon G. L. Prestige's God in Patristic Thought, (London, 1936; 2d ed., 1952), a by-product of work for the Oxford Lexicon of Patristic Greek.

But if new books are steadily appearing, some of the old ones are still the best available. Among such works one thinks of Charles Bigg's The Christian Platonists of Alexandria (Oxford, 1885; 2d ed., 1913), and of William Porcher Du Bose's The Ecumenical Councils (New York, 1896; Edinburgh, 1897), a singularly clear and sympathetic introduction to a subject which is not treated easily.

In the same category are H. B. Swete's The Holy Spirit in the Ancient Church (London, 1912), and C. J. Cadoux's The Early Church and the World (Edinburgh, 1925), which was so much in demand that it was reprinted in 1955. H. M. Relton's A Study in Christology (London, 1922), is another "old book" which is still valuable. Scholars are awaiting eagerly Albert C. Outler's new study of Christology.

The exuberant flow of paperback reprints does not always bring worthy books back to life, and some quite dubious works have been reprinted, thus achieving a standing in the eyes of the otherwise uninformed reader which they do not deserve. But there have been many excellent selections, including two books which are of great value for patristics, Edwin Hatch's The Influence of Greek Ideas on Christianity, with an excellent introduction and bibliography by Frederick C. Grant, and Henry Osborn Taylor's The Emergence of Christian Culture in the West, with valuable introduction and bibliography by Kenneth M. Setton, both in the Harper Torchbook series.

The subject of paperbacks reminds us of the effort which is being made in many disciplines to provide books which will appeal to the members of the public who have some interest in scholarship but are not specialists, and I think it would be appropriate for a theological library to include some of these, particularly if there is a browsing room. There are two

excellent small books by J. W. C. Wand, Anglican Bishop of London, The Latin Doctors (London, 1948), and The Greek Doctors (London, 1950). There is also a recent English translation of the work of H. von Campenhausen, The Fathers of the Greek Church (New York, 1959). Unfortunately the publisher entrusted the work of translation to a person who was not familiar with the subject, and then did not trouble to have the translation reviewed by a competent scholar. However, it is on the whole a good introductory book. Another, and larger, introductory account is Robert Payne's The Holy Fire (London and New York, 1958), which, though written by a man who is not a professional scholar, gives an excellent account of the life and work of the principal Greek fathers. Another excellent book is H. -I. Marrou's St. Augustine and his Influence Through the Ages, published by Harpers in the Men of Wisdom series, 1957. This is carefully edited and translated, and includes characteristic and attractive illustrations. Another valuable introductory book, recently published, is Tito Colliander, The Way of the Ascetics, edited by R. M. French (London, 1960), which is the best short introduction in English to the teaching of the Greek fathers. A much briefer work of this kind is Erik Routley, The Wisdom of the Fathers (London, 1957), consisting of a few selections in translation, with commentary. This will be more useful for young people and for parish libraries than for theological students.

It seems inevitable that the rapidly growing interest in patristics should have brought forth several works intended for the general reader, or for students, which must only be described as unsuccessful. Robert W. Williams, A Guide to the Teaching of the Early Church Fathers (Grand Rapids, 1960), is an attempt to compile a very condensed handbook, partly in outline form, which is much less serviceable than the works of J. N. D. Kelly, mentioned above, which, one notes, are not listed in Williams' bibliography. The book of Marjorie C. Strachey, with the startling title The Fathers without Theology (New York, 1958) is, as the author frankly states, an attempt to simplify patristics and incidentally to amuse the reader by the free use of anecdote. Another work which is hardly of interest for theological libraries is A. H. Dirksen, Elementary Patrology (St. Louis, 1959).

