

SUMMARY OF PROCEEDINGS

TWELFTH ANNUAL CONFERENCE

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

(BOSTON UNIVERSITY SCHOOL OF THEOLOGY)

BOSTON, MASS.

JUNE 18-20, 1958

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WEDNESDAY, JUNE 18, 1958, 10 A.M. (President Calvin H. Schmitt, presiding)

The Conference was called to order by the President, and opened with an invocation by Dr. Charles P. Johnson.

REPORT ON THE PROPOSED REVISION OF AATS STATEMENT ON STANDARDS
FOR THEOLOGICAL LIBRARIES

(Presidential Address)

Calvin H. Schmitt

Tomorrow morning the members of the American Theological Library Association have been invited to meet in joint session with the American Association of Theological Schools. The members of the ATIA will be granted the privilege of the floor to participate in the discussion of the Proposed Revision of the Statement on Standards for Theological Libraries. Dr. Charles L. Taylor, Executive Director of AATS concurred in the suggestion that a summary of the procedure of the Committee on Revision be communicated to our Association together with a draft of the Proposed Revision.

The Committee on Revision was appointed by the Executive Committee of AATS and consisted of the following persons: Dr. Connolly Gamble, Jr. of Union Theological Seminary in Richmond, Virginia; Dr. James Gustafson of Yale Divinity School in New Haven, Connecticut; Dr. Riley B. Montgomery of the College of the Bible in Lexington, Kentucky; and Calvin H. Schmitt of McCormick Theological Seminary in Chicago. The Committee was convened and organized on September 21, 1957, in Columbus, Ohio. Dr. Charles Taylor, member ex-officio, oriented the Committee as to its task. We understood our assignment to be the preparation of a revised statement of the minimum library standards for theological schools at the level of the B.D. and Master's programs.

Following an extended meeting the Committee requested Dr. James Gustafson to make a revision of the existing AATS library standards statement in the light of the Committee's discussion and of subsequent statements which individual members of the Committee were to submit to him. The resultant revision was subjected to further study by members of the Committee. Every effort was made to confer with other members of ATIA.

A preliminary draft was submitted to the AATS Executive Committee in December, 1957. The recommendations made by the Executive Committee were incorporated in a second revision. The significant change occurred in the reduction of the Committee's original recommendation for the minimum library budget. Except as the present statement may be revised at the joint session tomorrow, it will be proposed for adoption by the AATS. The purpose of the statement is to provide a guide for the Commission on Accreditation, as far as libraries are concerned, and to articulate a minimum standard of library service commensurate with the educational purpose of a given theological school. It is assumed that no institution will be content with minimum standards.

In the time permitted at this initial session of the Twelfth Annual Conference, I should like to suggest a brief "exegesis" of the first three sentences in the introduction to the proposed statement of standards.

I. "The library program of an accredited theological school should

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be integrated with the educational objective of the school." This is a positive statement which points toward the essential function of the library in any educational institution. This function may be somewhat sharpened by a negative statement. The function of the library is not determined by the library staff, or by any single member or committee of an institution's faculty or administration. Neither should it ever be determined by a competitive attitude toward another seminary within a denominational group, or by any delusion of grandeur with respect to theological or other types of libraries within a particular regional area. The size of a library is not necessarily a criterion as to its quality. It is, rather, the educational purpose of an institution which determines the essential character of its library program.

By implication, it becomes the responsibility of the Librarian and the library staff to see to it that the library functions appropriately and provides satisfactory service. In the same breath one must also say that the Librarian alone can never fully carry out this responsibility. On the one hand, a competent, alert, and efficient library staff, appropriately trained in the techniques of library science, as well as in certain fundamentals of theological subject matter, is indispensable. Yet no matter how excellent such a staff may be, it cannot develop the maximum effectiveness of the library in the total educational program of the institution without the enlightened support and full cooperation of the whole faculty, the administrative leadership, the student body, alumni, and governing board of directors or trustees. This is to say that a good theological library is a community enterprise, a social responsibility, established and maintained to serve the immediate seminary community, visiting scholars who depend on its resources and facilities, as well as those out in the field who share the goals and aspirations of the seminary which has prepared them for their ministry, teaching, or other church vocation.

