

SUMMARY OF PROCEEDINGS

THIRTEENTH ANNUAL CONFERENCE

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

KNOX COLLEGE

TORONTO, ONTARIO, CANADA

JUNE 16-19, 1959

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ATLA EXECUTIVE COMMITTEE FOR 1959-60

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Officers for 1958-59

President	- Mr. Decherd Turner, Jr.
Vice-President	- Mrs. Pamela Quiers
Treasurer	- Mr. Harold B. Prince
Executive Secretary	- Mr. Frederick L. Chenery

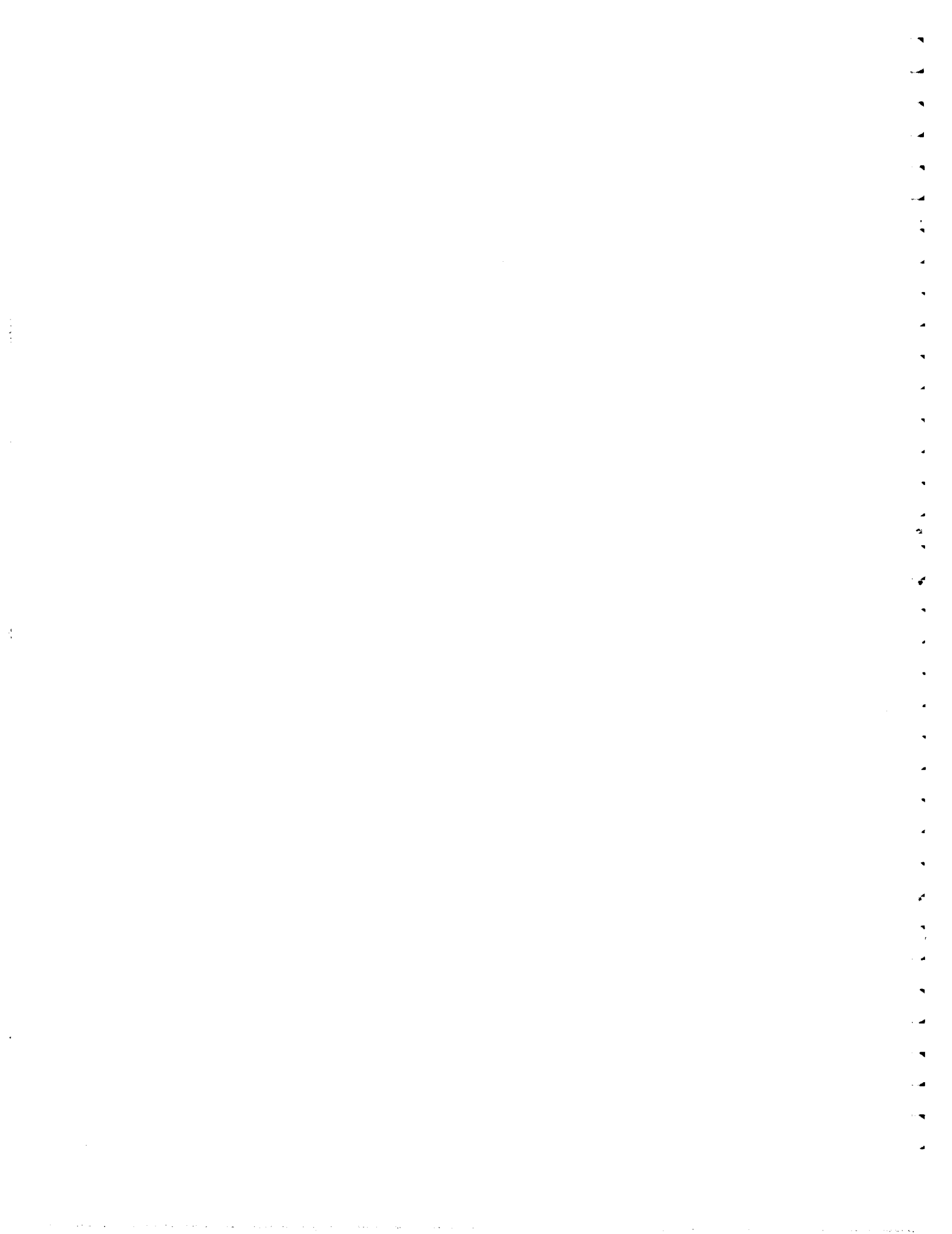
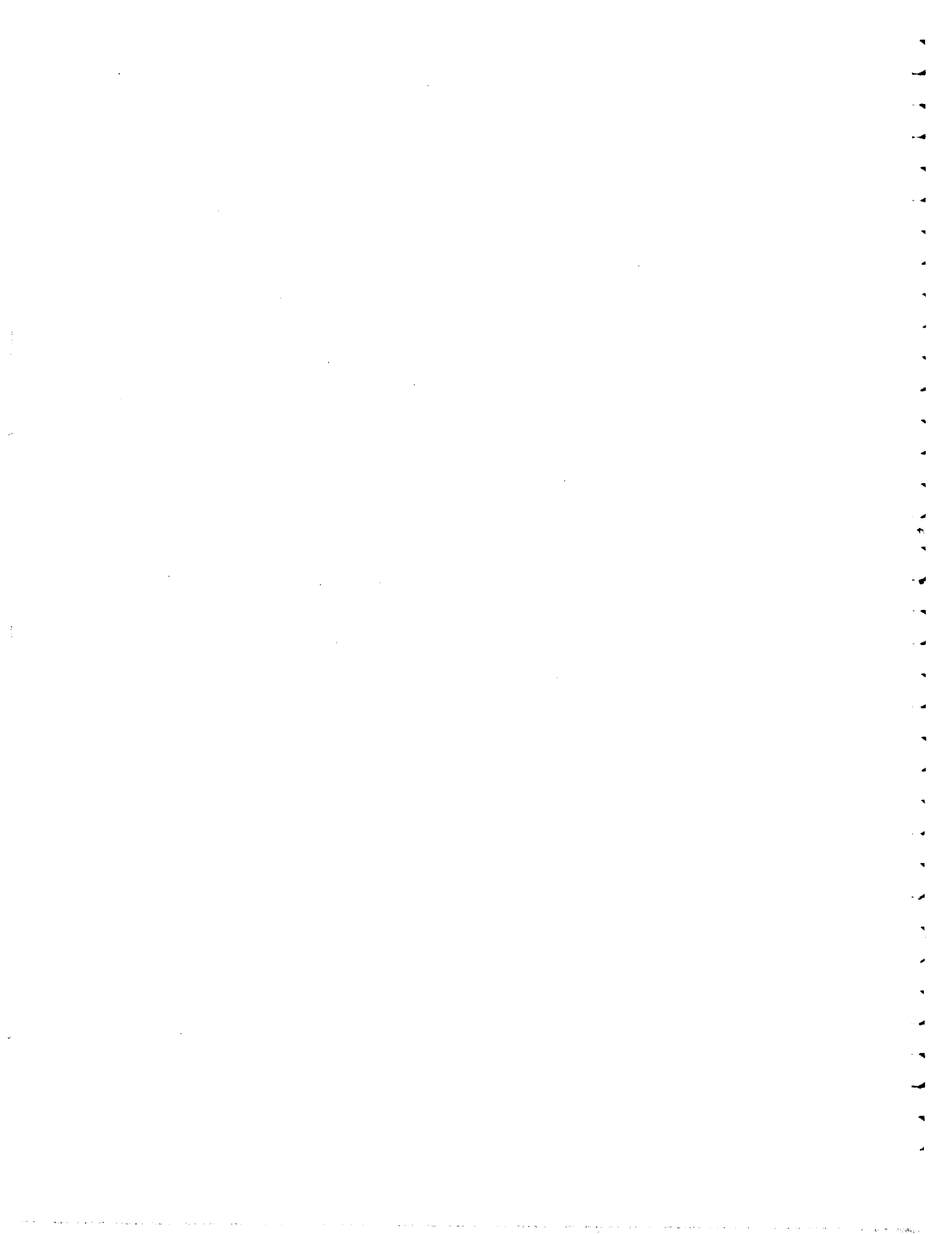


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PROGRAM AND INDEX TO PROCEEDINGS

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TUESDAY, JUNE 16

Afternoon Session

Miss Margaret Ray, Librarian, Victoria University, presiding

- 2:00 INVOCATION. Dr. Theodore L. Trost, Librarian, Colgate Rochester Divinity School.
GREETINGS FROM HOST INSTITUTION. Rev. J. Stanley Glen, Principal, Knox College.
INSTRUCTIONS. Mr. Neil G. Smith, Librarian, Knox College.
- 3:00 PRESIDENTIAL ADDRESS: "My Favorite Four-Letter Word." Mr. Decherd Turner, Jr., Librarian, Perkins School of Theology, Southern Methodist University. 39
- TEMPORARY COMMITTEE APPOINTMENTS AND OTHER BUSINESS. 34

WEDNESDAY, JUNE 17

Morning Session

Mr. Roland E. Kircher, Librarian
Wesley Theological Seminary, presiding

- 10:00 INVOCATION. Mr. Decherd Turner, Jr.
INSTRUCTIONS. Mr. Neil G. Smith.
COMMITTEE REPORT: Buildings and Equipment. Mr. Arnold D. Ehlert, Librarian, Bible Institute of Los Angeles, Chairman. 7
COMMITTEE REPORT: Membership. Mr. Charles P. Johnson, Librarian, Southwestern Baptist Theological Seminary, Chairman. 7
COMMITTEE REPORT: Periodical Exchange. Miss Susan A. Schultz, Librarian, Asbury Theological Seminary, Chairman. 8
COMMITTEE REPORT: Tellers' Committee on Election Results. Mr. Thomas E. Camp, Librarian, School of Theology, University of the South, Chairman. 9
- 11:00 PAPER: "A Serials Program for Theological Libraries; A Plea for More Cooperation in Cooperative Accession." Mr. Jules Moreau, Librarian, Seabury-Western Theological Seminary. 48
- 12:00 LUNCHEON MEETINGS devoted to intra-denominational planning sessions.

Afternoon Session

Mr. J. Stillson Judah, Librarian
Pacific School of Religion, presiding

- 2:00 PAPER: "The Continuing Theological Education of the Minister." Mr. Connolly Gamble, Union Theological Seminary in Richmond. 58
RECESS:
- 3:00 COMMITTEE REPORT: Placement. Dr. Theodore L. Trost, Chairman. 10
COMMITTEE REPORT: Newsletter. Miss Betty Jane Highfield, Librarian, North Park College and Theological Seminary, Chairman. 10

	COMMITTEE REPORT: The Seal. Mr. Edgar Krentz, Librarian, Concordia Theological Seminary, Chairman.	11
4:00	PAPER: "The Literature of the Roman Church and the Protestant Seminary Librarian." Mr. Edgar Krentz.	70

Evening Session

Mr. William Robarts, Assistant Librarian
Union Theological Seminary in New York, presiding

7:00	TREASURER'S REPORT. Mr. Harold Prince, Librarian, Columbia Theological Seminary.	34
	COMMITTEE REPORT: Auditing Committee. Mr. Ray Suput, Librarian, Garrett Biblical Institute, Chairman.	3
	PAPER: "Church Union in Canada; An Historical and Biblio- graphical Study." Dr. Kenneth H. Cousland, Principal, Emmanuel College, Toronto.	83
	BOARD REPORT: Microtext. Mr. Raymond P. Morris, Librarian, Yale Divinity School, Chairman.	11
	BOARD REPORT: Periodical Indexing. Dr. Jannette E. Newhall, Librarian, Boston University School of Theology, Chairman.	18

THURSDAY, JUNE 18

Morning Session

Miss Elizabeth Hughey, Librarian
Methodist Publishing House, presiding

9:00	WORSHIP SERVICE. Mr. Leo T. Crismon, Librarian, Southern Baptist Theological Seminary.	
9:30	INSTRUCTIONS CONCERNING AFTERNOON TOUR. Mr. Neil G. Smith.	
	COMMITTEE REPORT: Cataloging and Classification. Miss Olive M. Grobel, Cataloger, General Theological Seminary, Chair- man.	20
	PAPER: "Seek and Ye Shall Find; Theological Research." Miss Clara B. Allen, Librarian, Fuller Theological Seminary.	102
	RECESS.	
10:30	SYMPOSIUM. Theme: Ways and Means of Theological Library Co-operation.	
	PAPER: "Regional Cooperation--The Next Step." Mr. Elton E. Shell, Librarian, Southern California School of Theology.	118
	PAPER: "Cooperative Cataloging: Dream or Reality?" Miss Ruth C. Eisenhart, Cataloger, Union Theological Seminary in New York.	133
	PAPER: "A Preliminary Survey of Some of the Existing Patterns of Intra-denominational Library Cooperation in the United States." Mr. Roscoe M. Pierson, Librarian, College of the Bible.	139
	DISCUSSION. Mr. James B. Tanis, Librarian, Harvard Divinity School.	
12:00	LUNCHEON MEETINGS devoted to area planning sessions.	

Afternoon Session

- 2:30 WALKING TOUR OF TORONTO AREA LIBRARIES.
 University of Toronto Library.
 Ontario Legislative and Provincial Archives.
 Library of the Pontifical Institute of Medieval Studies.
 Library of Emmanuel College - Tea was served at this stop.
 Library of Trinity College.
 Library of Wycliffe College.

Evening Session

Mr. Neil G. Smith, Host

- 6:30 BANQUET at the Daniel Wilson Dining Hall of the University of Toronto.
 GRACE BEFORE MEAT. The Rev. J. Stanley Glen, Principal, Knox College.
 DINNER.
 MUSIC. Soloist: Mrs. Evaleen Dunlop; Accompanist, Miss Edith Foot.
 INTRODUCTION OF NEW MEMBERS AND GUESTS. Mr. Decherd Turner, Jr.
 GREETINGS FROM THE TORONTO GRADUATE SCHOOL OF THEOLOGICAL STUDIES. The Rev. Professor George Johnston, Chairman, Committee of Direction.
 MUSIC.
 ADDRESS: "Theological Education in Canada." The Rev. A. B. B. Moore, President, Victoria University. 147

FRIDAY, JUNE 19

Morning Session

Mr. Decherd Turner, Jr., presiding

- 9:30 INVOCATION. Mr. Frederick C. Joaquin, Librarian, Nashotah House.
 REPORT: ATLA Representative on the ALA Council. Mr. Ernest White, Librarian, Louisville, Presbyterian Seminary. 21
 REPORT: ATLA Consultant to the ALA Reprint Expediting Service. Dr. Niels H. Sonne, Librarian, General Theological Seminary. 24
 COMMITTEE REPORT: International Association of Theological Libraries. Mr. Frank M. Vanderhoof, Chairman. 25
 COMMITTEE REPORTS: Financial Assistance from Foundations and Commission on Lilly Endowment Scholarships. Mr. Kenneth S. Gapp, Librarian, Princeton Theological Seminary. 26
 COMMITTEE REPORT: Committee on the Library of Congress Acquisitions Program in Religion. Dr. Niels H. Sonne. 31
 TREASURER'S RECOMMENDED BUDGET for 1959-1960. Mr. Harold Prince. 35 34
 REPORT: The U. S. Book Exchange. Mr. Roland Kircher.

10:30	INFORMAL TALK: "The Place of the Library in Christian Theological Education of Southeast Asia." Mr. Raymond P. Morris.	152
	REPORT on the ATLA Book Exhibit. Mr. Alec R. Allenson.	32
	COMMITTEE REPORT: Resolutions. Mr. William Henderson, McCormick Theological Seminary, Chairman.	33
	FINAL BUSINESS MEETING.	3
	ADJOURNMENT.	

	PAPER: "The American Theological Library Association." Mr. Connolly Gamble. This paper was not read at the Conference, but by vote of the Executive Committee is included in the Proceedings.	159
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PART I

MINUTES OF CONFERENCE BUSINESS SESSIONS

President Decherd Turner, Jr., presiding



MINUTES OF CONFERENCE BUSINESS SESSIONS

Tuesday, June 16, 3 P. M.

PRO TEM COMMITTEES. The President announced the pro tem committees as follows: Auditing: Ray Suput, John Montgomery; Resolutions: James Rand, Elizabeth Balz, William Henderson; Tellers' Committee on Election Results: Thomas E. Camp, Leo T. Crismon, Elinor C. Johnson.

Wednesday, June 17, 10:00 A. M.

COMMITTEE REPORTS. It was regularly moved, seconded, and VOTED to accept the reports of the Committee on Buildings and Equipment, the Membership Committee, the Periodical Exchange Committee, and the Tellers' Committee on Election Results.

Wednesday, June 17, 3:00 P. M.

COMMITTEE REPORTS. It was regularly moved, seconded, and VOTED to accept the reports of the Committee on Placement, the Committee on the Newsletter, and the Committee on the Seal.

Wednesday, June 17, 7:00 P. M.

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.

BOARD REPORTS. It was regularly moved, seconded, and VOTED to accept the reports of the Board of Microtext and the Board of Periodical Indexing.

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

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

Friday, June 19, 9:30 A. M.

COMMITTEE REPORTS. It was regularly moved, seconded, and VOTED to accept the reports of the ATLA Consultant to the ALA Reprint Expediting Service, the ATLA Representative on the ALA Council, the International Association of Theological Libraries, the Committee on Financial Assistance from Foundations, the Commission on Lilly Endowment Scholarships, and the Committee on the Library of Congress Acquisitions Program in Religion.

TREASURER'S RECOMMENDED BUDGET. It was regularly moved, seconded, and VOTED to adopt the Treasurer's Recommended Budget.

THE PROPOSED ATLA SEAL. It was regularly moved, seconded, and VOTED that the Executive Committee be empowered to choose what seal, if any, to adopt.

RESOLUTION. It was regularly moved, seconded, and VOTED that this Association express to AATS its interest in the continuing education of ministers, and ask that AATS take appropriate action to explore the opportunities and needs in this area of theological education.

RESOLUTION. It was regularly moved, seconded, and VOTED that the American Theological Library Association go on record and convey to the religious book publishers and through them to the other publishers who cooperated in the recent "cataloging in source" project our expression of gratitude and appreciation for their interest and cooperation, together with our earnest hope that means may be found whereby this program may be continued and extended in the interests of greater library service, efficiency, and cooperation.

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

ADJOURNMENT. The President, Mr. Decherd Turner, turned the chair over to Mrs. Pamela Quiers and she adjourned the meeting.

PART II

COMMITTEE, BOARD AND OTHER REPORTS



REPORT OF THE COMMITTEE ON BUILDINGS AND EQUIPMENT

The chairman reported that the two scrapbooks on buildings and equipment and the two on supplies were placed on display at the conference. Invitations were solicited for future scheduling of these scrapbooks. During the past year the buildings and equipment scrapbooks have been circulating among the following libraries: Central Baptist in Kansas City, New Brunswick, Concordia in St. Louis, Southern California School of Theology in Claremont, Biblical Seminary in New York, and Westminster in Philadelphia.

A discussion followed on the role of the librarian in the planning and construction phases of the building program.

A bibliography on the various phases of building and related problems has been compiled by Barbara Barth of the Talbot Seminary staff and will be distributed to the various libraries by mail from Los Angeles.

Respectfully submitted,

Arnold D. Ehlert, Chairman

REPORT OF THE MEMBERSHIP COMMITTEE

The 1958-59 Membership Committee has followed the suggested membership procedures outlined under the chairmanship of Miss Betty Jane Highfield.

Statement of Membership Procedures

1. The Secretary receives the applicant's letter or the application card.
2. If there is the slightest question as to eligibility, the Secretary proceeds with the circularizing of the Executive Committee.
3. The Secretary notifies the Treasurer of new members and remits the dues sent with the application. The approved application cards are sent to the chairman of the Membership Committee.
4. The Chairman of the Membership Committee welcomes the newcomer, sends orientation information (copy of Constitution, etc.) and dispatches an article to the Newsletter editor.
5. Newsletter editor publishes information and inserts new members' names on mailing list of his publication.

This year we have the following memberships to report:

Full	150
Associate	78
Institutional	<u>110</u>
	338
Pending	<u>7</u>
Total	345
Net Gain	14

The Committee's major task this year has been the writing of 150 personal letters to full members of the ATLA requesting that they sponsor additional members from their own staffs. The response was gratifying, both by way of renewals and new memberships.

Respectfully submitted,

Charles P. Johnson, Chairman
William M. Roberts
Nobel V. Sack
Carrie R. Simmers

REPORT OF THE PERIODICAL EXCHANGE COMMITTEE

Each year the report of this committee's work poses somewhat of a problem. The actual work of the exchange goes on among some fifty-nine libraries scattered from coast to coast. No effort is made to collect statistics and the operations which go smoothly get little notice. Often the chairman hears of those which do not go so well and thus the job becomes somewhat analogous to that of "the man with the oil can" seeking to eliminate causes of friction. In the annual report, therefore, a few trouble spots are indicated hoping that in each library the person actually handling the exchange will "read and think," and if oil is needed, apply it.

You will recall that at the Boston Conference the committee submitted several recommendations which were adopted by the Association. Following is a report on how some of those have fared.

In compliance with Recommendation #6 a letter dated July 30th was sent to all participating libraries along with a copy of the above mentioned recommendations and a page summarizing by way of illustrated WANT and HAVE cards the exchange procedures. Libraries were asked to request copies of the manual of instructions and/or the supplementary list of titles. Five of the fifty-nine libraries requested manuals and eight the supplementary list. Apparently the manual has survived well the rigors of the exchange operations.

Recommendation #3 concerned the revision of the manual of instructions within two years. Some ground work has been laid on this project but the bulk of the task remains for the year ahead.

According to reports recommendation #4, which requires the use of standard periodical cards for listing WANTS and HAVES, has not yet taken with a few participants. Listings are still coming in on sheets of paper or several titles on one card, etc. The difficulties which this creates for the recording library should be obvious to all, and one would hope that a word to the wise will be sufficient. On the whole the suggestion seems to have been welcomed for the ease with which the checking of WANTS against HAVES can be done. But, BE SURE your identification is on each card.

In regard to suggestion #5 that a time limit of three years be set for keeping WANT and HAVE cards in the file, a few have questioned the wisdom of this because of the time and labor involved. Others have whole-heartedly endorsed the proposal. The committee agrees that a policy of constant revision would be better.

The recommendation that there be no postage refunds for 25¢ or less has been overlooked by some. Be it known, therefore, to those who are still spending four cents to return three that your fellow librarians who are not doing so are perfectly in order. Also, some have failed to label the packages as LIBRARY MATERIALS and thus have laid on the receiving library a heavier postage charge than necessary.

In closing may I suggest that each one working with the exchange some time during this coming year take a few moments to read and think. Read carefully the directions and see if they are being followed. Think about the value of this cooperative effort and determine to make it as effective as possible. The system is theoretically as good as can be found for the cost involved. Its weaknesses are simply those of human frailty and this calls for tolerance and forbearance on the one hand and for constant self-discipline and self-evaluation on the other.

Respectfully submitted,

Susan A. Schultz, Chairman
Gladys E. Scheer
Frederick C. Joaquin

REPORT OF THE TELLERS' COMMITTEE ON ELECTION RESULTS

The Tellers' Committee has met, counted the ballots, and finds that you have elected Mr. Kenneth Gapp as our Vice-President for the coming year and Miss Betty Jane Highfield and Mr. Charles P. Johnson to the Executive Committee.

Respectfully submitted,

Mr. Thomas E. Camp, Chairman
Mr. Leo T. Crismon
Miss Elinor C. Johnson

REPORT OF THE PLACEMENT COMMITTEE

Since the Association's last annual meeting, seven persons requested information concerning available positions in theological libraries and nine librarians or seminary administrators reported positions available. Three theological schools reported positions filled. Six persons returned their completed Personal Information Forms and several others sent in revisions.

The scarcity of applicants for seminary library positions appears to be due in considerable measure to the fact that college and public libraries are in a position to offer more adequate salaries. Except for theological schools related to universities and a few independent seminaries, salaries offered by most independent theological schools provide little inducement to the applicant. A scanning of the pages listing "Positions Open" in the ALA Bulletin and in the Library Journal provides interesting but discomfoting reading to those persons charged with the responsibility of personnel replacements.

In order that the services of this committee may become better known outside our own constituency, it is suggested that the deans of library schools and the chairmen of departments of library science be informed of the existence and work of the committee and also of the name and address of its chairman. This information may also prove helpful to seminary presidents and/or seminary deans.

It is further recommended that "Positions Available" appear if possible in the Newsletter and that a charge per line be made for each insertion. Such procedure would make for greater coverage of available candidates than is now possible. The chairman would continue to furnish upon request a copy of the applicant's Personal Information Form if available.

Respectfully submitted,

Theodore L. Trost, Chairman

REPORT OF THE COMMITTEE ON THE NEWSLETTER

The members of the committee would like to take this opportunity on behalf of the Association to thank Donn Michael Farris for his efficient service as editor of the Newsletter and for the informative and delightful result. We feel that this one effort means so much toward uniting our group and keeping us in touch with one another.

We are recommending that the budget for the coming year be \$400.00, which is an increase of \$50.00. This will cover the publishing of an additional issue in August to bring some news of this conference, to shorten a six-month period in publication from May to November, and to lighten the load of the November issue.

Respectfully submitted,

Betty Jane Highfield, Chairman
George Bricker
Connolly Gamble
Donn Michael Farris, ex officio

REPORT OF THE COMMITTEE ON THE SEAL

The Committee presents two seal designs, either one of which it feels would adequately represent the purpose and work of our Association.

The first is that most favorably received last year. Encircled by the endless band indicating the eternal value of the theological librarian's task, it encompasses a pictorial representation of that task. Working with material embodying truth, librarians work in buildings designed for preserving and utilizing this material and the true learning contained therein, symbolized by the column. They are aided by the Holy Spirit symbolized by the dove; they know and cherish the Book of books, whose symbol is obvious.

The second seal places the sword of the Spirit which is the word of God at the center to show that all our work proceeds from it. Our Association's aims are indicated by two Latin phrases, scientiae, "for scholarship," symbolized by the lamp of learning, and ecclesiae, "for the Church," with the sign of the ecumenical movement to indicate our concerns for mutual aid and encouragement.

We recommend the adoption of one or the other of these seals; The Executive Secretary should be empowered to have an engraver turn the rough sketch into a finished product.

Respectfully submitted,

Edgar Krentz, Chairman
George C. Monroe, Jr.

REPORT OF THE ATLA BOARD OF MICROTEXT

I submit the second Report of the ATLA Board of Microtext, covering July 1, 1958, through April 30, 1959.

The Board has set April 30 for the closing of its fiscal year in order that the Report may include a summary of the work done and also such recommendations as may be based on the financial accounting which the Board may consider desirable to place before the members of the Association.

Our first Report was concerned with matters incidental to the formation of policies, the study and evaluation of the nature of the microtext requirements of our Association, procedures for filming, distribution, etc. A year ago we were getting under way in respect to the filming of material, and at the time of the ATLA annual meeting we had completed the filming of the American Society of Church History Papers. This year I am pleased to report the filming of twenty titles. In addition, eight periodicals are at the laboratory for processing.

The ATLA Board of Microtext can supply microfilm for the titles listed below at the following prices (net plus postage). Orders should be addressed to Mr. Raymond P. Morris, ATLA Board of Microtext, 409 Prospect Street, New Haven 11, Connecticut. The film, together with an invoice,

will be sent to you direct from the Department of Photoduplication of the University of Chicago and checks should be drawn in favor of the American Theological Library Association and forwarded to the New Haven address. Portions of films can be supplied at a cost of \$.14 per lineal foot with a minimum charge of \$5.00.

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
Barth, Karl. Römerbrief (1 aufl.). 1919.	4.50
Berg, Johannes van den. Constrained by Jesus' Love. A substantial study dealing with missionary motivation.	2.00
Christendom. Oxford. Vol. 1-16, 1931-1950.	29.00
Christian Advocate. New York. 1826-1876. (Price on application)	
Christian Advocate. New York. 1877-1956. (Price on application)	
Christian Oracle. Chicago. 1884-1899. Later became The Christian Century. Filmed from the most complete file available.	96.00
Christian Standard. Cincinnati. 1866-1895. (Price on application)	
Christianity and Society. Vol. 1-21, 1935-1956.	19.00
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.	
International Journal of Ethics. Vol. 1-59, 1890-1949.	166.00
Journal of Religion. Vol. 1-29, 1923-1949.	89.00

- Religious Education. 134.00
Vol. 1-48, April 1906-1953.
- Social Action. 51.00
Vol. 1-22, 1935-June 1956.
- Strype, John. (d. 1737) Historical and Biographical Works. 24 v. Contains editions of Strype's entire contribution to Church History. Of first-rate importance. Includes Index by R. F. Lawrence.
- Zion's Herald. Bost. (Price on application)
Vol. 1-101, 1823-1923.
- Zwischen den Zeiten.
Vol. 1-11, 1923-1933.
Includes articles and essays by Barth, Gogarten, Thurneysen, and others.

The files of the following are in process of being filmed.

- Chinese Repository. 1832-1851.
- Evangelical Review. 1849-1870.
- Lutheran Church Quarterly. 1928-1949.
- Lutheran Church Review. 1882-1927.
- Lutheran Quarterly. 1871-1927.
- Wesleyan Christian Advocate. 1878-1957.
- Zeitschrift für Missionskunde und Religionswissenschaft. 1886-1939.

The Board has approved the following for filming and has secured permissions to film. It is expected that the work will be completed within the next few weeks.

- Christian Standard. Cincinnati. 1896-1955.
- Christian Union Quarterly. 1911-1935.
- Dugdale, William. Monasticon Anglicanum. London, 1817-1830. 6 vols. in 8. Extensive materials on English and Welsh, and related Scottish, Irish, and French monasteries. The best edition.
- Greenwood, Thomas. Cathedra Petri. A political history of the Great Latin Patriarchate. London, 1856-1872. 6 vols. Incorporates much source material. Extends to ca. 1413.
- Indian Witness. Lucknow. 1871-

Information Service. 1920-

Journal of Bible and Religion. Vol. 1-15, 1933-1947.

London Quarterly and Holborn Review. London, 1853-

Muslim World. Hartford, 1911-

Religious Education Association. Proceedings. Chicago. Vol. 1-5,
1903-1908.

As indicated in our first Report, the Board established a general formula for pricing items which would permit the liquidation of basic filming costs with the sale of five positive copies. The funds regained from sales will be reinvested in the project. It is in this sense a non-profit enterprise. Sales are made at one price, to any purchaser, at any time.

It is too soon to appraise the wisdom of the pricing formula. Of the twelve items currently offered for distribution four have sold five or more copies and we have sold at least one copy of each of the other titles. These results would suggest that our selection of titles has been wise and that the initial projection and pricing formula are substantially correct. With few exceptions, the sales have been to members of our Association. Most of these purchases have been made by libraries with a medium budget. To generalize, this has not been a project for the "big" libraries, but for the representative members of our Association.

As our filming progresses and a more substantial list is developed, we shall promote and publicize our work among libraries and research groups outside our Association. It is not unreasonable to expect that sales will result from this. But our best publicity will be the wisdom of our choice for filming and the quality of the work which is done.

It may be noted that our experience would suggest that we are meeting our initial objectives with perhaps two minor deviations: (1) the filming of material in terms of bulk, i.e., production of footage of film is proceeding at a slower rate than we had projected. This is due in part to getting started on the project but primarily that microfilming involves more detail than anticipated. It takes an almost unbelievable expenditure of effort to establish need, to secure permissions, to prepare the files for filming, and to execute the matter. This is something which one learns through experience. On the other hand, we are producing film as rapidly as it can be absorbed. Because of the rapidly developing situation in the use of microtext, there will be real advantages if the program is evolved naturally rather than being forced through a "crash" effort. We are (2) regaining capital through sale of film more rapidly than was anticipated. As a result it has been necessary to draw upon less capital funds than we expected. This suggests that we are operating on a healthy economic basis.

The Board has developed plans for "cataloguing in source" for the films it is prepared to distribute. This will include complete descriptive cataloguing together with subject headings and added entries. The data will be filmed immediately following the target.

Our predecessor, the ATLA Committee on Microfilm has generously turned over to the project the negative films which they produced.

It will be important to the work of the Board that a complete file of material on microtext relating to Theology and Religion be compiled. The need for this is obvious and much work has been done. Fortunately the prospects that a more definitive list will be compiled in the near future are high. We have promise that a master index of religious materials on microtext will be compiled by Miss Barbara Parker, a member of our Association who is attending the Rutgers University Graduate School of Library Services. Miss Parker has been awarded a grant-in-aid from the ATLA Commission on Lilly Endowment Scholarships. She intends to develop such a list in connection with her work at Rutgers. This information will be made available to members of our Association and others through a special bulletin issued by the ATLA Board of Microtext.

One of the satisfying aspects of the work of the ATLA Board of Microtext is that it provides our Association with a solid basis for cooperation. This is a project in which almost every library in our Association can cooperate and benefit from its results. The Board gratefully acknowledges the commendable cooperation on the part of certain institutions through providing copies of files for filming and in donating collation costs, etc. We should mention especially the Union Theological Seminary, New York. Our Lutheran members have given wholehearted support in the development of desiderata, the provision of files with collation for Lutheran material now being filmed. The Methodist members are initiating a project of especial interest to them. The Board is anxious to encourage similar projects on the part of other denominations or parties. Garrett Biblical Institute devoted many hours to the collation of a file in their collection which will be filmed, and similar contributions have been made by the Andover-Harvard Library, the Missionary Research Library, and others. Through the courtesy of Mr. Henry J. Shaw, the Christian Theological Seminary of Butler University has made available to the ATLA Board of Microtext its negative film (made by the Library of Congress) of The Christian Standard, 1866-1895, with permission for ATLA members to have positive copies made from it. This offer substantially lowers the cost for this portion of the file. Savings resulting from such generous measures are passed on to the benefit of our Association. As a matter of record, the entire Association has been most helpful in its replies to the questionnaires which we have sent out and through letters and comments. This presents an excellent esprit in which we can carry on our enterprise.

The capital funds of the Board are held by AATS and are invested through the Trust Department of the Winters National Bank and Trust Company of Dayton, Ohio. These funds are subject to AATS audit. A working balance for payment of current accounts is held in a special fund by the Treasurer of ATLA and will be subject to a report to ATLA together with a report from your auditing committee. A financial statement by the Treasurer of ATLA is appended. No funds are held apart from these two accounts. There are no salaries or stipends. The administrative

cost consists of the expenses of the meetings of the Board and in reimbursing institutions for secretarial and clerical work as may be involved in the program, etc.

An inventory of film owned by the ATLA Board and on file at the Yale Divinity Library is attached to this Report.

The Chairman is grateful to the Board for the time and counsel they have given to the development of the project. The present membership of the Board consists of Mr. Roscoe Pierson, Secretary, whose term expires in 1961; Dr. Herman H. Fussler, elected by the Board, and whose term expires in 1961; Dr. Jaroslav Pelikan, AATS appointee, whose term expires in 1960; Mr. Decherd Turner, Jr., whose term expires 1959; and Mr. Raymond P. Morris, whose term expires in 1960.

Respectfully submitted,

Raymond P. Morris, Chairman

FINANCIAL ACCOUNTING OF THE TREASURER

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

BOARD OF MICROTEXT FUNDS

Expenditures

June 27, 1958	Yale University	\$ 115.00
June 27, 1958	Yale University	271.38
June 27, 1958	University of Chicago	109.88
August 1, 1958	Travel	33.96
October 8, 1958	Yale University	35.00
November 17, 1958	University of Chicago	1,281.44
December 12, 1958	University of Chicago	462.13
December 12, 1958	University of Chicago	242.89
December 17, 1958	University of Chicago	79.17
December 17, 1958	Garrett Biblical Institute	62.50
January 1, 1959	University of Chicago	51.19
February 9, 1959	University of Chicago	164.16
February 9, 1959	University of Chicago	8.64
March 19, 1959	University of Chicago	76.74
March 19, 1959	Moore Business Forms	119.84
April 17, 1959	University of Chicago	288.56
April 30, 1959	University of Chicago	591.31
		<u>\$3,993.79</u>

Receipts

Austin Presbyterian Theological Seminary	\$ 22.00
Drew University, Pacific School of Religion, Princeton Theological Seminary	192.03 2.09
Chicago Lutheran Theological Seminary	
Biblical Seminary in New York, Concordia Historical Institute, Southern Methodist University, Berkeley Baptist Divinity School, Drew University, Board of Library Trustees	724.56 <u>220.52</u>
Luther Theological Seminary	<u>\$1,161.20</u>

Recapitulation

Balance June 4, 1958	\$6,834.61
Receipts	<u>1,161.20</u>
	\$7,995.81
Total expenditures	<u>3,993.79</u>
Balance, April 30, 1959	\$4,002.02

INVENTORY OF MICROFILM AT THE YALE DIVINITY LIBRARYBELONGING TO THE ATLA BOARD OF MICROTTEXT

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

Barth, Karl. Der Römerbrief. 1. Aufl. Bern, 1919.

Christendom. Oxford.
Vol. 1-16, 1931-1950.

Christian Advocate. New York.
1877-1956.

Christian Oracle.
Vol. 1-15, July 1884-Dec. 1898.

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

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

International Journal of Ethics.
Vol. 1-39, 1890-1949.

Journal of Religion.
Vol. 1-29, 1923-1949.

Religious Education.

Vol. 1-22, 1935-June 1956.

Strype. Historical and biographical works.

Vol. 1-24.

Zwischen den Zeiten.

Vol. 1-11, 1923-1933.

REPORT OF THE BOARD OF PERIODICAL INDEXING

The chronicle of events foreshadowed in the Boston Report of the Board of Periodical Indexing has come to pass more or less as predicted. The Board and Editorial staff did groan in the travail of bringing forth its first born, the 1957 Annual. The second annual, 1958, is at the printers now. Had it not been for a temporary miscarriage of two boxes of flexoprint panels from Princeton to California and back to Chicago, the 1958 Annual would have been on display here today.

The office of the Index was moved from Evanston to the Speer Library of Princeton Theological Seminary in September, 1958. The copy for the 1957 Annual was sent to the lithographer prior to moving the office equipment and was published in October, 1958. Forty-four journals were indexed. This number has been augmented by three journals in the 1958 Annual which will be published by the end of June, 1959. Work has already begun on the journals for 1959 and the publication of the 1957-59 cumulation is projected for the late spring of 1960. If we could reach the goal of 60 journals in the first cumulation, it would bring the cost of indexing to the subscriber to 33 1/3 cents per title per year. This is an expression of hope rather than a prediction.

As of May 31, 1959, approximately seven and one half months after publication, 180 subscriptions have been received. Most of these subscriptions are for the three-year cumulation. The response has been gratifying in spite of the fact that we wish the number of subscriptions were at least twice as large. We must bear in mind that we are producing a rather highly specialized index of scholarly journals in the field of religion and theology, and closely related areas. The economic facts of life with respect to the publication of specialized indexes such as the Catholic Periodical Index, the Art Index, and others, make it clear that progress toward self-support is not ordinarily a rapid one. We cannot escape the fact that it will take hard work, perseverance, patience, faith, sacrifice, and more hard work to achieve our goal. We need the active cooperation of every member and friend of the Association. At the projected average, annual, minimum cost of \$12,000.00 per year, we are now approximately 30 per cent self-supporting. With a creeping economic inflation we may realistically expect an increase in the cost of production. It will be evident, therefore, that one of our major concerns is to increase the subscription list as rapidly as possible.

The second major concern is to find a competent person to succeed Dr. Markley as editor of the Index. Dr. Markley has indicated a willingness to see

the Index through its first cumulation. Her successor, however, must be appointed in the near future in order to provide for an orderly transfer of responsibility. To this end we earnestly solicit the suggestions and recommendations of the members of the Association.

In order that the Association may be informed of the financial status of the project, we present the following summary of disbursements and income: June 1957 - June 1959.

Income:	Balance June 1, 1957	\$ 1,736.79
	Miscellaneous income	145.52
	ALA Royalties	1,106.07
	1957 Annual receipts	2,957.70
	Sealantic Fund	<u>16,175.98</u>
		\$22,122.06
Disbursements:		
	1957-58	\$10,740.37
	1958-59	<u>10,729.38</u>
		\$21,469.92

The important fact is that we have a balance in the Sealantic Fund of slightly more than \$14,000.00. On the basis of current estimates, we would have funds to operate for about one year if there were no further income from sales. Taking into account the expected income from current subscriptions and assuming that we can steadily increase our subscription list, we have probably a year and a half remaining to achieve our goal of self-support.