The current bibliography reflects the way in which the general progress of patristic study has led scholars to investigate aspects of patristic thought which hitherto have not been studied in detail. One such subject is Christian cosmology, on which we have an essay by J. F. Callahan, "Greek Philosophy and the Cappadocian Cosmology," Dumbarton Oaks Papers, 12 (1958), pp. 30-57. Much important work remains to be done here. The allied topic of Christian anthropology has also attracted attention, and interest in this has been heightened by the publication of Canon W. Telfer's annotated translation of Nemesius of Emesa's treatise On the Nature of Man in the volume containing works of Cyril of Jerusalem and Nemesius in the Library of Christian Classics. The interest of this subject has been shown by several studies, such as G. B. Ladner, "The Philosophical Anthropology of Saint Gregory of Nyssa," Dumbarton Oaks Papers, 12 (1958), pp. 61-94, and J. P. Cavarnos, "Gregory of Nyssa on the Nature of the Soul," Greek Orthodox Theological Review, 1 (1955), pp. 133-141, as well as the dissertation of Alcuin A. Wieswurm, The Nature of Human Knowledge According to Saint Gregory of Nyssa (Washington, 1952). It is interesting to note that the studies of Callahan and Ladner were called forth by the annual symposium at Dumbarton Oaks in 1956 which was devoted to the Cappadocian Fathers.

Concurrently we are still finding hitherto unknown texts which bring new knowledge and sometimes modify existing ideas. One of the most striking examples

is the discovery of the unabridged text of Gregory of Nyssa's De Instituto Christiano and of Macarius of Egypt's so-called Great Letter; see W. Jaeger, Two Rediscovered Works of Ancient Christian Literature: Gregory of Nyssa and Macarius (Leiden, 1954), Gregory's work is of real importance in providing new insights into the fathers' views on the problem of faith and works and it likewise throws new light on the origins of Pelagianism. Other fresh material consists of eight new baptismal homilies of St. John Chrysostom, discovered on Mount Athos in 1955 and published as volume 50 of the Sources chrétiennes.

This brings us to what might be called the future bibliography of patristics, which will include larger surveys and works of synthesis on some of the major themes of patristic study, such as are only now beginning to be written. There have been a number of rather specialized studies of theological terms and ideas (listed by Altaner, pp. 18-19 of the English translation), but as pioneer studies these have been rather restricted in scope, and there has not yet been much attempt at large comprehensive surveys. For example, while we have several studies on the teaching of individual fathers on the concept of man as the image of God, we have as yet no monographic treatment of this subject as a whole in the patristic period. This would admittedly be an enormous task but surely also one of the most rewarding studies a patristic scholar could undertake. The same is true of the doctrine of Christian perfection and the nature of progress in Christian perfection, which plays so important a part, for example, in the teaching of Gregory of Nyssa.

But there is one such work, recently published, which has marked an epoch in patristic studies. This is the massive volume by G. B. Ladner, The Idea of Reform: Its Impact on Christian Thought and Action in the Age of the Fathers (Cambridge, Mass., 1959). The first work of its kind to be attempted, this book will do much to show the value of patristics for the present day and to encourage the study of the fathers. It happens that this particular treatment suffers from a certain lack of balance in that it devotes relatively more attention to the Western Fathers than to the Eastern Fathers, and the writer does not fully understand the special characteristics of eastern Christianity. Nevertheless it has opened a new field and pointed the way to a new type of study, though the scholars equipped to make such investigations are limited in number.

Another comprehensive study which will be of the greatest importance for patristic studies is Werner Jaeger's forthcoming book, Early Christianity and Greek Paideia, which will be published by the Harvard University Press in October.

The interest of patristic studies for allied fields of study, and the interest which can be found in patristic writings by scholars in other fields, is illustrated by the study of E. B. Bruck, Kirchenväter und soziales Erbrecht; Wanderungen religiöser Ideen durch die Rechte der östlichen und westlichen Welt (Berlin, 1956). Professor Bruck was a lawyer by training and a scholar in the history of Roman law, and his book is a fascinating study of the fathers' conceptions of the nature of property and of the ownership of property and what should be its disposition after the death of the owner, as well as a valuable study of the concept of charity. Professor A. H. M. Jones, an economic and social historian, has written a large monograph on the social and economic history of the Later

Roman Empire, now in press at the Oxford University Press, which will make extensive use of the patristic texts.