II. "The functions of the library should be clearly and concisely stated." The educational purpose of an institution is usually published in its annual catalog. An examination of many of these statements of purpose manifest a wide range of points of view. They vary from a broad ecumenical outlook to a more restricted and affirmed denominational perspective. The significance of these declared purposes as far as the library program is concerned requires illumination by a careful examination of the scope of the curriculum and of the descriptive statements about the library. The style and language of these catalog statements have an appropriate glow. The adjectives are not limited. The statistics, where possible, appear to be rounded off to the next highest cipher. Recognizing that the annual catalogs of announcement are not uniform in organization, it may be necessary for a given librarian to survey the curriculum statements of his institution for a period of three to five years in order to obtain a more complete picture of the range of subject fields which the institution offers to its students.

What we have referred to thus far constitutes the "revealed word" about an institution's educational purpose. To this picture ~~must~~ be added what may be called the "oral tradition" together with a kind of "form critical" analysis of the current actual practice and procedure in teaching methods, the daily use of the library, and the policies of the acquisition program. If there does not exist a clearly formulated statement of the function of the library, it would be a very worthwhile exercise to put in

writing a statement of program in terms of what the library is actually doing now. One might begin by asking questions similar to the following:

1. Does the library I serve actually provide the pertinent literature in those areas which compose the curriculum? Have any surveys been made in various subject areas of the book collection to determine the quality of the resources?

2. Is it a concern of the library to supply literature which will enable students to pursue special areas of interest related to theological inquiry? If the answer is affirmative, do the budget and shelf space become limiting factors? If the answer is negative, from the observation of actual practice, what may be the effect upon the student's thirst for knowledge?

3. The answers to this second group of questions raise the issue about cooperative arrangements between libraries located near each other in a given area. Descriptive statements suggest more often than not that the resources of all the libraries in the vicinity are easily available to students and faculty. In fact, this may not be true. The realistic question is: What is the actual working relationship with libraries in your vicinity which may appropriately supplement your collection? How does this relationship affect the acquisition policy? If, for example, it should require an hour to reach another library with two or three transfers on public transportation, to what extent is it practical to depend on such resources for frequent use by students and faculty?

4. The relation of the library to the creative scholarship of the faculty deserves more attention than is generally given. It can be one of the most fruitful avenues of contact between the library staff and faculty. What is the attitude of your institution toward the provision of certain basic primary and definitive resources for faculty research? Do infrequency of use and foreign language become a barrier to acquisition? Does the school expect the professor to buy or locate elsewhere his own resources for scholarly research?

5. Does your institution assume any responsibility for the collection and preservation of denominational ecclesiastical records, at least for the region in which you are located? Or is this archival obligation appropriately cared for by a separate agency? When, as in some instances, a separate agency is located in the same building as the seminary library or on the same campus, is there a clear definition and separation of responsibility.

6. Recent studies in theological education have reflected the need for some form of continuing education after a student leaves seminary for the pastorate. Does the library have any responsibility in such a program? If so, it should be clearly stated as one of its functions. The limitations of library involvement in any such service ought to be carefully defined.

7. Last but by no means least, an institution should have a desire to provide its library staff with the necessary bibliographical tools to perform its task. The librarian must use his ingenuity to educate his library committee and administration to the needs of his staff for the present as well as for the future.

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To be sure, there are many other questions that might be asked. The Check Sheets for Self Study and Evaluation of Seminary Libraries, which are also being revised, are designed to serve this purpose. The answers we give to these questions in our own particular seminary situations will provide the raw material out of which a clearly and concisely formulated statement of the library program can be forged. The word "forged" is used deliberately because the development of such a statement requires hard work and considerable warmth of debate.

III. The third sentence in the introduction to the Proposed Statement of Standards is in a way assumed in the first two. It reads: "Means of Communication should be provided between the library staff, faculty and administration." No matter how much two or more persons may converse, unless each has more than a vague notion about what the other is speaking, there is no communication. Putting in another telephone line or adding an inter-com phone is not quite what is meant here although these devices have their place. The line of communication between the library and students is the easiest to maintain but it cannot be taken for granted. Too often it is taken for granted as soon as the orientation program is over. And yet, this is only the beginning. The approachability of the library staff by the individual student and the sensitivity of the staff members to students in need of assistance will provide educational opportunities which mass orientation cannot accomplish. It was astonishing to hear a librarian say recently that the faculty raised a question as to the worthwhileness of an initial orientation session for new students.

The rapport between the library staff and faculty as well as the administration is one which could be the subject of an analysis which time does not permit here. It has many ramifications affected by almost as many local situations as there are seminaries and theological libraries. Certain types of problems arise out of history and crystallized tradition that only time or radical treatment can remedy. There are, however, certain fundamental considerations which may seem elementary but which often become lost in the pressure of daily activity.