The board has convened three times during the year in person and once by means of a telephone conference call to save travel expense. We owe a debt of gratitude to Mr. Edwin Colburn, Chief of Indexing Services, H. W. Wilson Company, and to Professor Bruce Metzger of Princeton Theological Seminary for the time and valuable counsel they have given as members of the Periodical Indexing Board. During the year, Dr. Jannette Newhall and Robert Beach have been on half year sabbatical leave from their institutions. Fortunately, both have not been absent at the same time. Miss Ruth Eisenhart of Union Theological Seminary was co-opted by the Board during Mr. Beach's absence. She served like a veteran and we are most grateful to her.

Finally, we desire to express our gratitude to Dr. Lucy W. Markley, the Editor, for all her valiant efforts. Without her persistent work and special skill, the production of the first two annuals would not have been possible.

The Board desires to recommend that a communication be sent to Mr. George W. Loos, Jr., Business Manager and Treasurer of Princeton Theological Seminary, on behalf of the Association, to express our appreciation to the Administration of Princeton Seminary for the facilities that have been made available to the office of the ATLA Periodical Index and its staff,

and to thank Mr. Loos for his labor of love in receiving and disbursing funds on our behalf.

Respectfully submitted,

Calvin H. Schmitt, Chairman
 Robert Beach
 Edwin B. Colburn
 Bruce M. Metzger
 Jannette E. Newhall

REPORT OF THE COMMITTEE ON CATALOGING AND CLASSIFICATION

The new member of the Committee is Mrs. William T. Henderson, who is in charge of cataloging at McCormick Theological Seminary in Chicago. A year ago at Convention, a member of the Executive Committee told us that this committee might be asked to supply copy for cataloging our microfilms. Mrs. Henderson has had extensive experience with serials, and we felt that she would be in a strategic position to serve in this capacity. In any case, we believe that she will be a valuable addition to the group.

For a time, we heard nothing more about cataloging microfilms. Then, on April 10, five members of ATLA: Mr. Beach, Ruth Eisenhart, Helen Uhrich, Isabelle Stouffer, and I met at Union Theological Seminary in the afternoon, before attending the New York Technical Service Librarians' dinner meeting, where we were to hear Bella Shachtman on Cataloging at Source, an appropriate subject, since that was our immediate concern. We met to discuss ways and means of incorporating all cataloging information on the microfilm itself and the feasibility of supplying this information also for material already released. All of this we settled rather quickly and then we got around to discussing who and what we were. Mr. Beach had been president of ATLA; two of us were active on this committee, and the other two had served on it for several years. If the project were even partially the responsibility of this committee, I decided that we were only borrowing what had been our own and allowing them to do most of the work, as any self-respecting committee will do.

There has been no organized project this year. During the last convention and since then, there has been considerable discussion of the 16th edition of Dewey, both when it was in prospect and after its advent last winter. Now that you have examined and used it, we hope that you will let us know your reactions and the problems, if any, which it raises for you. We think that this is the time to influence the Editors, whom we have found to be extremely receptive to suggestions.

Members of this committee and others in ATLA have had correspondence recently with Mr. Victor A. Schaefer, Chairman of the Sub-committee on Religious Author Heads of the ALA Catalog Code Revision Committee. The matter under discussion is the code covering Names of Personal Authors (Choice of Name and Form of Entry) with special reference to members of religious orders (Rule 43f). This problem is not new to ATLA. If you are interested in

reviewing the antecedents of this controversy, for such it is, you would do well to re-read Helen Uhrich's scholarly presentation of the subject in our Proceedings for 1953. At the present time, Mr. Schaefer is eager to learn the views of catalogers so that he can communicate them to Mr. Lubetzky at the Library of Congress. To this end, he has asked me to circulate a memorandum which he has prepared on the subject. I have it here, together with other pertinent material, which includes an extensive discussion of other aspects of the proposed code, issued by the Catholic Library Association on April 2 of this year. All catalogers are asked to study this material, even briefly, so that we can comply with Mr. Schaefer's request.

We are happy to report that Mrs. Florence Baker, of Yale Divinity School, has agreed to edit the cataloging of our microfilm for uniformity, etc. Others are giving ready and willing cooperation, and we believe that the project is in good hands. Otherwise, we have nothing spectacular to report this year. We have received the usual number of queries, largely from our own members. Now that we are twelve years old, others are becoming increasingly aware of our existence, and we have received questions from individuals who had been referred to us by ALA. Since Americans and practically all librarians are so fond of statistics, no doubt we should keep some record of the number, type and general source of these questions. So far we have not done so. But, as business improves, perhaps we shall.

Respectfully submitted,

Olive M. Grobel, Chairman
Isabelle Stouffer
Kathryn L. Henderson

REPORT OF THE ATLA REPRESENTATIVE ON THE ALA COUNCIL

At the direction of President Turner, your ATLA Representative on the ALA Council attended the Midwinter Meeting of the Council in Chicago, Illinois, January 28-29, 1959. The two sessions were held in conjunction with the Midwinter Meeting of ALA, for which there was a registration of 796 persons. Present at the Council itself were 158 councilors, representing a total of some 20,000 librarians.

Since unforeseen circumstances had prevented me from attending the meeting during the first year of my appointment, this marked my initial experience in observing the conduct of the ALA Council; and, before presenting my brief report, I wish to bear witness to the fact of a reversal of my earlier opinions concerning the Council and its functions. I was deeply impressed by the thoroughness and dignity with which it conducted its business. I was even more impressed by the number and variety of its considerations which should be matters of importance to theological librarians, some for their application to librarianship in general, and others for their application and assistance to theological librarianship in particular.

The following actions taken by the ALA Council during the course of its recent sessions would see to be of particular interest to the members of ATLA:

Nominating Committee Procedures.

VOTED, That Council adopts the ALA Nominating Committee proposal that Article III, Sec. 1 (c) of the Bylaws be amended to permit the ALA Nominating Committee to present names of candidates for the office of President-Elect and Second Vice-President in one block of two names, the one receiving the largest number of votes from the members of the Association to serve as President-Elect of the Association, and the other to serve as Second Vice-President.

In view of the recent changes made in our own election procedures, this is a plan which may bear watching, in case some unforeseen difficulties should develop. The motion provoked a considerable amount of discussion. Arguments in favor of it were to the effect that a losing candidate is seldom willing to run for office a second time and that, through such competitive election, the services of one, highly qualified person are usually lost forever. It was also pointed out that the number of available candidates is limited, due to the fact that not every librarian has the freedom to give as much time to the presidency as such an office demands. Those opposed to the proposal stated that this plan would enable the nominating committee to name the two highest offices and that the qualifications for the offices are not necessarily the same.

Council Alternates.

ADOPTED, The recommendation that there be no alternates to Council from ALA Chapters.

A desire had been expressed in some areas that, when appointed representatives on the ALA Council find themselves unable to attend the meetings "because of illness, business conflicts, or other compelling reasons," they be permitted to appoint alternates, with voting power, to attend in their places. This desire was denied.

Library Services Act Extension.

VOTED, That the American Library Association support the extension of the Library Services Act until the full \$37,500,000 authorized by the Act has been obtained.

The situation with regard to this act is that it was passed by Congress in 1956, authorizing \$7,500,000 to be spent in each of five years, and that it is to expire June 30, 1961. To January, 1959, however, only \$13,050,000 had actually been spent; and it is the hope of ALA that the act will be extended until the full appropriation has been realized.

Goals for Action.

VOTED, That the American Library Association begin immediately a study of the needs of all types of libraries in the country - such study to be a basis for consideration of possible future legislation.

This proposal is a sequel to a previously-adopted program entitled "Goals for Action," a three-page document which carefully defines library needs in various areas of service. It is planned that the above-mentioned study will be made from data already at hand at the American Library Association, in the United States Office of Education, and in the various state agencies; and it is thought that the findings should be valuable at the state level and especially valuable at the national level, if it should become evident that further legislation is the only way in which to achieve these goals.

Headquarters Location Committee Report.

VOTED, That Council approves the following recommendations:

- 1 - That Plan B (building on present site while occupying all or a part of our present building) be approved, and that a specific and conclusive building program on the basis of this plan be developed as soon as possible.
- 2 - That architects in the Chicago area be surveyed and interviewed and a specific recommendation on the selection of an architect be made to the Executive Board as soon as possible.
- 3 - That the problem of financing the building and equipment be made a major committee responsibility.

The question of what to do about providing more space for ALA Headquarters has been under discussion since July, 1957; and it has finally been decided to remodel and enlarge the present building, while remaining in the same location.

Standards and Guide for Undergraduate Library Science Program.

VOTED, That the statements concerning standards for undergraduate library programs as were published in the ALA Bulletin, October, 1957, be adopted.

This move met with strong opposition from some areas, particularly from the West Coast. It was the feeling of those in opposition that the standards "may prove to be a backward step in professional library training and remove the desire on the part of persons attending undergraduate schools to continue with graduate programs." The Committee on Accreditation, on the other hand, tried to stress that these standards are primarily for the use of regional accrediting associations as they study undergraduate institutions where library science is offered. As stated in the official minutes of the session, "The Committee on Accreditation reiterated its belief that a program leading to professional degree and status cannot be less than five years, with the major portion being in the fifth year. The Committee went on record as not accepting as a terminal program in library education a program that ends in an undergraduate college."

The results and effects of the measure cannot be known for a few years, but it is undoubtedly going to make available many, many more people with formal library training in accredited institutions, even though they may be at the undergraduate level. The move is one of which ATLA should take due note, however, for within a few years it may figure in

a further discussion of our own standards as they relate to professional training for librarians of accredited theological seminaries.

Respectfully submitted,

Ernest M. White
ATLA Representative, ALA Council

REPORT OF THE ATLA CONSULTANT

TO THE ALA REPRINT EXPEDITING SERVICE

The responsibility for this project was placed in my hands last fall. I have received and carefully read a long docket of material sent by Frank Vanderhoof.

My chief activities of the past months has been to submit a list of ten titles for republication and to return marked a longer list of OP's of the University of Chicago Press regarded by that publisher as potential items for re-issue. I have had conferences, meetings and several telephone talks with Karl Brown, Director of the Reprint Expediting Service.

The service itself has been in a transitional phase, with the resignation of Joseph Whitten and his replacement of Karl Brown. A meeting of the committee took place on June 10. The following excerpt from an informal letter from Mr. Brown indicates the present stage of the committee's activities:

So far as the director of the committee and the service is concerned, it was decided to make the bulletin an information bulletin and to make it a meeting ground for all subscribers -- librarians and publishers alike. In the future therefore, it will be concerned with lists of titles which will be those which librarians want. The work of the specialists, of whom we want more, will be to watch out for titles in their specialized fields, both titles needed and those coming back into print. As you know, I have already asked them for lists of the former and I am hoping that they will keep the bulletin in mind for those which they notice as published. They will, of course, be asked for advice when questions come up and they will be asked to check, for example, such lists as you now have from the University of Chicago. In other words, there will be plenty to do; they will become the committee's authority, since librarians seem loathe to consult their faculty members about needs, staying mostly with those titles they have calls for.

The Committee plans to publish four numbers of the Reprint Expediting Service Bulletin during the rest of the year. The first, which is now in press, is a mopping up of material which for the most part I inherited. But beginning with the August number, the lists will be new and fresh. Incidentally, one point which I found of

interest in the discussion is the feeling that we should concentrate on hard-backed books, letting the paperbacks and the small xeroxed editions take care of themselves. This point is moot, I believe, and I am sure that nature will take its course in making all three forms of interest and useful as news to the subscribers. In the meantime, this is something which you might explore with members of your own association, I should think. If you care to prepare a statement for the bulletin, I should be glad to have it.

Respectfully submitted,

Niels H. Sonne
 ATLA Consultant
 ALA Reprint Expediting Service

REPORT OF THE COMMITTEE

ON THE INTERNATIONAL ASSOCIATION OF THEOLOGICAL LIBRARIES

During the past year the Secretary-Treasurer has filled out more questionnaires giving information about the International Association of Theological Libraries, so that the name and purposes of the organization are now in a number of publications.

We have also cooperated with the Working Group on Cataloging Principles of the International Federation of Library Associations, giving information concerning cataloging in American theological libraries, and suggested as a cataloging specialist, Miss Ruth Eisenhart, to represent our interests. In such ways our theological libraries and associations can be geared into the International Federation of Library Association projects.

Last January the Vereniging voor Seminarie- en Kloosterbibliothe-carissen, representing the national Catholic theological librarians of Holland, applied for membership into our Association, and requested information concerning dues. In reply to this request, which was relayed to Mr. Roger Thomas, our President in London, doubt was cast concerning the Association being regarded as functioning at the present time, but he also expressed hope that perhaps through the personal contact of our ATLA Chairman, Dr. Frank Vanderhoof, who will be residing in Europe for at least a couple of years, "he might be able to do a lot to get the international work under way again."

Unfortunately it is true that since the inception of this organization in 1955 two projects, which were proposed, were finally turned down by ATLA, and for two years now no positive program of international cooperation has been in operation. Let us hope that suggestions may come from ATLA as to a possible program, which Dr. Vanderhoof may discuss with our European associates, so that IATL may have a real and important reason for being.

Respectfully submitted,

Frank Vanderhoof, Chairman
 George B. Ehlhardt
 Stillson Judah

REPORT OF THE COMMITTEE

ON FINANCIAL ASSISTANCE FROM FOUNDATIONS

The Committee on Financial Assistance from Foundations was established apparently to screen requests for financial assistance and to prepare final drafts of suitable programs for submission to foundations. The committee has had no requests for advice and assistance during the year.

The request to the Lilly Endowment, Inc. for the support of a program to improve the educational qualifications of theological librarians was referred by the Executive Committee last year to a special committee which could meet and complete its work within two or three weeks of its appointment. The special committee, consisting of Raymond P. Morris, Chairman, Neils Sonne, and Kenneth S. Gapp, merits the gratitude of the Association for their work which led to a grant of \$9,000 from the Lilly Endowment, Inc. The Commission on the Lilly Endowment Scholarships will make a separate report to the Association. The Commission, with the approval of this committee, is asking the Executive Committee to authorize the sending of a request to the Lilly Endowment for a renewal of the grant for the year 1960-61.

The committee wishes to recommend that the Association express its sincere gratitude to the Lilly Endowment, Inc. for the grant of \$9,000 and that the president be requested to notify the Lilly Endowment of this action.

This committee wishes to invite all the other committees of the Association to consider the possibility of developing programs which might attract financial support from foundations and to submit such programs to the Committee on Financial Assistance. The members of the committee will be very willing to consult and advise in the formulation of such programs.

Respectfully submitted,

Kenneth S. Gapp, Chairman
Arthur E. Jones
Herbert H. Schmidt

REPORT OF THE COMMISSION

ON LILLY ENDOWMENT SCHOLARSHIPS

The proposal that a request be made for a grant to improve the educational qualifications of librarians was first considered at the annual meeting of the American Theological Library Association in Boston in June, 1958. At that time a special committee was appointed, consisting of Raymond P. Morris, Chairman, Niels Sonne, and Kenneth S. Gapp. The Committee met at General Theological Seminary on June 27 to discuss and approve a proposal written by Mr. Morris. The proposal was put into final form as a request to the Lilly Endowment, Inc. On October 21, 1958, the officers of the

Lilly Endowment, Inc. wrote that they had granted the sum of \$9,000 for the proposed program for one year, and gave assurance that they would be willing to listen to a request for a repetition of the grant in future years.

Late in December of 1958, Kenneth S. Gapp and Arthur E. Jones were appointed to represent the American Theological Library Association on the Board which would administer the grant, and early in January, 1959, Mr. Carl C. Rasmussen, Professor of Systematic Theology of the Lutheran Theological Seminary at Gettysburg, Pennsylvania, was appointed to represent the American Association of Theological Schools. The Board met in Princeton on January 23 to organize and to plan its work. It prepared a brief announcement of the scholarships and formulated an application blank for the use of interested librarians. One week later, on January 30, two hundred and eighty-one announcements and application blanks were mailed out to the librarians and presidents or deans of all seminaries on the membership list of the American Association of Theological Schools.

The purpose of the fellowships and scholarships, as formulated in the request of the Association to the Lilly Endowment, was to improve the educational qualifications and status of librarians associated with the American Theological Library Association and the American Association of Theological Schools. It was hoped that fellowships could be established similar in intent and nature to those existing for seminary professors through the American Association of Theological Schools. It was anticipated that there would have to be considerable elasticity in the application of the awards, because of the difficulty of key library personnel obtaining leaves of absence during the school year. Provision was also made for scholarships for formal work-study programs approved by accredited institutions and for summer programs of study. The administration of the grant was to be by a Commission of three persons, two of whom were to be appointed by the Executive Committee of the American Theological Library Association and one member to be appointed by the Executive Director of the American Association of Theological Schools. Since the aim of the program was to improve the educational qualifications and status of librarians associated with the American Theological Library Association and the American Association of Theological Schools, it was anticipated that all applicants would be employed by, or be under contract to, institutions on the membership roll of the Associations. The expectation was that additional educational qualifications would increase the competence of library personnel, improve the services of the libraries, lead to greater recognition of qualified library personnel and, in general, raise the general level of selection and training of personnel for seminary libraries.

Following the announcement of the grant, the Commission received twenty-two formal applications requesting scholarships amounting to more than \$20,000. About twelve additional inquiries were received. When the Commission met on April 10, it was possible to make financial awards to eleven of the twenty-two applicants, although it was unfortunately necessary to refuse assistance to eleven other

applicants. Eight of the eleven awards - amounting to \$5,750 - were made for attendance at library school. Of the recipients of these eight awards, four already had a degree in theology and two of the four with theological degrees had already taken the major portion of their courses required for a library school degree. The four people without a theology degree who received scholarships for study in library school all had already some library school training. One had already taken one summer's work in library school, and the other three already possessed bachelor's degrees in library science and desired to obtain a master's degree in library science.

The remaining three of the eleven awards were made to librarians who already had their library school degree and who desired to spend the summer, or summer and part of the scholastic year, in the study of such subject fields as theology and education. Scholarships for this purpose amounted to \$2,600.

Thus the scholarship and fellowship awards this year are giving financial assistance toward improving the educational qualifications of librarians on all levels of accomplishment - elementary library school training, advanced library school courses, and specialized subject training.

The scholarship awards range from \$300 to \$2,000. Two awards of \$300 were given, one of \$350, two of \$400, two of \$500, one of \$1,000, one of \$1,100, one of \$1,500, and one of \$2,000.

The names of the recipients of fellowships and scholarships for the year 1959/60 are as follows:

<u>NAME</u>	<u>DEGREES</u>	<u>PURPOSE OF AWARD</u>	<u>PERIOD COVERED</u>
Bradley, Verdelle V. (Mrs.) (Va. Union Univ.)	A.B. Florida A&M 1941 B.S.L.S. Atlanta Univ. 1942	To pursue work toward M.S.L.S. at Columbia Univ.	June 1959-Sept. 1959
Brockway, Duncan (Princeton Theol. Sem.)	B.A. St. John's College 1953 B.D. Princeton 1956	To complete study for M.S.L.S. at Rutgers Univ.	Sept. 1959-June 1960
Eutsler, Luella S. (Mrs.) (Wittenberg College-Hamma Divin. Sch.)	A.B. Berea College 1933 M.S.L.S. Western Reserve 1954	To pursue Theol. courses at Chicago Lutheran Theol. Seminary	June 1959-Sept. 1959
Hadidian, Dikran Y. (Hartford Theol. Sem.)	B.A. American Univ. at Beirut 1944 B.D. Hartford 1948 S.T.M. Hartford 1950	To pursue work toward M.S.L.S. at Columbia Univ.	June 1959-Feb. 1960
Hollenberg, Delbert E. (So. Cal. Sch. of Theology)	B.A. Redlands 1948 B.D. Pac. Sch. of Rel. 1953	To complete study toward M.S.L.S. at Univ. of Cal.	Sept. 1959-June 1960
Kley, Roland (Mission House Theol. Seminary)	B.A. Lakeland Coll. 1935 B.D. Mission House 1941	To complete work for M.S.L.S. at Univ. of Wisc.	May 1959-Sept. 1959

<u>NAME</u>	<u>DEGREES</u>	<u>PURPOSE OF AWARD</u>	<u>PERIOD COVERED</u>
Parker, Barbara (Yale Divinity Sch.)	B.S. Simmons 1948	To pursue work toward M.S.L.S. at Rutgers Univ.	June 1959-Sept. 1959
Ritter, R. Vernon (Central Baptist Theol. School)	B.A. Wheaton 1935 B.D. No. Baptist Theol. Sch. 1938 Th.D. No. Baptist Theol. Sch. 1948 M.S.L.S. Univ. of So. California 1955	To take several courses in doctrinal theol. and its bibliography at Pacific School of Religion	June 1959-Sept. 1959
Shofner, Nancy C. (Union Theol. Sch. Richmond)	B.S. Florida State 1952	To take courses toward M.S.L.S. at Univ. of N.C.	June 1959-Sept. 1959
Trost, Theo. L. (Colgate Roch. Div. Sch.)	A.B. Michigan 1926 A.M. Michigan 1927 A.M.L.S. Michigan 1930 B.D. Eden Theol. Sem. 1931	To complete study for Ed. D. in Theol. Ed. at Columbia and Union	June 1959-Feb. 1960
White, Ernest M. (Louisville Presby. Sem.)	B.A. Vanderbilt 1939 B.S. in L.S. Peabody 1941	To complete work toward M.S.L.S. at Peabody	April 1959-Oct. 1959

It was suggested that the Commission set aside tentatively \$500 for the expenses of administering the grants. Expenses to June 1, 1959, amounted to \$174.01.

The Committee on Financial Assistance from Foundations will present a motion to the Association expressing the thanks of the Association to the Lilly Endowment, Inc., for their gracious grant. It is anticipated that the Executive Committee of the Association will approve the forwarding to the Lilly Endowment, Inc., a request that their support of the program be continued in the year 1960/61.

Respectfully submitted,

Kenneth S. Gapp, Chairman
 Arthur E. Jones, Secretary
 Carl C. Rasmussen, AATS Representative

REPORT OF THE COMMITTEE

ON THE LIBRARY OF CONGRESS ACQUISITIONS PROGRAM IN RELIGION

This committee was created in response to the letter of the Librarian of Congress dated June 27, 1956, asking for information on the acquisitions policies of seminary libraries in denominational literature. A letter from the Librarian of Congress, dated August 8, 1959, indicates that the replies to the original letter adequately filled the needs of L.C. The Library of Congress has formulated its policies in denominational acquisitions with the practices of the seminaries before it.

President Turner has urged me to carry this committee's interest over to a closely related project - the preparation of a guide to the resources of seminary libraries in denominational materials. I have done much preparatory work on this proposed project during the past year. A detailed report on much of this work was submitted to the executive committee in December, 1958.

The major development since that time has been the result of a letter directed to the president of the American Society of Church History. This organization has a strong positive interest in the preparation of a directory to denominational literature. The President created a committee to act in an advisory capacity to assist ATLA. This committee, consisting of Guy Klett of the Presbyterian Historical Society, Philadelphia; Prof. G. P. Albaugh, of McMaster University; Nelson R. Burr of the Library of Congress; and myself, met in Philadelphia on March 6, 1959. A two hour session resulted in a number of recommendations. With respect to scope, the committee urged that the proposed guide be restricted to 1. seminary libraries, 2. church historical society libraries, and 3. libraries associated with church headquarters. The types of materials this committee would see included are manuscript collections and general histories; printed documentary collections; printed histories and documentary

collections on the level covered by such titles as synod, conference, diocese, etc.; regional and state histories; and materials of all sorts on the parish or local church level. Important periodical, newspaper and biographical collections should be described. The committee recommended that the initial approach be through questionnaires, followed by personal visits where needed. There was a long discussion of all existing alternatives to such a guide, with the conclusion that none filled the requirements of present day historical research adequately.

My feeling is that ATLA activity toward the creation of a guide to denominational literature should be continued with a view to creating such a guide within the next two years.

Respectfully submitted,

Niels H. Sonne

(Subsequent to the Toronto meeting, I have received new correspondence from the director of the Union Catalog of Manuscripts indicating an interest in cooperation with this project.)

ATLA BOOK EXHIBIT REPORT

1958.

55 U. S. and British publishers represented.
750 titles in exhibit.
\$1,100 net resulted from sales to member libraries, payable to the ATLA treasury.

1959.

55 Canadian, U. S. and British publishers represented.
613 titles in exhibit.
Efforts will be made to ask the cooperating publishers to make copies of the titles exhibited available for resale in the United States at 50% to member libraries, the proceeds to go to the ATLA treasury.

The exhibit was graciously undertaken by the Book Publishers Association of Canada and G. R. Welch, Ltd., and space made available by the University of Toronto Press.

The display was attractively arranged on four sides of two excellently placed fixtures and also in the south window of the University of Toronto Book Store.

Respectfully submitted,

Alec R. Allenson

REPORT OF THE RESOLUTIONS COMMITTEE

We, the American Theological Library Association, assembled at Knox College, Toronto, June 16-19, 1959, for our 13th annual conference, hereby resolve:

that this Association expresses its appreciation and gratitude to all who have been our hosts during these past days. Specifically, do we mention,

Principal J. Stanley Glen and the administration of Knox College for their generous hospitality as evidenced by the facilities we have been privileged to enjoy during our stay

The University of Toronto and especially the University of Toronto Press who, with the aid of Mr. Alec R. Allenson, provided the book exhibit. We respectfully request Principal Glen to convey our gratitude to these authorities.

Mr. Neil G. Smith, our genial host, for his untiring efforts, both before and during the conference, to make us feel at home here in Toronto.

Respectfully submitted,

William Henderson, Chairman
Elizabeth Balz
James F. Rand

TREASURER'S REPORT, 1958-59

Balance June 4, 1958	\$11,189.94
Credits during year	<u>26,719.07</u>
TOTAL	\$37,909.01
Debits during year	<u>23,014.96</u>
Balance June 4, 1959	\$14,894.05 (X)

Fund Balances June 4, 1959

General Fund	\$ 54.10 (X)
Index Fund	3,266.41
Lilly Fund	325.99
Microtext Fund	<u>11,247.55</u>
	\$14,894.05

GENERAL FUND

Balance June 4, 1958		\$ 2,423.17
Receipts		
Dues	\$ 1,292.00	
Proceedings	47.50	
Newsletter subscription	4.00	
Book exhibit sales	1,148.23	2,491.73
Expenditures		
1958 conference	67.75	
Exec. Sec. (Dagan) postage	24.02	
Committees	16.52	
Postage: shipping exhibit books	40.53	
Refund: dues overpayment	1.00	
Exec. Sec. (Chenery) petty cash	60.00	
Exec. Sec. (Chenery) stationery	31.05	
Newsletter	362.93	
Exec. Comm. Meeting	846.42	
Deposited to savings account	2,000.00	
ATLA representative on ALA Council	92.29	
President's office	43.00	
Proceedings	975.29	
Exec. Sec. honorarium	300.00	4,860.80
Balance June 4, 1959		\$ 54.10 (X)

INDEX FUND

Balance June 4, 1958		\$ 1,932.16
Receipts		
Winters National Bank	\$ 9,000.00	
Sales	3,074.21	
ALA royalties	347.91	
Refund: Seabury-Western	139.32	
Refund: U. S. Gov't.	2.75	
Refund: Insurance	1.95	12,566.14
Expenditures during year		<u>11,231.89</u>
Balance June 4, 1959		\$ 3,266.41

(X) Plus \$2,000.00 in savings account.

LILLY FUND

Balance June 4, 1958		\$	00.00
Receipts			
Winters National Bank	\$	500.00	500.00
Expenditures		174.01	<u>174.01</u>
Balance June 4, 1959		\$	325.99

MICROTEXT FUND

Balance June 4, 1958		\$	6,834.61
Receipts			
Winters National Bank	\$10,000.00		
Sales	1,161.20		11,161.20
Expenditures	6,748.26		<u>6,748.26</u>
Balance June 4, 1959		\$	11,247.55

Respectfully submitted,

Harold B. Prince
Treasurer

PROPOSED BUDGET, 1959-60

President's Office	\$	100.00
Vice-President's Office		100.00
Secretary's Office		50.00
Treasurer's Office		25.00
Executive Secretary's Honorarium		300.00
Executive Committee Travel		850.00
ATLA Representative on ALA Council		50.00
Stationery		100.00
Affiliation dues: ALA		12.00
Committees		200.00
Newsletter		400.00
Proceedings		<u>750.00</u>
Total	\$	2,937.00

Respectfully submitted,

Harold B. Prince, Treasurer

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PART III

PAPERS AND ADDRESSES

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MY FAVORITE FOUR-LETTER WORD

Decherd Turner, Jr., President

In the same year which saw the publication of an unexpurgated edition of Lady Chatterley's Lover and also a remarkable little paperback with the incredible title of The Intimate Henry Miller you probably expected something different from what I had in mind when I suggested the title for my remarks. Maybe it was a Freudian slip, in reverse, indicating a deep-seated opinion of "presidential addresses."

Yet, our conscious aim is really much less devious. Our favorite four-letter word is "book." This particular phrasing is not original. Lawrence Clark Powell gave his imprimatur to this particular expression of bibliophilic affection. Perhaps the surprising thing is that such a love could occupy the fore-front of a librarian's conscience.

By what paths shall we articulate what is in essence "the old, old story"? Perhaps a parable, a form of expression not totally foreign to portions of our tradition. With your indulgence, let me refresh your memory---

Christian and Hopeful went till they came to the Delectable Mountains from which the gates of the Celestial City could be seen. Now there were on the tops of these mountains Shepherds feeding their flocks, and they stood on the highway side. The Shepherds, whose names were Knowledge, Experience, Watchful, and Sincere took Christian and Hopeful by the hands, and made them partake of that which was ready. They said, moreover, "We would that you should stay here awhile, to be acquainted with us, and yet more to comfort yourselves with the goods of these Delectable Mountains..."

Among the things shown Christian and Hopeful were a hill called Error, a mountain named Caution, and even a peep through a door which opened into Hell. Later the Shepherds offered the Pilgrims a glass through which to gaze upon the gates of the Celestial City...but when they essayed to look, their hands shook, and they saw only something like the gate, and only some of the glory of the place.

With full knowledge of the violence of allegorical interpretation, I would like to suggest this as an ideal articulation of the theological seminary library equation. The composite of the Delectable Mountains is the Library. This is graphic description--not at all inappropriate for space requirements. Indeed when we reflect that during the short while we have been together in this room that undoubtedly a new volume has been published in our area, and three manuscripts completed, and when we add this to the vast accumulation of the past, we can see that the Delectable Mountain range is no piddling bunch of hills.

The Delectable Mountains (or the theological library) affords a view of the Celestial City, and can with equal ease exhibit the hill called Error, the Mountain named Caution...and yes, even a glimpse of hell. To some this latter has something more than a speaking acquaintance with something called "close reserve."

Christian and Hopeful are our clients--students and faculty--with their best feet forward.

As for the Shepherds of the Delectable Mountains, or the Librarians, the analogy is stretched the tightest. To suggest that Librarians combine the qualities of Knowledge, Experience, Watchful, and Sincere, would be the gentle and the kind thing--but hardly the realistic. Perhaps Sincere... and perhaps Experience. Some of our patrons have held that while neither of these two Shepherds were present, at least old Watchful was everywhere! As for Knowledge, this is the exception which proves the analogy. Everyone knows that Librarians are intellectual quacks. Why!, they don't even give grades!

Whatever the inadequacies of the Delectable Mountain thread, it does offer some description of our relationships--pilgrimage, the pilgrims, the Celestial City and the approaches to it; and the Shepherds--Knowledge, Experience, Watchful, Sincere--suggest the rubrics under which we can look at our own stewardship.

Knowledge

We have agonized a lot in our organization because we didn't have colorful folders setting forth the attractiveness of "Theological Librarianship as a Career." The lack of such is symbolic of something far greater than the absence of diligence on the part of our organization. We are uneasy when we attempt to set forth an educational pattern for theological librarianship. Each plan--perhaps this word is far too rigid to describe our amorphous advice of the past--has been found wanting. Some of us have hired our last "professional" library school graduate. Others hold that we can best use the bibliographically trained, that the subject skill can be acquired in the course of the work. There are various shades of opinion between.

The point is that we need to define clearly for ourselves what constitutes proper preparation for theological librarianship before we go out and campaign for recruits.

We're in a dilemma. The library schools are geared to entirely different areas of service--areas which will become even more demanding of attention as population swells. The library school can't be blamed. In fact, if blame is to be dished out, it should more reasonably be given to theological schools where bibliographical illiterates are turned out by the bibliographically inept. That's why we can't take the new graduate of a seminary and put him in library harness immediately. Neither can we take the sweet young thing from library school and put her on the circulation desk in a seminary with no knowledge of the field--where a request for the "Vulgate" is likely to get a young churchman's face slapped for being unchurchly.

It would be nice to be able to blame someone, but we can't. There is just no adequate place for a theological librarian to be trained today. Some serious attempts have been made in some areas. But what has been tried has been the union of two institutions (the professional library school and the

theological seminary) whose purposes have never been the production of theological librarians. Perhaps the sooner we abandon hope for some type of miraculous procreation here, the sooner we can come to a confrontation of what ultimately faces us. Is the answer a School of Theological Library Service? Perhaps this is too ambitious. Whatever the answer, we don't have it now.

Experience

Thoughts of cooperation loom large in our thinking. It is an ubiquitous topic of library conversation, and a part of our working life. Inter-library loan, holdings records, regional and national statistical tables, and the multi-faceted labors of library organizations, including our own, are monuments to bibliographic ecumenicity.

These cooperative acts are the accepted, the "given," to our dialogue. Thus when "cooperation" issues forth for further attention it is usually within the context of specialization--either of subject or of dollars. Some library agrees to collect within an area, and others refrain; or some notification is given other libraries of either the intent to purchase, or the purchase, which exceeds an agreed level of fiscal involvement.

In the full consciousness that I am transgressing party line, I feel compelled to voice the skeptic's view that a lot of cooperation is nothing more than a charade and we are both the actors and the audience. If the item is basic to the central core of theological scholarship--no matter what the cost--it must be within the easy access of the user. There is no impatience like the scholar's impatience. I have yet to find either satisfaction or large aid within the context of a cooperative program.

The problem of cooperation, as we usually define it today, is really a derivative one, not a primary one. It derives from a school's proceeding to make offerings where it has no business doing so. What school has the moral right to institute a chair of Northeast Semitic Epigraphy without Lidzbarski's work? What school has the right to embark upon the Ph.D. Program, accompanied by reportorial alarums and clash of alumni cymbals, without having the proper bibliographic sources, within its own gates, to support such a program? Who is to stop them? The Librarian! If he cannot prevent the announcement of a particular chair or program, he can at least get written into the program a cut-off spot which says that unless by a certain time, or within the context of certain developments, the bibliographic sources are ready and at hand, that the program will stop! Not, slow down--but stop! The long struggles of our profession for recognition are now past. Recognition is a fait accompli. Now let's earn it by doing our proper duty, and not the least of this duty is calling the hand of any administration which seeks to make additions to the academic mill which cannot be supported by the institution's own holdings.

Another facet of library activity, usually subsumed under the area of cooperation, is subject specialization. This presupposes a

maturity of development not yet reached by most of us. But when such maturity is present, and special areas of interest are more fully developed, then it is not so much cooperation as just plain horse sense which suggests that others desist, and follow different paths.

Perhaps the key to real cooperative confrontation rests within the as yet unfolded possibilities of microtext activities. A central bank, constantly expanding, of master negatives--a bank to which all might repair in the hour of need--is the only realistic cooperative program available to us. The very nature of the financial structure, truly cooperative in its roots, of such a depository puts the burden on the users, and does not tax the non-users under the mask of being "cooperative" gentlemen. Very frankly, the problem of much cooperation today is that it is still too expensive to be tolerated--except by lip-service--and in this exercise, we're all masters, having in turn been taught by masters.

A Basic List. With the same regularity that when two or three Methodists are gathered together, there shall be a collection taken, so at every meeting of two or more librarians there rises in new vigor the issue of a basic list, a basic bibliography. A basic list--why it can't miss, 'tis said. It has everything. It has a librarian's filter, and is to a bibliophile's taste. Certainly such would fit in with the hour when individuality is being buffed into the mass.

Let me register dissent. A basic list is at its roots contrary to the very spirit of Protestantism. Its inevitable drive toward uniformity in holdings will invite the terrible distemper of sameness into seminary libraries--some of the last strongholds of individuality. And when that day comes, as undoubtedly it will, I invite you to join me in the formation of a new Beat Colony for Beat Bibliophiles. We already have the appearance, and by the above declension, we'll have the cause.

Watchful

First, to the basic tool of our trade. A challenge to joust over book design is rarely accepted. The battlefield seems too limited. Ruari McLean offers a bout, however, at the close of his distinguished study Modern Book Design (Oxford, \$4.75). Not belligerently, but with resignation, he says:

Insofar as a book is a continuous piece of art (which excludes picture-books, dictionaries, etc.) its present form (oblong, upright, not too thick or big for convenient holding, made of sheets of paper fixed at the back) is the best that has so far been evolved. If anyone suggests something better--perhaps plastic sheets printed electronically by wireless--it will be given a fair trial.

Within the formal context of agreement in the matter of general format, we would like to chew on the issues of arrangement and interior format. In short, we would like to see what a specialist in book design, such as Mr. McLean is, should produce with the following changes scheduled:

1. Put the index first. The index is the key to a volume. Why should it be inserted at the last as a kind of afterthought? Present day demands are geared to the usage of a large number of books rather than the extensive usage of a few. This is the natural result of an increase in specialization. New writers treat more and more exhaustively smaller and smaller facets of a field. Therefore the general investigator must use more and more books to get a general picture of a field.

A good index is like a roadmap. The index offers various paths through the text which might be taken independently of others. Subjects and people treated in a volume, as shown in the index, are the keys by which a dozen volumes can be utilized in less time than it takes to search through a single unindexed volume.

Even a sales value would accrue from putting the index first. How frequently the interests of a potential reader are ignored by the failure to signal that within this book is material in his interest-field.

As book users, we are accustomed to certain muscular patterns. It is easier to hold a book and look at the beginning than to look at the end. Wherever that greater ease in usage of arms and eyes exists, there the index should be--and that is at the beginning, immediately after the title-page.

2. Footnotes at the top of the page. Footnotes are the genealogy of thought. They tell from whence the argument came, and to a large measure exhibit its validity. The best part of a book is its footnotes. To put them in their proper place, at the top of the page on which they are cited, would perhaps necessitate a change in terminology from "footnotes" to "headnotes." This would be a small price.

Such a structure of the page would clearly speak to the continuity of thought. A book is not born without parentage. A book without footnotes, or almost as bad, one with the footnotes bunched in the back, is a crippled instrument. "Headnotes" would restore full nobility to a badly misused heritage.

3. Greater standardization in size. This suggestion is not lathered by a great mound of enthusiasm. Nevertheless, realism speaks loudly. Space is expensive. Certainly, libraries are fast coming to the day (many have already reached it) when books will have to be shelved by size, not by class. Look at the bookshelves. Contemplate just how much space is lost because one book is tall, the next one short.

Our own favorite size is that used by "The Modern Library." Their volumes have a "feel," an ease in handling, which is not quite reached by other lines. We are not persuaded that individuality will be sacrificed by size-standardization. Very few volumes have any basic relationship to their height.

Standardization would have the tendency to make the author more conscious of the limits within which he must get his argument across. This would result in more muscle and less fat. It is interesting to note that such standardized volumes could bring the wheel of history back to something like the limits the writers faced in the days of the scroll--when the story must be arranged to end or break somewhere near the end of a 35-foot roll of papyrus--if you accept the studies of Sir Frederic Kenyon.

4. Put the information and decoration contained on the dust jacket on the end papers. Dust jackets are attractive. Frequently they contain valuable information. Yet they are vulnerable. End papers are frequently lifeless. Why not transfer this art and information to the end papers? By this move, the permanent attractiveness of the book will be enhanced.

If by this time speculation has grown too heady, and the joust out of hand, might we suggest that Mr. McLean's book is an excellent survey of modern book design. Twentieth century taste has done much for book design, and Mr. McLean charts its course from William Morris to the present day. We hasten to add that he is only indirectly responsible for our excursions in the above paragraphs.

Foundations. For support to enlarge our service, we owe much to Foundations. Surely our cup not only runneth over, it sloshes over. What strange days we have come upon when we are confronted with the question--"What shall we ask for next?"