There remains one branch of patristics which has not yet been fully exploited, and that is the archaeological aspect. Scholars have been familiar to some extent with the passages in which the Fathers mention or describe in some detail architectural monuments, works of art, the beauties of nature, the work of artists and craftsmen, and so on. Some of the material bearing on this is brought together in my article "Ekphrasis" in the Reallexikon für Antike und Christentum, IV, cols. 921-944. One of the best known examples is Gregory of Nyssa's letter (Epist., 25) addressed to his friend Amphilochius of Iconium in which Gregory describes in detail the construction of a martyrium in which he is engaged. This is mentioned, with some of the pertinent bibliography, by Quasten in his account of Gregory's work (III, pp. 282f), but it does not appear in Altaner's briefer account, and neither Altaner nor Quasten cites all the available material.

Studies have been made of the aesthetic ideas of the Fathers and of their attitudes toward works of art (cf. Altaner, p. 24; the material collected here by Altaner does not appear in Quasten). Related to this is the use made by the Fathers of Christian art for didactic purposes, exemplified by Paulinus of Nola, who was much concerned with the use of pictures for the instruction of the illiterate; see R. C. Goldschmidt, Paulinus' Churches at Nola: Texts, Translations and Commentary (Amsterdam, 1940), and my article "Ekphrasis," col. 937.

By way of illustrating the situation, and not by any means in order to be critical, I might note that the Dictionnaire d'archéologie chrétienne et de liturgie of Cabrol and Leclercq, which one thinks of as the standard work of reference for Christian art and archaeology, includes an article on Gregory of Nazianzen, but none on Gregory of Nyssa, whose work contains much valuable archaeological material. There is no article on Paulinus of Nola, though there is an article on Nola. Altaner does not cite the article on Gregory in the Dictionnaire, although he does mention the article there on Gregory of Nazianzen. Neither Altaner nor Quasten mentions that St. Nilus provides important evidence concerning paintings in churches, and there is no article on Nilus in the Dictionnaire.

Indeed what might be called the archaeology of patristics is a subject of which not all patristic scholars have taken account, and the art historians likewise have not made all the possible use of the material. Some of the texts which have thus far been utilized are listed in my article "Ekphrasis," in the monograph of A. Grabar, Martyrium: Recherches sur le culte des reliques et l'art chrétien antique (Paris, 1943-1946), and in the study of E. Kitzinger, "The Cult of Images in the Age before Iconoclasm," Dumbarton Oaks Papers, 8 (1954), pp. 83-150. These and other texts show how much patristics can contribute to archaeology and vice versa. The Harvard dissertation of the Rev. Harry J. Magoulias, on the lives of the saints as a source for the social and religious life of Byzantium in the sixth and seventh centuries, which has just been completed, will make a useful contribution in this respect. For a useful survey of Christian architecture and art, prepared from the point of view of the student of the whole of Christian thought and culture, see Schnédders' Geistesgeschichte des antiken Christentums (cited above), II, pp. 49-169.

Growing out of this phase of the study of patristics and early Christian art, but not yet fully developed, is the very important subject of the evidence

to be found in the Fathers concerning the contemporary significance given to art as an interpretation of the history of the world and the history of the Church. A beginning in this direction has been made by R. L. P. Milburn in his Bampton Lectures of 1952, Early Christian Interpretations of History (London, 1954). Here Dean Milburn devotes a chapter to "The Treatment of History in Early Christian Art." Study of the way in which art was used for didactic purposes has given us an understanding of the way in which the choice of subjects to be represented shows which aspects of Christian teaching were emphasized. It is possible, as Dean Milburn has shown, to go further and endeavor to see the way in which art was used to illustrate the significance of history under the rule of God, in that art "reflects the fact that God had made free use of history as an instrument whereby to declare something of his nature." It should then be possible to study what effect the art had on the teaching of the Fathers. For example, it would be instructive to know how far the Fathers may have been influenced by the various types of scenes of the Crucifixion as showing the working out of the purpose of God.