One consideration is that communication is always a two-way thoroughfare. The librarian and his staff must work hard to take the tactful and positive initiative in interpreting the function of the library. If we do not study carefully this facet of our task our "success" will be circumscribed.

The second consideration is that in spite of all the epithets which characterize and caricature librarians, faculty and administrators, they have a grain of truth. Underneath, however, we are all persons. We must deal with all who touch our library services, first as persons wherever they stand in the "hierarchy." The third consideration is that we should seek to relate every task we undertake to the effectiveness of the library in the total educational program of the theological school we serve. No opportunity should be lost to demonstrate our zeal to make that first statement of the introduction a realized goal. To argue for additional personnel and an increased budget from a well articulated statement of program based on the expressed educational aim of the school is to argue from strength to strength. Our methods and procedures should always be good ones but not necessarily always orthodox. Administrators, faculty members and librarians will fade away, but the library will remain the fountain of knowledge for succeeding generations.

(Note: A copy of the American Association of Theological Schools, Library Standards for the B.D. and M.A. Programs, Revised June, 1958 appears on pages to 76.

REPORT OF THE COMMITTEE ON BUILDINGS AND EQUIPMENT

Presented by Frederick L. Chenery, Chairman

This year the Committee continued collecting material for its scrapbooks on Buildings and Equipment, which were begun last year. Several librarians contributed helpful pictures and plans. These scrapbooks circulated widely throughout the country during the year, and we hope those consulting them found them of useful service.

The Committee began work on a new scrapbook this year which contains material on Supplies and Small Equipment.

These scrapbooks are available for consultation, and the chairman of the Committee will mail them on request.

Respectfully submitted,

Frederick L. Chenery, Chairman
Emily M. Chandler
Arnold D. Ehlert
Magdalen Friesen
Betty Jane Highfield
Martin Rist

REPORT OF THE COMMITTEE ON MEMBERSHIP

Presented by Carrie R. Simmers, Chairman

At the recommendation of the 1956-57 Committee, steps have been taken regarding the desirability of a printed information brochure in a more permanent form with a mimeographed insert each year giving new officers and committee members.

It has been suggested that Church Historical Societies' and Bible Societies' librarians could be represented by membership. The Committee has not circulated letters to the societies, but suggest that it is a new field to explore, if they are eligible for membership.

Mr. Monroe presented the designs of several seals from which the Committee might choose a suitable one for the brochure. The interpretation should be recorded in the Proceedings. The design chosen is on display for your consideration.

It was most helpful to have the librarians send names of prospective members. We suggest that this be continued. The Membership Committee can report the following increase in membership during the year 1957-1958:

Active	28
Associate	15
Institutional	3
Total (to end of Conference)	<u>46</u>

The 1957-58 Membership Committee recommends:

1. That the Association grant a minimum budget of \$50.00 for printing

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2,000 copies of the brochure that could be used over a period of years with the additional mimeographed insert of officers each year.

2. That although the first thought was to use the seal for the brochure only, if the Association would like to use it as the official seal we recommend its adoption to be used in any official capacity.

3. That we extend solicitation to include Church Historical Societies' and Bible Societies' librarians according to interpretation of the Constitution.

Respectfully submitted,

Carrie R. Simmers, Chairman
Valborg Bestal
Ruth Kraemer
George C. Monroe, Jr.

The President referred the request for \$50.00 to the Treasurer for consideration in the preparation of the 1958-59 ATIA expenditures. The proposed seal was exhibited on the bulletin board and comments were invited. (For later action regarding the seal, see Summary of Business Sessions, p. 92. Concerning librarians of Church Historical Societies and Bible Societies, it was stated that such persons are eligible for Associate Membership under the present Constitution as well as under the proposed new Constitution .

REPORT OF THE COMMITTEE ON THE PERIODICAL EXCHANGE

Presented by Susan Schultz, Chairman

The report of your chairman a year ago indicated that a supplementary list of titles to be exchanged was in process of preparation. That list has been completed and distributed to participating libraries. The original list covered nearly 1,250 titles and the supplement over 200 which makes the total about 1,450 titles now on our records for exchange. Some have inquired about the effect of a changed title. The committee has assumed that the Library keeping the records on a given title will take the responsibility for it under its new title, or for the new periodical which supersedes an old one; e.g., THE NEW CHRISTIAN ADVOCATE which takes the place of THE PASTOR, or TOGETHER, which supersedes THE CHRISTIAN ADVOCATE.