But the question is more than rhetorical. The only limit facing what we essay to take on is that limit imposed by good sense. Let's keep our scale of values clear. It would be so easy to become involved with a multitude of projects with limited goals. Can we not sum up our task thusly: to maintain bibliographic control and service over the literature of theology? This assumes 1) the presence of the materials to control, and 2) the construction of the tools to maintain the control, and 3) the people adequately trained to do the job. Or, more simply--the materials, the tools, the people. Whenever investment can be obtained within this structure, our cause is furthered. Essentially, this is what is represented by the current programs supported by the Sealantic and Lilly Funds. Let us prove worthy in projects already under way before we venture into an excessive proliferation fathered by Foundations on an over-willing organization.

And, since Librarians never let an opportunity pass to recommend a book, in the light of these thoughts, we urge a thorough reading of Jacque Barzun's newest--The House of Intellect.

Sincere

We now come to the last of the Shepherds--Sincere. Sincerity is a many-layered thing, and bibliophilic sincerity is a many-splendored thing. It is a quality not amenable to analysis. It is shown only in the spirit with which we do our tasks. One can only confess his own

feelings regarding his labors; he gets into deep waters when he starts to speak of the feelings of his colleagues.

So, when speaking under the rubric "Sincere," we would like to turn our attention to the one activity which is the source of very being. I am talking about the act of reading.

Can we articulate a "theology of reading"? Well, we can at least try. This is not a work of supererogation for librarians. Who more than we need to examine at frequent intervals the central act of our profession? Each has his own "theology of reading," and the best I can do is to make my own confession. It runs thusly:

1. Reading generates and helps articulate dissatisfaction with things as they are. The self-satisfied have no need to read. Even a little bit of reading is dangerous to a neat system of thought for it can pull away the corner stone. On the other hand, once having started reading, there is no stopping place. Each vision brings with it its imperfections, and these in turn must be addressed. Reading puts man into the tension between what is and what might be. It's no activity for those who want things to remain exactly as they are.

2. Reading is the path to integrity, but it does not guarantee success. Success and integrity need not be mutually exclusive, but sometimes reading leads one to the position of the "outsider," and "outsiders" are not always the most welcome members of a business or even an educational "team." The goal here is integrity of spirit, and reading at times does bring a division--between the reader and the non-reader. Reading can be expensive, but back in the recesses of all our minds are the words, from a book, about "what a man should give in exchange for his soul."

3. Because reading is an individual activity, it enables an individual and an experience to meet without anyone standing between. In an age when we mutually covenant with one another to be something we really aren't, we soon lose touch with reality. An amazing portion of our nation's goods and services are designed to cushion us from reality. Reading re-establishes this touch.

4. While reading leads us to an earthly reality, it also exercises the imagination. The result is frequently suspect. There lurk in our minds uncomfortable feelings that when we read novels and other works of the imagination that we are not using our time to the fullest advantage. This Puritanical heritage is a heavy burden--far too expensive to continue. Imagination is a projection of reality, a groping for profounder truths than today's new scientific formula can contain within its neat symbols. Religious faith has utilized the imagination to clothe its fundamentals in myth and legend. Science has advanced by the projection of imagination and conjecture. When the imagination withers, the fundamentals of life become dull and stunted. In our own day, the works of creative literature have all but established a new low in readership. One need not finger the results--they are clear to all.

5. Reading is conformity's greatest enemy. The mass man, the product of images stimulated by advertising, becomes increasingly difficult to chisel (take it either way) the more he reads. Fads, labels, slogans, singing commercials have a way of failing the exam when tested by the reader.

6. Reading is wealth. Clearing the air of commercials would be the least of the results of saturation reading. After all, commercials are derivative from the devotion to the goods of this world. Conformity is important in our type of society because it is the accepted route to those things we value most--sufficient wealth, sufficient station. But something happens when people become readers. They discover a realm of wealth which makes cheap the paltry holdings of our most affluent tycoon, and the problem of station melts away like snow in the sun. These are the reasons readers are revolutionaries.

7. Reading is the cure for bigotry. Books offer arguments for both sides, and as the evidence is accumulated, the barriers of race, color, and creed fade away in the light of a growing awareness of our common humanity. We submit that just one generation of readers would clear the court dockets of most of the constitutional issues crowding them today.

8. Reading brings no passive personal peace. If it's peace of mind and ease of soul you're after, stop reading. Continued reading makes short shrift of the simple rules for wealth, health, and happiness. What wide reading does offer is the tentative conclusion, the hypothesis sufficient for testing, the humility that springs from a knowledge that a vast realm yet exists which when discovered might play havoc with our little systems.

9. Reading offers pleasure. A. Edward Newton said it far better than we ever could: "There may be joy in heaven--I'm told there is--but the evidence is not conclusive, and I'll take mine here in my library."

10. If we are to sup at culture's table, we must read. There is no other way to meet the minds of the centuries. Without reading, there is no taste, no judgment, no vision. Reading is the soul's most nourishing medicine.

Thus far we have met the Shepherds of the Delectable Mountains-- Knowledge, Experience, Watchful, and Sincere. The truth of our analogy finds a pragmatic verification in that any of the qualities and problems inherent in our situations could be subsumed under any of the Shepherds-- just as in most of our Library staffs, we move into each others tasks to take over when the occasion demands.

And by this declension, we come to problems which require all the hands of all the Shepherds to solve. What of cataloging and classification? Does it seem logical to predict that with the breakdown in the older-classifications of knowledge, the growth of interdisciplinary studies, and the growing preciousness of space, that classification as

such will begin to fade away, while cataloging will assume greater and greater importance? Perhaps so? Perhaps not?

And what about buildings? Are we coming to the end of an era? Is it possible much longer to sustain a new building or extensive remodeling program every 10 or 15 years? Perhaps the variants propagated by microtext and photographic advancements will make possible a retooling of our institutions to such an extent that space might be so efficiently conserved that the outward shells of our buildings would remain sufficient for generations?

If by now what I have said sounds weird, remember that within the past few days Texas has risen to a new distinction. We now provide havens for demented governors--and if governors come to our State in this condition, can librarians, who were already there, be far behind? Besides, it behooves a Texan to uphold his traditions, both old and new.

Books, like Israel, have many woes. Their authors labor to bring them forth, and their users weep for the fallen and the trite. But, if we are to sup at learning's table, books are the only doors. By locking student and volume in tight embrace, the abyss and the steeps of commitment are traversed...and the gates of the Celestial City are stormed.

And thus as Shepherds of the Delectable Mountains, we continue our tasks, hoping to provide the appropriate tools to Mr. Christian and Mr. Hopeful to shield them from the arrows that fly by either night or day. The road to the Celestial City passes through our doors, and when the Pilgrims tarry, as tarry they must, let us prove to be beneficent hosts. The symbol and substance of our hospitality is the four-letter word--Book!

A SERIALS PROGRAM FOR THEOLOGICAL LIBRARIES

A PLEA FOR MORE COOPERATION IN COOPERATIVE ACCESSION

Mr. Jules Moreau

The appearance in 1952 of the first number of the International Review of Biblical Studies (Düsseldorf: Patmos-Verlag, 1952-) spelled out what was already evident to scholars in the field of biblical studies and not entirely unknown to theological librarians. This annual publication, abstracting serial literature dealing with the biblical field and contiguous areas confirmed the vital importance of monographs and articles in periodical journals. Two years later, the publication of the first in an annual series known as the International Bibliography of the History of Religions (Leiden: E. J. Brill, 1954-) again demonstrated the significance of short studies in monograph form or as articles in scientific journals. This time the field in question was that vast area subsumed under the heading "history and philosophy of religion." Once again during the past year, the first fascicule of the Bibliographie de la Réforme 1450-1648 (Leiden: E. J. Brill, 1958-) made us painfully aware of the extent to which publication has expanded both in the disciplines for which theological scholars are primarily responsible and in those areas to which they contribute and which in turn affect their studies.

All three of these bibliographies concern themselves not only with periodicals as such; no small portion of the entries will be found to refer to substantial works published separately or as part of a series, and another sizeable number of these entries will refer to shorter monographs which are published in "Studies" series. Several journals publish at more or less irregular intervals essays and studies that are too long or too technical to appear within the journal itself; numerous instances of this sort of publication will be found in each of these bibliographies mentioned. Monographic literature in the various areas of theological study is hardly a recent phenomenon; some of the most epoch-making books have appeared originally as a number in some monograph series. What is worthy of special note in the present scene is the frequent announcement of a new series dealing with a hitherto little recognized area of study or relating two or more areas which had previously been seen as almost completely independent disciplines.

What is taking place in the multiplication of monograph series is also clearly reflected in the proliferation of periodical journals. An examination of the titles listed in the three bibliographies we have mentioned reveals some interesting and important information about the current situation with regard to periodical journals in the theological disciplines and in those tangential areas of inquiry. More than three hundred journals, their frequency ranging from monthly to annual, are represented in these bibliographies. In addition, another hundred can be garnered by perusal of Bibliographie analytique de l'Assyriologie et de l'archéologie du Proche-Orient (Leiden: E. J. Brill, 1956-) and of the Annual Egyptological Bibliography (Leiden: E. J. Brill, 1948-), both dealing in the Grenzgebiete of biblical studies. These are staggering figures for they indicate an annual

volume of printing whose magnitude approaches the astronomical. In fact, it has recently been predicted that if the current rate of increase in the annual output of published materials is maintained, by the end of the century we could easily be publishing annually an amount of literature roughly equal in mass to this planet. Such a prospect may speed up the development of satellites for use as libraries, but it also demands the articulation of principles for selecting the periodicals and serials to which a library will subscribe and for which it will continue to be responsible.

The principles upon which a theological library reviews and revises its list of periodicals are not easily expressed because there are so many factors entering into the final decision. The first and perhaps the most important ultimately is a financial principle. The rising costs of maintenance, overhead, and expansion have a direct effect upon the library budget. Even if the library budget keeps pace, on a percentage basis, with the other items in the theological school's budget, the general inflationary trend does not allow for more than minimal expansion of the accession list; in fact, a school does well to keep up with its present pace on ordinary inflation advances in the budget. The net result of even ordinary increases in the library budget is no appreciable gain in the commodity itself, i.e., published materials. Since most theological schools are private institutions supported by voluntary contributions, it is unusual if their library budgets are able even to keep pace with rising costs and depreciating currency, let alone to provide for additional accessions of books and periodicals. Consequently, the first obstacle to be overcome in facing the rapidly accelerating rate of publication of periodicals is one which affects the whole accession program. Unless this obstacle is met and faced creatively by a coalition of trustees, faculty, and librarian, the whole question of accession will degenerate into a struggle to maintain the status quo or into a search for new and lower minimal standards.

The second principle involves the make-up of the committee that is ultimately responsible for the periodical accession program of the theological library. I have known schools where the seniority of a faculty member on the library committee has meant that all of his departmental wishes are tantamount to commands issued to the library. This sort of situation need not result from a conscious desire on the part of any faculty member to protect his own department's status in the school, but it has the overall effect of providing a kind of depth in one or more departments at the expense of breadth of coverage and depth in other fields. The current reorganization in theological encyclopaedia, occasioned by the theological revival of the last forty or fifty years, must be reflected in every theological library in proportion to its resources.

A third principle, evolving from the previous one, would demand that the accession program in all its aspects reflect the educational tone of the institution. If a theological school conceives its task to be that of training a group of men to get into the active ministry as quickly as possible, an impressive array of periodicals, foreign

and domestic, resting on the shelves of such an institution will hardly be more than window dressing. On the other hand, it is hard to see how a school which purports to educate the Christian man for total service will be able to maintain its position unless its faculty and students are constantly being made aware of the urgency and relevance of problematic studies both inside and outside the boundaries of the discipline known as theology. The steadily growing concerns within the theological curriculum for such matters as Christian education and Christian social relations, reflective of growing concerns in the Church at large, place a special burden on the library. Much of the active interest in Christian education, Christian social action, and Christianity related to culture in a multiplicity of ways has grown out of the newer social sciences as they have made their impact upon theological study. These sciences are yet quite new, and their literature is still available to a large extent only through journals and monographs. But the older and more "classical" disciplines have not stood still in this upheaval; the methods employed in biblical studies, Church history, and the history of Christian thought have likewise responded to methodological inquiries in history and its allied disciplines. The constant dialogue between theology and the other fields of study has its fruits in the problem papers or essays which make up two thirds of the content of the majority of periodical publications.

Another facet of this principle has to do with the main thrust of the educational program of a theological school. Many schools do not grant a degree beyond the first theological degree. It stands to reason that the needs of such a school in the field of periodical and other serial literature will be considerably different from those of a school granting graduate degrees. Although this seems to be a gratuitous observation, it ought to be remembered that a theological library has a responsibility not only to the student body but to its faculty as well. This means that every theological library must balance its accession program so that it is able to meet the needs of both groups without completely subordinating the requirements of either.

A fourth principle involves the environment in which a theological school is situated. A theological library located in the midst of a university complex has greater advantages and can concentrate its accessions in a way that is not available for the school which is independent or associated only with an undergraduate liberal arts college. The close proximity of a large university library relieves the theological library of the responsibility of acquiring materials in the fields contiguous to theology, but at the same time this situation results in greater responsibility on the part of the theological library to acquire the same depth and breadth of materials in its own fields as the university and departmental libraries show in their respective fields. To enter into such an arrangement with a university library is to engage in one type of cooperative accession.

Cooperative accession as a principle has serious difficulties. These problems show up most acutely when two or three theological schools embark upon such a venture. In order for a program of cooperative accession of periodicals to operate effectively and responsibly, each school entering into the program must be willing to understand the other school's

self-image and to articulate its own. Any cooperative accession plan entered into for the sake merely of saving money will probably accomplish this purpose, but it is difficult to see how it could accomplish much more without considerably involving the faculties of all the schools partner to the plan. Consequently, cooperative accession plans are not merely ad hoc arrangements between two librarians. Such programs are much more like commercial treaties between nations; while lines of communication are maintained by the librarians, these programs must express the interest of the entire faculty and have the support of the faculty as well--in other words, these programs are the result of detailed and responsible study of each situation. A good cooperative accession plan usually grows out of extended study of the resources necessary to carry out a rounded curriculum by each of the schools involved, and it seeks to use to the fullest advantage the total amount of money available among the several schools. The major difficulty encountered in cooperative accession plans arises from an attitude on the part of some administrators to get all they can for nothing and as much more as they can for as little as possible. Thus envisaged, the cooperative accession plan appears to an administrator as a measure for saving money; the whole purpose of the program is defeated from the start by such an attitude. Each school entering such a program must be prepared to forego ownership of many bound volumes of periodicals, but that school must also be willing to concentrate in certain areas to the extent required by all schools involved rather than by itself alone. In other words, each library involved in such an agreement is a repository for all the necessary literature in certain designated areas. Cooperative accession will also require considerable relaxation of the circulation rules governing bound and perhaps even unbound periodicals.

All of these principles lie in the area of modus operandi; they are important, but they say little if anything about evaluating the materials which might be acquired. This is a ticklish problem because principles of exclusion work to produce an exclusive collection while principles of inclusion too frequently produce only a potpourri. Some principles of gradation must govern the choice of periodicals for accession, and these principles must be followed. It was this problem which faced us last year when, at the request of the AATS, we undertook the preparation of check lists of the periodicals necessary for a theological library. When it was published, the check list on periodicals was divided into two sections: one which we called the "A list" was a minimum for schools educating persons only for the first theological degree, and the other, designated the "B list," was conceived as a minimum supplement to the "A list" for those schools conducting graduate programs leading to master's and doctor's degrees.

One of the first difficulties experienced in the compilation of these lists was the establishment of criteria. These criteria were necessary for answering two preliminary questions: should a given serial be included in the check list at all? If so, in what list should it appear? In order to simplify the problem, we set up a general classification consisting of fourteen major areas; it was our hope that we should be able to secure adequate representation

in each of the fourteen areas. As it was to be expected, we found that the great majority of serials clustered about three areas: Bible, history, and theology, with a smaller but no less significant group falling under the heading of practical studies. Almost immediately we found that the fourteen area classification had been superseded by a more practical one; yet in order to avoid obvious omissions we found it necessary to maintain this larger classification despite its rather obvious impracticality as a working basis.

As we worked out what was to be included in these check lists, we discovered that we were going through the same process of selection as a theological library would do in setting up its subscription list. The main difference was that we should not have to meet Faxon's bill for the list of periodicals we had chosen. Nevertheless, the haunting necessity of criteria could not be escaped. One question which we had to face early involved the inclusion of foreign language periodicals in the "A list." The general run of students in theological schools may have a fleeting association with German or French, but it is a rare student who has a reading knowledge of any modern language other than his own. Consequently, the inclusion of Revue Biblique (Paris: Librairie Lecoffre, 1892-), Zeitschrift für die alttestamentliche Wissenschaft (Berlin: Alfred Töpelmann, 1881-), Zeitschrift für die neutestamentliche Wissenschaft (Berlin: Alfred Töpelmann, 1900-), and Revue d'histoire et de philosophie religieuses (Paris: Presses universitaires de France, 1921-) in the "A list" seems to be nothing more than "window dressing." Some case could be made for including the first three mentioned since the Qumrân material occupies an increasingly important position in these three journals and is covered systematically in no serial with the exception of the Revue de Qumrân which is to be discussed below. It would be more difficult to justify the inclusion of R.H.P.R. as the only other foreign language journal in the "A list." The lack of journals in this specific category which are in English made it necessary to make some choice; we are not yet satisfied that the choice was the best.

Another important fact came to the fore as we attempted to classify journals under the fourteen headings we had chosen. In the first place, the headings themselves represent a compromise. In choosing an adequate system of classification we faced all the problems which are inherent in the selection of a theological library classification system. No one who has canvassed the advantages and disadvantages of the possible classification systems is unaware of the peculiar inadequacies of Dewey, Library of Congress, Union Seminary or any other available system. Like marriages, perfect classification systems are made in heaven and are singularly unavailable to the Church Militant. In spite of these strictures, we chose a classification which would represent so far as possible the total breadth of the theological spectrum. Once we had done so, however, we discovered that an increasing number of periodicals refused to fit comfortably into our predetermined classification. This was not the fault of the classification system, however, so much as it was a reflection of the fluid condition of theological encyclopaedia.

In the area called "Christian Theology," another factor was responsible for the resistance to classification exhibited by certain

journals. Modern theological thought tends to be systematic rather than dogmatic. As a distinguished colleague of mine put it recently, systematic theology differs from dogmatic theology in several aspects, but systematic theology is chiefly synthetic in that it "is the explication, with a view toward fullest relevance, adequacy, and rationality of God's self-disclosure." (N.E. Fehl, "A Case for Systematic Theology," Anglican Theological Review XLI [1959] 25). Therefore we are not surprised to find that the number of journals falling under this heading is twice the number appearing in even the largest of the other categories. Indeed, it would be possible to include under this heading many of those cited elsewhere in the check list or, on the contrary, to include many of these journals in another category indicating the direction in which these various journals point from their theological platform. European periodicals particularly show a tendency to include several fields of inquiry within their scope; an excellent example of this phenomenon is to be found in Zeitschrift für Theologie und Kirche (Tübingen: J.C.B. Mohr, 1891-) which has reflected the impact of the Entmythologisierung debate on all the various divisions within the theological encyclopaedia while it has also provided the forum where the debate can be carried on with those whose main competence is outside the field of theology.

Our criteria for selecting certain periodicals and excluding others even from the "B list" met a severe test in the case of one or two more recently begun periodicals. The problem we faced here is indicative of the manifold difficulties involved in evaluating new journals as they appear on the scholar's horizon. Ever since the turn of the century, there has been an adequate scholarly publication in the New Testament field. Z.N.W. has covered the area quite satisfactorily with the aid of other periodicals oriented toward the more general biblical field. Within two years, two new journals devoted to New Testament studies appeared and began to solicit subscriptions. New Testament Studies (Cambridge University Press, 1954-), sponsored by an international society of New Testament scholars, began publication in 1954. As the organ of this society, New Testament Studies provided another outlet for the technical monographs of working New Testament scholars. Two years later, however, Novum Testamentum (Leiden: E. J. Brill, 1956-) appeared; while the editorial board of the new journal was sufficiently international and representative, the appearance of the journal caused some misgiving among scholars in the field as well as theological bibliographers. The most articulate expression of the question was made by Oscar Cullmann whose open letter to the editors of Novum Testamentum bore a title which could be translated, "Is a Third Technical New Testament Journal Necessary?" (O. Cullmann, "Ist eine dritte neutestamentliche Fachzeitschrift notwendig?" Theologische Literaturzeitung, LXXXII [1957] 73-76). Dr. Cullmann challenged the basis upon which a third journal was launched into this field. From the viewpoint of both librarian and technical scholar in the field, I am inclined to welcome this frank criticism from a fellow scholar of such eminence. There can be little doubt that the appearance of this new journal with so narrow a range points to an advanced case of fragmentation in the corpus scholare.

On the other hand, however, one must welcome the advent of a journal limited to the studies involving the Qumrân material. When the first word arrived last summer that Letouzey et Ané had undertaken a new Journal entitled Revue de Qumrân (Paris: Letouzey et Ané, 1958-), the first reaction of impatience with the appearance of still another periodical in biblical studies was immediately superseded by one of joy upon perusing the first number. Not only did this journal seek to relieve the already established journals of responsibility for a field of study which has grown with amazing celerity in the past decade; the editors also promised speedy publication of articles dealing specifically with the manuscripts discovered in the vicinity of the Dead Sea. Moreover, in addition to the usual book review section, the editors of this journal took over the task of listing in a special bibliographic section all the articles dealing with the Qumrân materials which appear sporadically in a multiplicity of scattered journals. Thus Revue de Qumrân provides for this particular area of study a service similar to that performed for biblical literature by the Elenchus Bibliographicus Biblicus compiled in conjunction with Biblica (Rome: Pontifical Biblical Institute, 1920-). Further, the scheme of publication of this new journal is a response to need; the editors have decided to publish at least quarterly but more frequently if the volume of the material submitted demands it.

It is not only Qumrân studies which have produced new journals reflecting the erection of newer disciplines. For several decades the interpenetration of ecclesiastical traditions has had repercussions in what has come to be known as Ecumenics. At least as important, although less well known, is the growing Protestant interest in historical liturgics. Traditionally, Roman Catholic scholarship has occupied itself in this field, but its chief interest has been less in discovery and inquiry than in verification of already crystallized views. The name of Dom Odo Casel and the abbey at Maria Laach are now well known and venerated as much by non-Romans as by those whose church affiliation is the same as that of the distinguished and inquiring Benedictine monk. The former Jahrbuch für Liturgiewissenschaft (Münster: Aschendorff, 1921-1941) has been replaced by Archiv für Liturgiewissenschaft (Münster: Aschendorff, 1950-), but the same inquiring historical approach informs the new publication. What is really much more interesting, however, is the varied progeny of these seminal studies which are now produced in various provinces of Protestantism. From the Evangelical side one may cite Jahrbuch für Liturgik und Hymnologie (Kassel: Johannes Stauda-Verlag, 1955-), and from the Reformed side one ought to note Verbum Caro (Paris: Delachaux et Niestlé, 1947-) which stems from the predominantly Calvinistic Eglise réformée. Further evidence of this interpenetration is supplied by L'Orient Syrien (Paris: by the editors, 1956-) which is edited by G. Khouri-Sarkis, chorepiscopus of Antioch in the Syrian Church, in conjunction with four French Roman Catholic conseillers de la rédaction. This last named journal brings the rich liturgical history of Syriac Christianity to the attention of the western Church which had been all but totally ignorant of this aspect of the subject hitherto because of an almost insuperable language barrier.

It would be possible to illustrate from many other areas of the theological spectrum these two almost contradictory phenomena, the

breaking down of old barriers separating once well-defined disciplines within the theological encyclopaedia and the concurrent birth and growth of newer disciplines on the ground fertilized by the decay of other and superseded disciplines. Enough has been said, however, to indicate the fluidity in the state of publication which we all experience even if we cannot always understand it. This new situation makes severe demands upon our financial resources, and if we are not to be completely inundated by this tidal wave of publication, we must learn to react from principle rather than from whim or impulse. Therefore, any program we undertake will have to be designed to achieve maximum information for every dollar spent. No school has a budget of such proportions that it may spend indiscriminately in the periodical supermarket.

A sensible serials program must have two basic aims in view. It must acquire as much as possible in the way of bibliographic aids to the use of periodicals and it must seek a balance in the actual journals to which subscription is made. An adequate collection of indexes to periodical literature together with the Union List of Serials supplemented by New Serial Titles would, in the long run, be every bit as valuable for the average size library as a large collection of periodicals purchased at the sacrifice of these basic bibliographic tools. Therefore, a theological library which is not affiliated with a university library where one could expect to find such resources would get much better dollar-for-dollar value for the money spent on these tools. Interlibrary loans are sufficiently common now so that needs can be met coöperatively. In fact, it is a rare library, regardless of its size, which does not have to use Interlibrary Loan Service to fill the needs of some of its users. In the case of a library which is located in a university complex, the responsibility of providing the bibliographic tools for getting at periodical literature is no less incumbent, although such a theological library may discharge its responsibility by securing access to these materials for its users.

The second level of the responsibility devolving upon a theological library is that of providing resources which abstract and summarize. We are already familiar with New Testament Abstracts (Weston, Mass.: Weston College, 1956-) and the International Review of Biblical Studies; these and many others like them perform a service for which unit cost is minimal and which is being used more and more by other disciplines as a means of locating quickly the main ideas set forth in periodical articles. In theology, there is still a great need for expansion of this sort of service, and we welcome such newcomers to the field as Religious and Theological Abstracts (Youngstown, Ohio: Theological Publications, Inc., 1958-). Unfortunately, there is still not enough of this sort of thing done by competent scholars for others. Moreover, one of the chief gaps in American theological periodical literature is a counterpart to Theologische Rundschau (Tübingen: J.C.B. Mohr, 1898-). This may simply be due to the peculiarity of the German scholar, but until we produce on this side of the Atlantic that sort of survey work, we shall have to depend upon the meticulous work of our German colleagues. The nearest thing we have to Theologische Rundschau is the occasional survey of a particular area of biblical studies appearing periodically in Interpretation (Richmond, Va.: 1947-).

Good as these brief surveys are, they are limited to a rather narrow area in theological studies; one would hope that other periodicals representing different fields might take a cue from Interpretation. Although confined largely to book reviews, Theologische Literaturzeitung (Berlin: Verlag der Evangelischen Verlagsanstalt, 1876-) is an added assistance in the interim between articles in Theologische Rundschau. It is this general area of abstract and survey literature which is all too frequently neglected in the serials program of a moderate size theological library. There may be a number of reasons for this neglect, but with the veritable flood of periodical literature now being published we cannot linger over the reasons why we have not purchased this sort of material in the past. We must now make sure that this level of material is adequately represented on the shelves or in the very near and accessible vicinity of our theological libraries.

What remains of the periodical budget may now be allocated for the purchase of particular serials. Here again, principle must be paramount; the problem is to be approached differently by various schools in accordance with the depth of the resources accessible in their immediate environment. It is quite pointless for three or four libraries in close proximity to duplicate certain so-called basic serials and neglect the more technical and frequently more expensive periodicals. I am somewhat familiar with a couple of situations where several theological schools are within close distance of one another and on quite good terms with one another; yet, in one of these complexes each of the libraries subscribes to Journal of Bible and Religion while none of them subscribes to Foi et Vie (139, Boulevard Montparnasse, Paris VI^e, 1897-). At a time when we are subject to almost stifling financial pressures, this sort of profligacy is inexcusable, and it borders upon that sort of individualism which puts the lie to the common faith that binds us together. Once again we have returned to the principle of cooperative accession.

The isolated theological school is already aware of the disadvantages inherent in its isolation. As soon as such a school's library becomes conversant with the vast quantity of serial literature, the library administration knows that it cannot hope to have more than a token collection of periodicals. In order to facilitate its access to a greater quantity of this material, such a library would be well advised to enter into some sort of regional accession program. With maximal borrowing privileges among libraries, ten schools in a given region could organize a cooperative accession program which would provide resources for each and all rivalling the most opulent university center. In the long run, then, the same general principles govern the serials program of a small to medium size isolated theological school as those that operate in a university complex.

In order to activate such a program, however, each school involved in a program of cooperative accession of periodical literature would have to surrender some of its jealously guarded sovereignty. Rather than being a jack-of-all-trades and master of none, each school would accept its share of the burden and agree to be master of one or more special areas accepting full responsibility for the areas chosen or assigned. The larger a school's budget, the more areas it would accept. The resultant

gain in deep and thorough coverage in all or most of the various fields of specialization would be a tremendous advantage over the present situation in which all or nearly all the libraries offer but a more concentrated case of the same across-the-board coverage. The loss in immediate availability of some journals would be overcome by the surer availability in a brief time of practically anything desired. Such a program would also, incidentally, deliver the librarian from the shifting pressures on the local scene which so frequently make the periodical collection only a reflection of the changing emphases within the faculty.

The basic presupposition which has undergirded this paper ought now to be stated, although it has been evident throughout. The writer is obviously committed to the viewpoint that a theological school is an academic institution. Theology is, therefore according to this writer's view, an academic discipline upon which it is incumbent that it listen to other disciplines and ask them questions. Further, it is demanded of theology that it observe the best of academic methods in order to maintain its own integrity among the family of academic disciplines. It follows naturally that theological education is a process of engaging students in that responsible dialogue wherein disciplines admonish, supplement, and even support one another. In such an atmosphere and on such grounds, the total enterprise of theological study is committed to nothing less than the same goal as the liberal educator but for reasons which ought to be infinitely clearer to the theological educator.

THE CONTINUING THEOLOGICAL EDUCATION OF THE MINISTER

Mr. Connolly Gamble, Jr.

The ancient Greeks told the story of Antaeus, a mighty wrestler who was invincible so long as he touched the earth but became helpless when lifted from the ground. Recalling the moral of this legend, I propose in this paper to deal with a program of which I have some experiential knowledge, rather than with theoretical considerations.

First let me define the terms of my topic. By "continuing theological education" I mean an ongoing program involving the systematic pursuit of religious subjects, usually one at a time, throughout the years. It is primarily "in-service" or home study, rather than work involving prolonged residence away from home. It differs from graduate school education not only with regard to campus residence but also in its provision of non-credit courses of study, thus awarding no academic degrees. The term "minister" as here used means an ordained person who devotes full time to the service of the church. Primarily this paper has in view the pastor of a local church, rather than others engaged in ministerial work.

I. What kind of study program does the minister need?

This is no academic problem isolated from the main stream of American church life. Such studies of the Protestant pastor as those by Samuel Blizzard make it clear that the pastor is often so pressed for time that the very existence of a study program is threatened. In justifying his expenditure of precious time in a study program the pastor must have a clear conception of what and why he will study.

A. In the first place, he needs to study. With the multiple pressures upon him the minister may be tempted to believe that the intensive study of any subject is a luxury that he cannot afford, and that he must content himself with browsing or skimming. He may become a Reader's Digest sort of student, devoting at most a few minutes to superficial reading about a subject. Halford Luccock wryly remarks that many a man has taken Paul's statement, "This one thing I do," and has made it read, "These forty things I dabble in." The minister who is in earnest about his proficiency must determine resolutely that he will study, week in and out, year in and out, throughout his years of service.

B. Secondly, he needs to study systematically; that is, he needs a program of study. If it is imperative that he dig intensively to gain some mastery of a given subject, it is likewise essential that he spread extensively across the entire range of theological knowledge. He must choose with care and foresight those subjects upon which he intends to concentrate, covering the major disciplines of the theological curriculum in an order determined in light of his total orientation as a minister, and planned particularly with regard to his long range development as a minister. His objective is twofold: both to acquire knowledge that will be useful, and to nourish resources for contemplative, creative thought. Like every educational enterprise, this projection of personal learning needs requires imagination and insight; it is created--it does not just "happen." It ranges both more deeply and more broadly than his sermon

preparation for next Sunday--or even his sermons for next month! He is concerned to read not only what already interests him but also the literature of subjects that have never yet excited his interest. He obviously cannot pursue every subject to its limits; therefore he must choose those which are vital as his "majors" and content himself with "minors" in those topics which are peripheral to his ministry. The minister needs to study in a carefully projected program with clearly defined objectives.

C. Thirdly, he needs to stay with this study program through the years of his ministry. Steadfast pursuit of his study objectives is an absolute requisite. An impression widely noted is that the minister largely molds his program according to the pressures exerted upon him. Certainly his study program should be planned in light of preaching and teaching commitments, and should never be pursued in a vacuum as a work of pure scholarship for its own sake. One of the first components of a minister's life to yield when many things compete for his time is his long range study program.

Dr. Richard Niebuhr in The Purpose of the Church and its Ministry puts the matter bluntly: "A theological education which does not lead young men and women to embark on a continuous, ever-incomplete but ever-sustained effort to study and to understand the meaning of their work and of the situations in which they labor is neither theological nor education" (p. 134). The pastor's study program should be conceived deliberately in light of his obligations as a minister, then pursued resolutely despite temptations to drop it because of difficulties encountered.

II. Why does the minister need this kind of study program?

I have argued that the minister needs a study program to which he gives himself at frequent, scheduled intervals for the duration of his active ministry. What reasons support this contention? Why does the minister need this type of study program?

A. In the first place, the role in which he is cast demands just such a program of continuing, systematic, long range study. Consider his professional status. In his community the minister stands with teachers, physicians, lawyers, and other professional leaders. Education continuing beyond formal schooling is demanded by the professional societies and accrediting agencies in many fields of teaching, medicine, and law. Time Magazine reported recently: "The California Academy of General Practice performed a drastic operation on itself: it dropped 125 members (out of 1,775) because they failed to take 150 hours of formal training every three years to keep up with modern medicine" (Time, Nov. 24, 1952, p. 75). Postgraduate work at stated intervals is required for maintenance of teaching certificates from most state boards of education.

In the midst of constantly expanding fields of knowledge the minister must strive to maintain his professional competence, not from selfish motives of personal recognition but from zeal for his calling. In an age of specialization he cannot afford to allow himself to be bypassed as ill-informed and lacking in the awareness that can be maintained only by a sustained effort to keep up with his area of responsibility.

Consider also that the prophetic function of the minister demands a program of continuous study. As an interpreter of the Bible he is charged to use all the tools available to him, constantly broadening his scope of knowledge through long range, planned study that undergirds his preaching program over the years. His competence when he mounts the pulpit will be directly commensurate with his dedication to his study program. As one set apart to declare the whole counsel of God to his fellows he is under solemn obligation to understand and to communicate this gospel. Even with the most assiduous cultivation of heart and mind he labors with the sense of being an unworthy servant; but surely his efforts are more commendable by his Master when he has steadfastly devoted himself to his study. For his own sense of achievement and for his highest effectiveness as a spokesman for God the minister must coordinate his preaching plan and his study program.

Moreover, the pastoral responsibilities of the minister clearly call for a program of sustained study. Just at this point is focussed the tension between theory and practice, between the minister at his study desk and the same minister beside a hospital bed. No one intimately acquainted with the minister's task can doubt the actuality of this tension, for from many congregations there are more demands upon his pastoral time than any one pastor can meet. As administrator, evangelist, counselor to the distressed, he is repeatedly summoned by numerous and importunate calls. In sheer desperation some ministers have sought relief by dividing the responsibility with another man or men in a team ministry. For the great majority of churches and pastors this arrangement is not feasible, however; and the minister must find some means by which he can be both the preacher and the pastor to his people. It seems clear that his study program ought to be designed to undergird his pastoral program as its support, not its competitor. His pastoral effectiveness should be enhanced as his understanding and insight grow through the study of the best books on every phase of the church's total ministry.

Once more, the teaching ministry to which the pastor is called demands that he steadfastly devote himself to study. This term is used not to denote that specialized service of a teacher in college or seminary, but to describe the major responsibility resting upon every pastor to teach his people the truths of the Christian faith. Recognizing that the ability to teach is not given to all men equally, he should yet labor to guide men to understand clearly the meaning of the gospel. Fundamental to this ability to impart by teaching is a ceaseless effort to learn--that is, a serious study program. If he is to take his place as a follower of the Master who taught with authority, he must stand before men as their teacher only with that sure knowledge that comes from unremitting toil in a study program.

Thus the need for this kind of program is demonstrated by the varied roles in which the minister is cast.

B. Furthermore, this need is shown by recognition that the minister's seminary education was--at best--a foundation for study rather than a completed process. He must continue to study because of the nature of a seminary education: it is necessarily introductory rather than comprehensive. The reasons for this are manifold. There is the limitation of time

available in the seminary curriculum, where so many subjects compete for attention that the curricular pressure has been described as "unbearable" (Niebuhr et al, The Advancement of Theological Education, p.134). The mature theological student recognizes "that he has only begun in seminary a process of continued education that will continue throughout his years of ministry" (ibid., p. 159). Only a limited number of subjects may be encompassed in a seminary curriculum, and the student is expected perforce to fill in the gaps through independent study. Dr. Niebuhr comments at this point:

So long as the conception is prevalent that the student who graduates from the seminary should be prepared for every eventuality, the schools will be under pressure to see that every question that may arise in a minister's life be "covered in a course." The subconscious acceptance by the schools of the impossible goal of preparing the student for everything exerts a constant pressure upon curriculum builders and teachers. The frantic effort is to "get everything in," and the only solution is to treat "everything" superficially (ibid., p.137).

The structure of theological seminary education demands, therefore, its continuance throughout the active ministry of the seminary's graduates. The three years of work in a seminary cannot be expected to impart content sufficient for a lifetime. The addition of a fourth year--as sometimes suggested--allows more subjects to be included or more time to be devoted to the subjects treated; but a fourth year does not alter the need that a minister must continue his study beyond seminary.

Thus I have argued that a program of systematic study, continued through the years, is essential because of the minister's role and because of the nature of his seminary education.

In 1650 the University of Avignon had a doctoral candidate who had capacity but had given himself to less exacting and more exciting extracurricular activities rather than to the pursuit of knowledge. After some hesitation the university conferred the doctoral degree upon him with the notation sub spe futuri studii ("in the hope of future study"). (Jacob Viner, A Modest Proposal for some Stress on Scholarship in Graduate Training, Princeton University Press, 1953, p.3). May I suggest that our seminary degrees should be granted, and accepted, in this spirit even when there is not occasion to spell it out in the letter of the parchment?

III. Does the minister need help in his study program?

Some have answered bluntly: "No." A seminary librarian suggests:

I think any discussion of a minister's continuing education should show the fact that he is supposed to learn enough in his three years at seminary to carry work on independently of the institution after he leaves. If he does not learn this, he has certainly missed something from his seminary course.

Unquestionably no person, institution, or external pressure can induce a man to maintain his study habits if he lacks genuine zeal for knowledge. A love for learning seems to be inbred or cultivated in the early

years. There is, therefore, an element of truth in the judgment expressed above: the seminary must inculcate in its students the desire and expectation to carry on their study in systematic fashion after they have left the campus--and this study must be largely self-propelled.

Some members of a seminary graduating class will continue to study, devoting a portion of income to buying books and periodicals to support a study program, and resolutely allocating time for this study. What help does the minister in this category need? Let us readily admit that some men of unusual competence require little assistance. Such a minister will obtain the needed materials for study, using bibliographical aids in assembling his booklists, and he will take time and find a place for his study. Furthermore he will seek out a secluded spot to which he may go for more extended study periods without interruption. He will arrange meetings from time to time with other ministers of scholarly bent for exchange of ideas. He may write occasionally to seminary libraries or professors for books or suggestions of books, but he depends largely upon his own resources for his study program.

There is another group in any graduating class that will continue to study beyond seminary, however, only if encouragement is given consistently and assistance is rendered repeatedly. The minister in this category will study if some of the obstacles are cleared for him. He requires bibliographical guidance by competent counselors. He must have help in acquiring the recommended materials for study. He needs repeated encouragement to stay with his study program despite difficulties. He needs to be drawn into a community of learning for occasional periods of renewal that will provide fresh incentive for his study program.

The latter group is much larger--in my judgment--than that group of self-propelled scholars. Though some may deplore this state of affairs, the church is better advised to recognize the facts than to assume that every minister will of his own volition and with his own resources carry on a long range study program. A considerable number of ministers will require assistance if their study is to be continuous through the years of their service.

IV. What agencies other than seminaries are available to help in the minister's study program?

The number and variety of resources available for continuing education are impressive when reviewed. Indeed, they raise grave question as to why the educational level of the ministry--and of the American people in general--should not be far higher than at present, with the wealth of educational resources available. It is beyond my purpose to present a full-scale survey of these agencies, but it may be useful to note some of those which affect the minister's study program.