Admittedly such investigations will not be easy, if only because they would ordinarily demand the collaboration of an art historian and a patristic scholar, and a vast knowledge of the texts would be needed.

Another aspect of the archaeology of patristics is the study of the illustrations of the manuscripts of the Fathers. These illustrations yield information concerning the history and transmission of the texts and the places in which they were copied, as well as forming commentaries on the contents. In addition of course they give us incidental evidence concerning the liturgy. Many of them also provide precious information concerning daily life, while at the same time giving insights into the classical origins of Christian art. Along these lines a study of the illustrations of the homilies of Gregory of Nazianzen is being prepared by Professor George Galavaris of McGill University.

For the bibliography of Christian art and archaeology during the patristic period an excellent conspectus is available in the annual bibliography in the Byzantinische Zeitschrift, which contains brief critical comments on both books and journal articles, plus references to book reviews. A similar bibliography, perhaps less extensive, may be found in the Année philologique of Marouzeau.

Coming finally to the practical matter of acquisitions, I may venture to offer some comments which reflect the point of view of the scholar using the library as well as the responsibilities of the librarian who is concerned with the budget and the problem of space. With the output of printed matter constantly growing, the number of theological libraries which can attempt to cover the field with any degree of completeness will be limited, and most libraries will have to follow an increasingly selective policy in purchasing. Here of course local needs and interests will play a major part. However, if a general program were needed, my own recommendation would be that a library with limited resources would be well advised to concentrate its efforts on the basic bibliographies and handbooks and on the texts and translations. Modern secondary literature and periodicals would come next, and these surely would be of limited usefulness if the texts and translations were not present. A library with limited resources, or one just embarking on this field, would do well to

purchase the sets of texts and translations first, and fill in as resources permitted with editions of single works, and then with the basic modern studies which have been mentioned here. One guide to principles of selection might be found in the programs of the Patristic Conferences at Oxford, as well as in the volumes of Texte und Untersuchungen in which the proceedings of these meetings are printed. The programs may be obtained at moderate cost from the Reverend Dr. F. L. Cross, Christ Church, Oxford. The programs and proceedings will show which scholars are active in the field, what is the nature of their interests, and what are the new themes which are being developed and followed.

Another guide to acquisitions would be the survey of Fr. Musurillo in Traditio for 1958 which has been mentioned. These surveys, when written by competent scholars, are so valuable that one hopes that this one will be continued.

At Dumbarton Oaks, with limited space and funds, we have found it valuable to concentrate on subscribing to the principal periodicals, which serve to keep us abreast of current publications and of new ideas even if we cannot purchase all of the books involved. Periodicals containing contributions on patristics are listed by both Quasten and Altaner. Quasten's list is perhaps a little more detailed. These lists are intended to be inclusive and they do contain some publications in which patristic material is not printed frequently. If I had to recommend the journals basic to patristic study, I would list the following. If a selection had to be made among these, the journals which should be given priority are marked with an asterisk.

Analecta Bollandiana; Anglican Theological Review; Augustiniana; Biblica; *Byzantinische Zeitschrift; Catholic Historical Review; Church History; Classica et Mediaevalia; Dumbarton Oaks Papers; *Harvard Theological Review; *Journal of Ecclesiastical History; *Journal of Theological Studies; Orientalia Christiana; Orientalia Christiana Periodica; *Recherches de théologie ancienne et médiévale; Revue benedictine; Revue des études augustiniennes; Revue des études byzantines (originally Etudes byzantines); *Revue d'histoire ecclésiastique; Theologische Literaturzeitung; *Traditio; *Vigiliae Christianae.