It is often said that a chain is as strong as its weakest link, and this adage could well be applied to the ATIA exchange program, for its ultimate success is so completely dependent upon the highest type of cooperation. Perhaps it could be said that it is based on Utopian hypotheses, assuming that everyone involved in it fully understands its processes and that each library has an adequate staff to keep the machinery well oiled and running smoothly. It is assumed, therefore, that as of this date each library has on its shelves those duplicates listed on its "have" cards in the files of some distant library, that it has sent those items yonder library has requested sent to a wanting library, and which yonder library has marked as supplied to said library. It is further assumed that all records are up-to-date and that all postage has been refunded, and all is well.

But just in case there could be even one of our number who might have slipped the least little bit, your chairman felt it might be wholesome to have a questionnaire for each one to take home for a bit of soul-searching. This questionnaire is appended to this report and was designed to guide each library

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in checking up on its procedures, in order that for all this coming year may yet be the best we have known in our cooperative effort of mutual helpfulness.

Respectfully submitted,

Susan Schultz, Chairman
Oscar Burdick
H. Eugene Craig
Frank P. Grisham
Sara Ruth Riley

(Appended to the above committee report)

QUESTIONNAIRE ON THE FUNCTIONING OF THE ATLA EXCHANGES

1. Has our library kept its "want" cards up-to-date?
 - a. Have we secured some of our "want items from other sources (gifts, purchase, or other)?
 - b. If so, have we sent revised want cards to the librarians responsible for said title?
2. Has our library kept its "have" cards up-to-date?
 - a. Have we disposed of any duplicates through some other channel?
 - b. If so, have we sent revised "have" cards to the library responsible for such titles?
3. Is it time for a general going over of our wants and haves sending new cards to supersede the old ones? If many items have been supplied, the library holding the record would very likely appreciate new cards for greater ease in working with the cards.
4. When we send out want and have cards, do we
 - a. Give full data (volume and number, as well as full date)
 - b. Give the data on the card so that the holding library can keep records with a minimum of time, strain, and confusion?
5. Have we a satisfactory system for keeping records of exchanges received and for refunding postage?

After the hearing of such report, the Conference requested the Committee to prepare and bring in a recommendation as to participants in the Exchange.

On separate motions, regularly made and seconded, all reports given during the morning session were received with appreciation, and placed on file.

WEDNESDAY, JUNE 18, 1958, 2 P. M. (The Rev. John A. Harrer, presiding)

THE LITERATURE OF THE LUTHERANS IN AMERICA

Presented by Dr. Herbert H. Schmidt, Librarian
Lutheran Theological Seminary, Gettysburg, Pa.

The previous papers in this series on the literature of the protestant denominations in America have had to be comprehensive works in compressed form. This Lutheran bibliography is no exception. The similarity of the series is not due to prescribed pattern, or the lack of variety and originality of materials, but to the proximate aim of the papers, and the delimiting of an extensive literature in each case. It is difficult to make any estimate of the total number of titles concerning Lutherans in America. A figure of 30,000 has been advanced for specialized materials ranging from the simple tract to the full volume, but none for general materials and manuscripts which of themselves would embrace a much larger number. Furthermore, the bulk of materials being produced is growing at an ever increasing tempo. The assembly of the Lutheran World Federation which met in Minneapolis, August 1957, made the first attempt to assemble a display of Lutheran literature published currently. Although the exhibit ranged beyond the Lutheran Church in America, being based on what Lutherans throughout the world "believe and do" today, the books alone numbered seven hundred. Diversity in form and phase of Lutheran subject matter also complicates the bibliographic process. This highly diversified literature is one of the results of the variety in Lutheranism in its American environment extending back to 1621. Failure to cite certain titles highly regarded by a particular body of any one of the nine major branches of the Lutheran Church in America is not due to provincialism or bias, but the result of broad coverage. Works of primary value for special interest groups within American Lutheranism will be found in most cases in the bibliographies of the primary works contained in this paper, this being one of the factors influencing choice of titles. A few of the divisions in American Lutheranism could compile a bibliography of their own containing as many entries as this general one, so voluminous are the writings. When bodies of Lutherans unite the new organization gives rise to its unique literature which likewise swells the total mass. Totum in minimo must therefore be one of the governing policies of this bibliography. The main canons of selection for the listings which follow are: 1. To cite basic materials which will guide any person interested in the Lutheran Church in America to the area of his interest; 2. Then suggest related works as keys to unlock the interpretation of the framework items; 3. And list sufficient titles with bibliographies to launch on the most direct course the researcher who would probe more deeply. Wherein this attempt is realized the following will apply, "Wer das kleine tut als sei es etwas grosse."