Note first the academic institutions offering credit courses of instruction, both by mail and by extension classes in scattered centers. In the main these courses relate to a broad cultural interest, but many specialized subjects are offered, as, for example, Greek and Latin languages, the philosophy of Augustine and Thomas Aquinas, and medieval culture.

In addition, academic institutions frequently provide for study without academic requirements or credit. Almost every state has a library extension service through which books may be borrowed by mail from state universities or other central libraries. The discussion group program developed by Southwestern at Memphis has enlisted large numbers of adults in a vigorous educational pursuit, as have also the uncounted "Great Books" groups across the nation. The establishment of two magnificent Continuing Education Centers at Michigan State College and the University of Georgia has opened up adult education potentials of astonishing proportions. For example, some 20,000 people are in residence each year at the center in Athens, Georgia, for often fruitful brief study and conference periods. The Yale School of Alcohol Studies enlists many ministers in its summer program.

In addition to academic institutions, there are numerous societies formed to promote special interests, such as the Society for Biblical Literature, the National Association of Biblical Instructors, and the American Society of Church History; all of which seek to stimulate study in such areas.

There are church related agencies apart from seminaries that are centers for specialized theological education, such as the Institute for Advanced Pastoral Studies at Bloomfield Hills, Michigan, directed by Reuel Howe; the Institute of Religion at the Texas Medical Center, Houston; and the hospital programs coordinated by the Council on Clinical Pastoral Training. There are conference centers for clergy and/or laymen, such as that maintained by the Episcopal Diocese of Texas at Austin; and the College of Preachers at the Washington Cathedral. There are lending services from such theological libraries as Congregational and General in Boston and Zion Research in Brookline, Mass. There are publications and research aids available from denominational historical societies and archives, such as the Presbyterian Historical Society in Philadelphia, the American Baptist Historical Society in Rochester, and the Disciples of Christ Historical Society in Nashville. There are pastors' schools, workshops, and seminars on many phases set up by denominational agencies such as commissions on ministerial training or in-service training.

The contribution of such extra-seminary programs is impressive. It should be clearly recognized, however, that they supplement the basic theological education offered by seminaries, and in considerable measure they depend upon seminary personnel for their materials and staff members. There is ample room for many agencies in this field of continuing theological education. Yet it seems to me indisputable that the task of enabling ministers to carry on a systematic, sustained program of theological study belongs primarily to the seminaries. No other agency or institution is equipped as well as the seminary to carry out this assignment. Let me support briefly this contention.

First, the seminary is a chief resource because its faculty is composed of subject experts with teaching competence. These professors are prepared to guide in book selection for both introductory and comprehensive studies in their subject fields. Many professors devote a considerable block of time to bibliographical counseling, both formal and informal.

Secondly, the seminary library has assembled the books needed for study. Though confronted by problems of staggering proportion as it seeks to carry out its assignment, the seminary library is withal the most important material resource for use in the continuing education of the American ministry. Thirdly, the seminary has or may provide accommodations for resident study in a community of theological scholarship.

Thus it appears that other agencies are contributing to the on-going education of ministers, but the major dependence is and must continue to be upon the theological seminary for the continuing education of the ministry.

V. What provisions are the seminaries currently making for the continuing theological education of the minister?

Programs of continuing education as provided by American seminaries range from very informal provisions to year-round major undertakings. They may be quickly surveyed in two categories--Resident and Non-resident Programs.

A. Resident Programs include such summer offerings as seminars, pastors' schools, conferences, seminars, clinics, and workshops. The pastoral concern dominates, as seen in courses in Christian education, worship, youth work, the urban church, evangelism, preaching, and counseling. The length varies from a few days to three weeks. During the academic year are held ministers' weeks with lectures and conferences; some provisions are offered for pastors to study during brief residence on the seminary campus; and at least one seminary offers an extended institute on industrial relations. Often in conjunction with a seminary, certain hospitals offer clinical pastoral training. Several seminaries invite alumni to return for brief periods of concentrated study.

B. Of Non-resident Programs the most widely offered is seminary library loan service by mail. Many seminaries arrange for auditing privileges for nearby pastors. Several seminaries hold field seminars in centers distant from the campus, inviting pastors of the area. Southern Baptist seminaries offer through an extension department courses that may be taken by pastors wherever a group wishes to gather. At least one seminary offers correspondence courses with academic credit, in a program correlated with the curriculum as taught on campus. Several seminaries guide alumni study through publications, including articles, reviews, and book notes. Seminary faculty members universally guide former students and others through personal conferences, correspondence, lectures, etc.

An impression gained from a survey of current provisions for continuing education of ministers is that seminaries are sensitive to the needs in this regard but have not yet committed themselves to definite programs that reflect their best thought and most resolute efforts.

VI. What are the important elements of a seminary's program of continuing education for ministers?

Experience indicates a need for a twofold provision: (1) to bring the minister into the seminary community for occasional periods of resident study; and (2) to encourage and enable him to carry on a systematic program of study in his own home.

A. The resident program should provide opportunity for independent study in the seminary library, and for group conferences of pastors and professors.

Soon after World War II, the United States Council on Foreign Relations set up fellowships for American foreign correspondents,

to help correspondents to increase their competence to report and interpret events abroad. . . , to give men who have been preoccupied with meeting deadlines an opportunity to broaden their perspective by means of a coordinated program of reading, study, and informal discussion" (Time, Sept. 21, 1953, page 16).

The seminary's resident program should offer pastors--men who have been "preoccupied with meeting deadlines"--a similar opportunity for reading, study, and informal discussion. Their individual study programs should be set up preferably with the guidance of a subject expert in their fields of special interest, but conceivably may be carried on with dependence not on persons but on subject bibliographies, the periodical indexes, and the library card catalogs. The resident study program ought also to be enhanced by periodic group conferences which bring together the ministers who are on campus, giving opportunity for interchange on a wide variety of subjects of mutual interest. Where one or more conferences can be arranged with a member of the seminary faculty, these meetings are sure to be valuable. If for valid reasons such group conferences with the faculty are not feasible, this future provision should be kept before the faculty as an objective toward which the seminary should move when its resources permit.

B. The non-resident program should be designed to aid the parish minister to carry on a systematic study program through the years of his active service. The seminary should offer at least three services, perhaps undertaken in successive steps: (1) Library extension loan service, through which the resources of the seminary library are made available by mail to supplement the pastor's own library. This is a basic element in the seminary's continuing education program. Until it is instituted, other attempts to undergird the alumni's efforts will almost surely lack continuity and depth. (2) A second step is a Directed Study Program, through which the non-resident pastor is guided in his study by the seminary faculty, who prepare brief guides to the literature on theological subjects. Through the seminary library these recommended books are then mailed on a regular schedule to the off-campus students. The minister submits no written papers or reviews of his reading, and receives no credit toward an academic degree. The completion of a course may be recognized by a letter from the seminary to the pastor's congregation or its governing body. (3) A third step in seminary-directed continuing education for ministers is provision of local study groups whose work is guided by the seminary faculty. Pastors in an area gather periodically

for study and discussion of their reading, with faculty members attending occasionally. The library's involvement is the lending of study materials not available to, or too expensive for purchase by, the participants. The initiative in setting up these study groups is preferably in the hands of the resident ministers, who decide upon the size, constituents, and aims of the group, and seek the counsel of the seminary in carrying forward their program. The personnel in such groups will change as pastoral changes occur, and occasional regrouping becomes necessary.

VII. What resources does such a seminary program require?

At least three elements must be provided for the seminary's program: (1) Personnel; (2) Physical resources; (3) Finances.

A. First, then, is personnel. The program requires a coordinator of the work of the students both resident and non-resident. He may be a librarian, an alumni secretary, a field work officer, or a denominational executive. His work as coordinator may be full-time (preferably) or part-time. It would seem that the ideal is a theological librarian with both seminary and library school training. Whatever the coordinator's official position, he should work in direct association with the seminary library.

Let me express the hope that this program will not be conceived by the seminary administration as merely a library project or extension service of the library. Thus to denote its administrative relationship is to stultify the growth of this branch of the seminary's program. It may be started by the library in order to demonstrate its validity, but the time should come when the continuing education program is recognized as a responsibility of the seminary, coordinate with undergraduate and graduate instruction. Only with this recognition will the seminary's full resources be marshalled in the continuing education program. The ability to persuade the administration thus to identify the program as a full-fledged department of the seminary may be one of the most demanding tests of theological librarianship in our day.

A second personnel requirement is faculty participation, specifically in the preparation of the study guides for the Directed Study Program and also in the occasional conferences with the ministers who come for brief residence and those who gather for study at off-campus centers. This factor is one of the most important considerations. Willing support from members of the faculty, once they have been convinced of the value of such efforts to encourage and enable ministers to continue their study, almost certainly assures success.

A third personnel factor is the library staff required for such a program of service. The staff must be able to meet the demands on library resources imposed by this program both on and off the campus. There must be a worker or workers (who may be capable students) to send and receive the books by mail. Our library, for example, mailed last year 5,400 books with 24 student hours of assistance per week.

B. Secondly, with regard to the physical resources required for this program, a major consideration is the enlargement of the book collection to care for increased circulation to non-resident students. With the rapid rise in the number of undergraduate students the library book collection in most seminaries is already being pressed, and it must be recognized that this program adds to the pressure. Book funds must be adequate to buy the multiple copies needed in order that the library may serve both resident and non-resident borrowers. Our library buys three copies of the recommended books for the Directed Study Program courses, enabling us to accommodate three new non-resident students every month.

A second physical factor is the space required for individual study and for group conferences by the returning pastors. Ideally the conferences should take place in a seminar room in or adjacent to the library, so that books may be easily transported to the room; and each minister should have a carrel for his private study.

A third factor is adequate mailing facilities, and arrangements for duplicating study guides prepared by the faculty.

C. Thirdly, with regard to the finances, the major cost of the program should be borne by the seminary, probably from new funds sought for this specific purpose. The churches from which the participating ministers come should be encouraged by the seminary to assume a portion of the cost as their responsibility. There may be psychological value in having the ministers themselves to pay a moderate amount as they take part. In addition to the administrative costs (personnel, books, library space, postage, supplies), the resident program involves room, board, and transportation costs.

VIII. Will ministers take advantage of such an opportunity if provided?

Our experience at Union in Richmond indicates that they will. In two years of residence provisions here, 235 men have come (122 as Tower Room Scholars, and 113 to the Alumni-Faculty Colloquy). In ten years of a Directed Study Program, 1,186 study courses have been taken. The most substantial proportion are alumni of the seminary who have attended during the ten year period of operation. This furnishes the clue to ministers' willingness to take part in a program of continuing study: the secret is to promote this program during the years when the men are on campus as seminary students, to cultivate their readiness until it becomes an accepted premise that every man will carry on with his systematic study beyond seminary.

That many ministers will take advantage of study provisions may be affirmed even though they are pressed by many competing claims for their time and attention. The ultimate effectiveness of a program of continuing education for ministers depends upon its importance being recognized not only by the ministers themselves but also by the members of their families, their church officers and the congregations, and the communities of which they are a part. Time for consecutive study can be scheduled throughout the long years only with the understanding and sympathetic

support of the minister's constituency. His family, his congregation (especially the officers), and his community (especially his brother ministers) must be taught to be considerate of his study hours. The seminaries and the leading spirits among the denominations need to join hands with pastors in a concerted effort to guide congregations and communities to see what and why the pastors must study throughout their active lives.

IX. What cooperative efforts among seminaries are needed?

This is a question that should be answered by the AATS and by ATLA. In my judgment there is a broad base on which cooperative developments are possible and desirable. Let me sketch some of the areas that give promise of fruitful cooperation.

A. Using the geographical distribution of seminaries across the nation, it appears to be desirable that certain seminaries assume responsibility for the continuing education of the ministers in their areas without regard for their denominational or previous seminary ties. These seminaries would serve the area ministers through library lending services, directed study programs, resident study programs, and off-campus institutes using seminary faculty members and other specialists for one-day, two-day, or three-day programs of concentrated study. Substantial sums have been provided by foundations for cooperative ventures in theological education during the past several years. Is it not conceivable that these foundations or others may be interested in supporting such a project as a pilot demonstration for the seminaries of the continent?

B. The Directed Study Program of many seminaries could be greatly strengthened by the cooperative production of syllabi that would guide the user to the best books on given subjects. For example, Union in Richmond has 31 courses available for home study; I wish that we could offer a hundred different subjects--and we could if we could draw on the resources of seminary faculties across the continent in the preparation of these brief guides. Using a set of guiding principles for the production of the study guides, a coordinating committee should have no great difficulty in obtaining brief guides from many competent scholars in the United States and Canada.

C. In concert the seminaries should try to stimulate ministers to carry on creative self-education. They should seek to raise the level of expectation with regard to ministerial study programs on the part of church members generally. Congregations should be led to encourage their ministers to go to seminary campuses periodically for in-service training and refresher courses. The more widespread these efforts to create the climate of readiness for the ministers' continuing education, the more surely will come this response from the ministers. Ways and means should be sought to inform local churchmen and to enlist their intelligent interest in this enterprise.

D. Research committees are needed to guide in the quest for answers to some of the questions in this area. Let me suggest some: What responsibility has a seminary for the continuing education of pastors who have had no seminary training?

What kind of recognition should be given ministers who carry on with systematic continuing education programs? Is there a legitimate place for certificates or awards of any kind in such programs? Would this added incentive be valuable?

What is the optimum size of the group returning to the campus for brief resident study? What effect has the size of the group upon the values derived from such resident study? What is the optimum length of residence--a week; two weeks; or more?

What possibilities for theological education are open--or may be opened--through televised educational programs? Are sound moving pictures of classroom lectures a feasible means of wide distribution of theological instruction?

Such questions as these deserve the best thought of the theological educators of America. I hope that AATS and ATLA will not delay in seeking for answers through appropriate channels.

Time Magazine reported a few years ago on the hundreds of adult education programs now under way in America, concluding that "America will be the place where school is never out" (Time, Nov. 15, 1954, p. 54). America's theological seminaries should move with this rising tide of interest to make sure that for American ministers "school is never out."

THE LITERATURE OF THE ROMAN CHURCH AND THE PROTESTANT SEMINARY LIBRARIAN

Mr. Edgar Krentz

The literature of The Holy Catholic Apostolic Roman Church, to give it its official name, encompasses more both chronologically and in sheer bulk than the literature of any other Christian denomination. One feels like an insufficient Hercules confronting a many headed Hydra as he surveys the comprehensive mountain range of Roman thought. This paper, therefore, cannot hope to do more than scratch the surface of a vast field of literature. The Roman Church I understand as that church which recognizes the Bishop of Rome as Pope, Vicar of Christ on earth, and the visible head of the church." (This definition is taken from Census of Religious Bodies / Washington, D.C.: U.S. Gov't. Printing Office, 1936, 7 II, 1542.) I prefer the term Roman to Catholic since catholic is better used in the sense of the Nicene Creed, credo in unam catholicam et apostolicam ecclesiam, of that one Church, the body of Christ, to which we all belong.

To limit this Roman Church chronologically is no easy task. Certainly it goes back earlier than the Council of Trent in the sixteenth century, though this did provide the definitive formulation of Roman dogma. Suffice it to say that for the purposes of this paper the period of scholastic theology is included, since the schoolmen have been of continuing influence in the Roman Church to the present day, as Neo-Thomism for one bears eloquent witness.

One final caveat might be given before turning to the paper itself. The bibliographical papers of the past few years have been delivered by men who have either discussed their own denominations (Dr. Schmidt on Lutheranism; Mr. Pearson on the Disciples) or were discussing a topic of professional interest to themselves (Dr. Nicole on Calvin). I am not specifically interested professionally in the Roman Church. It may be carrying owls to Athens for one who does not have this special interest to read this paper here. At least it is a good excuse to see Athens. Nor does a spiritual descendent of Blessed Martin Luther qualify as a disinterested spectator of that Church. If, therefore, any bias is evident, please make due allowance for it. I for my part will console myself with the thought that you may play the part of Cornelius to my Catullus, thinking that my tiny libellus is something (esse aliquid, Catullus, Carmina I. 1-4), whether through kindness or charity.

I. Bibliography

Roman literature is provided with excellent bibliographic aids. The Guide to Catholic Literature (Grosse Point, Mich.: Walter Romig, 1940ff.) is the basic tool. Five cumulated volumes now cover the years 1888-1955, annotating books on the constitution, doctrine, discipline, liturgy, history, and literature of the Roman Church. For the period before the GCL Wilfrid Parsons have given a useful tool Early Catholic Americana; a List of Books and Other Works by Catholic Authors in the United States, 1729-1830 (New York: Macmillan, 1939) which arranges the works chronologically, with alphabetic entries under each year. The Catholic Periodical Index, the model in part for our own index, needs no introduction here. Its coverage begins with 1930. One of the easy methods of keeping abreast of

current Roman literature is to buy the cards from the Catholic University of America. Those of you who subscribe to them know their worth.

A number of biographical aids are available to help the cataloguer verify contemporary authors. Matthew Hoehn lists 620 men and women of the Roman persuasion who have written both sacred and profane literature in Catholic Authors; Contemporary Biographical Sketches, 1930-1947 (Newark: St. Mary's Abbey, 1948). The publisher, Walter Romig of Grosse Pointe, Michigan, has a whole series of useful works. The American Catholic Who's Who has been appearing biennially since 1934. The same publisher has provided David Martin's American Catholic Convert Authors and Sister Mary Anthony's Negro Catholic Convert Writers.

II. Yearbooks, Dictionaries, and Encyclopedias

While no Protestant denominational library will likely try to obtain a complete file of annuals of the Roman Church, scattered volumes of a number of annuals would give much useful information. The Official Catholic Directory (New York: Kennedy, 1886ff.) provides statistical and institutional information about the work of the Roman Church in North America and the English speaking world generally. The Orbis Catholicus, edited by Donald Attwater, provides a directory of the major officials, orders, congregations, etc. throughout the world (London: Oates and Washbourne, 1938ff.). One or the other of these supplemented by the National Catholic Almanac, edited by Felician A. Foy (Patterson, N. J.: St. Anthony's Guild Press, 1940ff.) would provide most statistical and factual information desired by our patrons. The national annuals, such as the Kirchliches Handbuch of German and the Almanach Catholique Français are best left to the collections of Roman institutions.

Two Roman Catholic short entry dictionaries have proved their worth in our collection. A Catholic Dictionary, edited by Donald Attwater (3rd ed. New York: Macmillan, 1958) has a most convenient collection of definitions of terminology for the various areas of the life and thought of the church. The dictionary founded way back in 1883 by William E. Addis and Thomas Arnold, and later revised by T. B. Scannell is still going its merry way, the latest revision being by P. E. Hallett (15th). Its title is A Catholic Dictionary Containing Some Account of the Doctrines, Discipline, Rites, Ceremonies, Councils, and Religious Orders of the Catholic Church (London: Routledge and Kegan Paul, 1955). The full title makes its province adequately clear.

The backbone of any collection on the Roman Church must be provided in the marvellous series of theological encyclopedias produced throughout the Roman Catholic world. Only collections of official papal pronouncements and conciliar decrees can take precedence over this material. In the English speaking world The Catholic Encyclopedia (New York: Catholic Encyclopedia Press, ca. 1907-1922, 15 v. plus supplements) has held the field for over a half century. Authoritative as it is, it is less complete than some of the works in foreign languages and hopelessly out of date bibliographically. A first supplement was published in 1922 (New York: Encyclopedia Press); and since 1951, the Gil-Mary Society has been issuing a second supplement in sections (9th

section in 1958). The work, however, is still inadequate. It was therefore good news to read an announcement from McGraw-Hill this spring that with the cooperation of the Catholic University of America they hope to complete by 1964 a new fifteen volume work to be named the New Catholic Encyclopedia. The prospectus promises fuller coverage to Protestantism and non-Christian religions than the CE provided. "Tis a consummation devoutly to be wished."

It is convenient to take here a project that the publisher, Hawthorne Books of New York, modestly called in an advertising blurb "the most important Catholic publishing project of our time." The Twentieth Century Encyclopedia of Catholicism (called Faith and Fact Books in England) is a translation of the French series Je sais, je crois, edited by Henri Daniel-Rops of the French Academy. When completed it will comprise a series of 149 volumes plus a general index volume. It is designed to cover every phase of Roman faith and thought. After examining the first few volumes, we at Concordia decided to keep the books as a set, rather than scatter them through the various subject collections as the LC cards suggest. The volumes are of varying excellence, at best fair-minded Roman works, at worst quite parochial and provincial expressions of Roman propaganda.

Germany has produced two great Roman theological lexica. The standard for many years was Wetzer and Welte's Kirchenlexikon; oder, Encyklopaedie Theologie und ihrer Hilfswissenschaften (2nd ed., edited by Joseph Cardinal Hergenröther and Franz Kaulen. Freiburg im Breisgau: Herder, 1882-1903. 12 v. plus index). It was superseded by Michael Buchberger's Lexicon für Theologie und Kirche, which in the second edition under the editorship of Josef Höfer and Karl Rahner (Freiburg: Herder, 1957-) will be the standard for some time. Excellent bibliographies (including Protestant works) and a bit more theological freedom characterize this work. The two volumes published show that it is a must for any collection.

The firm of Letouzey et Ané in Paris has issued a whole series of basic lexica. The outstanding Roman lexicon for many years--and still to be treated with great respect--was the Dictionnaire de théologie catholique edited by A. Vacant and E. Mangenot (Paris: 1909-1946. 15 v.). A magnificent job in every respect, it is especially noteworthy for its articles in medievalia and its extensive bibliographies. For those who cannot handle Italian, this should be the first source of reference in Catholica. Its younger brother, the Dictionnaire pratique des connaissances religieuses, edited by J. Bricout (Paris: Letouzey et Ané, 1925-1928. 6 v. and supp.), can be passed over by those owning the DTC. The Dictionnaire apologétique de la foi catholique; contenant les preuves de la vérité de la religion et les réponses aux objections tirées des sciences humaines, fourth edition by A. d'Alés (Paris: Gabriel Beauchesne, 1925-1931. 4 v. plus supp.) is adequately described in its title. Finally, for those who can handle Italian (my students certainly cannot) the Enciclopedia cattolica (citta del Vaticano: Enciclopedia Cattolica, 1948-1954. 12 v.) must take first rank. Produced in an amazingly short time, the work is authoritative, comprehensive, and amazingly complete bibliographically. Out of this plethora of lexica, an adequate sampling is within the reach of every library.

III. Papal Documents

The most important single source of current Roman thought is to be found in the official pronouncements, letters, speeches, and encyclicals of the Pope and his curia. While I do not intend to refer to Roman journals unless absolutely necessary (see the excellent annotated bibliography by Father Francis L. Sheerin, S. J., in the Newsletter, American Theological Library Association, VI, 1958-1959, 22-46), nevertheless in this area omission would be a grave oversight. The Acta apostolicae sedis (1909-), the official publication of the Roman see, together with its predecessor Acta sanctae sedis (1865-1908) form the most important single source of Roman Catholic thought on every topic conceivable. Citation of their texts is indispensable when documentation is necessary. Therefore they ought to receive priority on the most frugal of budget lists. A recent journal, The Pope Speaks; The American Quarterly of Papal Documents, will unlock the Latin of AAS for your students (1954-).

Sister M. Claudia Carlen, the librarian of Marygrove College in Detroit, has used their extensive collection in papal documents to provide two useful aids for the student. A Guide to the Encyclicals of the Roman Pontiffs from Leo XIII to the Present Day (1878-1937) (New York: Wilson, 1939) locates texts, notes translations, and indicates commentaries. The Dictionary of Papal Pronouncements, Leo XIII to Pius XII, 1878-1957 (New York: P. J. Kennedy, 1958) is a short entry dictionary giving digests of documents and short compends of doctrine from papal sources.

It might be well to add another note on sources for history of the popes at this point. Many of the basic documents have been republished within recent years. Abbé L. Duchesne's massive Le Liber Pontificalis: texte, introduction, et commentaire (Paris: E. De Boccard, 1955ff. 3 v.) gives a basic collection of early papal biographies. The different editions of papal acta by P. Jaffé (Regesta Pontificum Romanorum ab condita Ecclesia ad annum post Christum natum MCXCVIII, ed. 2. by G. Wattenbach. 2 v. Leipzig: 1885-1888; Rep.: Graz: Akademische Druck- und Verlagsanstalt), Augustus Potthast (Regesta pontificum romanorum inde ab a. post Christum natum MCXCVIII ad a. MCCCIV. Berlin: Rudolf de Decker, 1874. 2 v. Rep.: Graz: Akad. Dr.- u.-Verl., 1957), and J. von Pflugk-Harttung (Acta pontificum romanorum inedita. 3 v. Tübingen: Verlag und druck von Franz Fues, 1881ff. Rep.: Graz: Akad. Dr.- u.- Verl., 195) are all once again in print.

Working on the basis of these documents several histories of the popes have become standard items. Horace Kinder Mann's Lives of the Popes in the Early Middle Ages (18 v. London: Kegan, Paul, Trench, Trubner, & Co.; St. Louis: Herder, 1925-1932) and Ludwig Freiherr von Pastor's History of the Popes from the Close of the Middle Ages; Drawn from the Secret Archives of the Vatican and Other Original Sources (35 v., tr. and ed. by F. I. Autrobus, Ralph Kerr, and Ernest Graf. London: Hodges; St. Louis: Herder, 1923-1949) are standard English works, while Josef Schmidlin's Papstgeschichte der neuesten Zeit, done with typical German care, covering the nineteenth and twentieth centuries, presents a detailed analysis of the period. A great deal of more popular literature could easily be assembled, e.g., to pick just one man, the works of

Vincent A. Yzermans, Pius XII and the American People (Baltimore: Helicon, 1958), Valiant Heralds of Truth (Westminster, Md.: Newman, 1958), and Unwearied Advocate (St. Cloud, Minn.: St. Cloud Bookshop, 1956). To thread one's way through this mass of literature is no easy task.

IV. Canon Law and Moral Theology

Canon Law is the body of regulations or laws that grew up gradually through the centuries upon the basis of the canons of church councils. Today it is imposed by authority in matters of faith, morals, and discipline. The name corpus iuris canonici is today given to the unwieldy mass of material that appears to have been gathered into one collection around the year A. D. 1500. In 1904 Pius X appointed a committee to collect and edit the material into a new body of canons. This collection, usually called the codex iuris canonici to distinguish it from the older and larger corpus, has been, since it was promulgated by Benedict XV on May 27, 1917 (actually in effect from Pentecost, 1918), the law of the Roman Church.

Both the corpus and the codex deserve a place in our collections. The best edition of the corpus is that by Emil Friedberg (2 v. Leipzig: B. Tauchnitz, 1879. Rep.: Graz: Akademische Druck- und Verlagsanstalt 1955). A fine supplementary collection is the work edited by H. J. Schroeder, Disciplinary Decrees of the General Councils; Text, Translation, and Commentary (St. Louis: Herder, 1937).

Friedberg has provided a number of other useful tools for the historian of canon law. The Quinque compilationes antiquae nec non collectio canonum Lipsiensis provides texts of a number of earlier collections of canon law (Leipzig: B. Tauchnitz, 1882. Rep.: Graz: Akademische Druck- und Verlagsanstalt, 1956). Die Canones-sammlungen zwischen Gratian und Bernhard von Pavia (Leipzig: Tauchnitz, 1897. Rep.: Graz, Akademische Druck- und Verlagsanstalt, 1958) is a useful bibliographic aid. The standard history of canon law from Gratian to the nineteenth century has also been put back into print, Joh. Friedrich von Schulte's Die Geschichte der Quellen und Literatur des canonischen Rechts von Gratian bis auf die Gegenwart (3 v. Stuttgart: Verlag Friedrich Enke, 1875. Rep.: Graz: Akademische Druck- und Verlagsanstalt, 1956). Two other useful histories of canon law are those by Willibald M. Ploechl, Geschichte des Kirchenrechts (Wien und München: Verlag Herold, 1953- . 3 v. thus far) and Paul Hinschius, Das Kirchenrecht der Katholiken und Protestanten in Deutschland (6 v. Berlin: Verlag I. Guttentag, 1869. Rep.: Graz: Akademische Druck- und Verlagsanstalt, 1959). The last named was never completed, the sections that were published covering only the Roman Church.

The standard edition of the Codex iuris canonici is that by Gaspari (Rome: typis Vaticanis, various dates). Aids to its use are numerous. The most important is another of the Letouzey et Ané publications, the Dictionnaire de Droit Canonique (Paris: 1935-) edited first by A. Villien and E. Magnin, subsequently by A. Amanieu. Listings of two or three more popular treatments of canon law follow: John A. Abbo and Jerome D. Hannan, The Sacred Canons; a Concise Presentation of the Current Disciplinary Norms of the Church (St. Louis: Herder, 1952); Timothy Bouscaren and Adam Ellis, Canon Law; a Text and Commentary (Milwaukee: Bruce, 1957); Stanislaus Woywod, A Practical Commentary on the Code of Canon Law. Revised by Callistus Smith (New York: Joseph F. Wagner, 1952).

Moral theology is best taken with canon law, since it is in many ways an extension of this law to the on-going moral concerns of the Church. Once again some of the historical material has been reprinted in recent years. St. Alphonsus Liguori (Alfonso Maria dei Liguori), the founder of the Redemptorists, was a notable moral theologian of the Eighteenth Century. His Opera moralia in the edition of Leonardi Gaudé were reprinted in 1954 (Graz: Akademischen Druck- und Verlagsanstalt). More basic to our collections perhaps is the impressive Handbuch der katholischen Sittenlehre in five volumes edited by Fritz Tillmann (Düsseldorf: Patmos-Verlag, 1947-1953). Other, less comprehensive works worthy of consideration are John Ford and Gerald Kelly, Contemporary Moral Theology (Westminster, Md.: Newman, 1958) and John A. McHugh and Charles J. Cannan, Moral Theology: A Complete Course Based on St. Thomas Aquinas and the Best Modern Authorities, revised by E. P. Farrell. (New York: Joseph F. Wagner, 1958. 2 v.).

Books that deal with specific ethical problems are numerous. The following are merely samples to show the broad interests and concerns of the Roman Church. Edwin F. Healy, Medical Ethics (Chicago: Loyola U. Press, 1956). Anthony Ostheimer, Instructions for Non-Catholics Before Marriage (Philadelphia: Dolphin Press, 1939). John A. Ryan and Francis J. Boland, Catholic Principles of Politics (New York: Macmillan, 1940).

V. History

The history of the Roman Church is large enough for a separate bibliographical paper or series of monographs. Some idea of the scope can be gained from the article by R. M. Huber, "Recent Important Literature Regarding the Catholic Church during the Late Renaissance Period," Church History, X (1941) 3-37. Letouzey et Ané also have a dictionary of ecclesiastic history in process, the Dictionnaire d'histoire et de géographie ecclésiastiques, edited by A. Baudrillart and others (Paris: 1912- . 12 v. are published bringing the work down into the letter C). Source documents of all sorts should occupy our interests here. Caesar Baronius' Annales Ecclesiastici is one of the great historical works of the Roman Church, written in answer to the Magdeburg Centuries on the Lutheran side (many editions. The edition by Augustinus Theiner, Barri-Ducis: Guerin, 1864ff., in 37 volumes, is one of the best). The history of the Jesuits and their individual members is blessed with the great bio-bibliography of Augustin and Aloys De Backer, Bibliothèque de la compagnie de Jesus, twelve large volumes in the last revision by Carlos Sommervogel (antwerp, Belgium: Imprimerie pro bibliothecis S. J., 1959). The reissue of this bibliography in the present year will fill in many collections. The great collection of sources for the early history of the Jesuits in America is currently being reprinted by Pageant Book Company, The Jesuit Relations and Allied Documents; The Travels and Explorations of the Jesuit Missionaries in New France, 1610-1791 (73 v. in 36. New York: 1959). Such document collections could be expanded almost indefinitely. The microfilm collection of St. Louis University is currently being expanded to include as many unpublished documents dealing with the Roman Church in early America as can be located. Mansi's collection of the Church Councils can be supplemented by some of the special editions, such as the Monumenta conciliorum generalium seculi decimi quinti (4 v. Vienna: various publishers, 1857-1935).

Under general church histories written from the Roman point of view precedence should be given to Fernand Mourret, A History of the Catholic Church, translated by Newton Thompson (6 v. St. Louis: Herder, 1931-1945). Edward E. Y. Hales has issued a general history, The Catholic Church in the Modern World (New York: Hanover House, 1958). Philip Hughes' A History of the Church, (3 v. New York: Sheed & Ward, 1935-1947) carries the history down to the Reformation.

The Roman Church in America was recently described by Th. Roemer, The Catholic Church in the United States (St. Louis: Herder, 1950). Thomas F. O'Dea looks at his church carefully in American Catholic Dilemma (New York: Sheed & Ward, 1958). Important historical background for the American scene is provided by The National Pastorals of the American Hierarchy, edited with foreword, notes, and index by Peter Guilday (Westminster, Md.: Newman, 1954).

The history of missionary activity in the Roman Church will be treated in most general ecclesiastical histories. A recent French history, profusely illustrated and excellently edited is the Histoire universelle des missions catholiques, edited by S. Delacroix (Paris: Librairie Grund, 1956ff.). Two volumes have been published. The maps illustrating the spread of the church are outstanding. The Bibliotheca missionum...founded by Robert Streit, a publication of the International Institut für Missionswissenschaftliche Forschung, currently published by Verlag Herder in Freiburg, Germany (earlier imprint varies) is a comprehensive and authoritative bibliography (and in many cases a finding list) of missionary literature. It deserves wide use.

VI. Hagiography and Mariology

With the exception of those members of Protestant bodies that follow the liturgical calendar, most of us find the subject of hagiography a strange country. The basic source in this area is of course the Acta Sanctorum first published by Joannes Bollandus and revised by Joannes Carnandet (Paris: Palmé, 1863-1931. 85 v.). The work of the Bollandists, the Jesuits who edit the Analecta Bollandiana, has continued to be foremost in this area, Hippolyte Delehaye being the most important single name of recent years. For most ordinary purposes the revision of Alban Butler's Lives of the Saints by Herbert Thurston and Donald Attwater will prove adequate (London: Burns and Oates, 1956. 4 v.).

The history of the position of the Blessed Virgin Mary in the Roman Church from Trent to the bull "Ineffabilis Deus" of Pius IX, 1854, can be conveniently studied in the collection Interpretatio Mariologica protevangelii posttridentina usque ad definitionem dogmaticam immaculatae conceptionis compiled by Tiburtus Gallus (Roma: apud edizioni di storia e letteratura, 1953-1954). The indefatigable dictionary compiler, Donald Attwater, has provided a general Dictionary of Mary (New York: P. J. Kennedy and Sons, c1956). Juniper Carol has published a number of books on Mary, the most useful to Protestants probably being his Fundamentals of Mariology (New York: Benziger, 1956). More ambitious is the two volume work of M. J. Scheeben, Mariology, translated by T. L. M. J. Geukers (St. Louis: Herder, 1946-1947).

VII. Theology and Doctrine

Under theology and doctrine are included the theological disciplines of Biblical studies and systematics. Here also the theology of the Roman Church has not been inoperative. The Biblical Commission created by Leo XIII through his Apostolic Letter "Vigilantiae" in 1902 has furthered Biblical scholarship in the Roman Church while safeguarding her dogmatic concerns. The chief concerns of its work have been gathered in the Enchiridion Biblicum; Documenta Ecclesiastica S. Scripturam spectantia, auctoritate Pontificiae Commissionis de Re Biblica edita (Rome: 1927). A similar concern can be detected in Institutiones Biblicae scholis accomodatae. Ed. 6 (Roma: Pontificium Institutum Biblicum, 1951). A useful collection of documents can be found in H. Denzinger and C. Bannwart, ed., Enchiridion symbolorum (ed. 17. Freiburg: Herder, 1928). This last-named work is useful in many areas of Roman thought.

Lest our bibliographic collection sound too negative, let us hasten to add that much good textual work is being done by Roman scholars. Pius X ordered a critical edition of the Vulgate to be prepared. Eleven volumes (through Song of Songs) of the Biblia Sacra iuxta Latinam vulgatam versionem...has appeared through 1957 (Romae: Typis polyglottis Vaticanis, 1926ff.). The series Collectanea Biblica Latina published by the Abbey of St. Jerome in Rome has published eleven volumes on the Old Latin Bible and other Biblical texts, while the Erzabtei Beuron is going forward with the new edition of P. Sabatier's Vetus Latina (to be completed in 26 v. Freiburg: Herder, 1949ff.). Its subsidiary series, Aus der Geschichte der lateinischen Bibel, holds promise of great value (2 v. out).

The Dictionnaire de la Bible edited by Fulcrum Grégoire Vigouroux is a landmark in Bible dictionaries. It is especially noteworthy for its interest in the history of Biblical interpretation, expressed in many biographical articles on interpreters past and present. Its five volumes were published by Letouzey et Ané between the years 1907-1912. In 1928 the publishers began a supplement under the editorship of Louis Pirot that bids to far outstrip the mother in size, being already in the sixth volume and not yet complete. With the supplement this is by far the most valuable Bible dictionary available.

A great deal of additional material on the Bible could be listed. Attention may be drawn to the Études Biblique series of the French Dominicans, most of whose volumes are of the first rank. The Analecta Biblica of the Pontifical Biblical Institute are of comparable value. The commentary series, such as the Echterbibel, Das Regensburger Neue Testament, and the Herder series are all of prime worth. What Biblical scholars will ever thank fervently enough for the Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete (Düsseldorf: Patmos-Verlag, 1951/52-)? One other bibliographic tool must be mentioned, Fridericus Stegmüller's Repertorium Biblicum Medii Aevi in five large volumes (Matriti: 1940-55). The problem of hermeneutics is also engaging the Roman Church, not only the Protestant scholar. Two volumes have attracted much attention: Jean Daniélou's Sacramentum futuri (Paris: Beauchesne, 1950) and Raymond E. Brown's The Sensus Plenior of Sacred Scripture (Baltimore: St. Mary's University, 1955).

In dogmatic theology the first place must go to the Canons and Decrees of the Council of Trent. In our opinion the best edition is that of the original text with English translation by H. J. Schroeder (St. Louis: Herder, 1941). (As a Lutheran I cannot help also putting in a plug for Martin Chemnitz' searching examination of them in his Examen concilii tridentini.) The Catechismus ex decreto Concilii Tridentini of 1566 should be available in some form. A good edition is the Catechism of the Council of Trent for Parish Priests, issued by order of Pope Pius V, translated by J. H. McHugh and C. S. Callan (New York: Wagner, 1949).

One of the most frequently cited works in dogmatic theology is Joseph Pohle's work of the same name, Englished by Arthur Preuss (Dogmatic Theology. Ed. 6. 12 v. St. Louis: Herder, 1930). G. van Noort's Dogmatic Theology, translated by J. J. Castelot and W. R. Murphy (Westminster, Md.: Newman, 1955ff.) has attracted much attention with its first two volumes. On my own campus Ludwig Ott's Fundamentals of Catholic Dogma (St. Louis: Herder, 1954) has been much praised. One book deserves its place more by virtue of its length of life than any inherent value; this is, of course, James Cardinal Gibbons' The Faith of our Fathers (Baltimore: John Murphey, 1917, etc. 110th ed.). George D. Smith's The Teaching of the Catholic Church (New York: Macmillan, 1949) has a good digest in its two volumes. The series Thomistische Studien; Schriftenreihe des "Divus Thomus": Jahrbuch für Philosophie und spekulative Theologie (Frieburg in der Schweiz: Verlag der Paulusdruckerei, 1943ff.) contains applications of Thomism to present day concerns. Finally one title in comparative Christianity must be mentioned, the standard Roman work in this field, Konrad Algermissen's Christian Denominations, translated by Joseph W. Grunder (St. Louis: Herder, 1945).

St. Thomas Aquinas deserves separate mention. Ideally the complete works of St. Thomas should be available, whether in the Parma edition (25 v., 1852-1875), the Vives edition (34 v., 1871-1880), or the Leonine edition (1882ff.). The bare minimum would be the original text of the Angelic Doctor's Summa together with the tools for its use. The handiest edition of the Summa Theologica is the so called Marietti edition, edited by Petri Caramello in three volumes (Taurini: Marietti, 1952). The Institute for Medieval Studies in Ottawa, Canada, has an edition in progress, two volumes having been published so far (Ottawa: Commissio Piana, 1953ff.). Editions of other works of St. Thomas are also to be found in the Marietti editions. Bibliographic aids to the study of St. Thomas are available; you will find them listed in the Oxford Dictionary of the Christian Church, p. 1354. The "Summa theologica" of St. Thomas Aquinas, translated by Fathers of the English Dominican Province in 22 volumes is as useful an English version as any (2nd ed. London: Burns, Oates, and Washbourne, 1920ff.).