I have spoken perhaps too much in terms of building up a library or starting a new collection. What of the fortunate large library which is already well established? If a library is in a position to purchase everything, it is happy indeed and nothing that I could say would be of interest to it. But there is one bibliographical device which should bring real enrichment to the library which is in a position to undertake it, no matter how large and well stocked the library may be. This is the reproduction on cards of the entries in the Bibliographia Patristica. One would thus over the years form a cumulative synopsis of the bibliography. The work can be done with semi-skilled and part-time labor. Once started, it is relatively easy to keep up, and if one starts in medias res, with a certain year, it is always possible, when opportunity offers, to work back from the beginning date and cover earlier years. For example, at Dumbarton Oaks we index the bibliography of current literature (both periodicals and books) which appears twice a year in the Byzantinische Zeitschrift. We are fortunate in that the Byzantinische Zeitschrift can be counted upon to cover the field practically completely, and so we have only the one published bibliography to deal with. If, for example, it were possible to index the current volumes of the Bibliographia Patristica and in addition start to work back from the year 1956, with the Bibliographia Patristica begins, one could index the bibliographical surveys in one or more of the principal journals.

The journals which would seem best for this purpose would be the Recherches d'histoire ecclésiastique, Recherches de théologie ancienne et médiévale, plus the Année philologique of Marouzeau.

GO YE INTO SOUTH AMERICA

Charles L. Taylor

When the Lord sends us his followers into all nations to make disciples, baptize and teach, his field is the world, and the world includes South America. We might remind ourselves that Brazil alone is larger than the Continental United States, plus another Texas, plus three New England states (Connecticut, Rhode Island and New Hampshire) thrown in. Did not Christ die for the 65 million people of that country, or the 20 million of Argentina, or the dwellers in the eleven other lands on that continent to the south of us? But what in specific terms needs to be done? How can we get about carrying out the Lord's command? And in what spirit shall we do it?

I

If I speak particularly about Brazil, that is because on our recent travels we were there for longer than anywhere else, and because, although problems differ from country to country, many of its needs are typical. Roman Catholicism has lost its hold on vast numbers of the people. We heard of a letter written by a young German priest working in a rural area to his superior urging that Rome learn from Protestants three things: the value of the Scriptures in the vernacular language, the desirability of a lay reader in each village to read the Bible in church every Sunday, and the use of hymns. One of our most interesting days brought a visit to the Jesuit Seminary of Cristo Rei, in São Leopoldo, near Porto Alegre in South Brazil. Not only were we most cordially welcomed and shown the beautiful buildings, with a magnificent library of about 75,000 volumes, but we were freely and frankly told of problems in which Protestants and Roman Catholics alike share. The professors of Cristo Rei asked us, as they ask themselves, how to recruit men for the priesthood from Brazilian nationals; how priests imported from abroad can really penetrate Brazilian culture at a deep level of understanding, how lay people can be prepared for their very important part in the life of the church, how provision may be made for any ministry to the exploding population (perhaps through the ordaining of even married men to serve as deacons in their home communities?), how to become more friendly toward other churches, and how to make the church more relevant to the rapidly changing Brazil of today.

Into the void left by the failures of other churches have come the Pentecostals, into Brazil alone a million and a half, or as many as the members of all the other Protestant churches combined. They now have one seminary for about 15 students, and very little training of any sort for most of their elders or ministers. But they know how to sing and use the brass band beside; they clearly provide an emotional outlet for people starved on this side of their lives, and, perhaps most important, by mass meetings five nights in the week in one church or another visited by truckloads of people from other churches, they build up a strong sense of community and keep a large percentage of their membership at work for the cause.

What now are some of the tasks before the Protestant churches that are allied with those whom we represent here tonight? Here are a few of the chief as I see them.

1. A better picture of the Protestant ministry must be set before the

young men and women of South America. What they see now in large measure does not attract them to this calling. They find ministers driven by economic necessity to perform this work as an avocation or even a hobby, while they earn their bread and sometimes achieve status in the community by their work as doctors or lawyers or teachers. We must not be too severe in our judgment of worthy Christian brothers. But the picture set before youth is not good. "Ye cannot serve God and Mammon"; you cannot even be a master both of the Scriptures and Blackstone.

2. The whole level of preparation for the ministry must be raised. After the pattern of ministers, theological teachers are also dividing their time, so that we could discover only about 30 nativeborn Brazilians in all that land who were giving their whole attention to their seminary teaching. The situation in Argentina was relatively somewhat better, but there are only four major schools there. Either standards are maintained by the importation of foreigners or, all too often, nationals set a poor example, and the result is too few and too low grade theological students. Students also fall into the way of their elders and give only part time to their task.