BIBLIOGRAPHY

The detailed and extensive coverage of American Lutheran materials bibliographically is virtually non-existent. The few systematic efforts toward a full bibliography occurred before the close of the last century and are out of date except for the period covered. The only work approaching this form of compilation, but having a 20th century imprint, is O. M. Norlie's Cumulative Catalogue of Lutheran Books in the English Language (Iowa, 1924). H. P. Beers, Bibliographies in American History (New York,

1938) lists but five titles, which supply material of bibliographical precision, and these include Morris and Norlie (p. 179). The need for a good single source on Americo-Lutheran literature was felt by an able bibliographer more than three quarters of a century ago, John G. Morris. Writing about this lack, especially as it concerned materials in the last century, in the Lutheran Church Review, Vol. XIV, April and July, 1895, pp. 165-186, under the title, "Sources of Information on the History of the Lutheran Church in America," Morris states: "Twenty years ago I published a list of books, pamphlets and manuscripts which related to the History of the Lutheran Church in this country. It was a new feature in our Church, and it was greeted with approbation by the few scholarly men who took pleasure in such pursuits."

He was referring to his Bibliotheca Lutherana: A Complete List of the Publications of all the Lutheran Ministers in the United States. (Philadelphia, Lutheran Board of Publications, 1876). In the preface, Dr. Morris wrote: "I have studiously tried to be correct, and to secure the title of every publication; and if I have omitted any it is because I was not aware of their existence." The major part of the book is an alphabetical author list with the titles of books, articles, published sermons, etc., of each person listed under his name, but not in any definite order. Another section of the book attempts a full exhibit of the periodical press of the Lutheran Church in America, listing all church papers extant as well as those which had been discontinued to 1876. The periodical publications are arranged first by language (English, German, Swedish, Danish, Norwegian), and then chronologically under each linguistic division. The compilation is very serviceable up to the point of its limitations such as its restriction to writings by Lutherans in the United States only, its omission of any contributions by Lutherans to the weekly press, and the time span, "a Centennial document." Outside of the effort by Norlie, to my knowledge nothing like this has been attempted for Lutheran literature as a whole in the 20th century.

Referring once more to the Morris article mentioned above in the Lutheran Church Review, (p. 165), attention is called to the fact that this article revises his list of 1875 by the addition of Scandinavian writings treating of American church matters, and five other classes of source materials. These cover books dating before 1800; books, pamphlets, review articles, after 1800; old manuscripts, history of congregations ... church trials, of colleges, orphan houses, etc., which have appeared in print; biographies of Lutheran ministers besides those given in Sprague. Taking into account the several books, probably those of Nicum, Graebner, Wolf, Jacobs, Roth, and Lenker, Morris wrote: "The scholar who hereafter may write the history of the whole or of any portion of our Church in America, will here, and in several other books, find the titles of all the writings on the subject up to this period...." Morris also referred to a publication he and Charles A. Hay edited earlier, Catalogue of the Lutheran Historical Society's Collection of Books, Pamphlets, Manuscripts, Photographs, etc. (Philadelphia, 1890). Citing its own limitations the catalogue postscript has this: "The foregoing catalogue will show to a very great extent what our Church in this country has accomplished in literature... yet it does not embrace all that our writers have produced." The listings were purposely much abbreviated, the design being merely to identify the items. A similar list of the Society's holdings had been issued in 1877. These

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catalogues, and the works by Morris, are invaluable, even though dated, because there is nothing comparable in Lutheran materials.

Roughly a half-century later a joint effort by Lutheran publishers produced a catalog of sixty-eight pages, Lutheran Publications, which lists only books published by all of the official Lutheran publishing houses, and currently available at the time the list was printed. The effort was designed "for complete lists of Lutheran books," with all lists brought within a single alphabetical arrangement by author. Books published after June 1, 1949 are not included. Entries carry full ordering information except for dates of publication.

Two non-Lutheran references which supply minimum lists in the source field on Lutheranism in America are: The New Schaff-Herzog Encyclopedia of Religious Knowledge (New York, 1910), Vol. VII, pages 93-94; and P. G. Mode, Source Book and Bibliographical Guide for American Church History (Wisconsin 1921), but these are dated.

While there is a dearth of complete bibliographies on Lutheran materials of American origin (there are none at all to compare with the work of William Warren Sweet on the Methodists, or Edward C. Starr, A Baptist Bibliography . . .), where primary and secondary sources have been completely accounted for, the compilation has been for a definite period, or around a special subject within American Lutheranism. Such works are very helpful for the area covered, and are sections or subdivisions ready-made for a major bibliography on the Lutheran Church in America. As many as possible of the items chosen throughout this article were included because they possessed a helpful bibliography, in many cases an extensive one for the subject covered.