Roy Deferrari and Sister M. Inviolata Barry have published two indispensable aids to the study of the Summa in A Complete Index to the Summa theologica of St. Thomas Aquinas (Washington: Catholic U. of America Press, 1956) and A Lexicon of St. Thomas Aquinas based on the Summa theologica and selected passages of his other works (Washington:

Catholic U. of America Press, c1948). An even better lexicon than the last (the Germans would call it unentbehrlich and happily it is not vergriffen) is the Thomas-Lexikon: Sammlung, Übersetzung und Erklärung der im samthlichen Werken des H. Thomas von Aquin vorkommenden Kunstausdrücke und wissenschaftlichen Aussprüche. 2nd ed., compiled by Thomas Schuetz (New York: Frederick Ungar, 1957). Finally attention should be drawn to the Aquinas Lectures of Marquette University, a series begun in 1937 and published annually by the University Press. Outstanding scholars, whether Roman or not, are invited to present some aspect of Thomas' history, sources, or influence each year.

Other Doctors of the Church also have great influence to the present day. Even the possessor of a complete Migne cannot neglect the purchase of some of these editions. A representative, but far from comprehensive list, without comment, follows: Albertus Magnus, Opera omnia, ed. Institutum Alberti Magni Coloniense, Bernhardo Geyer Praeside. (4 v. of a projected 40 published. Monasterii Westfalorum in Aedivus Aschendorff, 1951ff.). Alexander of Hales, Glossa in quatuor libros sententiarum Petri Lombardi, ed. studio et cura collegii s. Bonaventurae. (4 v. Quaracchi: ex typographia collegii S. Bonav., 1951-1957. Series: Bibliotheca Franciscana scholastica mediæ aevi 13-15). Alexander of Hales, Summa theologica, ed. Bernardinus Klumper. (4 v. in 5. Ad Claras Aquas prope Florentinum: ex typographia Collegii S. Bonaventurae, 1924ff.). S. Bonaventure, Opera omnia (ad Claras Aquas prope Florentiam: ex typographia Collegii S. Bonaventurae, 1882-1902. 10 v. in 11). S. Bonaventure, Works of St. Bonaventure, edited by Philotheus Boehner and F. Laughlin (St. Bonaventure, N. Y.: Saint Bonaventure University, 1955-). Nicholas de Cusa, Opera omnia, iussu et auctoritate academiae litterarum Heidelbergensis ad codicum fidem edita (Lipsiae: Felix Meiner, 1932-). Corpus Catholicorum: Werke Katholischer Schriftsteller im Zeitalter der Glaubensspaltung (Münster in Westfalen: Aschendorffsche Verlagsbuchhandlung, last volume, no. 28, 1958).

The publications of a number of American societies are useful in the study of Scholastic theology. The Pontifical Institute of Medieval Studies in Toronto, headed by Étienne Gilson, began a series of Studies and Texts in 1955, some five volumes having been published to date ranging from hitherto unedited scholastic texts to medieval liturgical drama in Spain. The Publications in Medieval Studies of the University of Notre Dame have some useful texts of lesser known authors. The Franciscan Institute of St. Bonaventure, New York has published both texts and studies. All of these are valuable material.

VIII. Liturgics and Worship

Anglicans and Lutherans probably feel the closest pull and tie to the Roman Church to be in the historic liturgy of the Mass which they share, more or less, with the Roman Church. The liturgy is for many Roman Catholics the most characteristic feature of their life. It is also a source of teaching and doctrine. The basic liturgical texts are therefore of prime import to the Protestant seminary collection. The liturgy in plainchant setting for the entire church year

is most easily available in The Liber Usualis, with Introduction and Rubrics in English, edited by the Benedictines of Solesmes (Tournai, Belgium: Society of St. John the Evangelist, Desclée & Co., 1934). Beside this should be set good editions of the Breviary, Ritual, Missal, and Martyrology, all readily available. Complete instructions for the proper use of the liturgy have been compiled by Innocentius Wappelhorst in the Compendium sacrae liturgiae juxta ritum Romanum (12th ed. by Aurelius Bruegge. New York: Benziger, 1931).

For the history and understanding of the liturgy several titles are outstanding. Once again Letouzey et Ané published the basic lexicon, the Dictionnaire d'Archéologie Chrétienne et de Liturgie, edited by Fernand Cabrol and Henri Leclercq (Paris: 1924-1953. 15 v.). This covers the first eight centuries of the Christian era. Adalbert Ebner provides studies on the Roman missal in the medieval period in his Quellen und Forschungen zur Geschichte und Kunstgeschichte des Missale Romanum im Mittelalter (Freiburg im Breisgau: Herder, 1896. Rep.: Graz: Akademische Druck- und Verlagsanstalt, 1957). Since 1950 Hilarius Emonds has edited the Archiv für Liturgiewissenschaft for the Regensburg firm Friedrich Pustet. This yearbook includes studies and reviews in all facets of the liturgical life. The National Liturgical Week began in 1941 and now, bearing the name the North American Liturgical Week, each year addresses itself to a particular problem in the liturgical life of the Roman Church; in 1958, for example, its topic was "Education and the Liturgy," covering kindergarten to the university in its discussion. The Liturgical Studies of Notre Dame University are another excellent publication.

Three names of important European liturgical scholars will conclude this section. Abbot Gueranger treated the whole course of the liturgy in his The Liturgical Year, translated by Dom Laurence Shepherd (15 v. Westminster, Md.: Newman, 1948-1949). Pius Parsch has published a large number of volumes in German. Gradually they are appearing in English. The Church's Year of Grace is still in process of publication (to be 5 v. Collegeville, Minn.: Liturgical Press). The Liturgy of the Mass, translated by H. E. Winstone (St. Louis: Herder, 1957) and The Breviary Explained, translated by William Nayden and Carl Hoegerl (St. Louis: Herder, 1952) need no explanation. The name of Pius Parsch is a guarantee of their soberness and thoroughness. Finally, Joseph A. Jungmann's The Mass of the Roman Rite (New York: Benziger, 1951-) is a thoughtful approach to the liturgical through history.

IX. Locations of Collections

T. O'Conner published a list of "Catholic Archives of the United States" in the Catholic Historical Review, XXXI (1946) 414-430. The articles on "Libraries" in the second supplement to the Catholic Encyclopedia also contains some useful information. The list which I append is by no means exhaustive. I owe it to the courtesy of Father Andrew L. Bouwhuis, S. J., Librarian of Saint Peter's College in Jersey City, New Jersey. These libraries are, in his opinion, comprehensive for Roman literature. Pertinent data can

be obtained from the American Library Directory.

Woodstock College, Woodstock, Maryland.
 Theological Seminary of St. Mary of the Lake, Mundelein,
 Illinois.
 Alma College, Los Gatos, California.
 St. John's Abbey, Collegeville, Minnesota. (liturgy,
 especially)
 St. Mary's College, St. Mary's, Kansas.
 Catholic University of America, Washington 17, D. C.
 (best collection on canon law)
 Kenrick Seminary, St. Louis 19, Missouri.
 St. Joseph Seminary, Yonkers, New York.

Father John Harrington, the Librarian of St. Joseph Seminary in Yonkers, New York, was compiling a bibliography and union list of holdings for the American Catholic Theological Society. I do not know whether this project is still active or not.

As a loyal St. Louisan I must also mention the Pius XII Library of St. Louis University and its Vatican Film Collection. While the library holdings outside of the film library are not particularly distinctive, the film collection has already attracted and will continue to attract donors. This film collection is unrivalled, and is currently being expanded as indicated above.

X. Conclusion

The collection of Roman theological literature by the Protestant seminary is necessary for more than mere apologetic reasons. Recognizing that the whole church is tied together by the unity of the Spirit, that the Roman Church in spite of its Mariology still confesses the Credo with the rest of Christendom, we buy its literature, as we do the literature of all fellow Christians, to obtain refreshment and theological insight. Finally, the invitation to an ecumenical council by the Holy Father and the founding of a group to study the Roman Church at its last meeting by the Lutheran World Federation remind all of us that we live in these last days when the unity of the Church of Christ is becoming more precious as the forces of the non-Christian world grow more and more menacing. As librarians we foster all three of these concerns by providing balanced and ecumenical collections.

In the case of the literature of the Roman Church I feel that the Protestant librarian must always start with those basic documents that are of enduring worth. At times this will mean the purchase of a rare book or two, such as the works of Nicholas of Lyra, or the Canons of the Provincial Council of Cologne in 1536, or the works of John Gerson. But he will know that in this way he is building permanently and well.

At the end of his third book of odes the Roman poet Horace said with satisfaction and truth:

Exegi monumentum aere perennius
 Regalique situ pyramidum altius,
 quod non imber edax, not aquilo impotens
 possit diruere aut innumerabilis

annorum series et fuga temporum.
 non omnis moriar...

(Carmina III. xxx. 1-6)

I have no delusions about any monument more enduring than bronze. The gaps in this bibliography are apparent to most of you. I have not mentioned Social Action, the Catholic Orders, or any of the volumes known to you cataloguers by Father Kapsner, etc. Most of those topics that you enter in the card catalogue as Church and ----- have been omitted here. If, however, this little paper is of any use whatever to you, my time is well spent.

CHURCH UNION IN CANADA
AN HISTORICAL AND BIBLIOGRAPHICAL STUDY

Dr. Kenneth H. Cousland

I would like to express my thanks to the Executive of this Association for the invitation to give a paper on this subject. Although my field is not that of a librarian but of a teacher of Church History, I am greatly interested in your Association and believe that my work is closely related to yours. But I was not sure what would be required in this paper for your purposes and on accepting the invitation I made enquiries about the type of presentation you would wish. It was suggested to me that something more than a bibliographical paper was desirable and that it should include an account of the background history, the nature of the church, its doctrine and its practice. This is what I have tried to do, but of course it can only be given in broad outline rather than as a detailed history, and I shall make it as objective as possible.

In preparing the paper I have sought to combine the historical and bibliographical, and in order to make it possible to deal with such a large subject in the hour, I arranged, at the suggestion of Neil Smith, for the preparation of a fairly extensive bibliography to be mimeographed and placed in your hands so that I might be free to deal with the historical aspects in my address. I wish to express my thanks to the Rev. Dr. Arthur Reynolds, the Archivist-Historian of Victoria University and the United Church of Canada, and to his predecessor, Rev. George Boyle, for their cooperation in gathering and preparing the material. We are fortunate in this institution in having the Archives closely related to our department of Church History.

You will notice the way the material has been classified. In sections A, B, C on the background of three uniting churches it is divided among church records and other records; periodicals; histories (including unpublished material); other books and pamphlets. There is a section on the movement leading to the formation of the United Church of Canada and a section dealing with that church. Some general works conclude the list. Of course these are not water-tight and separate compartments. There is a great deal of overlapping in the various sections, but for convenience of presentation this seemed to be the best way of arranging the material, and I shall refer to the various sections in their own context.

Church Union in Canada--The Motives

As I see it, there are two main factors underlying the movement. In the first place it is deeply rooted in the spiritual. Christian leaders in Canada shared the growing awareness in the last century that unity is of the essence of the Church and is necessary for its fullest witness and mission. They believed it is the will of God that inner spiritual unity must be given outward visible expression. This lay behind the stirrings that took place beneath the surface of denominationalism. Moreover, in this young and rapidly growing country many of the reasons that separated the mother churches in the countries of origin did

not exist. It became increasingly clear that divisions which might be historically justified in the old land should not stand in the way of unity in the new.

The second factor is the practical. There was urgent need of co-operation and united action if the work of the churches was to be carried on effectively. West of the Great Lakes, for example, there was a vast mission field where the population was scattered and the difficulty of maintaining separate denominations was very great. The building of the transcontinental railways prepared the way for settlers, and in the footsteps of the earlier explorers and adventurers there came an increasing stream of immigrants, many of them from non English speaking countries. The churches strove to keep abreast of this influx but many of the districts were sparsely settled and the task was well-nigh impossible without some means of cooperation. The Roman Catholic Church was strong and well organized, but the divisions and rivalries among the Protestants were a source of weakness, and it was borne in on them that overlapping and duplication of effort was a waste of spiritual and material resources. As the churches faced the common problems of the frontier, denominational differences began to fade and lose some of their importance, and the points of likeness became clearer.

Thus spiritual and practical considerations combined to bring together the separated sections of each denomination into one unit, and when the larger union took place it was a uniting of three united churches.

Before tracing the history of the formation of the United Church of Canada we should first glance briefly at the Canadian background of these three, the Congregational, the Methodist, and the Presbyterian Churches.

The Congregational Churches

Congregationalism in Canada was related to its historical setting in England and the U.S.A., the two countries where it has had its main strength, and the Canadian churches have drawn their church life from both sources. At one time they had expectations of being numerically strong but for a number of reasons these hopes were never realized. Great distances and difficulties of travel made it difficult to keep cohesion among the independent congregations. In the east their main connections were with New England and these were cut at the time of the American War of Independence. The New Light Movement of Henry Alline drew many away from the Congregationalists into the Baptist communion. Also, through the years the numbers of Congregationalists among the newcomers to Canada was proportionately small, and for such reasons the membership has never been large. But as they said themselves, they laid stress upon quality rather than quantity!

Congregationalists emphasize fellowship as well as independence and in the Canadian situation this led them some distance towards integration. About the middle of the nineteenth century the churches of Nova Scotia joined together in one Union and those of Ontario and Quebec in another. Both came together as the Congregational Union of Canada in 1906, including in this Union the churches of the west and the Conference

of the United Brethren in Christ. The nature of these unions was somewhat different from those of other churches, for it was not a matter of uniting different branches but of consolidating the congregations for general co-operation and mutual assistance in an association that was voluntary rather than legislative. However, a step towards a more conciliar form of government was taken when in 1910 the Union provided for the examination and ordination of its ministers.

The Methodist Church

Methodism came to Canada in two streams. The one was from England by way of the St. Lawrence and its beginnings are connected with the work of lay preachers. The other was the organised Methodism which came from the U.S.A. and related the Methodists of Upper Canada to the New York and Genessee Conferences of the Methodist Episcopal Church. The early history in this area is that of the circuit riders--those saddlebag preachers whose devotion and heroism as mounted heralds of the Gospel is an epic of missionary evangelism. By their selfless heroism and their persistence in the face of the worst that nature--and sometimes man--could do, they succeeded to a remarkable extent in keeping in touch with the people and bringing the Christian message to the lonely homesteads. After the War of 1812 the Methodists sought, and within a few years obtained complete separation from the Conference in the U.S.A. However, they did not escape the divisions that occurred elsewhere and became separated into many different groups, some because of geographical barriers, some because they sprang from different parents and yet others from internal dissension. However, during the nineteenth century there was a succession of union movements among the various groups. Even though the differences among them were on matters of practice rather than doctrine, the unions were rarely accomplished without a good deal of difficulty. Altogether there were eight unions, culminating in the reunion of Methodism in 1884.

The Presbyterian Church

In Presbyterianism as in other denominations the early settlers reproduced in Canada the several branches of the church that had been created in the mother countries; and these divisions were accentuated by the great distance between the maritime areas and the Canadas. The process of integration began early in the century. In 1817 the Burghers and Anti-Burghers came together. It is interesting to note that although there was no Burgher oath in Canada as there was in Scotland, many years of negotiation were necessary before the two groups united. A succession of other unions culminated in 1875 with the bringing together of all the Presbyterian bodies as the Presbyterian Church in Canada. This was the first complete unification of a denomination and was the result of nine unions and the absorption of seven other independent bodies. Even this was not regarded as the final goal. In his inaugural address the Moderator, Dr. John Cook, said,

Far larger union is, I trust, in store for the Church of Christ in Canada than we effect this day.... It behooves us in the matter of union...to be looking and pressing forward to greater attainment...I look for a union in the future before which the present--

blessed and auspicious though we justly count it--shall appear slight and insignificant. May God hasten it in his time.

Many in other denominations were in sympathy with this sentiment.

The Formation of the United Church of Canada

The beginning of the movement goes back to 1885. In that year the Anglican Synod invited a conference on Christian Unity and a meeting of representatives of the Anglican, Methodist, and Presbyterian churches was held in 1889. Little was accomplished because of the recent emergence of the Lambeth Quadrilateral with its insistence upon the historic episcopate as a condition of union. However, the non-Episcopal churches continued the discussion thus initiated. The Presbyterians approached the Congregationalists and appointed a committee on the general subject of church union which was to hold itself ready to confer with any similar body of any other church.

The year 1902 marked a distinct advance. The Methodist Conference adopted a resolution definitely proposing organic union of the Presbyterian, Methodist, and Congregational churches. A representative committee of the three churches then found that "organic union is both desirable and practicable." Thereupon a joint union committee was formed, which in turn set up five sub-committees, on doctrine, polity, the ministry, administration, law. After five years of careful and thorough work a draft Basis of Union was completed (1908). Meantime, invitations had been given to the Anglican and Baptist churches to send delegates to these conferences. The Baptist reply was a polite but firm refusal setting forth definitively the position which made it necessary for Baptists "to maintain a separate organized existence." The Anglican Church was sympathetic but the question of the historic episcopate was an insuperable barrier.

By 1910 the governing bodies of the Congregational and Methodist churches declared themselves ready to proceed to union. The membership voted overwhelmingly in favour of the action, and when the time came, the whole Methodist Church and all but eight congregations of the Congregational Church entered the United Church.

Consequently between 1910 and 1925 the history of the movement is that of events within the Presbyterian Church. Here opinion was sharply divided between those in favour and those opposed to the proposed union. Some of the opposition was based on theological grounds. There was objection to the replacing of the Westminster Confession by Twenty Articles of Faith, which were thought to be too vague in any case. There was also objection to the methods that were being used, which it was claimed were coercive and too hurried. There should be delay until unanimity could be secured and so avoid splitting the church. There was fear of bureaucracy and authoritarianism in a large and unwieldy church. There was strong attachment to the Presbyterian Church and a genuine concern lest its identity be lost in the larger body. There were also psychological factors, and differences of emphasis and temperament between Methodists and Presbyterians that helped to create difficulties. In the final stages of the debate, opposition was concentrated upon the question of enabling

legislation incorporating the United Church which was prepared for, and passed by the Dominion Parliament and the Provincial Legislature.

Again, the point was made that true unity does not mean uniformity or even necessarily corporate union and that some kind of federal scheme would be better. From the early stages of the discussions this had been considered. Cooperation was tried on a wide scale and included social service, religious education, theological training, Sunday School periodicals and work among "New Canadians." Carrying this idea further, plans for federation instead of union were brought forward from time to time, but the General Assembly never found them a satisfactory substitute for organic union and by large majorities voted to proceed to union.

The two points of view could not be reconciled. Each side was sincerely convinced of the rightness of its cause. The minority could not accept the decisions of the majority and when union was consummated, approximately a third of the Presbyterians voted non-concurrence and continued the church under the old name. For those who favoured union it was a matter of conviction that they must be loyal to their principles, and to the churches with whom agreement had been reached. Votes of members, Presbyteries, and General Assembly had given substantial majorities in favour, and correct Presbyterian constitutional procedure had been followed in reaching the final decision. Matters had been delayed in the hope of "practical unanimity" until that appeared impossible. Moreover, during the war a new responsibility had been laid upon them. By unanimous agreement local union churches, mainly in the west, were organised on the principles of the Basis of Union, related to one of the denominations but anticipating the larger union. For all these reasons the majority felt bound to proceed to union, even if they could not carry the whole church with them.

From the moment of its inception there has been a remarkable degree of agreement within the United Church as a whole and there have been no divisions of any importance on denominational lines. Minor adjustments have been made from time to time in the light of experience, but the process of growing together has had few difficulties. This can be explained mainly by the fact that the three churches entering the union had approximated so closely to one another that matters of principle had already been resolved.

This was true of both doctrine and polity. The introduction to the statement of doctrine declares that:

We, the representatives of the Presbyterian, the Methodist, and the Congregational branches of the Church of Christ in Canada, do hereby set forth the substance of the Christian faith, as commonly held among us. In doing so, we build upon the foundation laid by the apostles and prophets, Jesus Christ himself being the chief corner-stone. We affirm our belief in the Scriptures of the Old and New Testaments as the primary source and ultimate standard of Christian faith and life. We acknowledge the teaching of the great creeds of the Ancient Church. We further maintain our allegiance to the evangelical doctrine

of the Reformation, as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational Union of Ontario and Quebec, and by the Methodist Church. We present the accompanying statement as a brief summary of our common faith and commend it...as in substance agreeable to the teaching of the Scriptures.

The articles that follow seek to give expression to the essential Christian verities. The objective of those who prepared them was to gather together the characteristic features of the doctrinal emphasis of each church and fuse them into a new statement rather than try to create a compromise system of theology. The articles are derived mainly from a Brief Statement of the Reformed Faith of the Presbyterian Church, U.S.A. and a summary based on Articles of Faith of the Presbyterian Church of England. They contain little original material but they modify to some extent the issues that are most sharply controversial. The difficulty of reconciling the opposing views of credal freedom or credal subscription was met by requiring no literal adherence to the Articles but by calling upon each ordinand to affirm that he is in essential agreement (that is, agreement with the essentials) with the doctrines of the Basis of Union.

The doctrines of the Church, the Sacraments and the Ministry are those of the Reformed faith, as is the practice of this church. Its polity combines the Congregational and Presbyterian insistence upon the right of a congregation to call its minister, with the Methodist placement system. The settlement committees are given the duty of seeing that each minister has a pastoral charge and each charge a minister. They are required to "comply as far as possible with the expressed wishes of ministers and pastoral charges." In general, provision is made for the rights of congregations within the framework of a conciliar form of government: Each congregation has its elected Session and representative Official Board. The congregations are grouped within Presbyteries, (a title taken from Presbyterianism), the Presbyteries within Annual Conferences (Methodist usage) and the overall authoritative body is the General Council (Congregational term). These are all representative bodies, with their respective duties and authority clearly defined.

The United Church of Canada is thus a church in the Reformed tradition both in doctrine and in practice. In it there is no break with the historic continuity of Congregationalism, Methodism, and Presbyterianism the world over. The World Alliance of Presbyterianism immediately admitted the United Church as one of the Presbyterian family. The Ecumenical Methodist Conference recognized the United Church as a full member, and the World body of the Congregational Churches gave their full approval to the United Church. The fact that this church is a member of these three separate families and is acceptable to each has a significance in the ecumenical movement, I believe, that goes beyond the national bounds of Canada.

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Agreement for Co-operation, between the Presbyterian, Methodist and Congregational Churches in Canada, pending their organic union.
Revision, Jan. 3, 1917.

Co-operation in New Ontario. Plan of Co-operation and Local Union for Northern Ontario. 1917.

Suggested Plan for Local Union Churches in affiliation with either the Presbyterian Church, the Methodist Church or the Congregational Union of Canada, as agreed upon by their respective committees on Local Union Churches, meeting in joint session, Jan. 4, 1917, pending the union of the three churches.
2. Committee on Co-operation and Union Churches, appointed by Joint Committee on Church Union.
Minutes, Superintendents' Reports, Correspondence, and Lists of Co-operating and Union Churches.
3. Provincial Co-operating Committees, Manitoba, Saskatchewan and Alberta.
Minutes and Correspondence.
4. Inter-Church Advisory Council
Minutes.
Correspondence.

E. Church Union - 1925

1. Joint Committee on Church Union

Minutes.
Reports.
Correspondence.
Basis of Union, drafts.
United Church of Canada Act as presented to the
Private Bills Committee of the House of Commons.
2. Minutes, Correspondence, etc. of Sub-Committees of the Joint Committee,
as follows:
 - Publicity
 - Finance
 - Law and Legislation
 - Secretaries of Churches
 - Provincial Committees
 - Agenda
 - Order of Service
 - Rules of Providence
 - Fraternal Representatives
 - Local Arrangements.

3. Bureau of Literature and Information. This was organized first as a Sub-Committee of the Joint Committee in 1923. Later, it became known as the Committee on Literature, Information and Public Meetings. It continued into The United Church of Canada and was merged with the Department of Literature, General Publicity and Missionary Education in 1928.

Minutes, 1923-25 (1925-28 in United Church)
 Correspondence
 Reports and Memoranda
 Promotional Literature (126 items)
 Press Clippings.

4. Papers and Correspondence of Leaders of the Uniting Churches:

Chown, S.D.
 Gunn, W.T.
 Pidgeon, G.C.
 Rowell, N.W.
 Mason, G.W.

5. The United Church of Canada Act

In addition to the Minutes, memoranda and correspondence of the Sub-Committee on Law and Legislation (see 2 above) and the correspondence of G.W. Mason and N.W. Rowell (4 above), the following material is available:

Documents relating to Federal Legislation
 Documents relating to Provincial Legislation
 Proceedings of the Private Bills Committee of
 the House of Commons
 Debates of the House of Commons.

F. The United Church of Canada

I CHURCH RECORDS

Basis of Union, as signed on June 10th, 1925.
 Inaugural Service, June 10th, 1925.
 Year Book, 1925 - 1958.
 The Manual, 1928 (and as amended by General Councils, to 1958).
 Executive Committee appointed by First General Council (1925)
 Report to Second General Council (1926), containing
 reports of Committees on
 Unreferred Areas of Church Organization
 Law and Legislation
 Ordination ("A Statement Concerning Ordination to the
 Ministry in The Presbyterian Church in Canada, The Methodist
 Church [Canada], The Congregational Church of Canada and The
 United Church of Canada.")
 Committee on Negotiations with Other Communions.

II MISCELLANEOUS RECORDS

Church of Scotland

Statement of the General Assembly regarding The United Church of Canada, 1927.

Dominion Church Property Commission

Proceedings, Petitions, Decisions, etc.
Correspondence of Counsel, Secretary of General Council, etc.

Presbyterian Church of Ireland

Statement of the General Assembly regarding The United Church of Canada, 1926.

United Free Church of Scotland

Statement of the General Assembly regarding The United Church of Canada, 1927.

World Alliance of Reformed Churches Using the Presbyterian System

Statement regarding The United Church of Canada by the Eastern and Western Sections and by the General Council, 1925.

III HISTORIES AND OTHER BOOKS AND PAMPHLETS

- Chalmers, R.C.: See the Christ Stand.
- Chown, S.D.: The Story of Church Union in Canada. Toronto, 1930.
- Dow, John: Alfred Gandier, Man of Vision and Achievement. Toronto, 1951.
- Faulds, James: Our Doctrinal Heritage: A Study of The Articles on Doctrine in the Basis of Union of The United Church of Canada.
- Gandier, Alfred: The Doctrinal Basis of Union and Its Relation to the Historic Creeds. 1926.
- Kilpatrick, T.B.: Our Common Faith, with a Brief History of the Church Union Movement in Canada, by Kenneth H. Cousland. Toronto, 1928.
- Mackinnon, Clarence: Life of Principal Oliver. Toronto, 1936.
- Mason, G.W.: The Legislative Struggle for Church Union. Toronto, 1956.
- Message of the General Council to The United Church of Canada, September, 1925.
- Morrison, G.M.: Doctrine and Polity in Church Union Discussions
Unpublished paper in The United Church Archives, Toronto.

The United Church of Canada - Ecumenical or Economical Necessity? An unpublished B.D. Thesis (Emmanuel College, 1956).

Pidgeon, George C.: The United Church of Canada. 1950.

Wilson, R.J.: Church Union in Canada: Two Years' Progress in The United Church of Canada. 1928.

Church Union in Canada: After Three Years. 1929.

G. General

Clark, S.D.: Church and Sect in Canada. Toronto, 1948.

Gunn, W.T.: His Dominion. Toronto, 1917.

Morton, Arthur S.: The Way to Union: A Study of the Principles of the Foundation and of the Historic Development of the Christian Church as bearing on the proposed Union of the Presbyterian, Methodist and Congregational Churches in Canada. Toronto, 1912.

Silcox, C.E.: Church Union in Canada. Its Causes and Consequences.

Walsh, H.H.: The Christian Church in Canada. Toronto, 1956.

SEEK AND YE SHALL FIND; THEOLOGICAL RESEARCH

Clara B. Allen

My assignment was to give the steps, with their literature, in theological research. Mrs. Quiers suggested we might set up a definite procedure similiar to that for chemical research. There is, to paraphrase Wyer, a wide and striking contrast between chemistry and theology. The former is rigorously scientific with an abundant well-charted literature upon which much of the technical procedure and progress of the subject very intimately depends. The other, as remote as the dog star from the matter and manner of science, has likewise an abundant but very imperfectly charted literature upon which new dogmas depend, seemingly, scarcely at all.¹

The literature of chemistry is an indispensable laboratory auxiliary--the literature of theology seems merely a point for criticism. The chemistry literature exists; and whether it is, or is not, in his library it can be studied and mastered, and its scope, possibilities and limitations intimately and precisely known. The demands upon it usually are definite (how utopian), important, and from serious students. The librarian can make it possible for chemists to work fast, surely and thoroughly.

The largest exclusively chemical library in the world, the Chemical Society of London, has 32,000 volumes. Most chemical libraries run from 10,000 to 15,000 - (How many has Union?). Most of these are sets of journals. The literature of chemistry is the best indexed and most readily available of any major field of knowledge. In no other subject is there a bibliographic apparatus so complete, so workable and so up-to-date, especially in threading the mazes of the all-important journal literature.

Exhaustive lists of all groups of chemical literature are in Crane and Patterson, Guide to the Literature of Chemistry (Wiley, 1927) and briefer lists appear in Mellon, Chemical Publications (McGraw, 1928). Mudge cites 30 titles under chemistry; even so she omits several, such as the great reference books--Beilstein and Richter.

However we all know theology is not so--our literature is more voluminous, more diverse and diffuse--it is impossible to be exhaustive in theological research--there are too many "schools of theology" all voluminous in out-put. None seem to care what has already been done and strive to build on it--no, they just write.

Theology has become the most prolific of all the sciences. A scholar now can read through very few of the teeming productions of the press, while there are many he must consult.....Hence the absolute need of an aid or guide book to the field which would enable the scholar to consult just those books or parts of books, which will furnish him the required assistance; but just such an aid I couldn't exactly find.

¹ Wyer, James I. Reference work. (Chicago: ALA, 1930), p.141-156.

All the lists of general reference books give Hastings, Dictionary of the Bible (1902. 5 v.) and his Dictionary of Religion and Ethics (1927. 30 v.). Usually these are the only theological ones listed.

In 1916 G.B. Smith wrote that

Christianity is today passing through one of the most significant transformations in its history is a fact apparent on every hand. New social and industrial conditions, new acquaintance with the non-Christian world of today, a more thorough-going knowledge of the vast stretches of human history and a new science with its promise of hitherto undreamed of mastery of the forces of the universe, have led to a new appreciation of the task of the christian church.

Thus the history of Christianity can no longer be studied in isolation from the total history of which it is a part. The study of the Bible must be undertaken with a full understanding of all that is involved in the processes of historical criticism. Just to simplify our problem systematic theology must consider religious beliefs in relation to the modern scientific and philosophical ideals which are regnant. The department of practical theology must deal with the bewildering needs occasioned by the shifting habits of people in modern industrial and spiritual life. Aside from discussions of the higher criticism there has been almost no literature from which one could learn how a modern divinity school is attempting to meet the demands of our age. There has been no work in English on theological encyclopedia for [many] years. Such treatises as Crooks and Hunt, Theological Encyclopedia and Methodology (N.Y., Phillips and Hunt, 1884); Cave, Introduction to Theology and its Literature (Edinburgh, Clark, 1886, 2nd ed. Scribner, 1896) and Schaff, Theological Propaedeutic (N.Y. Scribner, 1893) were all excellent works in their day. But because some of the most important phases of modern theological education have been developed since these appeared they cannot furnish information needed here. Nor can they indicate the literature which has appeared during the past 50 odd years. Wernle's Einführung in das Theologische Studium (Tübingen, Mohr, 1908; 2nd ed. 1911) and [Smith's own book] helped some, but are now out-of-date and may be classed with the above.²

I am sure we agree that Smith's 1916 description is quite modern. E. Bickersteth in his Christian Student (Boston, Perkins and Marvin, 1830) wrote this note concerning R. Watt's Bibliotheca Britannica (1824. 4 v.):

A work of prodigious labor and considerable value. All such works however useful show the imperfections of human labor: a few years pass away, and subsequent works render them defective.

² Smith, Gerald Birney, ed. Guide to the Study of the Christian Religion. (Chicago: University of Chicago, 1916), Introduction.

It is more difficult today to prepare an introduction to the study of theology than it was a few generations ago. It used to be possible for one broadminded scholar to cover the entire field with reasonable thoroughness. But today specialization has advanced so far that no one man is competent to deal with all the branches of learning tributary to a sound theological education. This is perhaps the main reason why no one has recently attempted to prepare any such survey or encyclopedia. Of course today we also have to earn a living, compete with TV, crowded living, and rush.

Again some phases of theological scholarship have lately been passing through a transition period. During much of the past half century men have been conscious of the fact that old methods and ideals must be modified, but they have not always been sure just where the changes would lead.

Perhaps we should digress and define a few terms (since we are talking about research, let's practice a few of its precepts). Margaret Hutchins says:

It is almost impossible to define Reference work and Research work but we all know it. Cataloging is part of a good preparation for reference and research work, and bibliographical work is merely an extension or specialization of cataloging, but cataloging is not reference work.... Research requires the scientifically accurate discovery, collection, analysis, evaluation and interpretation of data, and results in a conclusion based on related facts which so far as records show has never been drawn before.³

Wyer points out⁴ that research is not fact-finding, it differs as a machine-made article differs from one of hand-wrought craftsmanship. Research is not the quest of a single fact; it is the attempted solution of a problem involving many facts. Research finds no complete answer in any single book. The answer or solution to a research study follows a thorough and careful examination for pertinent materials from which are gathered suggestions, facts, hypotheses, and parts of a complete answer which must be tested and tried before it can be accepted as true. Perhaps no solution is found. The net product of months of study may be but a mass of notes or at most a detailed account of work done with perhaps a discussion of its implications. Yet at every step books may be essential--those known and others unknown must be come at by devious ways and means.

The Library does NOT do research. It is not a laboratory; the staff is not engaged in the solution of theological problems. Even the 4-minute fact-finding questions we should train the inquirer to do it himself (How do you train a double PhD to use the card catalog?) The library's part in research, however, is an important one. It should have well chosen

³ Hutchins, Margaret. Introduction to Reference Work. (Chicago: ALA, 1944), p. 17.

⁴ Wyer, op. cit., P. 131.

collections so arranged to facilitate finding and comfort in use of materials, a staff that can speak the theological language, know the general terminology and lay-out of the field. The librarian should have religious, theological, and library training for he must interpret the collections to the scholar.

The librarian should be able to give acceptable instruction to the research student in the bibliography of his subject and the imperative use of libraries (get him going). He should be able to point to bibliographies in the researcher's field and those of related fields. We have the great work of John G. Barrow, Bibliography of Bibliographies in Religion (Austin, 1955) to help us here, also Wilbur M. Smith's List of Bibliographies of Theological and Biblical Literature Published in Great Britain and America 1595-1931 (Coatsville, 1931) which was brought up-to-date by his Some Recently Published (1950-52) Bibliographies in Books of Biblical Interpretation ... (Pasadena, 1953). I might mention in passing the 3d and final edition of A World Bibliography of Bibliographies and of Bibliographical Catalogs, Calendars, Abstracts ... and the like by Theodore Besterman is just out. The Andover Newton Theology Bibliography published every 5 years is excellent. They are classified.

The librarian should also be able to show the organization, and type of collections of other libraries in the area and country. The new book by Lee Ash, Subject Collections (Bowker, 1958) and The American Library Directory also published by Bowker gives us the information for the U.S., the Territories and Canada; while the new edition of ASLIB⁵ covers Great Britain. We should not forget to remind the researcher of materials that are difficult to find through the card catalog and indexes, such as Collected Works, Festschriften, Essays, Yearbooks, Series, Symposia, etc. We should encourage him, as well as train him, in the use of the card catalog, here he will be led on to ancillary fields and topics.

Research, like a cross word or jigsaw puzzle, is meaningless until the various pieces begin to fall neatly into place. When the overall pattern or picture becomes visible certain creative satisfaction results. Every research paper should show originality in the selection of the topic, a new twist to an old subject, the examination of some hitherto neglected aspect, or an unexplored phase of a worked-over subject. It should also show in the organization of the material, the conclusion, and the "Forward look".⁶

Every report should be an attempt to solve some intellectual problem. No research paper is successful unless it contributes to the solution of a problem and adds to the knowledge of both the student and the instructor.

⁵ Aslib Directory; a Guide to Sources of Information in Great Britain and Ireland. (London; Aslib, 1957). 2 v.

⁶ Cordasco, F. and Gatner, E. Research and Report Writing. College outline series 78, (New York: Barnes & Noble, 1951), p. 1-4.

The first procedure on any question is a search for the results of research already done, whether a first hand report in some scholarly treatise or journal, or a summary or exposition in a reference book, textbook, or a periodical. The next step is to get a brief over-all picture of the subject as presented in encyclopedias,--the names, dates, places, accomplishments--this gives the student a start for investigation and helps him narrow his subject and plan his work. Encyclopedias usually give an excellently selected bibliography at the end of the article....Encyclopedias are keys to unlock material for your subject and stimulate your mind for further work on your subject.⁷

Do not stop with encyclopedias, but go on to histories of the field, such as histories of theology, for a brief survey of the subject and how it has been developed. The next step is a guidebook to your branch of the subject which will give you your outline, and more extensive bibliographies and definitions (this is the point where theological research tools ain't.) Next is to go to biographical dictionaries for life facts of persons of note. For the latest information on statistics, news summaries, etc., consult a year book such as the World Almanac and the Yearbook of American Churches, also F. E. Mayer, Religious Bodies of America (Concordia, 2d. ed. 1956). From such reference books as these one should turn to bibliographies for lists of works dealing more specifically with your subject. Then through the various indexes and guides to the periodical literature on your topic. I like the Search Formulae given in one of the periodicals lately:

2 parts encyclopedia and

1 part Readers Guide

or

2 parts Britannica and

1 part World Almanac

You'll always get something.

It will keep your client busy until you've had a moment to think and collect other materials.

A more scholarly way of putting it is,

The steps of research are:

I. Collect Data

a. Dictionaries and encyclopedias

To define terms, to narrow and specify your topic
Encyclopedias give history of the science, and

⁷ Hilbish, Florence. The Research Paper. (New York: Bookman Associates, 1952), p. 54, 55.

- names of persons prominent in the field
Starts a bibliography
- b. Guide books and histories of the field
These give the relationship of your subject to the whole field, show ancillary fields and names of people connected with the field.
Builds bibliographies
 - c. Yearbooks and manuals
Gives statistics, and names of the prominent living personages
 - d. Biographical dictionaries
Gives a brief and quick look at the work done by the various men in the field and adds to bibliography.
 - e. Periodical indexes and periodical literature.

Since our paper is concerned only with the collecting of material, or the librarian's part in research, there is no need to list the other 3 or 4 steps in research except to note that in theological, educational, and social research we must draw the line on collecting materials somewhere and start original work. As we've mentioned before it is impossible to exhaust the literature even on a special specialized topic. However just where that line is to be drawn is a question--is it to be after we have exhausted the literature of our own school of thought, or after we've collected something from each school of thought (how do we know when we've exhausted schools since tomorrow a new one will emerge?). Surely we should be aware of what research has been and is being done on this particular topic so a thorough working through of Doctoral Dissertations in the Field of Religion; Their Titles, Location, Fields and Short Precises of Contents (N.Y., Columbia Univ., 1954), Doctoral Dissertations Accepted by American Universities (H.W. Wilson, annually), and Abstracts of Dissertations put out by the various universities, along with the lists of theses and dissertations put out by Niel Sonne for ATLA, Missionary Research Library, etc., periodical indexes and lists of serial titles for the last 25 years should also be glanced through. This is the only way to avoid duplication, and to make it possible for one to build on work already done (as a chemist does). Just where the line is to be drawn otherwise is a point which the scholar himself must decide--the librarian's job is not to do the research but merely to provide the materials, yet by the very materials she provides she is directing research. Where the flow of materials should stop is, in the final analysis, her problem.

The materials we are to provide is the problem before us at the moment. Under step one of our research procedure, "Dictionaries," I must first give a plug for Fuller Library Bulletin #20-21 "A Bibliography of Biblical Ecclesiastical and Theological Dictionaries" by W.M. Smith; however,⁸ it is an historical list. Along with the old standbys like I.S.B.E.,⁸ G.A. Smith, Davis, and Hastings, (these are still needed in all reference collections though somewhat old), there are several new ones on the market such as Westminster Bible Dictionary,

⁸ International Standard Bible Encyclopaedia, James Orr, ed. (Chicago: Howard-Severance Co., 1930). 5 v.