3. But if, as we believe, the men and women who are receiving each year so much more and better education in other fields are to be reached, and if much of the direction both of church and nation rests with those who know and think, clearly the church must reach the learned and university circles, as perhaps in some countries it did over a half-century ago, but does not now.

4. Also, as the Roman priests saw, it must develop a strong lay movement while the ministers become teachers of the laity, who will do the major part of the church's work in the world. Woe betide the church that neglects the importance of its laywomen!

5. Clearly Protestantism too must be alert to the cultural environment and this era of rapid social change, so that theological students, ministers and laity may not only understand the eternal Gospel, but understand it in terms of what it means today in their home town. We found ministers in South America using illustrations in their sermons from the England of 1860, because there (England) and then (1860) the books were written on which those ministers leaned.

6. Tragically, we found the Protestant missionary enterprise in South America, with a notable exception in Buenos Aires, dogged by a divisive and uncooperative spirit. Many of the most attractive places that we visited, the neatest, cleanest, best ordered, were schools well supplied by staff and money from North America, furnished with literature from a publishing house say in Indiana or Virginia, raising up well-supported young people to perpetuate one of the 240 sects and the sectarian spirit that bedevil our witness to the one God and the one Body of Christ here in the U.S.A. The need? An unconfused and unconfusing united Christian approach to the task.

II

Go ye into South America. Our second question was how we can go about this rightly. What specifically can librarians do?

A very important word in this connection is exposure, which is allied to a word more frequently found in the Christian vocabulary, revelation. South Americans are exposed to many foreign business enterprises, many of which look for 10 or 20% dividends at whatever cost to the local people. They are exposed to foreign politicians who are trying to buy favor, sometimes at the expense of the local forces struggling for freedom and justice. They do not like the dictators kept in power by foreign aid. They are exposed in Church circles to much that is tawdry, superficial, and narrow. And then, here and there, they see or read of someone who reveals the true meaning of sacrificial caring and profound involvement in their predicament at great cost, and Christ lives again.

Three libraries stand out in my mind. We went to one seminary, well-known, that a few years ago sold its former property and has not yet built its new home. Currently classes are meeting from 7:30 to 11 AM in a church, before students and faculty alike turn to what for most of them is the main business of the day. We asked for the library. "It's upstairs." "Where?" "Still in packing boxes." In other words, the seminary students in this place were not engaged in any serious theological reading, and they saw as their professors men who came, lectured, and ran away, asking only that the students meekly return on the examination paper what they had been told. There was no exposure to light and fresh air.

Another library is said to be one of the best in its country. But here too the student was let down, let down because the librarian is a man full of fears. Except for a limited time--about 2 hours--the books are under lock and key. The building itself is unattractive; many of the books are old; they are piled high upon each other and must be reached by ladders; there are no adequate places in which to work; the librarian is afraid that the minds of students will be corrupted if they read anyone so radical as Rudolph Bultmann, etc. It must be said that this seminary has produced some extraordinarily able and devoted Christian ministers. All we can say is that the library, as of today, is no great help in that production.

What a delight it is to contrast with these the library at the Union Seminary in Buenos Aires, which a quarter of a century ago started from next to nothing and now, despite always financial problems, inflation, high cost of books through exchange, and difficulties of transportation, is probably the best Protestant theological library in South America. It is housed in an excellent new building. Among its 30,000 volumes there is a room full of about 700 works, now widely famed, the José M. Lopez Collection. Mr. Lopez was a man of very modest means and slender income from his position as doorkeeper in a power and light company. But he was exposed to Dr. Stockwell's love of books. He began to wonder about early Bibles printed in Spanish, about the works of Reformers in Spain in the 16th century, and about the early Protestant works in Spanish generally. The result is this collection, which is only one of the ways in which each student of the seminary is exposed to good books. And yet, despite its present first place, this is a library that is looking for advice about the further development of its collection and enlargement of its staff.