Further bibliographical directions, as well as suitable material on specialized aspects of a topic, are to be found in doctoral dissertations. In addition to the listings to be found in Doctoral Dissertations Accepted by American Universities (since 1934), attention is called to the initiation in 1954 at the conference of Lutheran Professors of Theology of an effort to make available in microtext a select list of fifty-two of these works of Lutheran interest. A random selection will provide some idea of the continuing research and study in American Lutheranism and resultant bibliographies. Theodore E. Bachmann, The Rise of "Missouri Lutheranism" (Thesis, Chicago, 1946); Harold A. Dunkelberger, Symbols in the Service: a Study of Symbolic Functions of Liturgy in American Lutheranism (Thesis, Columbia, 1950); Harold C. Fry, Union Churches in Southeastern Pennsylvania (Thesis, Temple, 1937); Richard Klick, The Female Diaconate in the Lutheran Church in America (Thesis, Temple, 1949); Maude Lucille Lindquist, Efforts Toward Lutheran Union in the United States 1860 (Thesis, Minnesota, 1949); Paul C. E. Nyholm, The Americanization of the Danish Lutheran Churches (Thesis, Chicago, 1952); Gerhard S. Ottersberg, The Evangelical Lutheran Synod of Iowa (Thesis, Nebraska, 1949); Robert H. Tharau, A Study of the Lutheran Sunday School in America to 1865 (Thesis, Pittsburg, 1946).

At this writing there is nearing completion a project begun in 1952 as a doctoral dissertation at the University of Chicago by Robert Wiedersanders which is to be a comprehensive microfilm Corpus of books and periodicals of English-speaking American Lutheranism from 1754 to 1854. This Corpus is

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designed to bring together widely scattered source material of primary significance for the formative period in American Lutheranism. Some idea of the enormity of the task can be gathered from the fact that the Corpus will consist of five to seven sections composed of 4,250 to 5,000 pages per section. Six sections are now available, and the seventh was released in March, 1958.

HISTORY

The complicated story of the Lutheran Church in America has to be gathered mainly from its indigenous primary materials: addresses, almanacs, biographies, board productions, catechisms, church records, church trials, conference material, congregational publications, cyclopedias, dissertations, devotional literature, diaries, dictionaries, directories, essays, handbooks, histories of various types, hymnals, institutional records, lectures, letters, manuals, manuscripts, minutes of all kinds, official documents, periodicals, pamphlets, poetry, proceedings, reports, sermons, tracts, and yearbooks.

From such a corpus have come nine histories which deal with the Lutheran Church in America as a whole, but only the more essential ones will be listed here. Significant are the histories of the Lutherans on this western continent which weld the findings from the sources into a panorama without losing a sense of the underlying continuity within a setting of national diversity and change. These histories of broad scope will furnish both an introduction to the Lutheran Church in America, and supply, in most cases, general bibliographies. Chronological succession determines the order of listing.

Being older than the American republic, and of the same age as the American nation, Lutheran history in America permits the year 1685 to be included in an account of this church's life. Ernest L. Hazelins, History of the American Lutheran Church, from its Commencement in the Year of Our Lord 1685, to the Year 1842. (Zanesville, Ohio, 1846). This first effort to survey at any length the history of the Lutherans in America is of limited perspective because of its early date.

It is hardly to be expected that every historian writing about his own church will be strictly objective, but the next work to be listed among works setting forth the whole of the history of the Lutheran Church in America is characterized by an impartiality which was uncommon in the period the volume appeared. Edmund Jacob Wolf used an eloquent style combined with abundant pictorial illustration to set forth the history of the Lutheran Church, as it was conceived sixty-five years ago, in his volume, The Lutherans in America. A Story of Struggle, Progress, Influence and Marvelous Growth. With an Introduction by Henry Kyster Jacobs (New York, J. A. Hill, 1889).

While the monograph by Wolf was slanted for the general reader and the elementary student of American Lutheran history, the next work was intended to be a comprehensive history of Lutheranism in America. A. L. Graebner, Geschichte der Lutherischen Kirche in America. Erster Theil. (St. Louis, 1892). The work was never completed. The author's personal point of view is important in this kind of historical writing, and this factor affects the perspective of this work in that as a Missouri Synod publication, much of Lutheranism in America before 1820 (the terminal point

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A shorter work, stemming from the earlier labors of another chronicler in the field, Dr. Graebner, (mentioned above), is the little volume of F. Bente, American Lutheranism (St. Louis, Concordia, 1919). Volume I deals with the "Early History of American Lutheranism and the Tennessee Synod." Volume II, which appeared the same year, dealt with The United Lutheran Church. The proposed Volumes III and IV have not appeared. The viewpoints represent the Concordia school of thought on matters Lutheran.