Revised and rewritten, (Westminster, 1949), M. F. Unger, Bible Dictionary (Moody, 1957), Harpers Bible Dictionary by M. S. Miller (Harper, 1952); most of them are working-overs of the older Davis or Smith, but do provide up-to-date definitions. Pickering and Ingles has just reprinted the original Davis, and I.S.B.E. is being completely revised under the editorship of Dr. Geoffrey Bromiley. A new Interpreters Dictionary is also on its way through the printers. The Oxford Dictionary of the Christian Church edited by F. L. Cross (London, Oxford, 1957) is good, but over-billed, I feel. Except for biographical data and English Church History I have been disappointed in its articles. It does carry the author's bias, and its bibliographies in many cases are to inaccessible books. Some of its denominational sketches are quite inaccurate. Dr. E. F. Harrison, who revised Alford's Greek New Testament, is now editing a theological dictionary. It is to come out in September, 1959, from Baker Book House (cost \$8.95). Its articles will be of varying lengths and has an extensive coverage, the rules for the bibliographies have been "only the important ones, and those which are available." It remains to be seen how useful this will be but it sounds promising. The scholars who are working with him (over 30) are from all different schools. The Intersociety Fellowship in London is also bringing out a theological dictionary (spring, 1959) which is smaller in coverage than the Harrison one. Directing scholars to one of the older dictionaries plus a "new" one should be sufficient unless he is dissatisfied with his definitions. I question the wisdom of spending much time on several dictionaries.

Under "encyclopedias" we should remember that almost all religious subjects of importance can be found in some of the general encyclopedias and dictionaries. In the case of the Britannica it is well to consult older editions, such as the 9th or 11th edition as well as the latest edition. Foreign general encyclopedias often give more prominence to religion than English ones do. The Swedish national encyclopedia Svenska Uplagsbok, and the famous Italiana are rich in religious entries. The two Jewish encyclopedias do not duplicate each other at too many points but will always supplement each other. Some of the Catholic encyclopedias give a great deal of general information about biblical and theological subjects. The one put out by Gilmary Society is kept up-to-date by loose leaf sections. Steinmuller, Catholic Biblical Encyclopedia (1956, 2 v.) is an excellent biblical dictionary. The great series published by Letouzey in Paris, including Vigouroux, Dictionnaire de la Bible (1908-1950, 5 v.) with its supplements which are still coming out; and the Dictionnaire de théologie Catholique (1909-1949, 15 v. in 30) give extensive historical summaries of subjects discussed. Stechert-Hafner is advertising a new Index lexicorum edited by Gert A. Zischka which, according to claims, answers all our questions about encyclopedias and special dictionaries of all fields. We should make sure our scholars read at least one general encyclopedia; it is surprising how often they are overlooked by theological researchers. Then we might direct the scholar to one continental encyclopedia and to other denominational ones. Denominational encyclopedias, such as the Mennonite Encyclopedia, Baptist Encyclopedia, etc., record information from a special point of view.

The specialized encyclopedias such as Hastings, Real Lexikon, Schaff-Herzog, McClintock & Strong are all still excellent, but a bit out-of-date. There are some newer works being done on the continent (R.G.G.⁹ is in

⁹ Die Religion in Geschichte und Gegenwart. (Tübingen: J. C. B. Mohr), 3d. ed. in process.

process of revision). German scholarly works are revised rather thoroughly with each succeeding edition, so that it is usually not sufficient merely to have one earlier edition, or to have the English translation of an early edition, if a later edition is available. One must keep getting the most recent reworking. A real scholarly up-to-date theological encyclopedia in English I have failed to locate. I noticed a review of Encyclopedia of Religion by A. C. Bouquet, but I know nothing more about it. Our scholar will need to go through one or more of the specialized encyclopedias, depending on whether there is a good history of his field of science.

All other fields have guides, yearbooks, manuals, such as the Education Index; Encyclopedia of Educational Research; Social Science Abstracts, etc. In the 7th edition of Mudge (Guide to Reference Books, ALA, 1951) the latest education reference book is 1929, the latest science books are in the 1930's; but in religion most of them are in the 1890's.

A guide to the professional literature of a chosen field ... points out the features of special interest and shows them in their relation to the whole. It gives some details, but only significant ones and these only under their pertinent heads and always in such fashion that the alert reader will not lose his way. The guide is not supposed to be read straight through. It is so arranged and indexed that any reader coming to it with a legitimate question can easily find what it offers on his problem. It then gives him background for going further in any area.¹⁰

I have found no such guide to theology written since the 1890's worthy of the name guide. Smith's book in 1916 is a help but is weak. The 20th Century Encyclopedia which aimed at bringing the New Schaff-Herzog Encyclopedia of Religious Knowledge (1908) up-to-date is a good beginning, but extremely disappointing. It is incomplete, and inadequate. The older work was, in its date, excellent and gives a good background into the history and older ideas in theology. These two have been published together in a 15 volume set by Baker Book House. Another excellent guide written in 1896 (2d ed.) was Alfred Cave, An Introduction to Theology and Its Literature (Edinburgh, T & T Clark, 1896). It takes each "department of theology," defines it, gives names, terms and problems of each department, shows the "utility" of the science, the history of its study, its divisions, outline, and an excellent classified bibliography on the subject. The books recommended include lectureships and series with complete listings under each. Even though this book was published over 60 years ago, I personally find it invaluable for quick reference, series lists, older authorities in a field, etc. All those

¹⁰ Alexander, Carter & Burke. How to locate Educational Information and Data. 3d ed. (New York: Teacher's College, Columbia, 1950), p. 154.

starting out on theological research should check this book. If only we could get some one to bring this book up-to-date, most of a librarian's theological research problems would be solved.

Each subdivision in theology has its introductions and its philosophies as our classification schemes show us. These do help fill the gap for a guide book, but they lack the great unifying purpose of a guide book. These introduce you to a subject, it is the subject viewpoint and the author's bias, it rarely shows you where in the total scheme the subject fits, nor does it show ancillary fields. With no over-all guide, it is too easy to become biased and top heavy. The more modern introductions give specialized bibliographies at the end of each chapter, but they are very specialized. The latest one of these that I have seen is Paul Hessert, Introduction to Christianity (Prentice-Hall, 1958). The scholar should be shown this section in our libraries and allowed to browse, picking what he needs.

In the biographical field there is the Dictionary of National Biography and its companion Dictionary of American Biography. For older men in the religious field McClintock & Strong, Cyclopedia of Biblical, Theological and Ecclesiastical Literature (Harper, 1873) contains excellent biographical sketches. Often here one finds men that are listed nowhere else except in footnotes and bibliographies. A scholar doing historical work in any theological field should check this book. For prominent living persons the various Who's Who are helpful as well as the yearbooks of various denominations, schools, etc. However a brief sketch of the man and what he has done in this particular field is sufficient--we should not be carried away into biographical research on each man, or we will never complete our original study.

Bibliographies are abundant--Barrow's work shows us a small glimpse into what theological bibliographic work has been done, and they are coming out momentarily. The Princeton bibliographies are selective, but excellent. The Quarterly Checklists put out by the American Bibliographical Service, along with View Review and Theological Booklist put out by SPCK help to keep us aware of the current field. View Review is attempting to fill the gap left by the Booklists of the Society for O.T. Study which sang its swan song with a bound volume of all of its numbers entitled Eleven Years of Bible Bibliography (Indian Hills, Colorado, Falcon's Wing Press, 1957). Several denominational groups have, or are, putting out bibliographies, such as the great Baptist Bibliography by Edward Starr which is in process (Colgate University Press), and the excellent bibliographies on denominational history, etc. published in our own Proceedings. The Congregational Library in Boston is constantly putting out very worthy, selective bibliographies on many different subjects. Although I have avoided periodical literature in this paper I do feel that here we should mention Interpretation. Its bibliographies are extensive and excellent, but there is nothing of Catholic theology in it. The Catholic Biblical Quarterly, on the other hand, gives excellent bibliographies and includes Protestant works. Biblica also gives good selective bibliographies. Most seminaries have lists of "Essential books for a minister's library" compiled by their faculty; they are usually classified, and excellently selective for their point of view.

By showing all these bibliographies at a scholar, however, he suddenly gets indigestion, or becomes overwhelmed. This is one point where a librarian must use discretion. Should we give him choice bibliographies or use the bibliographies ourselves to purchase books, and merely send the scholar to our dictionary catalog? The answer will of course depend on the scholar. I have found that most advanced scholars, PhD's etc., by this time have an idea of where they are going and are looking for specific books; to them bibliographies are check lists "to see if I've overlooked a field". They feel that we should have the books they need on our shelves all completely and neatly listed in our catalogs. A flood of bibliographies shown to undergraduates--term-paper and thesis writers--is extremely confusing and chokes them. Perhaps bibliographies should be like a woman's cosmetics--the end result is all that is seen.

The matter of periodical indexes has been thoroughly covered by this organization. I do not think it necessary to repeat all the information. Page iii in List of Periodicals and Other Serial Publications Which Have Been Indexed in Current Indexes or Bibliographies Pertinent to Theological or Philosophical Research by Claire Shetter and Stillson Judah gives an excellent list of indexes for theological articles. This is one point where a researcher of any level needs all he can get. Whether he follows through and reads all the articles he finds is his dilemma, which dilemma is often solved by the accessibility or inaccessibility of the periodicals. However, a complete list of articles written in the past few years on his subject gives a very clear and over-all picture of the current trend of thinking on his subject, and also, who is active in his field.

Biblical Theology

Biblical theology is taking a front seat these days--at least most of the researchers who come into our library are working in that field. Research tools here (for the New Testament) it seems to me, are quite developed. All that is needed is a quick glance through dictionaries and encyclopedias for a brief survey and definitions, a skip through something like A. T. Robertson's Syllabus of New Testament Study first published in the 1920's and recently re-issued by Broadman (the bibliographies are valuable for older works and its historical development is good, but it is not current) and Merrill Tenny's the New Testament, an historical and analytical survey published by Eerdmans in 1953. This book has a bibliography in the appendix which is remarkably complete, the survey itself is a quick whisk across the whole field. The Old Testament isn't quite so well charted, in fact the Old Testament is neglected in general reference books. We might fill this gap with one or more of the several introductions which give a fair survey of the Old Testament such as those by Driver, Young or Oesterley.

As one works primarily through word-study in biblical theology it is best to get right down to work after the above background has been sipped. We take it for granted that the researcher has the original language versions of his passage. If working in the New Testament, he will need the new edition of Alford's Greek Testament, revised by E. F. Harrison (Moody, 1958). There is nothing comparable to this in the Old Testament field.

Next he will need a good concordance (is he Young, Cruden, or Strong?) Nelson's Complete Concordance of the Revised Standard Version, compiled by J. W. Ellison (1957) with Hatch & Redpath, Concordance to the Septuagint and Other Greek Versions of the Old Testament, including the Apocryphal Books (Clarendon, 1897, reprint 1954) and Mandelkern's Veteris Testamenti Concordantiae (1937). Gesenius¹¹ with Koehler & Baumgartner¹² should both be handy for the Old Testament researchers as should Arndt's translation of Bauer¹³ with Liddell, Scott and Jones¹⁴ for New Testament scholars.

One or two word books should also be available such as Kittel's Theologisches Wörterbuch which is being translated into English minus all the technical and historical apparatus; Richardson's Theological Word Book of the Bible (1958); J. von Allmen's Vocabulary of the Bible (Lutterworth, 1958); this was printed in this country under the title Companion to the Bible; Robertson's Word Pictures; Trench or Girdlestone on Synonyms; Moulton, Vocabulary of the Greek Testament (Hodder, 1930). We might mention Strack & Billerbeck¹⁵ here although it is more of a commentary; still it is used extensively by New Testament scholars. How many of these should the researcher use depends on the word he is tracking down. I have found that he wants to go through each and every word book he can get his hands on.

There are several good bibliographies on biblical theology such as Metzger's bibliographies, and we should mention Dr. Connolly Gamble's able bibliography--The Literature of Biblical Theology, 1935-1950 (Richmond, 1952). We have this one on microfilm and find it helpful; also the ones put out 1948- by Chicago University Press--New Testament Literature, an Annotated Bibliography. Here again the question is whether to give the bibliographies to the researcher or use them to build up our collections.

The writings of the Fathers are constantly being used in biblical theological research. We need a good index to them--an index or guide to all the different sets of Fathers, similar to Granger's Index of Poetry would be more than helpful--it would be an answer to a researcher's prayer.

11 Gesenius, F. H. F. Hebrew Grammar. (Oxford: Clarendon, various dates).

12 Koehler, L. & Baumgartner, W., Lexicon in Veteris Testamenti Libros. (Grand Rapids: Eerdmans, 1951. Supplement 1958).

13 Bauer, W. Greek-English Lexicon of the New Testament and Other Early Christian Literature. Translated by W. F. Arndt. (Chicago: University of Chicago, 1957).

14 Liddell, H. G. & Scott, R. Greek-English Lexicon. Revised by H. S. Jones. (Oxford: Clarendon Press, 1940).

15 Strack, H. L. & Billerbeck, P. Kommentar zum Neuen Testament aus Talmud und Midrasch. (München: Beck, 1922-28).

Henry Wase, Dictionary of Christian Biography and Literature to the End of the 6th Century A.D. (John Murray, 1911) helps to open up some of this literature, but it is hopelessly inadequate, and, of course, doesn't touch the many sets that are coming out now.

New Testament Abstracts and New Testament Studies give an idea of what is currently being done in New Testament studies; as Vetus Testamentum gives the current ideas and trends for the Old Testament.

Church History

Church history is a broad subject and its research would follow the same steps as outlined for theology. There are a few recent guides which should be mentioned as we hurry onward. The famous Cambridge Histories, which are being revised, give sufficient background material for most studies. W. L. Langer's Encyclopedia of World History: Ancient, Medieval and Modern, Chronologically Arranged (Houghton, Rev. ed. 1952) and the Encyclopedia of Religion by V.T.A. Fern (Philosophical Library, 1945) are a fair combination of encyclopedia; however there is not a dearth of encyclopedias on church history. We might mention that Denifle & Ehrle, Archiv für Literatur und Kirchengeschichte des Mittelalters has been reprinted (1955). Other excellent bibliographies on church history are: S. J. Case, Bibliographical Guide to the History of Christianity (Univ. of Chicago, 1931); International Bibliography of the History of Religions, 1952- (Brill 1954-) and P. G. Mode, Source Book and Bibliographical Guide for American Church History (Menasha, Wis.: Banta, 1921).

E. T. Clark, Small Sects in America (Abingdon, 1949) and F. E. Mayer, Religious Bodies of America (Concordia, 1956) together bring the American Church History Series up-to-date. These three should get the student well under way in American church history research, and into his answer to his problem.

In the history of doctrines we notice that Baker Book House has reissued (1952) Seeberg's great work, Textbook of the History of Doctrines. This and Schaff's Creeds of Christendom (Harper, 1919) are two books those working in the history of doctrine should check. We do need really new revisions of both of them.

Church Music

For research into church music, three recent tools are sufficient to get a student well underway, if not right into creative work. They are: Groves, Dictionary of Music and Musicians (Macmillan 1949, 5 v.), Julian, Dictionary of Hymnology (1957), Lercaro, Cardinal, A Liturgical Dictionary (Lond. 1958).

If he needs an extra push the bibliographies and papers put out by the Hymn Society and the ancillary fields in our dictionary catalog or classification schemes should provide more than he needs.

Dead Sea Scrolls

A great deal has been written on, around and about the Qumrân Texts or the Dead Sea Scrolls. Vandenhoeck & Ruprecht have just published under the editorship of Karl George Kuhn two reference books, namely; Dictionary of the Qumrân Text (1959), and Concordance to the Qumrân Text (May, 1959). These two with Dr. W. S. LaSor's Bibliography of the Dead Sea Scrolls, 1948-1957 (Pasadena, 1959) which is divided by subject, text, author, with numerous cross-references and indexes, seems to be an excellent start on keeping that literature charted and obtainable. Burchard's Bibliographie zu den Handschriften vom Toten Meer (Töpelmann, 1957) is an excellent bibliography, but is by author only. The Revue de Qumrân keeps this field up-to-date since 1957.

Bible Versions

Often students ask about versions of the Bible. I have found H. Dennett's little pamphlet Student's Guide to Versions of the New Testament and of Concordances an excellent help. It is published by Challenge Stationery Co., 72 Thicket Road., Sutton, Surrey, England (1950). It gives the date the version was first published and a brief critical comment or report on each.

Bible Atlases

Many excellent Bible atlases have been coming out lately. We might mention only three: L. H. Grollenberg, Atlas of the Bible. (Nelson, 1956). (This is the English translation of the great Dutch work of 1952.); Westminster Historical Atlas. (Westminster, 1956); F. Vander Meer, Atlas of the Early Christian World (Nelson, 1958).

Any one of these is sufficient to give to our student. If his research demands more detail in maps and geography, he probably needs to do actual travel in the land, or consult topographical maps and other information put out by the different governmental bureaus such as the tremendous, all inclusive, loose-leaf Atlas of Israel being put out, and kept up-to-date, by the Department of Surveys of Jerusalem and the Bialk Institute (1956-).

Missions

In the field of missions we again need a good up-to-date guide book. Dr. Pearce's Bibliography in the ATLA Proceedings a few years ago was excellent and I have been using it as a guide. K. G. Grubb, ed., World Christian Handbook (London, World Dominion Press, every few years), gives us statistics. But one book which gives lists of mission boards; qualification and training of missionaries; theology of, and about, missions; the fields--church history and customs of each, and their needs; indigenous church problems and prospects; church union on the mission fields; etc.--all these we have to find in separate books. The materials put out by the Missionary Research Library are helpful, as are the materials of the National Council and World Council, the Association Press, and the International Missionary Council. They all give a great deal of good material in

separate pamphlets, books, etc. Perhaps these, with dictionary or guide-type of paragraphs written by our mission professors, would make up into a wonderful guide to the field of missions. Of course, a great deal can travel under the heading "missions"--anthropology, linguistics, sociology, history, etc. Such a guide could get out of hand and needs definite limits set; but there would be no limit to its usefulness.

I might mention here, since statistics is a great point in missionary research, that the World Almanac gives a wealth of statistics which we sometimes don't realize. It often carries "religious" statistics of amazing things. A brief history of the subject is often given; especially is this true the first time a subject is listed in World Almanac. Other reference books we have for the field of Missions are: World Missionary Atlas, edited by Beach & Fahs (1925). In 1938 the International Missionary Council published both the Directory of World Missions and the Interpretative Statistical Survey of the World Mission of the Christian Church. These have to be supplemented, however, as they are over 20 years old.

Comparative religions is a large branch of mission research; therefore, it is necessary to have one good encyclopedia or history of religions, and dictionaries of the different major religions, such as the new edition of Encyclopedia of Islam, edited by B. Lewis, et. al., (Brill, 1958- in process.)

One could spend a great deal of time and money on this field. The researcher should be guided to, and warned to stick to, his sources rather than histories, critiques and reference tools.

Concluding Remarks

We have mentioned several times that our reference literature is mostly in the 1890's and early 1900's. The current ideas, up-to-date definitions, 19th and 20th century history and progress of theology is a problem to find quickly. One way, as suggested by Dr. James M. Robinson of Claremont, is to go through Kirchliches Jahrbuch and Jahrbuch of various societies, find out who is who in the universities, seminaries and religious world, and then go through bibliographies, periodical indexes, publishers lists, etc., looking for these names. Often a complete bibliography of a scholar is printed in the Theologische Literaturzeitung at his death, or in a Festschrift in honor of his 70th birthday. In this country the directory of the clergy put out by the different denominational houses, Who's Who in the clergy (1936) which was followed in 1941 by Religious leaders in America, and F. S. Mead, Handbook of Denominations in the U.S. (Abingdon, rev. ed. 1956) along with Who's Who in Education; American Scholars; etc. serve much the same purposes. Find which men are in the field of your specialization, then hunt bibliographies, etc. to find what they have written. All the Who's Who give bibliographies. If possible spend a few days visiting with them, being sure you have your questions, problems, etc. well in mind so that the visit will be a profitable one without taking up too much of the person's time.

Although we must stop research and start original thinking, we cannot ignore the early part of our century nor the current ideas. What is going on in the theological world of today must be incorporated in every research paper, and we as "Directors of Research" must be tuned in and aware of the currents. I personally feel the need of an up-to-date guidebook to the study of the Christian religion for Protestants. I do not mean something to take the place of actual study or to furnish a brief compendium of information, but something which is primarily to aid students to understand the meaning of the various aspects of the Christian religion, to give the latest and all phases of theological ideas, as well as the history of their development. It should include Christian Education, pastoral psychology, missions, etc. Brief bibliographies appended to each section should include not especially valuable works, but those as an aid to any who wish to undertake an intelligent study, not exhaustive, but merely to start the student on his quest. They should also be available books; out-of-print and rare books, even though very authoritative on the subject have no place in these bibliographies. They may be mentioned in the text. Let these brief bibliographies furnish ready reference to what is still both valuable and accessible. A book may not be the best on the subject but may be within reach when a better one is not.

Would it be possible for ATLA to work on such a project, getting our faculties to co-operate with us? It is too much to expect one man to do; and bias is too strong in theology today for one school to undertake it. We have shown here in ATLA that all bias and schools can work together--it seems that only among librarians do we have a real "theological ecumenity"; therefore librarians should undertake to write or edit a "modern" theological guide book. Perhaps if each of us could get our profs to make an annotated bibliography in his field, define terms, etc. then we put them all together--what a volume that would be!!

Lately very much has been said, discussed, written, and done in theological library groups about library cooperation. Cooperation between libraries such as union catalogs, cooperative acquisitions, specialization without duplication, all sound wonderful to the acquisition librarian, the cataloger, and especially the business manager; but the reference librarian is a bit doubtful, and the scholar is very dogmatic (some are quite outspoken). "If a book isn't within a 10 or 20 mile radius what good is it to have a reference to it?" "I want it when I want it" is the cry of the scholar. To wait 2 or 3 weeks for interlibrary loan is devastating to an idea. A specialized library is one which builds up an excellent and authoritative (I hesitate to say exhaustive or selective) collection on a specific field and it is a wonderful opportunity for scholars--in that location. However many cannot travel from Berkeley to Los Angeles, or Boston to New York and spend a week or so just doing research. Besides when one comes to the actual writing he always wishes to go back to the book for a final check, and somehow the typist usually likes to see the book, also. Thus it is necessary for both locations to have duplications even of specialities. Within the 30 mile area of Southern California scholars using our Union Catalog have complained and given up when the book was "way out in Claremont, or UCLA." Many don't want to run over to Los Angeles (8 miles); we telephone and then send one of the students to

pick it up "within the hour." Even expensive items and little used items researchers expect to find in our library, and are often sullen and upset when I say I'll get it on interlibrary loan (of course, it is the same when the book is out).

I really think a cooperative effort to put out a comprehensive guide book to Protestant theology would be a much more profitable way to co-operate. From the research point of view, it would be a lot more valuable.

REGIONAL COOPERATION--THE NEXT STEP

Elton E. Shell

I did not accept the topic assigned to me this morning without considerable misgiving. Ralph T. Esterquest's recent observation is not easily dismissed, for he points out, "Library Cooperation is a favorite subject of conference speakers. It is a topic which has consumed tons of paper in our library periodicals."¹ One has only to turn to Library Literature and note the myriad entries under "Cooperation," to substantiate this point.

As a matter of fact, let me remind you that here in Toronto, on June 23, 1927, almost exactly 32 years ago to this very day, the subject of cooperative cataloging was one of the important topics at the Forty-Ninth Conference of the American Library Association.² It was at this time the late Henry Evelyn Bliss took the stand for a more adequate cooperative classifying and cataloging.

Thus, cooperation, or what we might call library togetherness, has been very much before us in recent years. Yet when we attempt to view the progress, or look for concrete results, as far as theological libraries are concerned, one becomes a little uneasy.

But then, perhaps this was to be expected. As Willard K. Dennis recently wrote:

Librarians are dedicated people--sometimes dedicated to the proposition that nothing new shall be done. We tend to hold tenaciously to long established procedures, methods, and policies. Acceptance of new ideas, compromising with pet ways of doing our jobs is a long, laborious process. Librarians rule over their own little domains. The United States Department of State probably meets no greater obstacles in negotiating treaties with foreign powers than occur in the deliberations leading to cooperative action between the political subdivisions of which the librarian is the chief administrative officer.³

1. Ralph T. Esterquest, "Aspects of Library Cooperation," College and Research Libraries 19:203, May, 1958.

2. American Library Association Bulletin, 21:340-363, October, 1927. Contains Papers and Proceedings of the Forty-Ninth Annual Meeting of the American Library Association held at Toronto, Ontario, Canada, June 20-27, 1927. See Appendix to Catalog Section report which contains six articles on the subject of cooperative cataloging.

3. Willard K. Dennis, in the Oklahoma Librarian, January, 1959, as quoted in Antiquarian Bookman, 23:1020, March 23, 1959.

Eileen Thornton, Librarian, Oberlin College, is convinced that:

. . . a lot of library cooperation is never attempted because of isolation, indifference, ignorance, tradition, instability of college programs and personnel, and because of certain lacks: lack of leadership and know-how, lack of institutional rather than library sympathy toward cooperation, lack of definition of minimum materials and services essential on the homeplate and corresponding definition of materials and services which might be found by joining with outside forces.⁴

In spite of all this and in spite of empire builders, provincialism, and even dogmatism, the dream of library cooperation has been kept alive. I suspect it was sometimes kept alive and even aggressively promoted by librarians (or self styled or even appointed professorial directors, curators, or assistants) who felt they had nothing to lose and everything to gain.

Although motivation may not have always been wholesome, I feel there has been a steady advance on this frontier and that at long last, many of us may be ready to take the next step--furthermore, to take it intelligently and deliberately.

We are now pretty well aware of the philosophical bases for regional cooperation, but as a quick reminder, and for the benefit of new members in attendance, let me review several points very briefly:

1) There is strength in theological diversity and emphases. One single theological library would find it almost physically impossible, and certainly impractical, to hold exhaustive collections representing the various theological positions. Yet there are many geographical areas where emphases and curriculum so differ, a wide range of material can easily be made available to all through cooperation.

2) There is strength in the spread of types of libraries that may exist in any one given area. Seminary libraries are often enriched because of the existence of nearby public, college, or university type libraries in the area. Here again, emphases and programs may definitely complement services required of the theological libraries.

3) There are financial advantages, but not necessarily cash savings. Unnecessary duplication in acquisitions and in services is costly and wasteful. Without considerable cooperation, administrators may be faced with an interesting consequence, for

. . . the policy of preserving everything might ultimately produce a situation in which librarians would outnumber the scholars. At that hypothetical time it might be possible to maintain that the interests of librarians, as the more numerous group, ought to take precedence.⁵

4. Eileen Thornton at the Forty-Fourth Annual Conference of Eastern College Librarians at Columbia University, as reported in the Library of Congress Information Bulletin, 17:671, December 1, 1958.

5. Edwin E. Williams, "The Search for a Utopia of Acquisitions and Resources." Library Resources and Technical Services, 3:35, Winter, 1959.

4) There is a contribution toward ecumenicity. Seminaries in any given geographical area are usually of a different denominational background, or even faith. The mere fact of the librarians coming together and working together without worrying about defending a faith or a particular creed is a significant contribution toward wholesome ecumenicity. As a result of such cooperation, librarians may tend to be more broadminded and cooperative than some of their faculty colleagues! Perhaps librarians have a unique role or Godgiven assignment for the furtherance of the larger fellowship.

5) There would be a possibility of keeping library collections manageable. Without cooperation, individual collections would continue to grow at a rapid rate. Statistics show that even with the present inadequate coverage, research libraries have tended to double in size every sixteen to twenty years. Dr. J. Stillson Judah, in an address before the Pacific Regional Conference of the American Association of Theological Schools, last October, said:

Librarians all over the United States have become increasingly aware of the difficulty of purchasing all of the important books which a research library should like to have, because of their great number and the mounting costs. One theological seminary with a library of more than a hundred thousand volumes catalogued during the current year over \$21,000 worth of books, which are no doubt necessary for their needs. On the other hand, their mimeographed copies of accessions, which they kindly distribute, show less than one per cent of materials published in languages other than English.⁶

6) There would be a possibility of excellent bibliographic control. As Edward L. Sheppard pointed out in an address to our annual meeting in 1950:

. . . there are at least three factors which will probably force some sort of cooperative specialization and systematic development of collections if the waterfront of religious literature is to be adequately and economically covered. Besides the rapidly expanding body of current literature, there is a bulk of foreign material becoming available, hitherto difficult to obtain; there are new directions of scholarship which point out gaps in our present resources which must be filled; and there is a body of literature of somewhat ephemeral value which, in light of new emphases, has become meaningful for research. These major, plus many minor administrative factors demonstrate the logical necessity of developing special collections which do not duplicate needlessly and which cover the ever

⁶ J. Stillson Judah in mimeographed copy of an address, "New Frontiers of Inter-Seminary Library Cooperation," given October 18, 1958, at The Pacific Regional Conference of The American Association of Theological Schools held at San Francisco Theological Seminary.

expanding body of significant literature. No library, even the greatest, can cover the waterfront by itself.⁷

Against this background we are about ready to ask ourselves if we honestly want to take the next step and if so, where? But, even before the question of where, we need to ask ourselves, how. If we have not yet dealt with the how, we haven't even taken the first step and it would be premature to plan for a step beyond that.

I want to point out three major prerequisites involved in the how, before we deal with where.

1) No matter how enthusiastic and anxious we may be to move forward, cooperative enterprises require proper financial backing. You see, there are limits to physical strength. If administrations keep our libraries on starvation diets--they may be too weak to take the next step! Or, even if they take it--the step may only end in dismal failure.

Actually, I believe it should be the policy of a library not to take on additional responsibilities or to provide further services, without first making budgetary provision for added personnel for the length of time the additional responsibilities or services are required.

Probably most administrators would heartily agree with such a policy statement, thinking this would preclude proliferation on the part of their own library staffs. If so, such a policy might actually hinder cooperative enterprises, but I believe only temporarily.

I feel this would force librarians to actually communicate with administrations concerning vital matters and to bring to pass a certain degree of involvement on the part of men who may all too infrequently familiarize themselves with their own library programs and responsibilities. I suspect that we have (for various reasons) been unable to communicate properly, and the result has been, administrators have tended to regard all library activities with some degree of suspicion. Let us look at the card catalog for example. Administrators would probably be quick to agree with the Manchester Guardian editor's belief that the cards in the card catalog "are arranged in some queer Yankee philosophical system to provide the maximum mystification."⁸

In any case, the administration and the faculty library committee should be made aware of, and we hope, actually sold on, cooperative

⁷ Edward L. Sheppard, "Research Resources and Cooperative Specialization," Summary of Proceedings, Fourth Annual Conference, American Theological Library Association, 1950. p. 27.

⁸ As reported by George Scheerer in his article, "Card Catalog Arrangement," Library Resources and Technical Services, 3:144-145.

efforts, before the so-called next step. Their ideas are important and the financial backing should be a prerequisite. But some will argue, isn't cooperation supposed to save money--why all the concern over finance? This question requires both a "yes" and a "no" answer. "Yes," there should be substantial savings, but, in my opinion, if the total library budget is reduced as a result of cooperative enterprises, then there is an exploitation of regional cooperation! Every penny saved through cooperative enterprises should be ploughed back into the library to strengthen other fronts. The more invested the greater the returns, and the stronger the library.

As Ernest Cadman Colwell has pointed out:

. . . The economies made possible by co-operation are real, they are numerous, and they are easily identified. But, excepting cases of an emergency nature, the wise educational leader will not appeal to the desire for economy as the basis for co-operation. . . . If the selling point is the number of thousands of dollars a year that can be saved and the selling is done to trustees or to legislatures, it may be that they will surmise that, if the entire operation were liquidated, the saving would be greater. The argument from economy should be used with the greatest prudence.⁹

In order to illustrate this matter, let me cite an actual situation. Our library presently has 288 paid subscriptions to regular periodicals, not counting other serial types. (We also regularly receive and record 120 titles received through our gifts and exchanges program, a total of 408 titles.)

We are about to take the first step in cooperative acquisitions with neighboring theological libraries which will mean we can safely drop quite a few subscriptions at a substantial saving, yet the titles will still be readily available to all our faculty and students. Were we to ignore the fact we have a large file of periodical desiderata not yet available in the area and neglect to place subscriptions to them we would be exploiting the cooperative program.

Donald T. Smith, Administrative Assistant to the Director of Libraries, Boston University, stresses that at least for college libraries, the primary reason for interlibrary cooperation is to improve service rather than financial savings. He further claims that cooperation is a necessity, a natural development, and inevitable.¹⁰

⁹ Ernest Cadman Colwell, "Inter-University Co-Operation," Library Quarterly, 22:2, January, 1952.

¹⁰ Donald T. Smith, at the Forty-Fourth Annual Conference of Eastern College Librarians at Columbia University, as reported in The Library of Congress Information Bulletin, 17:670, December 1, 1958.

Thus, cooperation is a means of strengthening individual libraries and the total areal resources. How many theological libraries in America are really doing all they should? During the past six years I have had the privilege of visiting forty-five different theological libraries in this country, from Berkeley to Boston and from Toronto to Texas, and I have yet to find the library where resources are so adequate there remains little to be done.

There are still two prerequisites which cannot be overlooked, if the how of library cooperation is to be adequately dealt with.

2) Some kind of regional affiliation or federation, it seems to me, is the second prerequisite. This may be why some cooperative schemes have failed. There was no organized group to keep the fire burning after it had been sparked by one or more libraries. Changing library personnel or reversals of administrative policy are not nearly so devastating if an organized group with some modicum of continuity is involved.

The importance of an organized group was stressed in the 1954 American Theological Library Association "Workshop Discussion on Cooperative Procedures," when, "It was generally agreed that, as the organizations became 'looser' and lost their original fervor, the efficacy of such groups was markedly lessened."¹¹ Further on in the report there was praise of the American Theological Library Association Newsletter. "It was the concensus that such an organ is indispensable if we are to achieve greater cooperation among theological libraries."

An organization is also helpful in delineating what is to be the next step. Brainstorming sessions (not brainwashing) and eventual winnowing will bring the group to the point where an intelligent next step can be taken. Regional organizations also provide excellent opportunities for administrative involvement. The chairmen of the various faculty library committees, and on occasion the presidents, should be urged to attend or address the group. Financial involvement on the part of administrators is particularly welcomed. (Especially when the regional meeting is held 500 miles away in the other end of the state!)

3) The third prerequisite I wish to mention in connection with the how of taking the next step, concerns the "follow up" or actually "carrying through to completion."

A baby learning to walk may not have too much difficulty in putting that little foot out, but it may have a lot of difficulty in following through, and may even collapse on the floor. However, usually, Mother or Dad are there with encouragement or perhaps outstretched arms, urging the little one to maintain balance and to bring up that other foot.

¹¹ American Theological Library Association Eighth Annual Conference Summary of Proceedings. Chicago, June 15-17, 1954. p. 37.

The same is true when it comes to cooperative projects. The first step may not be too difficult--but what about the next step? Will the project collapse--or will it be carried to completion? It is my feeling every project must have some one person whose responsibility it is to see that the project is carried through to completion. Perhaps someone to serve as editor or coordinator. I see some of you nodding your head in approval at this point, for like me, you have witnessed the collapse of several projects--because no one had the time or was willing to "follow through."

Thus, much dreaming, planning, and meeting together has frequently been for nought due to the fact responsibility for the project was not willingly assumed by some one person.

May I also add a word of caution about head librarians or directors of libraries becoming too involved as coordinators or directors of cooperative programs. Since head librarians are responsible for the overall direction of the libraries, they are usually so involved in administrative matters themselves, they cannot properly follow through on cooperative projects. This is one reason why some projects have bogged down. For this reason, we need to make it possible for our staff colleagues to participate actively in these matters. Many assistant librarians, catalogers, order librarians, etc., have already rendered invaluable service. It is because of them and their dedication to theological librarianship I feel there is hope for great things in the future.

After having reminded ourselves of some of the philosophical bases pertaining to cooperation, and after having pointed out the three major prerequisites constituting the how of library cooperation, we must now face squarely, the question of where, because this, after all, is the all important question if we are really serious about taking what I have termed, the next step.

A careful exploration of the areas into which we might choose to take our next step leads me to feel we can look to seven areas, into any one of which, we might choose to take the next step. Obviously, the next step for some, may not be the best one for others. But it is within these seven areas some next steps might be taken--and hopefully, soon!

1) Cooperative acquisitions and cataloging. As I pointed out earlier, the subject of cooperative acquisitions and cataloging was under consideration thirty-two years ago, right here in Toronto. It was then Henry Evelyn Bliss pointed out:

The cost of cataloging and classifying is so considerable and the present situation so unsatisfactory that more adequate cooperation for economy and efficiency should be carefully planned and effectuated. There would still be plenty of interesting work for catalogers and other librarians. Classification in libraries is unsatisfactory not only because the systems are antiquated and cumbersome, lacking order and adaptability, but because classifiers lack knowledge and lack time to find the subject of books not readily assignable to defined classes.

There should be cooperation not only in cataloging and classifying but in adapting and developing standard classifications.¹²

Since Miss Eisenhart's paper deals with the subject of cooperative cataloging, I will confine my remarks to the above quote and move on to the acquisitions aspect of this problem.

I suggest we should now begin to make use of J. Stillson Judah's "Plan for a Cooperative Acquisitions Policy," as set forth in the American Theological Library Association Newsletter for November 18, 1955,¹³ and using these basic ideas, come up with a workable scheme for our various areas. I also want to urge you to read the excellent account of cooperation between Detroit Public and Wayne State which appeared in Stechert-Hafner's Book News for May.¹⁴

It is now much more apparent than ever before that unnecessary duplication in acquisitions is costly and wasteful. Henry Evelyn Bliss felt:

The most important economy of all would be the cooperative selection *[italics his]* of books and designation of fields of specialization for selections and collections. This great problem indeed would require itself a volume of study. Libraries generally would select for most subjects and collect for a few.¹⁵

After considering the developments in this area, particularly in the Western Theological Library Association, I would like to suggest the next step might well be the setting up of a workable scheme whereby books in special fields are actually transferred permanently from one library to another, according to a definite plan. This means coordinated subject specialization and an agreement whereby at any given place a wide

¹² Henry Evelyn Bliss, "More Adequate Cooperative Classifying and Cataloging," American Library Association Bulletin, 21:355, October, 1927.

¹³ J. Stillson Judah, "Plan for a Cooperative Acquisition Policy among the Libraries of the Western Theological Library Association." American Theological Library Association Newsletter 3: Supplement, 1-6. November 18, 1955.

¹⁴ Katharine G. Harris, "The Joint Acquisitions Committee of the Detroit Public Library and Wayne State University Library." Stechert-Hafner Book News, 13:109-111, May, 1959.

¹⁵ Henry Evelyn Bliss, The Organization of Knowledge in Libraries, New York, H. W. Wilson, 1939. p. 141.

range of books and periodicals on any given subject or subjects, are assembled and made available to all. This should involve not only bibliography but actual works.

A brief account of such a scheme as this may be found in W. T. Creed's, "Philosophy and Religion: Book Resources in the Metropolitan Borough Libraries," published in the Bulletin of the Association of British Theological and Philosophical Libraries. See issue no. 6 dated June, 1958, pp. 8-10. Mr. Creed further mentions the scheme of subject specialization which was drawn up in order for each library to provide at one place a wide range of books and periodicals on each subject allocated to it.

Without some definite scheme, such as proposed by J. Stillson Judah, or the one related by Mr. Creed, we are headed for trouble. In a recent article entitled, "Interlibrary Cooperation Through Exchange," in the June, 1959, Wilson Library Bulletin, Alan M. Cohn points out that due to our haphazard disposal methods: ". . . many a book which might be a prized addition to some library's local or regional collection is irrevocably lost."¹⁶ He then goes on to suggest concrete ways we can help each other in keeping desirable items from the trash heap. I shudder when I think of some of the careless disposal methods I have witnessed.