To promote proper exposure, a number of steps may be taken. The best South American students, when properly matured and well qualified, may be sent abroad for graduate study. Professors from other countries can teach for a period in Latin America, like Dr. Gehman of Princeton who is about to serve for the third time in the Lutheran Seminary of José C. Paz, Argentina, or the Carnahan Lecturers at Buenos Aires. The Theological Education Fund is helping,

through grants to libraries and committees, to translate important theological works into the South American languages. It is likely that at least one association of seminaries will be formed for mutual encouragement in the maintenance of standards, and there is hope of a Center for the cultivation of the dialogue between the church and its surrounding culture and the study of problems in the church's own life, for example, the right relation of Protestants to Roman Catholics. The writing of books in Spanish and Portuguese is very important, for especially in the latter language, good theological literature is rare and some of it old. If the Spanish works were good, they could be read by Portuguese speaking students also, although there would be greater difficulty the other way.

We have been asking, specifically, what can librarians, the librarians of the ATLA, do to help the theological seminaries of Latin America. Here may I offer seven suggestions?

1. Cannot unneeded or only partly needed duplicates of good theological books be shipped from schools here to build up the sometimes pityfully weak collections of schools there? Emphasis should be laid on the adjective "good"--books appropriate to the time and place in which they are to be used. There are problems connected with this that we have no desire to minimize. ~~What I am saying is that a North American must feel~~ an uneasy conscience as he returns to our abundance from Latin America's extreme poverty and poverty coupled with a real eagerness to learn.

2. If study centers such as those which I have just mentioned should be formed, here specifically would be library needs which the ATLA might undertake to meet, and the meeting of which might have great significance.

3. Is it impossible that just as firm links have been formed between Union Seminary, Richmond and the Faculty of Theology at Montpelier, or between Yale and Heidelberg, so other fruitful companionships might be developed between seminaries in the USA and Canada and seminaries in Latin America? What hinders the establishment of such ties?

4. If a new theological journal should be formed for Brazil, are there not ways in which your experience of theological publications here might be of assistance there?

5. When seminaries to the South of us turn to us in the North for expert advice in their library planning, will we be ready to give it?

6. Surely there are many ways in which we all could make our schools more conscious of the importance of theological literature in Spanish and Portuguese, of which I have just spoken, and encouraging the study of these languages, suggesting books worthy of translation, and helping translators and original writers.

7. And in a part of the world where cooperation between seminaries and librarians is so essential, every model of cooperation developed here may assist a similar plan of joint effort there. Here cooperation may seem desirable but optional; there it is often a vital necessity.

III

In many other ways, also, our help is likely to be sought. Most important of all is the way in which that help is given. A frequently asked question concerns the future of the Christian mission to South America. Is there room for us in that continent any more? I confess I have doubts about those who buy their way in, who make people dependent upon them financially and then order them around. I wonder also about the Kentucky style of architecture in a land of fine local architects, and about the sending of literature addressed to Sunday School children and adults of the USA almost without adaptation. But I have no doubt whatsoever that more men and more money are needed and should be sent. Every way every possible channel of communication should be left open, in order that South Americans may be exposed to whatever is authentic in the Christian faith of the rest of the world, and, let us not forget, that we may be exposed to the power and love of God that is revealed in them.

D.T. Niles has recently written on The Preacher's Calling to Be Servant. In that excellent little volume he is developing a word of Bishop Newbigin that the concept of leadership is neither Biblical nor Christian: "Our need is not for leaders, but for saints and servants."¹ To this Paul Minear adds: "Men may view their roles in history as either sufferers or that of leaders." In ultimate spiritual terms the two are one. "The leader is specially qualified to suffer, and the sufferer to lead."²

We go to South America, I trust, in the spirit described by Roger Hazelton in his New Accents in Contemporary Theology. We do not have neat and pat answers to the world's problems, nor "the Christian message in self-contained dogmatic form". We do not "apply" the Gospel to the world's need. "Is not my task very largely that of listening to and reflecting upon the world's answers?" "An answering theology is in the first instance a listening theology, and finally an inviting theology," not a "fitting of doctrinal keys into various cultural locks."³