A monograph which treats the antecedent movements in Europe in relation to the factors which affected the Lutheran Church in its American environment is the one by Paul W. Spaude, The Lutheran Church Under American Influence; a Historico-philosophical interpretation of the Church in its Relation to Various Modifying Forces in the United States (Burlington, Iowa, Lutheran Literary Board, 1943). A bibliography of primary and secondary sources is appended.

The historiographer who has been able to compendiate the fissiparous nature of the vast field of American Lutheran literature from the earliest events to the main trends in 1954 is Dr. A. R. Wentz. His, A Basic History of Lutheranism in America (Philadelphia: Muhlenberg Press, 1955), is the latest and most comprehensive of this family of histories. Special attention is called to the bibliography in this volume. Although headed "Selective Bibliography," the listings cover twenty-five pages. There is a certain amount of repetition of titles due to the fact that the entires are related to the chapters of the book and the works cited in it, but compendia of this type in Lutherana are scarce. In a number of instances annotations guide the student interested in specific subject areas to more complete bibliographies along special lines. The 1955 edition presented on a larger and more detailed scale the previous work by the author, The Lutheran Church in American History, and also brought the narrative of the Lutheran Church in America to the period of its current events. Dr. Wentz's effort to relate Lutheran historical data to the social and political environment in which it grew up appeared in 1923 under the title, History of the Lutheran Church in America. Even though the handling of denominational history in these three works represents a gradual departure from

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the institutional church approach, the historiography of the Lutheran Church in America has not reached the maturity of a full-scale social and intellectual history.

More recent trends affecting the Lutheran Church in America are dealt with by the following, but are not limited in coverage to these titles. The Union Movement among Norwegian-American Lutherans from 1880-1917. This is a definitive work dealing with the formation of the Evangelical Lutheran Church (the name since 1946, of the third largest general Lutheran body in America), and was presented to the faculty of Yale University in 1952 as a doctoral dissertation by E. Clifford Nelson. Efforts at inter-Lutheran cooperation among the major bodies, with the exception of Missouri Synod, are recorded by Osborne Hagne, Lutherans Working Together. A History of the National Lutheran Council, 1918-1943. With a Supplementary Chapter, 1943-1945, by Ralph H. Long (New York, 1945). Also, Lutheran Churches of the World (Minneapolis, 1957) published under the auspices of the Lutheran World Federation. For a recent and general account in digest form of the Lutheran Church in America consult the section of this volume, "Churches of North America," by E. Theodore Bachmann.

A distinguishing trait of the Lutheran Church in America came to be the formation of numerous independent synods. In due time many of these bodies published accounts of their life and work, and thereby furnished many local studies which must not be overlooked as sources of considerable information. Whether as geographic areas or ethnic groups the synods meet in convention and this gives rise to official records which are primary source materials later printed as minutes. Neve in his History lists 31 synodical histories; Wentz adds five more in his bibliography, plus 25 references to this special interest material in Lutheran periodicals. Both of these historians employed only the more substantial works of this type, and periodical materials pertinent to their theses. Authors and presses have been busy in this area of Lutheranism in America, and there is much more of this type of Lutheran record in existence than is suggested by selective bibliographies. Many of these fine works will have to remain unlisted because this bibliography was not meant to be exhaustive; therefore, to name one is to omit another. Selection is aimed toward a general idea of the nature and type of chronicle in this more detailed material on the Lutheran Church in America.

A one-volume effort aiming to be a history of "the oldest Lutheran synod" in America (the body organized by Henry Melchior Muhlenberg in 1748) is by Helen E. Pfatteicher, The Ministerium of Pennsylvania, (Philadelphia, 1938). Source material in the form of proceedings of its annual conventions from 1748 to 1821 are compiled and translated to constitute the Documentary History of the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States (Philadelphia, 1898). Light is thrown on this earlier period by the Halle reports, Hallesche Nachrichten (Philadelphia, 1787), portions of which have been translated. Somewhat similar are the "Salzburger Nachrichten," a journal of the Salsburg emigrants and the struggles of these pioneer Lutherans beginning in Georgia. Indispensable for the history of this period, eighteen parts (1735-52), are in translation; other volumes and supplements (1754-1767), await translation. One account in English is by P. A. Strobel, The Salzburger and their Descendants (Baltimore, Kurtz, 1855).