For other possible next steps in this area, I refer to Helmer L. Webb, Librarian, Union College, who recently mentioned a number of other specific ways in which libraries such as ours can enlarge our resources and improve services through cooperation, including consolidation of broken sets of continuations, reliance on certain libraries for purchasing in special fields to take advantage of special faculty knowledge, "block" lending of material on a special subject needed temporarily by another library, etc.¹⁷

Actually, it is only our sins which keep us from leaping ahead in connection with some of these programs. As Robert F. Beach told the Western Theological Library Association last December,

It [cooperative acquisitions] is a possibility, it seems to me, which is most apt to be hampered by inertia, provincialism, pride of exclusive ownership, and all the other related facets of the typical librarian's involvement in these particularly vicious forms of original sin!¹⁸

¹⁶ Alan M. Cohn, "Interlibrary Cooperation Through Exchange." Wilson Library Bulletin, 33:741, June, 1959.

¹⁷ Helmer L. Webb, at the Forty-Fourth Annual Conference of Eastern College Librarians at Columbia University as reported in The Library of Congress Information Bulletin, 17:671, December 1, 1958.

¹⁸ Robert F. Beach, "Some Unfinished Business in American Theological Librarianship," American Theological Library Association Newsletter 6: Supplement, p. 68. February 14, 1959.

2) The second area into which we might step with considerable vigor, is the field of theological union catalogs. This is, of course, closely related to cooperative acquisitions and is almost an essential tool for making cooperative acquisitions possible. We are well aware of the success of the Union Theological catalog at Berkeley, and we have great hopes for the one begun in Southern California two years ago. Since the advent of freeways, expressways, great bridges, better telephone service, and now the practicality of teletypewriter service as a fool-proof system for rapid communication of accurate bibliographic data, we are witnessing more and more interest in regional library union catalogs, both in card form for books and also in printed format for serials and microtext materials.

On the other side of the question, this increased interest may mean it will be even more important to critically examine both proposed and continuing union catalog cooperative projects in order to discriminate between the worthwhile and the useless. Ralph T. Esterquest, Librarian of Harvard University's Schools of Medicine and Public Health warns union catalogs should be subjected to the severest scrutiny, in spite of the fact that this would encounter intensive emotional opposition, to see whether the services provided could not be obtained otherwise at less cost.¹⁹

3) The third area involves cooperative indexing and/or microfilming projects. We could cite many examples of duplication of effort in connection with the compilation of indexes to hymns, sermons, biographical material, religious poetry, etc., and likewise in the field of microphotography. Just as scholars make every effort to avoid duplication in research for theses and dissertations, librarians should clear every new local indexing project before it is begun, and subsequent publicity and progress reports should be forthcoming to preclude the possibility of later duplication. We are getting excellent national cooperation in the field of microphotography, but certain area programs or efforts might contribute to national projects in a very substantial way.

4) The fourth area is one thoroughly familiar to us all. It concerns bibliography, publication, and research. This is often the life blood for librarians. Just as our faculty colleagues are urged to continue research and writing in their chosen field, so librarians too, need the stimulation and challenge which comes from such activity. Again, I wish to emphasize the importance of the role of the professional organization. Without the American Theological Library Association, our librarians might not have been stimulated to the work which has led to the many scholarly bibliographical papers on topics of interest and usefulness to all.

It is also heartening to think of the contribution to our professional literature, made possible as a result of Western Theological

¹⁹ Ralph T. Esterquest at the Forty-Fourth Annual Conference of Eastern College Librarians at Columbia University as reported in Library of Congress Information Bulletin, 17:670, December 1, 1958.

Library Association activities on the West Coast, and made available to all of you through the Newsletter of American Theological Library Association.

Recently, I received a letter from the editor of the Newsletter in which he says in part:

I wonder if you have noticed what I have recently noticed: that every one of the NEWSLETTER Supplements have come out of California--four (including Robinson's) from California authors and one from an Easterner (Bob Beach) stimulated to production by being in California. This is, I think, a fact of which the rest of our membership might well take note. The Editor of the Newsletter says, 'Thank God for California.'²⁰

Yes, we of the Western Theological Library Association were aware of this, so aware of it in fact, we held our breath the last two times we submitted articles, fully expecting to get a rejection slip! (Now, I'm sure we'll get one the next time we submit an article.) Actually, all five contributions were given before meetings of the Western Theological Library Association, and we sincerely hope they have been as useful and helpful to you as they have been to us.

There are still great lacunae in this area. We need many more scholarly bibliographies and papers, we need annotated lists of periodicals and serials, book lists, lists of series, directories, and information concerning special collections, and there is always a need for book reviewing and abstracting. Miss Clara B. Allen, in her paper this morning, has reminded us of the need for an up-to-date, comprehensive guidebook, to aid in religion research.

5) The fifth area concerns cooperative extension loan programs within given regions. Mr. Robert F. Beach, in his address before the Western Theological Library Association last December, makes a plea that there might be a more realistic coordination of resources and methods of theological library extension service.²¹

Most of us need to take a step in this direction--and soon. Rising costs of library staff personnel to carry out extension work and higher technical processing costs (in spite of lower postage rates) have made us take a second look at the cost of extension programs. There appears to be a rather unfair load placed on several of our theological seminaries, due to a number of complex reasons. Cooperative Extension Service may be a

²⁰ Personal correspondence of the author, letter from Donn Michael Farris, Editor, American Theological Library Association Newsletter, April 4, 1959.

²¹ Robert F. Beach, "Some Unfinished Business in American Theological Librarianship," American Theological Library Association Newsletter, 6: Supplement, p. 71, February 14, 1959.

natural for regions. Although the idea of a regional theological circulating library or bookmobile should be explored, there is still a great deal of pioneering that can be done with existing libraries in any given area.

For example, alumni of theological seminaries ought to be making more use of public library facilities, rather than expecting free service from theological seminary libraries which may be located miles away. What they may not realize is that so few have availed themselves of public library facilities, those responsible for book selection have refused to purchase scholarly religious books because they feel such books are not likely to be used enough to justify purchase and processing. The library profession is dedicated to service, but it cannot serve in a vacuum!

Our next step in this area may actually be to make available, without charge, all worthwhile surplus duplicates to public library facilities (county or city) and at the same time to encourage clergymen to begin to use the libraries near at hand. This would undoubtedly lead to requests for help in book selection, etc., a very desirable and worthwhile result.

6) The sixth area concerns interlibrary cooperation in projects that have only reached the dream stage. Let us not be unduly modest when we as librarians are struck with ideas that may mean great savings to us all. These ideas need to be shared with other librarians and when possible, let us cooperate to help bring into reality what might have been tossed aside by a single librarian or his administration as something utterly fantastic.

For example, my own library staff and I think we have a great idea as to how the so-called work flow could be taken care of in our new library, but we need advice and the criticism of other librarians, which of course we will never get, if we isolate ourselves in Claremont, California.

We envisage some kind of monorail system from the acquisitions desk, down through the clerks, catalogers, preparations people, and finally, to the sorting area, pending final shelving--a system complete with pushbutton electric switches so it would be possible to send a book off on the main line to any station we might select on the way, without the loading and unloading of book trucks or carrying armloads of heavy books from one desk to another. Why not? Even a branch line into the head librarian's office should be considered. Why shouldn't I be able to send books, and even notations concerning bibliographic information, by monorail car out onto the main line and to any station along the way, without moving from my desk, or signaling someone to drop his work to come see me?

Thus, we all need help from each other in the realm of ideas concerning how we can improve our present ways of doing things which after all, may have been antiquated twenty years ago.

7) Finally, I would like to propose one other possible realm into which seminary libraries might take the next step. This is joint storage of lesser used materials. I don't think we need to think in terms of joint denominational storage versus geographical storage. These need not be mutually exclusive. Both may be beneficial and as Edwin E. Williams of Harvard has said,

If storage on a vast scale is entailed, why not lunar storage? The Moon would seem to be an admirable location for warehouses filled with infrequently-used materials, and it is not very promising for most other purposes.²²

Or in the words of our President, Decherd Turner, "Possibly an orbiting seminary library in space."²³ At any rate, we need to take a serious look at the possibilities in inter-library center type depositories and areal cooperative microfilming projects in order to cut down on bulk.

These then, constitute the seven areas into any one of which I advocate a "next step" be taken, providing the prerequisites are covered and information is well in hand as to how this "next step" may be taken with every expectation of success.

I close with words borrowed from Ralph T. Esterquest: "Library Cooperation is the hope of the future in our race against time."²⁴

²² Edwin E. Williams, "The Search for a Utopia of Acquisitions and Resources," Library Resources and Technical Services 3:35, Winter, 1959.

²³ Decherd Turner, "A Message from ATLA President Turner," American Theological Library Association Newsletter 6:74, May 16, 1959.

²⁴ Ralph T. Esterquest, "Aspects of Library Cooperation," College and Research Libraries 19:263, May, 1958.

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COOPERATIVE CATALOGING: DREAM OR REALITY?

Ruth C. Eisenhart

The point of departure for this paper is a study by John Minto Dawson based on his doctoral dissertation and published in the Library Quarterly of January, 1957. Mr. Dawson was concerned chiefly with the use of Library of Congress cards, as the most significant existing source for centralized cataloging of research books, and with a critique of changes made by other research libraries in the cataloging, classing and subject headings found on these cards.

While Library of Congress cards are the most extensive in their coverage and certainly the most readily available to us, they are by no means the world's only noteworthy endeavor in centralized cataloging. Most useful is the British National Bibliography which has been published since 1950. This is a classed catalog (Dewey) with author, title and subject index, intended for British libraries. Its inclusiveness for British imprints is excellent and the cataloging and classing are of very fine quality. There is also a new Bibliografia Nazionale Italiana begun in January, 1958, which appears to be modelled on the British National Bibliography. In Germany and Russia cards have been distributed centrally for many years but are said to be used more generally for bibliographic purposes than as cataloging copy. The Scandinavian countries provide centralized cataloging services comparable to our H. W. Wilson cards. Brazil and Japan have well established central offices for cataloging. In fact, centralized cataloging is thriving in many parts of the world. Much of this information has been lifted from Lucile M. Morsch's article in the October, 1953 issue of Library Trends.

It would hardly be practical economics for comparatively small special libraries like ours to acquire all these services, although it might be sound enough for a library collecting and cataloging Danish or Brazilian books, for example, to purchase their card services as well. How pleasant it would be if some of these exotics would take up "cataloging-in-source," for cataloging-in-source has one compelling virtue that other programs lack: the library that gets the book can be sure of getting the cataloging, too.

To return to our local scene, in the short time since Mr. Dawson collected the data for his dissertation, we have seen the beginning of a major addition to our resources for centralized and cooperative cataloging. This is the printed National Union Catalog which now includes, along with the familiar LC cards, entries for titles with 1956 or later imprints as reported to the Library of Congress by other North American libraries.

The primary purpose of the expanded National Union Catalog is to show location of copies, especially on a regional basis, and the emphasis has been on encouraging the prompt reporting of foreign titles. The cooperative cataloging aspect has been incidental and imperfectly realized, but it is nevertheless an important by-product of the expansion. My chief purpose this morning is to discuss some of the problems and

possibilities of this National Union Catalog as a medium of cooperative cataloging for Protestant seminary libraries.

After more than fifty years of uniform ALA rules and widely disseminated Library of Congress cards, it has come as a shock to many to discover how much rugged individualism still flourishes among our major cataloging departments. A recent critic, deploring the fact that the Current Imprints, Section at the Library of Congress must retype much of the copy to conform to established practice, writes: "It is difficult to understand why their [the contributing Libraries'] reports to the National Union Catalog should be so inconsistent with ALA and LC rules as to require retyping. It would seem that cooperation in the matter of entry and form of reports is not too much to expect of libraries in view of the benefits they derive from the use of the printed catalog." [Review by Marian Harman in Library Resources and Technical Services, v. 2, No. 3, p. 213, Summer, 1958]

One might get the impression from such criticism that these vagaries are a matter of sub-standard cataloging, but for special libraries, at least, this is not necessarily true. So far as main entries go, our leading Nonconformist is Catholic University of America. For about four years, Catholic University has been selling sets of printed cards for its Farmington acquisitions and for Catholic theses, prepared according to Kapsner's rules, and these are, I presume, the card copy which they offer the National Union Catalog. In retyping the Catholic University copy, most of the changes made are straightforward. The Current Imprints Section would, for example, retype an entry under: Congregatio sacrorum rituum to: Catholic Church. Congregatio sacrorum rituum. That this change is necessary for general use is obvious, but if Catholic University prefers to eliminate "Catholic Church" from all main headings, that is defensible for a library whose materials are so largely Catholic. Another example given is the change from: Noldin, Hieronymus, S.J., 1838-1922, to: Noldin, Hieronymus, 1838-1922. In that case, one might equally question the practice of the Current Imprints Section in revising so punctiliously headings whose fault is that they contain more information than the ALA rules require. I noted at least one case where the Current Imprints Section had eliminated the date of birth from the heading (for Jean Danielou) presumably because it had not been used on cards printed by the Library of Congress. That, surely, is unnecessary.

In any case, the matter of reconciling main entries is not a very serious problem and is one that we can confidently leave to the Current Imprints Section. If the Revised Code now being prepared by Mr. Lubetsky prescribes more drastic changes than some libraries may be willing to accept, this could become more of a problem than it is at present.

A much more difficult area is subject analysis. To get the fullest benefit possible from these entries as master cataloging copy, we do want them to show the secondary tracings. A number of ATLA's institutional members send copy regularly to the National Union Catalog, but few of us show what subjects we have assigned. I know why my library has not, and I suspect that the others have one or both of the same two reasons. One is

that tracings are typed on the verso of our non-printed cards and therefore would have to be specially typed onto the fact of a card sent to the National Union Catalog. At Union where we have been battering our way through a formidable backlog of typing, the preparation of even one extra card, with or without adding tracings, has been a burden. However, that problem could, within limits, solve itself as the backlog is reduced.

More troublesome is the fact that we use standard Library of Congress subject headings only in part. In the basic area of religion, where we could make our most worthwhile contribution, we use our own headings as they were developed by Miss Pettee in the process of recataloging and reclassing the library. Since her list has been published, many other theological libraries use it also and so have this same problem. There are also those situations in which we do not assign subjects at all. These include added editions and translations, and cases where we have a blanket reference from the subject to its number in the shelflist.

Miss Pettee's published list does equate LC and Union headings in many cases, and that is a great help. Nevertheless, preparing one set of subjects for our own use and a second set conforming to LC for the National Union Catalog is no trifling matter, as anyone who has prepared much CDP copy knows. I can only guess at the statistics if we did a thorough job of reporting: we get printed cards for possibly 40 per cent of our acquisitions. How many of the remaining titles would qualify as post-1956 I do not know. Very likely half, especially as time goes on. Call it, conservatively, 25 per cent of our total intake, and you will see at once that this is more than most of us, lucky to have one full-time cataloger, can afford to catalog twice. Consider, too, that the same title might thus be cataloged twice by Andover-Harvard, Princeton, General and College of the Bible, to name four regular contributors, and you can see that there could be a lot of waste motion.

Yet the National Union Catalog is undoubtedly the most hopeful medium that has yet appeared for extending cooperative cataloging for difficult and unusual titles. What are our chances of working together to make this a real tool for Protestant seminary libraries? Is there any formula by which we could prevent unnecessary duplication of effort and achieve a more equitable distribution of labor? Perhaps we could assign areas of responsibility among ourselves informally. A library which has a standing order for a foreign series not normally received by the Library of Congress itself, could assume responsibility for the full cataloging and prompt reporting of titles in that series. This has worked very well in the Library of Congress' own cooperative cataloging program. Monographs not in series might be assigned on a basis of language or national origin. Denominational materials are another possible category, and, of course, small subject specialties. But the effectiveness of such cooperation within cooperation would depend upon the willingness of the Current Imprints Section to replace in later cumulations copy printed without subjects by copy from another contributing library which does show the subject analysis.

Brooding upon these matters, I wrote to the Current Imprints Section, telling them that I expected to discuss the National Union

Catalog at this conference, and asked my questions. Mr. Schwegmann's reply was prompt, encouraging, and appreciative of the problems of special libraries with important acquisitions and small staffs to report them. He wrote:

Previously, it had been our editorial practice to replace in the National Union Catalog all entries from other libraries for which Library of Congress printed cards later become available, and in a somewhat less systematic way to replace any entry with one from another library when a subsequently received entry provided information suggesting that the previously received entry did not follow the AIA rules for main entry. In relatively few cases did we substitute one outside library's entry for another simply because a later received card provided more important information, including tracer entries. However, we too have been concerned with the question you raised about the replacement of entries to show tracer entries and have assembled data from which we conclude that we can now attempt a more systematic replacement of incomplete entries with those that provide tracer entries. I hope you will agree, however, that to a large degree theological libraries could automatically solve the problem of lack of tracer entries in the National Union Catalog if more of them would report to the National Union Catalog non-trade or foreign publications of types for which it is unlikely that LC cards will be issued, and if such reporting would be done promptly and with full catalog entries, including tracings. If this could be done, I do not believe that any single library would have to bear a disproportionate burden of cataloging responsibility because of the equalizing elements of timing in acquisition and processing schedules in the various libraries. If full catalog entries are reported promptly and published in the National Union Catalog soon after, all other libraries would benefit from the full cataloging done by the first library and at the same time the work-load on our Editor would decrease.

I am not entirely convinced by this: it seems to me that the library that does not give tracings might very well get its copy in consistently sooner than the library that takes time to add the tracings. However, as Mr. Schwegmann makes clear, there is a strong possibility that the Current Imprints Section will be able to replace such copy more frequently in the future. And, perhaps, is some of us in ATLA find it practicable to allocate our fields of endeavor and responsibility, we might also practice a policy of forbearance in reporting titles which we expect another library to catalog more fully. It might not be too hard to work out a routine for delaying the mailing of copy-without-tracings for a few weeks to give the other library a chance to get there first.

Realizing that our other problem of a variant subject heading authority is probably a problem of other special libraries also, I asked about this. Mr. Schwegmann replied:

The ALA Committee on Resources of American Libraries and others are urging that the National Union Catalog be supplemented with a subject index. Accordingly, we are asking all contributing libraries to provide subject tracings with their originally cataloged entries. Of course, we would prefer that the subject headings be in accord with the LC system, but subject tracings that vary from the Library of Congress system, are considered acceptable. For the present they will be published as they appear on the cards, but if we were to undertake to publish a subject index, we would employ editors to transform subject headings of another system to the LC system.

He adds realistically, "We believe that it would be easier to recast a subject heading than to have to guess at the subject from the title."

It would be interesting to know how many of us in ATLA subscribe to the printed National Union Catalog. I know of only one, though there may be more, which gets the printed Library of Congress Subject Catalog. One of the major ironies of all this community effort is that those libraries which, because of their limited funds and bibliographic resources, most need these tools, can rarely afford to own them. If we could make the National Union Catalog really effective and comprehensive in its coverage of religious literature, then it would be worthwhile for even the smallest seminary library to wangle the funds somehow. To the present time the burden of reporting has fallen heaviest on Andover-Harvard which receives the Farmington books in our field and has sent in its card copy with exemplary promptness. With a fairer distribution of labor, the load could still be expected to fall most heavily on a dozen of our largest libraries. Yet, even the smallest, because of denominational specialties, may find itself in a position to make its own contribution to this record of research materials in North American libraries, and to show the rest of us how they should be described.

At the conclusion of her paper, Miss Eisenhart circulated copies of the following Questionnaire on the National Union Catalog:

1. Does your library subscribe to the National Union Catalog?
2. If not, is it available to you at a neighboring institution?
3. Does your library subscribe to the Library of Congress Catalog - Books: Subjects?
4. If not, is it available to you at a neighboring institution?

Following the Conference, Miss Eisenhart submitted the following statement to be attached to her Conference report:

A questionnaire distributed at the conclusion of this paper revealed that:

- 24 ATLA libraries receive the NUC currently
- 5 have cumulations or partial sets only
- 34 do not have it at all

Of those which do not get it currently:

34 say that it is available to them at neighboring institutions
 (this includes one 17 miles away and another at 15 miles!)
 5 neither have it themselves nor have it available

15 ATLA libraries get the LC Catalog - Books: Subjects currently
 3 have cumulations only
 45 do not have it at all

Of those which do not subscribe currently:

44 have it available at neighboring institutions
 (again including institutions 17 and 15 miles distant)
 4 neither have it themselves nor have it available

Sixty-three libraries responded to this appeal for information. I was astonished to find how many of us do get one or both of these catalogs, or know where we can find them when we wish. Only four of the sixty-three libraries answered "No" to all four questions, reporting that they subscribe neither to the NUC nor to the LC Subjects, and that they have neither readily available.

With the widespread availability of these two great tools to our membership thus established, there can be little doubt that our contributions do help each other. This fact, together with Mr. Schwegmann's expressed willingness to accept our subject analysis "as is," should encourage us all to step up our participation.

A PRELIMINARY SURVEY OF SOME OF THE EXISTING PATTERNS OF
INTRADENOMINATIONAL LIBRARY COOPERATION IN THE UNITED STATES

Roscoe M. Pierson

In this brief paper an attempt will be made to bring together information from a number of sources pertaining to present-day patterns of intradenominational library cooperation. Most of the larger religious bodies which are represented in the American Theological Library Association support a number of different libraries: in theological seminaries, in liberal arts colleges, in universities, in historical societies, and in various administrative and missionary agencies. The problem assigned to this writer was the one of discovering what channels for cooperation, and what types of cooperation, exist between these libraries within the various denominations.

Excluded from consideration at this time are the libraries of interdenominational and non-denominational theological seminaries, colleges, universities, missionary agencies, and church councils. Although we are all aware that some of the most important interdenominational institutions are related through history, practice or support to one or more of the denominations, none of these institutions will be considered here. Also excluded from this survey are the patterns of interdenominational cooperation which have been developed within the framework of the ATLA, including periodical indexing, periodical exchange, and microfilming.

The method pursued in collecting information was more personal than scientific: letters were written to representative libraries and librarians of the larger communions represented in the ATLA. (Although the operational patterns of the Catholic Library Association are worthy of serious study by Protestant librarians, no notice was given to that body in this study. Nor does this paper include any information from any of the religious bodies not cooperating in AATS or ATLA.) Especial emphasis was placed upon correspondence with librarians well known by the writer, or with librarians known to be active in the library affairs of their denomination. A definite attempt was made to write to at least one theological seminary library within each of the groups supporting more than one theological seminary within the membership of AATS; letters were also written to several institutions known to be the only accredited seminary supported by their sponsoring denomination. A further attempt was made to obtain information from all sections of the nation.

No formal questionnaire was prepared, rather a personal letter was written in every instance. The type of questions asked were largely determined by the writer's personal understanding of the characteristics of the denomination supporting the library written to. In general, each correspondent was asked to summarize the existing patterns of cooperation between the libraries within the religious body supporting his seminary. A special request was made for information about the establishment of organizations to promote interlibrary cooperation, for special mention of present-day methods, or future plans, of cooperation in the areas of acquisitions, cataloging, publishing, microfilming, and book and periodical

exchange. In the light of these queries, each librarian was asked for a report on any other types of cooperation carried on within his communion which might be unique or which might be of interest to this group, especially such forms of cooperation as my direct inquiry failed to mention.

In every case the persons from whom information was sought were creative librarians with experience and with imagination, and every letter which was received was well prepared and packed with information, much of which a more formal questionnaire might have failed to turn up.

The religious bodies from which replies were received include, in no special order, the Southern Baptist Church, Protestant Episcopal Church, United Presbyterian Church, Lutheran Church--Missouri Synod, Methodist Church, Presbyterian Church in the U.S., United Lutheran Church, Evangelical Covenant Church, and the Disciples of Christ. Several groups were not surveyed because the writer felt that because of a recent survey he made of religious historical societies he knew something of what was being done in those groups, and replies were not received from representatives of one or two more denominations.

Replies were received from all sections of the United States, from California to New York, and from Minnesota to the deep South. In several instances replies were received from more than one library within the same denomination, but in such cases the libraries were located in different parts of the nation; for example, replies were from two Methodist seminaries each located on a different sea coast.

As would be expected from so many diverse institutions, there were many differences in the replies which were received. Running through practically every letter which came in was a note of interest, and in many instances enthusiasm. Every one of the denominations studied seems to be interested in increasing the amount of interlibrary cooperation among the libraries which are supported by that group. Some groups, especially the Presbyterian Church in the U.S. and the Methodist Church, are actively sponsoring such cooperation. The libraries of other religious bodies, the Southern Baptist Church and the Disciples of Christ for example, are presently working in rather close cooperation in many areas through their denominational historical societies. Much other intradenominational cooperation takes place through the existing channels established by this organization: the denominational periodical exchange program within the ATLA periodical system, and the republication of denominational periodicals on microfilm by the Board of Microtest are noteworthy examples of ways that ATLA facilitates intradenominational cooperation.

Here are some of the kinds of cooperation being practiced today:

1. ACQUISITIONS

- A. Booklists. In at least one denomination, the Episcopal, the largest theological seminary, General, regularly publishes a book list in which "we deliberately make our entries quite complete with the hope of simplifying order

work for the other seminaries when they decide to buy books we have already acquired."

- B. Cooperation in book purchasing to avoid the unnecessary duplication of expensive, little-used materials. This is one of the stated objectives of the Library Section of the Presbyterian Educational Association of the South, and a policy that is more or less followed by the librarians within several denominations. This topic is the one which generates the most interest in the largest number of church bodies.
- C. Denominational materials. In these groups which have historical societies staffed by competent professional archivists or librarians there is often found a high order of cooperation between the seminary libraries and the historical society. Among the Presbyterians in the South and the Disciples of Christ this cooperation is excellent. Within other groups the relations vary from very friendly to bitter rivalry. The trend, however, is definitely toward close cooperation, between all of the other libraries and the official historical society within each denomination.

One thing that tends to restrict cooperation between theological seminary libraries who are aware that they cannot do an adequate job of collecting all of the denominational items which should be preserved by a specialized historical library, and the administrator of the historical societies is the general lack of professional library or archival training on the part of these administrators. This lack of a common professional vocabulary and point of view often impedes cooperation. Cooperation of all denominational libraries with a well organized, active, professional historical society is a goal well worth the promotion by theological seminary librarians.

- D. Special fields of interest. Among most denominations there is the tacit understanding that the library of a seminary or college serving a special geographical area will specialize in building a book collection relating to that area. The libraries of the Southern Baptist Church's seminaries seem to have a clear cut plan for the collecting of regional materials, though it seems to be the practice of all groups to some degree. It is the considered opinion of this writer that it would be a good thing for all seminary libraries to construct a well defined policy for collecting local materials. There is even the possibility that certain libraries within a denomination could be allocated responsibilities for collecting extensively in certain academic areas where material is expensive and little used.

- E. Cooperative storage of bulky, little used materials. Closely related to the above paragraph is the problem of not only collecting, but storing and servicing bulky, space consuming, seldom consulted materials. Nothing seems to have been done about this problem directly, though it is being attacked obliquely through cooperative microfilm projects.
- F. Subsidized book budgets. The Library Section of the Presbyterian Educational Association of the South has succeeded in getting the Division of Higher Education of that group to offer a "challenge fund" to stimulate increased support for libraries by its educational institutions for three different years.

2. CATALOGING AND BIBLIOGRAPHY

- A. Cataloging tools and bibliographical publications. The various denominational bibliographies may also be considered as cataloging projects for they often set the bibliographical standards for the material treated. The compilation of these works usually is done under the sponsorship of the denominational historical society, but there is usually much cooperation from the theological seminary libraries. The Mennonites, Disciples of Christ, and American Baptists have, or are producing, denominational bibliographies. The Southern Baptists have formulated plans for a Union List of Serials which will probably become the standard for serials cataloging among that group.
- B. The librarians of a number of Presbyterian theological seminaries met on at least two occasions and discussed, among other things, "forms of entry for Presbyterian churches and boards, including the recent change of name." In somewhat similar manner the publishing House of the Disciples of Christ called a meeting of representatives of all the theological seminary libraries last year to discuss the matter of subject headings to be used in the forthcoming index to that denomination's Christian-Evangelist.
- C. Cooperative cataloging. In several instances where theological seminaries share campuses or buildings with other educational institutions there is cooperative cataloging, usually by the liberal arts college, or university, for the theological seminary. In most of the instances known to this writer this type of cooperation leaves much to be desired.

- D. Bibliographical surveys of holdings. The Protestant Episcopal Church is planning a survey of the holdings of a number of the libraries supported by that denomination. Dr. N. H. Sonne is the chairman of the survey committee appointed to do this job.

In the past year there was a survey made among the libraries of the Methodist Church of "the books placed on reserve."

3. MICROFILMING AND PUBLISHING

- A. A fertile field for intradenominational cooperation is in the area of cooperatively microfilming scarce, old, bulky, little used denominational materials which are usually in poor physical condition. There is probably more real active cooperation being practiced in this area than perhaps in any other. Most groups are presently working hard at collecting and microfilming runs of the basic denominational serials and periodicals, and in many groups this is being done cooperatively. The Southern Presbyterians report that they are almost finished with their project.

At this time the writer knows of important cooperative microfilming projects under way by the Southern Baptists, Southern Presbyterians, the Methodists, and the Disciples of Christ. All of these groups are working through their denominational historical societies.

In addition to the denominational cooperation in microfilming, it should be pointed out that the Board of Microtext of this association is acting as a clearing house to facilitate the microfilming of much important denominational material.

- B. There is some cooperation being practiced among the libraries of a few religious bodies in the publication or republication of books. Though this work generally is done by the denominational publishing house there are evidences that libraries and librarians often play an important role. If one will examine the several recent denominational encyclopedias he can see tangible evidence of cooperation by many members of this association.

In another project where the letters and diaries of an important churchman were published, and republished, the libraries and librarians of that denomination all tended to cooperate. Unfortunately, however, one capable scholar-librarian says that it is "an unholy mess ... the worst edited manuscripts in the history of American publishing." Perhaps in this case it was an example of where too many cooks stirring the stew caused it to turn out "an unholy mess."

4. EXCHANGE

- A. Interlibrary loans. The writer discovered nothing to indicate that interlibrary loans are affected by denominational affiliation. The material involved in interlibrary loans may quite often be of a denominational nature and both libraries involved may belong to the same denomination; nevertheless it seems that we are all very ecumenical in the matter of interlibrary loans.
- B. Exchange of books and periodicals. Among the Southern Presbyterians an exchange program has been worked out so that preference is given to a library within that group. In other denominations there is a tendency for there to be a tacit understanding among librarians that denominational materials will first be offered within the sponsoring body.

The writer believes that most of the libraries of denominational theological seminaries use the exchange program developed by ATLA for the exchange of denominational materials, since our joint program makes provision for the exchange of such materials.

It is the opinion of the writer that, in general, all types of book and periodical exchange is better handled through library associations greater than those that can be formed within one religious body.

5. PROFESSIONAL COOPERATION AND MEETINGS

- A. The Presbyterians of the South have subsidized the meeting together of representatives of all of the libraries of that group. This body, called the Library Section of the Presbyterian Educational Association of the South, has regularly scheduled meetings to deliberate upon cooperative interlibrary projects. The same organization has gone on record for higher standards for librarians within the group and "faculty status for the administrative positions in Presbyterian libraries."

The theological seminary librarians, and in a growing number of instances the directors of denominational historical societies, of an ever increasing number of religious bodies are making it a practice to meet together before, during or after the meetings of ATLA which are held each year.

- B. In denominations where there are subsidized assemblies of theological seminary faculties an avenue for cooperation is open to those seminary librarians who hold faculty status. In some instances, however, the librarian

may also be a teacher in some subject area and this decreases his interest or his opportunities for fruitful conversation with his counterparts from other institutions. Several communions regularly sponsor such meetings, and others, the Disciples of Christ for example, have plans for such meetings in the near future.

6. EDUCATIONAL ACTIVITIES

- A. In addition to the educational work in which all librarians are engaged in their own institutions, there is some evidence that libraries are starting to cooperate in their approach to common problems. The Southern Presbyterians assist each other in the promotion of instruction in the use of their libraries. This association also seeks to stimulate religious interests "through the purchase and display of well-selected religious books and journals."
- B. Among the Disciples of Christ the Historical Society is cooperatively offering with one of that denomination's major theological seminaries a summer course in the history of that communion. In this area there exist tremendous possibilities between instructors and librarians, libraries and theological seminaries, for cooperating in the teaching of seminars, where historical scholarship and bibliographical scholarship can make common use of rare and unique historical resources. In this venture, it is this writer's opinion, the guiding spirits were librarians.

These, then are some of the ways that our colleagues have managed to effect intradenominational interlibrary cooperation, though, perhaps, not all of the ways. From this survey a few things seem especially worthy of our attention:

First of all, all of us who are interested in furthering cooperation among our religious bodies should look to the Library Section of the Presbyterian Educational Association of the South for our precepts. The work done by that agency of the Southern Presbyterian Church is worthy of our highest respect and emulation.

Secondly, intradenominational library cooperation has usually followed interdenominational library cooperation. The American Theological Library Association has brought together all types of theological librarians and one of the by-products of the ATLA has been an increase in intradenominational cooperation. Because there is usually no way for all of the librarians supported by a denomination to get together, there is little cooperation between the liberal arts colleges and the theological seminaries of a given denomination; in fact, the liberal arts colleges do not cooperate among themselves, as far as this survey has been able to discover.

Thirdly, theological seminary libraries of a denomination seem to have an active desire to cooperate among themselves and with their historical society, and they do so where possible. Where there is no

cooperation, or where there is rivalry, among denominational libraries much of the reason tends to lie in personality clashes and differences of opinion as to ultimate responsibility for certain materials. One major seminary says that it regrets deferring to its historical society in actively soliciting historical materials, for it now has serious misgivings about the effectiveness of the personnel of that organization to collect material or to administer a program of the high quality required by that seminary. Thus there is more cooperation and more friction between seminary libraries and historical societies than between any other types of libraries within the religious denominations of the United States.

Fourthly, cooperation is greatly affected by personalities. Where librarians are personal friends, there is cooperation; where there is coolness between administrative librarians, there is seldom much cooperation between the libraries; where librarians do not know each other personally there is usually less interchange of ideas and materials than where the situation is otherwise. In fact, friendship between librarians seems to influence ways in which libraries cooperate more than does denominational affiliation in many cases. At least one librarian within a large religious body said that as far as he was concerned geography was more influential than denominational affiliation in matters of inter-library cooperation. It should be pointed out that this librarian is a very active member of a lively regional theological library association and it is likely that his friendships have been developed on a geographical basis because of the meetings of the regional society.

Librarians can become friends only as they have the opportunities of getting to know each other, and for this reason meeting together as we are now is one of the effective ways of promoting all sorts of cooperative ventures within and without existing denominational bodies. If the various ecclesiastical organizations are interested in promoting cooperative programs between the libraries under their sponsorship, it is the writer's firm conviction that this can be promoted best by bringing the librarians together in professional meetings such as those sponsored by the Presbyterian Educational Education of the South.

Cooperation is in the air, and librarians are seeking to cooperate at all levels in order to promote better library standards and to effect better bibliographical control over the specialized publications that are of interest to them. As a result we will probably see stronger subsections of this organization developed within the next few years according to denominational affiliation or historical kinship.

THEOLOGICAL EDUCATION IN CANADA

Rev. A. B. B. Moore

Thank you for the privilege you have accorded me by inviting me to share in this evening's programme of the American Theological Library Association. I understand that this is your first visit to Canada and Toronto and belatedly I join with my fellow Canadians in welcoming you to this country and this city. You have honoured the Theological Schools of Canada and their libraries by choosing to come north of the border for your annual meeting and I am sure that your visit will bring stimulation and help to us. At the same time, I hope that those of you who come from the United States will gain a new understanding of Canadian Churches and their educational achievements and problems.

Canada and the United States have many joint enterprises these days ranging from the St. Lawrence Seaway to missile bases. It is good to know that these two nations also combine their resources in matters spiritual and cultural and that together they are quite as concerned for the conquest of space between the ears as they are for that between the spheres. Universities and colleges on both sides of the international bound through such organizations as this, are sharing the burdens of an educational and spiritual crisis that is fraught with danger and opportunity. Mr. Adlai Stevenson during a recent address at a Canadian university described the situation facetiously as demanding "the humanizing of the scientists and the simonizing of the humanists." The Churches and their colleges cannot stand aloof from this crisis, so here in this Association and in the American Association of Theological Schools we join forces to meet it.

It seemed appropriate that on this occasion I should speak to you on "Theological Education in Canada." What I have to say claims only the authority of one who has been closely associated with the theological seminaries of one denomination (the United Church of Canada) together with some cooperative work in the institutions of three or four other Churches. This means that I am giving impressions rather than the carefully documented judgments that result from true research. Much of what I have to say to you will sound familiar since there are many similarities between the American and Canadian situation. Something, however, may emerge which will give you a clearer picture of our peculiarities and problems.

First of all let me put our situation in Canada in proper perspective. Geographically we are, of course, a large country; but even with recent population explosions there are only 17,000,000 people in the nation. Of these a little less than 8,000,000 are Protestant and my paper tonight refers to them and more particularly such denominations as the Anglican, Lutheran, Presbyterian, Baptist and the United Church. I have accepted these limitations because of the limitations of my own knowledge and because these groups constitute by far the largest proportion of the Protestant population. Now to serve these branches of the Church there are 29 seminaries situated in most of the major urban centres across Canada. In these seminaries in the normal three years of theological education there are under 1,000 students, which means that most of the seminaries are

comparatively small with between 30 and 40 students and with correspondingly small staffs and libraries. Such generalizations must be modified by stating that there are some larger colleges, the largest of which has 110 students. (Please remember that I am not including here the Bible schools, a number of which would be much larger than any of the above. These provide the ministers and missionaries of such Churches as the Pentecostal, the Nazarene and the Christian and Missionary Alliance).

Almost without exception the seminaries are situated on or near the campus of a university sharing in its life in varying degrees but all influenced by that factor. I wish this association with the universities meant that all theological students were graduates of them. Such a pattern, indeed, is regarded as normal but the urgent need for ministers in all the Churches has qualified that pattern very considerably. The Niebuhr Report states that "only three of the Canadian seminaries report that 90% or more of their students are college graduates while eight indicate that less than 75% of their enrollments can be so classified." (The Advancement of Theological Education, Niebuhr, Williams, Gustafson, p. 9). The seminaries are also closely related to the Churches whose ministry they train, with basic requirements for ordination being determined by the Church and the affairs of the college directed by a Church-appointed board and supervised by some council, convention or committee of the denomination. This is not to say that the training is narrowly denominational or vocational but in many instances is confessional, and the student body of any given institution will consist almost entirely of members of one denomination. The financial support of the whole enterprise is provided partly by the Church, partly through local gifts and only in a very limited degree by endowment.

What of the work that is done in this situation? I must answer that question by saying unreservedly that it has been exceedingly good although, of course, with some variations. Perhaps it can best be described as a pretty thoroughgoing basic training with an emphasis upon the four major disciplines of Old and New Testaments, church history and systematic theology. This is not to say that other disciplines, particularly practical theology, are neglected but the comparatively small size of the staff has often dictated a limitation on what is offered. This means that there are few electives and scarcely any opportunity for specialization. There are a few exceptions to this rule but generally speaking the Canadian curriculum has little flexibility. For the same reason there have been few experiments in new areas of training and the field work of the student has not received the supervision and direction that many of your American seminaries provide. While this has its drawbacks it has saved us from the tendency to make the colleges overly vocational in nature and to turn out technicians with an up-to-date bag of tricks.

The student's field work raises the whole problem of the supply of Churches which our shortage of ministers has thrown back on the theological colleges. In many centres most of the students have charge of a neighbouring local congregation which would likely be closed down if there were no student to supply it. This is a great service to the Church and matures the student in the disciplines of parish work at an early stage of his training, but it has enormous drawbacks. The responsibilities of parish work of necessity drain the student's time and energy away from the life and

discipline of the college. He is in effect a part-time student and the college itself finds it difficult to create a real community. Moreover, much of his work in the parish is only intermittently supervised, if at all. Some colleges have been able to integrate this ministerial supply work into the programme of training; but generally speaking, there are not enough members of the staff to undertake it. This use of candidates in training to meet the emergency situation in the Church is, to use Dr. Charles Taylor's phrase, "to eat our seed corn."

Having made these comments, however, let me go on to say that the test of the work done in our theological colleges is to be found in the well-trained ministry of our churches and in the showing our students have made in their graduate work in American, British and European institutions. Moreover, seven of the colleges are members of the AATS and eight others are associate members.