Our mission is not to be leaders, not to apply Christianity, but rather our grateful response to what God has done for us, leading us to be ill-content until all men share in the unsearchable riches of Christ. There is a sentence in a Hong Kong publication called Fragrant Stream for September 1960, which I would quote because it seems to me to express the spirit of the Christian mission as it illustrates the power that comes with suffering shared. In that city of Hong Kong, where there are more Chinese Christians than ever before in any one city, and where thousands of families are literally starving, a band of

¹Leslie Newbigin, Review of Local Leadership in Mission Lands, edited by J. Franklin Ewing, S.J., International Review of Missions, XLV (April, 1956), 228.

²Paul S. Minear, The Kingdom and the Power (Philadelphia: Westminster Press, 1950), p. 238.

³Roger Hazelton, New Accents in Contemporary Theology (New York: Harper, 1960), pp. 124f.

Christians is trying to provide one good meal a day for some 2,000 school children. This is the sentence: "We believe this (feeding) to be the proclamation of the Gospel at the deepest level, and therefore the most effective evangelism because it is not concerned with conversion, but absorbed in the costly joy of love's involvement in the needs and anxieties of others."

In that spirit we reach out to South America in every way that we can.

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- Harrer, John A. - Congregational Library, 14 Beacon Street, Boston 8, Massachusetts
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	Page
REPORT OF THE COMMISSION ON LILLY ENDOWMENT SCHOLARSHIPS: Kenneth S. Gapp, Chairman.	23
Fifth Session. 2:00 P.M.	
Kenneth S. Gapp, presiding	
REPORT OF THE COMMITTEE ON CATALOGING AND CLASSIFICATION: Mrs. Kathryn Henderson, Head Cataloger, McCormick Theological Seminary, Chairman.	25
REPORT ON "A WORKING PAPER ON CATALOGING LITURGICAL AND OTHER RELIGIOUS TEXTS IN THE ALPHABETICAL CATALOGUE." Ruth C. Eisenhart, Cataloger, Union Theological Seminary.	33
REPORT OF THE COMMITTEE ON THE NEWSLETTER: Donn Michael Farris, Editor, <u>ATLA Newsletter</u> .	40
REPORT OF THE PERIODICAL EXCHANGE COMMITTEE: Susan Schultz, Chairman.	42
BUSINESS MEETING:	
TREASURER'S REPORT: Harold B. Prince, Librarian, Columbia Theological Seminary.	43
REPORT OF THE AUDITING COMMITTEE: Henry Scherer, Librarian, Lutheran Theological Seminary, Philadelphia, Chairman.	44
PROPOSED BUDGET, 1962-62: Harold B. Prince, Treasurer.	45
REPORT ON THE ATLA BOOK EXHIBIT: Alec R. Allenson.	45
REPORT OF THE TELLERS' COMMITTEE ON ELECTION RESULTS: Ernest M. White, Librarian, Louisville Presbyterian Seminary, Chairman.	5
REPORT OF THE RESOLUTIONS COMMITTEE: James S. Irvine, Librarian, Pittsburgh Theological Seminary, Chairman.	45
Banquet. 6:00 P.M.	
Roland E. Kircher, Librarian Wesley Theological Seminary, presiding	
INVOCATION: Carl C. Rasmussen, Professor, Lutheran Theological Seminary, Gettysburg, Pennsylvania.	
DINNER.	
GREETINGS: Dr. William E. Smith, Vice-President, Wesley Theological Seminary.	
INTRODUCTION OF NEW MEMBERS: Kenneth S. Gapp, President.	
ADDRESS: "Go Ye Into South America." Dr. Charles L. Taylor, Executive Director, American Association of Theological Schools.	116
INSTALLATION OF OFFICERS.	
ANNOUNCEMENT OF GRANT FROM THE SEALANTIC FUND, INC., FOR THEOLOGICAL LIBRARY DEVELOPMENT.	5
BENEDICTION: Dr. William E. Smith.	