I think it would be fair to say that, at present, the main concern of Canadian theological education is in the undergraduate field. The opportunities for graduate study in this country are still very limited with most seminaries offering the B.D. as their most advanced degree. The Faculty of Divinity of McGill University and the four theological colleges on this campus (Knox, Trinity, Wycliffe and Emmanuel) offer masters and doctoral work. Advanced work is offered in a few other centres but generally speaking Canadian students turn to other countries for their graduate study. This is an area where expansion must take place but it will only do so when we can increase the size of the staffs and the library facilities necessary for graduate research. The libraries of Canadian theological colleges, with a few exceptions, tend only to meet basic requirements for undergraduate work and even this is in urgent need of expansion. And this means a more adequate financial support on the part of the Churches and greater co-operation among the seminaries themselves.

This latter situation has prevailed at McGill university in Montreal since 1912 when four theological colleges undertook cooperative work at all levels under the direction of a cooperative Board of Management and Staff. In 1948, this system of cooperation was further developed by the establishment of the Faculty of Divinity in the university in which the Diocesan and United Theological College share. Here in Toronto the four colleges (which you have now visited) have informal cooperation in the undergraduate field and a common administration of the work for the Master of Theology degree. It is my own personal hope that this pooling of resources may be extended in order that we may realize the true potential of this university centre as a place of graduate study. There are some other instances of collaboration but we have nothing in Canada that matches your great interdenominational schools in the United States.

Considering our origins, it is not surprising that the greatest single influence upon the seminaries in Canada, particularly in their earlier years, was that of their sister institutions in England and Scotland. The pattern of training, the curriculum and most important of all, the teachers (or many of them) came from these institutions.

Even now, we are greatly in their debt for the gift of many distinguished scholars who teach in our classrooms. However, as more and more of our students go to the United States for their graduate work and as there has been more and more collaboration between the Churches of the two countries, the American influence, particularly in emphasis, has risen greatly, although we have few Americans in teaching positions. Without being unduly cynical, may I suggest that not only has there been limited opportunity here for teachers but salaries have not been of the senior executive variety.

Teachers in our Canadian seminaries have not been quick to don theological robes of a party hue and therefore we have been saved most of the rancours of theological dissension. There have been swings at one time to liberalism and at another time to neo-orthodoxy in some places, but by and large there has been a steady loyalty to the classical Christian tradition of thought with varying emphases by the individual teacher. That teaching has been marked by vigor of thought, courage of conviction, loyal churchmanship and evangelical zeal. In the history of our training of ministers, no doubt there have been patches of barrenness but these have been surprisingly few. We are not, however, producing enough thoroughly trained scholars and as a consequence are leaning heavily on other sources for leadership, particularly in the Biblical field. There are many reasons for this state of affairs which include the limited number of teaching positions on our staffs, the loss of some of our best students to the United States and the absorption of young ministers in large and busy pastorates, which makes impossible the maintenance of scholarly disciplines. Nevertheless it seems reasonable to expect that after 100 years of work we should be somewhat more self-sustaining than we are.

There has been no attempt here to explore that most important of all areas, the content of the curriculum, except by a few words of description. However, perhaps this brief sketch will be sufficient to outline for you the achievements of Canadian theological education, what its major problems are and at what points expansion must take place. It is apparent that the Churches and their colleges must recruit a greater number of candidates for the ministry if the present shortage of ministers is not to become worse. Protestantism in Canada has surely reached a critical stage when it takes 8,000 church members to produce a divinity student. Having reached a theological college, that student may generally expect a sound undergraduate training. There should be, however, a greater opportunity for some specialization and a closer supervision of his field work. Further, the health of our educational programme as well as the scholarly development of the ministry of the Church urgently demands an expansion of our graduate work. And all of this means more staff, more adequate libraries and the wisest use of our present resources by the elimination of duplication through more collaboration. One might say that there is none of our problems that cannot be solved by conversion, cooperation and currency.

I am sure that this could be said of theological education in both our countries. After all, in aim and purpose we are one and at the heart of our common enterprise is one Gospel of Jesus Christ our Lord and Saviour. To know Him, to live with Him and serve Him, to enter ever more

deeply into His truth and to communicate it compellingly and passionately--this is our task. The Church that neglects its theological colleges is endangering one of the main roots of its life, the college that drifts from the Church is headed for a barren professionalism. The college is the Church in action in that academic community. It is one witness to the Gospel.

THE PLACE OF THE LIBRARY IN CHRISTIAN THEOLOGICAL EDUCATION
OF SOUTHEAST ASIA

Raymond P. Morris

Recently the Legislature of the State of Connecticut was called upon to confirm a political appointment. The Speaker was embarrassed when the Teller announced that more votes were cast than there were members eligible to vote. This is the way we sometimes do things in our little state of Connecticut. There is a danger in making a report, such as I have been asked to do, lest opinions and judgments go beyond supporting evidence. A four-months' trip through the Orient does not establish one as an authority or insure good judgment and "a little learning is a dangerous thing." The Arabs have a saying that he who would write a book about a land must do so in the first three weeks or live there thirty years.

In my visit to the Orient, I saw much and I hope that I learned much. But such comments as I feel free to make must be weighed as necessarily tentative in nature. Southeast Asia is a complex situation. It is not a cultural or a political or an economic unity and few generalizations can be made about it without qualification. I do not know what to make of much of Protestant theological education in this area, nor can I so much as isolate the problems relating to it, let alone suggest an answer for the problems which I see.

My assignment was carried out primarily under the auspices of the Board of Founders of Nanking Theological Seminary, and secondarily with the Theological Education Fund of the International Missionary Council. I also did some work for the World Council of Churches, for the ATLA Board of Microtext, and I never forget that I am an employee of Yale. I was asked to assist in the development of the libraries of Protestant theological institutions in this area of the world. A request for such assistance had come from the field. As a part of the assignment it was planned that a Workshop or Seminar be held at Silliman University in the Philippines, to which those charged with the responsibility for the libraries of the various institutions were invited. Almost without exception, the theological seminaries or colleges in that part of the world do not have a trained librarian in charge. Usually this responsibility is assumed by the instructional staff serving on a rotating basis. In all, we had representatives present from eight countries and sixteen theological institutions for a course lasting three weeks. In this course we attempted to define the place of the library in theological education for this area of Christendom, something about library procedures and methods, more about subject matter and book desiderata. We discussed how library service is related to educational methodology, the nature and methodology of theological education, and the place of intellectual effort and discipline in the life of the Christian community. It was for me a very stimulating group, quite interested in their problems, eager, alert, intelligent, and exceedingly kind and gracious in every way. I am greatly indebted to them and I feel strongly committed to help them in any way that I can.

First, perhaps, a word about Protestant theological libraries in this area of the world. Physically speaking, what kind of libraries are they? By and large, these are modest libraries, some of them very modest libraries indeed. In size of book stock, they run from a few hundred to as much as four or five thousand volumes, with an annual book budget, if one may describe it as a budget, of perhaps five hundred dollars or less. The quality of the book stock, however, is more descriptive of the strength than is the size of these collections. There are a few, a very few, collections of books of good quality. The libraries at Siantar and Djakarta in Indonesia contain well-selected books, quite on the scholarly side even though the collections are modest in size. Most of the collections, however, leave much to be desired. Many of these libraries suffered severe losses or were destroyed in the war. Their current book stock represents material brought together in recent years, much by way of gifts from America. In this we have not shown too much imagination and certainly very little understanding of their real needs. Too many of the books are, after a manner, good enough books. The important point is that they are not books which have been selected for the job at hand. They do not bear directly on the task of theological education as reflected by the curricular demands of the schools. The receivers of these gifts have been embarrassed by this misguided generosity on our part, and books have been kept which should never be consigned to them. Almost all of these collections could benefit from drastic weeding. The need for resources for book acquisition is great.

As the book collections vary sharply in quality, the libraries vary in nature relating to equipment, organization, and administration. Most of them are poorly organized and many lack a catalogue or an index as we know it. Usually there is some rudimentary attempt to class the books by broad subjects; a few have been organized and classed on Western schemes. In this matter of organization, East is East and West is West. The East is simply not organized as we are here in the West. This is not intended as an invidious comparison or a value judgment. It would perhaps be more correct to say that they have their way of organization and that it differs from ours. By and large, to a Westerner, they do not seem to be so conscious of such matters as efficiency or improvement in efficiency. Human effort is frequently cheaper than equipment or, in the case of many libraries, no one is directly responsible for their administration or supervision. Time seems to be less important and pressures to accomplish objectives as we know them in the West are relatively absent. One is not so inclined to speak in terms of goals or objectives or production or other Western organizational clichés. Organization, as we know it, simply is not as important to them as we think it is to us. It is a different mode of life. This attitude or social habit presents no little problem in the library.

The East has seen the West, and some things they admire and some things they do not admire. But of those things which they do admire and would have is the equipment of the Western library for the East. Here American influence is great. They admire our libraries over most of the areas I visited. They admire American educational methods less. The dominant educational traditions in this part of the world are the Dutch in Indonesia; the British in India, Burma, Hong Kong and Singapore--in

the latter two, superimposed with and underlying the Chinese educational pattern; and German in Japan. American influence is seen in the Philippines. In higher education and certainly in theological education our American contribution has not come off well, and our competence in these areas does not enjoy the confidence of Southeast Asia for ample reasons. As far as American churches or mission boards are concerned, in general they have not understood the meaning or the place of the academy, the college, or the university education of a high order. Much of our educational effort in the East has employed progressive methodology. These efforts seem to be more successful on the levels of elementary or secondary education. I would venture to suggest that the Protestant mission movement has been not anti-intellectual but rather non-intellectual in character. Thus we have this inconsistency of Eastern admiration for our American libraries as the tool of education, but a widespread distrust of American educational methodology. Some of this distrust is rooted in the traditional distrust of America in matters cultural or educational on the part of mission leadership trained on the Continent and in Britain. But, important to us, much of this distrust is well earned.

This area of the world is prone to look more seriously on American library methods than on our educational efforts. We find widespread American influence here, not all of which is for the good. American methods have not worked out well for the reason that, in too many respects, these methods represent the imposition of a Western institution upon an alien situation. It is understandable that in taking over our library methods, the East would do so without sufficient adaptation, criticism, or modification. For instance, many of these libraries use the Dewey Decimal classification without significant modification. The Dewey schedule in the two hundreds (Religion) is, in the minds of some of us, not only faulty for us, but it is much more limited for them. The Union Theological Seminary schedule which we use at Yale and, as I have said publicly, is perhaps our most satisfactory theological classification of books for Protestant situations (though I concede it has grave limitations inherent in it) works well enough for us, let us say, for the large collection. But when used in a library of a few hundred or a thousand volumes, it becomes a wilderness that is hopelessly complex. When it is applied, as it needs must be, by one who is untrained in theology or in library science, it becomes like the Biblical account of the world before creation, without form and void. It presupposes religionsgeschichtliche methodology, late nineteenth century or early twentieth century theological interest, and it is thoroughly Western in context.

Our book classification schedules presuppose collections of size. They do not work well in the small collection. But more important, our schedules are oriented to the West. I recall discussing the Dewey Decimal schedule at the Workshop Seminar, where we were exploring where various classes of books should be placed and we came to the section on the Far East. Someone quipped, "Far from what?" We Westerners must see ourselves in the perspective of the Oriental. To the Oriental, the West, especially America, is new and, in terms of civilization, without great depth. We have nothing that compares with the venerable antiquity of the Chinese culture which reaches back into the dim, distant past, and was rich in cultural achievement while the West was yet barbarian. This is a part of them. This is what Western provincialism does not understand.

To return to this matter of the classification of books. We have no universal scheme for the classification reflecting world civilization. Our schemes, Dewey, Union Theological Seminary, Library of Congress, and others, are oriented Westward as they should be. The East must develop a classification scheme of its own to reflect life as it appears to them. This may be a new scheme or it may be a modification of an existing scheme. These people are entirely capable of doing this. We can be of help to them and they can learn from us. But let us not assume the role of omniscience that implies that our way is the way and they are wrong if they do not follow it. We can be most helpful if we help them in their own terms.

In addition to classification schedules adaptable to their needs, there are other tools and requirements which these libraries should have. They need a simple manual on how to organize and develop a library. It must be kept simple and yet anticipate growing complexity at which time more advanced manuals can be appropriated. In time they will need to develop a list of subject headings adapted to their needs. A manual on how to use the library and how to use a book is a desideratum which should be placed high. These tools will be forthcoming; they must be developed in terms of the need, the psychology, and the situations existing for them in this area of Christendom.

It is important to note that in important respects the libraries in the theological seminaries of Southeast Asia serve a different purpose from the libraries of the institutions in our Association. When we speak of the libraries in our Association, we think not only of the instructional staff and service to them, but we think to a great extent in terms of the student. The library of Southeast Asia, however, is essentially a tool for the instructional staff. The students, by and large, do not use books; or perhaps it is more accurately said, they use books in a different way than we do in the West. The basis for this lies partly in the matter of communication. While English is the most universal language in this area, proficiency in the use of English on the part of the average student leaves much to be desired. It is their second language and their seeming ability to speak or read English does not necessarily mean ability to "think" or to "theologize" in English. It is furthermore important to note that proficiency in the use of English is and can be expected to continue to decline in the foreseeable future. In general, we must observe that proficiency in English in South East Asian situations does not admit the use of a mature book in theology on the part of most of the students. Books in English of simple linguistic construction as they exist are unsuitable in substance or content, and especially in cultural implication and context. Consequently the student is unable to use books as we use them. As a result the methodology of instruction necessarily becomes essentially that of lecture and examination procedures. This is abetted by Oriental educational traditions. Students take notes on lectures which they diligently master to hand back in the examination. The result is a tremendous difference in the kind of product achieved and it has wide bearing on the use of books in education. The book is not used in dialogue with the author or for comparison in matters of substance or interpretation. The methodology places high premium upon rote memory. The knowledge that is garnered assumes a static quality. Books become known through the medium of the instructor and not at first

hand. There is no work habit involved in the process of theological education which the student carries out from the school to his task in the Church. This means that the Christian community, even when it is led by the trained pastor, is a community that proceeds apart from the discipline of the printed page--the discipline of intellectual effort. Experience warns that this can lead to theological impoverishment, to instability, to isolation and withdrawal from life and movements which shape the destiny of men. There is much more to Christianity than impulsive humanitarianism or subjective mysticism.

There are further complicating factors. The salary of the native ministry is low. These salaries do not permit the native pastor to buy books, that is, Western books, at our highly inflated prices. Christian literature in translation into Mandarin or Indonesian or other languages is most limited and inadequate to do the task which is required. There is no program under way in Protestantism which by the greatest stretches of imagination may be expected to meet this need. The problem with its implications does not seem even to be widely recognized.

The theological seminary or college graduate, then, moves into his life work with no hope that what he has begun in his formal education can be continued or nurtured in the Church. The society in which he works frequently is one devoid of a book tradition or having a quite different book tradition than we know--viz., the Muslim and his holy book, in a holy language, read by the holy man; or that the scholar is he who has mastered the book, i.e., committed it to memory, etc.--or it may be a society that is emerging from a semi-literate culture. Consequently many of the intellectual and spiritual forces which are brought to bear upon the Western pastor--for instance: the radio, the television, the daily newspaper (especially the better newspapers), periodicals, books, and human discourse reflecting these stimuli--these various means of communication and stimulation are absent. The pastor is, further a Christian and therefore a member of a minority group. All of these factors combine to make tremendous differences in this matter of intellectual and spiritual stimulation.

It is to me a cause of alarm that few whom I met seemed to have thought extensively or deeply about this problem. It would be almost unbelievable to think that others had not confronted this problem. I should exempt the names of men like Kraemer, Freytag, Hoekendijk, Bishop Neill, and a few--but only a few--others. Altogether too few Christian leaders see what this problem is. Here, then, is an area of crucial importance which needs to be carefully examined and thought through. We need experimental effort to determine what can be done in such a situation and what its bearing upon theological education may be.

This brings me to the observation that by and large, theological education in Southeastern Asia is suffering because it has been a too-direct transplanting of Western institutions and methodology without a sufficient adaptation to indigenous factors. The theological schools are replicas of what was remembered in the old country, in the Netherlands, in Britain, or in America, as the case might be. More frequently, they are not replicas

but caricatures or exaggerations of features of the old tradition. The structure, the philosophy of education, is Western, and it doesn't work well. It presupposes frequently a different kind of cultural context, a different kind of pre-theological training, or it presupposes a proficiency in communication which does not exist. It presupposes a place of the book in its methodology without sufficient consideration as to the kind of society that its product, the theologically trained pastor, will serve. The context of thinking of the Bangkok Conference on Theological Education in Southeast Asia is Western. I do not believe that Western theological education and its methodology will work in the East apart from drastic modification. What is required here, then, is educational leadership, imagination, experimentation including a greater willingness to trust the genius of Asian leadership.

This suggests other problems in theological education in Southeast Asia. Theological education in this area needs instructors and teachers, men trained to do this very specialized piece of work. Our churches and our mission boards have failed to anticipate the dynamic nature of the Asian revolution (who did?) and its place for mission work, and the hour is now late--later perhaps than we think. They have failed to appreciate the place of the trained educator, the place of the intellectual discipline and the place of the contemplative life in the Community of Christ. Their strategy seems to have been, and this, perhaps, was a calculated risk, to broaden the base of the Church through evangelism, but this has been done to the neglect of the development of leadership, especially native educational leadership. Now that forces and movements of the new day require the withdrawal of the missionary, the Christian community suffers.

There is a widespread need for the development of a corpus of Christian literature which in terms of communication is simple in linguistic construction, suitable in substance and content and culturally oriented to those who are to use it. We have made some modest beginnings such as the World Christian Books--the most successful venture to date--and the Christian Students' Library. There has been a beginning of the translation of Christian literature into Indonesian. There has been some translation of Christian classics into Mandarin. But most of the efforts of the Christian literature societies have been devoted to the literature addressed to the Christian layman in the form of the translation and distribution of Scripture--a factor of utmost importance, and manuals and helps dealing with the spiritual life, etc. All of this is required and it is not to be belittled. But the literature of which we speak is for a different purpose. It is for use in theological education for the theologically trained pastor to be used in training and at work, and for the educated layman. By the very nature of the case, much of this will need to be produced by the Far Eastern community itself. Western scholarship cannot do all of this for them, nor should it attempt to do some of it for them. We can be most helpful in many ways. It is not hopeless if we can understand the nature of the problem and its implications. We are not going to move out of this situation in theological training until we understand its implications and provide the tools to change the educational methodology and effect new and improved social habits in learning and education.

The problem, however, is stupendous in its implication. When one thinks of the multitude of languages and dialects involved and, because of growing nationalism, that we must expect the use of these to increase and not decrease; or when one considers the rigorous requirements for editorial competence, the cost for publishing, translating, distribution, etc., this aspect of the problem of theological education appears to be most formidable. It is not helped because we Christians have not learned to work together. One of the distressing impressions that one gains of much of Protestant mission work in Southeast Asia is that, while it is a situation requiring a grand strategy, in many respects we seem to be unable to work together in terms of such strategy. America's contribution to this has not been favorable, especially our recent sectarian efforts. The retribution of the Almighty to this scandal of the Church is grave in its implication.

Without becoming unduly pessimistic, one cannot fail to gain an initial impression that the whole matter of educational leadership of Protestant Christian missions in Southeast Asia may be in serious jeopardy. This is not to overlook existing leadership which, while limited in numbers, has been truly amazing in the use of the gifts and Grace God has granted. For these stalwarts we are grateful and give praise to God. But the hour calls for greatness in numbers we do not possess. We are not to assume that here is a mustard seed which is destined to grow like unto a tree. It could very well be in many areas that Christian effort will become diluted or inhibited, or that it will be stamped out as appears to be true in large portions of continental Asia. The deficiencies in outlook of the missionary movement are not going to be corrected by expressions of pious sentimentality, by promotional programs of breadth without depth. Practice without insight becomes shallow. Many things are needed to support the Church in its culture, and among these is a strong, vigorous, and well-trained ministry and leadership. The Scriptural injunction is that "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." It would not be too much to say that the vigor of the Church tomorrow will be seen in the quality of the ministry it recruits and trains today. The Christian communities in this area are to be commended on the vigor of Christian life which they exhibit. They are to be commended for the kind of leadership which they have recruited and have led into places of importance. But the odds are nigh overwhelming. There is much that we in the West can do to help if our approach is in terms of selfless love and self-disinterestedness. The day of missions in this sense is not over. The days of missions in terms of cultural transplantation are limited or, in the Providence of God, should be limited. But to learn in the school of Christ to love men because they are men, to love mankind because it is mankind, because we are children of one Creator--the Father of our Lord Jesus Christ, and to live the works of love as becomes this love, is in itself timeless and eternal, for our hour is but a watch in the night.

THE AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

Connolly Gamble

The American Theological Library Association was organized in 1947. Its purpose as defined in its constitution is "to bring its members into closer working relations with each other and with the American Association of Theological Schools, to study the distinctive problems of the theological library, and to promote library service and librarianship among the institutions of AATS and theological education in general." From its inception the Association has sought to advance the standards of library service in theological libraries and to promote the continued professional and scholarly growth of those engaged in work in these libraries.

Influences at work for some years led to the formation of the ATLA. Since 1916 the American Library Association has maintained a Religious Books Round Table, through which a number of theological librarians (as well as others) were brought together occasionally for profitable sessions. A second influence was the formation in 1938 of the American Association of Theological Schools, in a reorganization of the Conference of Theological Seminaries and Colleges which had been formed in 1918. The AATS early showed an interest in strengthening libraries, and eight years later took the initiative in convening the first conference of what was to become the ATLA. An indirect but important influence was the increased emphasis by colleges and universities on their libraries, with growing recognition of the educational function of the library. This realization undergirded the movement to establish a vigorous association of theological librarians.

To the first conference of the ATLA, convened in Louisville, Kentucky, in 1947, came fifty librarians, one seminary president, and one dean. With the structure as organized at this time the Association has met annually ever since. Its conferences have been held in widely separated cities of the American continent, including Boston, Fort Worth, San Francisco, and Toronto (in 1959).

ATLA has maintained its close tie with AATS since its beginning. ATLA has arranged its annual meetings so as to coincide with the biennial sessions of AATS as to time and place, and occasional joint sessions of the two bodies have been devoted to matters of mutual concern. Liaison between AATS and ATLA has been maintained through an AATS representative on the Executive Committee of ATLA. ATLA is also affiliated with the American Library Association and with the International Association of Theological Libraries.

Membership in ATLA may be institutional or personal. In the latter category are (1) full members, who are professional librarians serving institutions which are members of AATS; and (2) associate members, who are persons interested in or associated with the work of theological librarianship. As of October 20, 1959, there were 112 institutional members, 169 full members, and 80 associate members of ATLA. The Association has the usual officers, who with four additional persons compose the Executive Committee. Many of the activities of ATLA are carried on through committees, which have been responsible for substantial achievements in certain areas of theological librarianship.

In 1952 AATS adopted certain library standards as recommended by a study committee on which ATLA was represented. A revised statement of standards was adopted in 1958. Application of library standards by the accrediting commission of AATS has served to raise markedly the level of libraries in theological schools across the United States and Canada. The standards adopted in 1958 called for a minimum expenditure of \$12,500 per year ("in terms of 1958 dollars"), exclusive of janitorial service and maintenance, in a library that supports B. D. and Master's programs of study. Of this sum not less than \$3,200 should be spent for books and periodicals, apart from binding.

Two committees of ATLA have now been made permanent executive boards. The Periodicals Index Committee guided the cooperative production of an index to thirty religious periodicals, covering the years 1949 through 1954. (v. 1, 1949-52; V. 2, 1953-54). So useful did this index prove that the project was made a self-sustaining operation with a \$30,000 grant from the Sealantic Foundation. The Periodical Indexing Board has published its first two volumes, covering 1957 and 1958, enlarging its scope to include more than fifty journals in the broad field of religion. Annual volumes with a triennial permanent cumulation are projected.

Since 1950 a Microphotography Committee has sought to explore workable methods of obtaining scarce or unavailable materials through microtext. The committee sponsored publication on microcards of eighteen dissertations in religion, and disseminated news of microtext publications in the field of religion. Permanent support for this enterprise was assured through a Sealantic Foundation grant of \$80,000, administered by the Microtext Board. The board has established plans and policies, reviewing the needs of theological libraries that can be met by use of microtext. More than a half million pages--the substance of fifteen serial titles--are in process of microfilming at present. The subsidy makes possible a non-profit arrangement through which only the original investment will be recovered; hence a considerable saving to library purchasers will be effected. The board at present is concentrating on periodical and newspaper files, especially those titles needed by newer and developing libraries. Future plans include microreproduction of materials difficult or expensive to obtain; deteriorating materials with information important enough to be conserved; and materials bulky and expensive to house with conventional library equipment.

The Periodicals Exchange Committee has developed and supervises a simple but effective arrangement for exchanging duplicate periodicals. Certain libraries serve as clearing houses for stipulated titles, receiving lists of duplicates and/or needs, and instructing those with duplicates where they should be sent. At cost only of transportation many libraries have received substantial additions to their serial collections, and other libraries have reclaimed shelf space heretofore allotted to duplicate periodicals.

The Personnel and Placement Committee provides a clearing house for information concerning positions and available persons in the theological library field. It has studied such matters as recruitment, education for theological librarianship, and in-service training. A grant of \$9,000 from

the Lilly Foundation provides fellowships to improve the educational qualifications and status of librarians associated with ATLA. This grant for 1958-1959 is subject to possible renewal in future years.

The Buildings and Equipment Committee has assembled at each annual conference a display of recent construction in theological libraries and many types of equipment for library use. Members of this committee also serve as counselors in planning for library construction or renovation.

Through its committees ATLA has published a substantial listing of Masters' theses in religion, and has encouraged publishers to reprint works of enduring worth that had been out of print. ATLA has also encouraged publication of fine bibliographies, such as the 1900-1950 catalog of Dr. William's Library in London; and the continuation and revision of standard bibliographies in religion.

A Cataloging and Classification Committee has arranged annual round table discussions of problems in these technical areas, thus enabling many librarians and staff members to share the knowledge and experience of experts in this work.

Annual conference programs have included as a regular feature a bibliographical paper dealing with such subjects as American church history, missions, doctrine, biblical theology, denominations (Baptist, Methodist, Disciples of Christ, Plymouth Brethren, Lutheran), and persons (John Calvin). These papers appear in full as one of the valued contributions in the published Proceedings of ATLA. Extensive exhibits of religious books are displayed at each conference.

Through its committees or in program presentations ATLA has confronted such problems as administration, acquisitions, binding, audio-visual aids, mail extension service, library orientation of students, and reference service.

An important instrument keeping ATLA members informed during the interim between annual conferences is the Newsletter, published four times a year. Committee activities, plans, and concerns are reported, along with library news both personal and institutional, notes on books and periodicals, area and denominational library meetings, positions open and wanted, and notable acquisitions. Recent issues have included supplementary papers on such subjects as cooperative acquisitions, classification, and Roman Catholic periodicals of theological interest.

Vigorous participation by a large number of its members has made possible the considerable achievements of ATLA in its first twelve years, and gives promise for its future.

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APPENDIX

ATLA MEMBERS AS OF OCTOBER 20, 1959
 (* - attended 1959 Conference)

FULL

- * Allen, Clara B. - Fuller Theological Seminary, 135 N. Oakwood Ave.,
Pasadena 1, California
- Anderson, Mrs. Julia D. (retired) - 328 Kings Highway, Decatur,
Georgia
- * Arnold, Harvey - Chicago Theological Seminary, 5757 University Ave.,
Chicago 37, Illinois
- Atkinson, Marjorie M. - Church Divinity School of the Pacific, 2451
Ridge Road, Berkeley 9, California
- * Baker, Mrs. Florence S. - Yale Divinity School Library, 409 Prospect
St., New Haven 11, Connecticut
- * Balz, Elizabeth L. - Evangelical Lutheran Theological Seminary,
Capital University, Columbus 9, Ohio
- * Beach, Robert F. - Union Theological Seminary, Broadway at 120th St.,
New York 27, New York
- Berky, Andrew S. - Schwenkfelder Library, Pennsburg, Pennsylvania
- Bestul, Valborg - Luther Theological Seminary, 2375 Como Ave., St.
Paul, Minnesota
- Boell, Margaret - Meadville Theological Seminary, 5701 Woodlawn Ave.,
Chicago, Illinois
- Bouquet, Francis L. - San Francisco Theological Seminary, 124 Seminary
Road, San Anselmo, California
- * Bricker, George H. - Lancaster Theological Seminary, Lancaster,
Pennsylvania
- Brimm, Henry M. - Union Theological Seminary, 3401 Brook Road, Richmond
27, Virginia
- Buder, Christine L. - Christian Board of Publication, 2640 Pine Blvd.,
P. O. Box 179, St. Louis 3, Missouri
- Burdick, Oscar - Pacific School of Religion, 1798 Scenic Ave.,
Berkeley 9, California
- Butz, Mrs. Helen S. - Speer Library, Princeton Theological Seminary,
Princeton, New Jersey
- Byers, Mrs. Clara L. - (retired) - 739 Plymouth Road, Claremont,
California
- * Camp, Thomas Edward - The School of Theology Library, University of the
South, Sewanee, Tennessee
- * Cannon, Velma - Emmanuel College, Victoria University, 73 Queen's Park,
Toronto 5, Ontario, Canada
- Chandler, Mrs. Emily M. - Wesley Theological Seminary, 4400 Massachusetts
Ave., N. W., Washington 16, D. C.
- * Chenery, Frederick L. - Episcopal Theological Seminary of the Southwest,
606 Rathervue Place, Austin 5, Texas
- Conger, Helen - Dargan-Carver Library, 127 Ninth Ave., North,
Nashville 3, Tennessee

- Conn, Louise M. (retired) - 4535 Southern Parkway, Louisville, Kentucky
 Corcoran, Wilma - Zion Research Library, 120 Seaver St., Brookline 46,
 Massachusetts
- Crabtree, Robert E. - Nazarene Theological Seminary, P. O. Box 6076,
 Kansas City 10, Missouri
- * Crawford, Elizabeth L. - Speer Library, Princeton Theological Seminary,
 Princeton, New Jersey
- * Crismon, Leo T. - Southern Baptist Theological Seminary, 2825 Lexington
 Road, Louisville, Kentucky
- * Dagan, Alice M. - Chicago Lutheran Theological Seminary, 1670 South 11th
 Ave., Maywood, Illinois
- Davidson, Lois M. - Seminario Evangelico de Teologia, Apartada 149,
 Matanzas, Cuba
- Davidson, Nelle C. - New Orleans Baptist Theological Seminary, 4110
 Seminary Place, New Orleans 26, Louisiana
- DeKoster, Lester - Calvin Library, Calvin College & Seminary, Grand
 Rapids 6, Michigan
- Dow, Norman D. - Austin Presbyterian Theological Seminary, 100 West 27th
 St., Austin 5, Texas
- Dunger, George A. - North American Baptist Seminary, 1605 South Euclid
 Ave., Sioux Falls, South Dakota
- * Ehlert, Arnold D. - Talbot Theological Seminary, 558 South Hope St., Los
 Angeles 17, California
- Ehlhardt, George B. - Theological Seminary, University of Dubuque, Dubuque,
 Iowa
- * Eisenhart, Ruth C. - Union Theological Seminary, Broadway at 120th St., New
 York 27, New York
- Elliott, L. R. (retired) - P. O. Box 6500, Fort Worth 15, Texas
- Else, James P. - Southern California School of Theology, 433 South College,
 Claremont, California
- Eutsler, Mrs. Luella - Hamma Divinity School, Wittenberg College, Spring-
 field, Ohio
- Evans, Esther - Divinity School Library, Duke University, Durham, North
 Carolina
- * Farris, Donn Michael - Divinity School Library, Duke University, Durham,
 North Carolina
- * Fillion, Paul-Emile, S. J. - Scolasticat de l'Immaculée-Conception, 1855
 Rue Rachel Est, Montreal 34, P. Q., Canada
- Fisher, Ilo - Hamma Divinity School, Wittenberg College, Springfield, Ohio
- * Frank, Emma L. - Oberlin Graduate School of Theology, Oberlin, Ohio
- * Friesen, Magdalen - Mennonite Biblical Seminary, 3003 Benham Ave., Elkhart,
 Indiana
- Fritz, William R. - Lutheran Theological Seminary, Columbia, South Carolina
- * Gamble, Connolly - Union Theological Seminary, 3401 Brook Road, Richmond 27,
 Virginia
- * Gapp, Kenneth S. - Speer Library, Princeton Theological Seminary, P. O. Box
 111, Princeton, New Jersey
- Gardiner, Mabel F. (retired) - 1134 Church St., Evanston, Illinois
- George, E. F. (retired) - Naperville, Illinois

- * George, Esther D. - United Theological Seminary, 1810 Harvard Blvd.,
Dayton 6, Ohio
- Gillette, Gerald W. - Speer Library, Princeton Theological Seminary,
Princeton, New Jersey
- * Goodman, Delena - Anderson Theological Seminary, Anderson, Indiana
- * Goodwin, John H. - Protestant Episcopal Theological Seminary in
Virginia, Alexandria, Virginia
- Gray, Ruth M. - Northern Baptist Theological Seminary, 3040 West
Washington Blvd., Chicago 12, Illinois
- Grisham, Frank P. - Joint University Libraries, Nashville 5, Tennessee
- * Grobel, Olive M. - General Theological Seminary, Chelsea Square, New
York 11, New York
- * Guston, David - Bethel College & Seminary, 1344 North Snelling Ave., St.
Paul, Minnesota

- * Hadidian, Dikran Y. - Case Memorial Library, Hartford Seminary Founda-
tion, 55 Elizabeth St., Hartford 5, Connecticut
- Hand, William J. - Eastern Baptist Theological Seminary, Lancaster
Ave. and City Line, Overbrook, Philadelphia 31, Pennsylvania
- Harrer, John A. - Congregational Library, 14 Beacon St., Boston 8,
Massachusetts
- * Henderson, Mrs. Kathryn Luther - McCormick Theological Seminary, 800
West Belden Ave., Chicago 14, Illinois
- * Henderson, William T. - McCormick Theological Seminary, 800 West
Belden Ave., Chicago 14, Illinois
- * Highfield, Betty Jane - North Park College & Theological Seminary,
3225 West Foster Ave., Chicago 25, Illinois
- * Hilgert, Elvire R. - Seventh-Day Adventist Theological Seminary, 6830
Laurel St., N. W., Washington 12, D. C.
- Hodges, Elizabeth - Episcopal Theological School, Brattle St., Cambridge,
Massachusetts
- Hodges, John H. - School of Theology, University of the South, Sewanee,
Tennessee
- * Hodges, Thelma F. - Christian Theological Seminary, Indianapolis 7,
Indiana
- * Hughey, Elizabeth - Library, Methodist Publishing House, 201 Eighth
Ave., South, Nashville 2, Tennessee
- * Hunter, Edward - University of Chicago Divinity School, Swift Library,
Chicago 37, Illinois
- Hunter, Vivien - Divinity Hall, McGill University, 3520 University St.,
Montreal 2, P. Q., Canada
- Hyatt, Alexander J. - Golden Gate Baptist Theological Seminary, Straw-
berry Point, Mill Valley, California

- * Irvine, James S. - Western Seminary, 731 Ridge Ave., Pittsburgh 12,
Pennsylvania

- Jacobsen, Dr. Karl T. (retired) - 301 Leiv Eiriksson Drive, Decorah, Iowa
- * Joaquin, Frederick C. - Nashotah House, Nashotah, Wisconsin
- * Johnson, Alice Victoria - Pacific School of Religion, 1798 Scenic Ave.,
Berkeley 9, California
- * Johnson, Charles - Fleming Library, Southwestern Baptist Theological
Seminary, Box 22000, Fort Worth 15, Texas

- * Johnson, Elinor C. - Augustana Theological Seminary, Rock Island, Illinois
- Jones, Anna E. - Missionary Research Library, 3041 Broadway, New York 27, New York
- * Jones, Arthur E., Jr. - Rose Memorial Library, Drew University, Madison, New Jersey
- * Judah, J. Stillson - Pacific School of Religion, 1798 Scenic Ave., Berkeley 9, California
- * Kelly, Genevieve - California Baptist Theological Seminary, Seminary Knolls, Covina, California
- Kennedy, James R., Jr. - Lutheran Theological Seminary, 7301 Germantown Ave., Philadelphia 19, Pennsylvania
- * Kircher, Roland E. - Wesley Theological Seminary, 4400 Massachusetts Ave., N. W., Washington 16, D. C.
- Kley, Roland - Mission House Seminary, Route 3, Plymouth, Wisconsin
- * Kline, Lawrence O. - Drew University Library, Madison, New Jersey
- * Korowytzky, Iwan - School of Theology Library, Temple University, North Park Ave. & Norris St., Philadelphia 22, Pennsylvania
- * Kraemer, Ruth - North Central Evangelical Theological Seminary, Naperville, Illinois
- * Krentz, Edgar M. - Concordia Seminary, 801 DeMun Ave., St. Louis 5, Missouri
- Kuschke, A. W., Jr. - Westminster Theological Seminary, Chestnut Hill, Philadelphia 18, Pennsylvania
- Lundeen, Joel W. - Augustana Theological Seminary, Rock Island, Illinois
- Ma, John T. - Missionary Research Library, 3041 Broadway, New York 27, New York
- McCloy, Frank D., Jr. - Western Theological Seminary, 731 Ridge Ave., Pittsburgh 12, Pennsylvania
- McCormick, Margaret - Colburn Library, Bexley Hall, Gambier, Ohio
- McTaggart, John B. - Berkeley Baptist Divinity School, 2606 Dwight Way, Berkeley 4, California
- * Markley, Lucy W. - Speer Library, Princeton Theological Seminary, Princeton, New Jersey
- Mitchell, Mary Jane - Seventh-Day Adventist Theological Seminary, 6830 Laurel St., N. W., Washington 12, D. C.
- Monroe, George C., Jr. - American Baptist Theological Seminary, P. O. Box 8066, Nashville 7, Tennessee
- * Montgomery, John Warwick - University of Chicago Divinity School, Swift Library, Chicago 37, Illinois
- Moore, Eleanor L. - Nazarene Theological Seminary, 1700 East Meyer Blvd., Kansas City 10, Missouri
- * Moreau, Jules L. - Seabury-Western Theological Seminary, 600 Haven St., Evanston, Illinois
- * Morris, Raymond P. - Yale Divinity School Library, 409 Prospect St., New Haven 11, Connecticut
- Mothershead, Mrs. Bertie (retired) - 2618 Rogers, Fort Worth 9, Texas
- Newhall, Jannette E. - School of Theology, Boston University, 745 Commonwealth Ave., Boston 15, Massachusetts

- * Nicole, Roger - Gordon Divinity School, Beverly Farms, Massachusetts
- Orr, Clara E. - Missionary Research Library, 3041 Broadway, New York
27, New York
- Osburn, Edwin C. - Southeastern Baptist Theological Seminary, P. O.
Box 31, Wake Forest, North Carolina
- Parker, Barbara Tenney - Yale Divinity School Library, 409 Prospect
St., New Haven 11, Connecticut
- Person, Mrs. Laura - Missionary Research Library, 3041 Broadway, New
York 27, New York
- Peterson, Betty Alice - North Park College, 3225 West Foster, Chicago
25, Illinois
- * Pierson, Roscoe M. - The College of the Bible, Lexington, Kentucky
- Price, Frank W. - Missionary Research Library, 3041 Broadway, New
York 27, New York
- Prichard, Mrs. Ruth D. - Southeastern Baptist Theological Seminary,
219 South St., Wake Forest, North Carolina
- * Prince, Harold B. - Columbia Theological Seminary, 701 Columbia Drive,
Decatur, Georgia
- * Quiers, Mrs. Pamela - Northwestern Lutheran Theological Seminary, 116
East 22nd St., Minneapolis 4, Minnesota
- * Rand, James F. - Dallas Theological Seminary, 3909 Swiss Ave., Dallas
4, Texas
- * Ray, Margaret - Emmanuel College, Victoria University, 73 Queen's
Park, Toronto 5, Ontario, Canada
- Reed, Mrs. Lenice F. - Gordon Divinity School, Beverly Farms,
Massachusetts
- Reid, Arsula Brownie - Johnson C. Smith University, Charlotte, North
Carolina
- Reynolds, Stephen M. - Crozer Theological Seminary, Chester, Pennsyl-
vania
- Rist, Martin - Ira J. Taylor Library, Iliff School of Theology, 2201
South University Blvd., Denver 10, Colorado
- * Robarts, William M. - Union Theological Seminary, Broadway at 120th St.,
New York 27, New York
- Robbins, Mrs. Ruth G. - Willamette University Library, 1248 Chemeketa St.,
N. E., Salem, Oregon
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