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Separate volumes covering the history of synodical areas in Pennsylvania, besides the Ministerium, are available: East Pennsylvania Synod by Hay (1892), West Pennsylvania Synod by Stump and Anstandt (1925), Susquehanna Synod by Manhart (1917), Alleghany Synod by Carney (1918), and the Pittsburgh Synod by Burgess (1925). Fuller listings of these sources of information can be found in the bibliographies of the more recent histories described earlier in this article. Realignment of synodical boundaries, and the passing of many decades since these histories covering defined geographic areas of the Lutheran Church were published, stress the urgent need for revision and up-to-date publication of their life and work. A volume dealing with a number of these Pennsylvania synods in organizational form (as a conservative protest beginning in 1867) is S.E. Ochsenford, Documentary History of the General Council of the Evangelical Lutheran Church in North America (Philadelphia. 1912).

Boxing the compass one will find individual as well as joint accounts, older as well as recent, for synods in other states and areas: Kansas by Ott (1917), Maryland by Wentz (1920), New York and New England by Kreider (1954), Ohio by Mechling (1911), Rocky Mountain by Wolf (1941), Virginia by Cassel, Fink, and Henkel (1930), Wittenberg by Ernsberger (1917). There are volumes for units in other states, but not for all forty-eight states even though there are synods in each of them. There are enough of these special interest histories to form a small library of their own.

One of the venerable bodies of the Lutheran Church in America lacking a definitive work covering its history is written about by Walter O. Forster, Zion on the Mississippi. The Settlement of the Saxon Lutherans in Missouri, 1839-1841 (St. Louis, 1853). This work has a complete bibliography on its subject. An earlier volume by W.H.T. Dau, Ebenezer (St. Louis, 1922) traces 75 years of Missouri Synod history. The early years of the Synod are treated in interesting fashion in the revised and enlarged edition of The Story of C.F.W. Walther (St. Louis, 1947) by W.C. Pollack. Another approach to the history of Missouri Synod through biography is D.H. Steffens, Doctor Carl Ferdinand Wilhelm Walther (Philadelphia, 1917). The Finnish Evangelical Lutheran Church of America is covered by Alfred Haapanen, Our Church. The Suomi Synod (1945). C. J. Carlsen writes about the Lutheran Free Church (Norwegian) in his The Years of Our Church (Minneapolis, 1942). J.C.K. Preus, T.F. Gullizon, and E.C. Reinertson are editors of Norsemen Found a Church (Minneapolis, 1953), a volume with substantial bibliography on the founding of the Norwegian Evangelical Lutheran Church in America, 1853-1953. Among the works on the Swedish element in the Lutheran Church in America are two volumes by Oscar N. Olson. The first, with a detailed bibliography, is The Augustana Lutheran Church in America. Pioneer Period, 1846-1860 (Illinois, Augustana Book Concern, 1950). The second work was intended "to make the data available for research projects," but is not a definitive history. It was published in Davenport, Iowa, 1956, under the title The Augustana Lutheran Church in America, 1860-1910. G. M. Stephenson has three works which deal with the founding of the Augustana Synod and the part played by Swedish immigration. Detailed bibliographies are included in these volumes. The First Fifty Years of the Pacific Synod, 1901-1951 (Washington, 1951), by Edwin Bracher, covers another section of synodical organization.

One gains an insight into the bibliographer's task in this connection when he consults the Lutheran World Almanac for 1931-1933 (Vol. VII,

pp. 108-137) and finds listed there flash histories for 151 synods, but this does not imply that each synod results in at least one volume of history. O. M. Norlie compiled the list and arranged the brief sketches of the synods in alphabetical order under the title, "Outline History of the Lutherans in America." The value of this reference work is multiplied because the entries are accompanied by annotations on each of the synods from their organization dates to 1932, plus some bibliographical references. From 1932 to 1957 information of this type in capsule form on the general bodies and synods in the Lutheran Church in the U.S.A. may be found in The Lutheran Churches of the World (Minneapolis, 1929; Geneva, 1952; Minneapolis, 1957), especially the volumes for 1929 and 1952. This highly selective section would not be complete without Robert Fortenbaugh, The Development of the Synodical Policy of the Lutheran Church in America to 1829 (Thesis, Philadelphia, 1926); C. S. Mundinger, Government in the Missouri Synod (St. Louis, 1947).

The life of the congregation is related to the life of the church at large, so also is the history of each one. Histories of congregations are numerous, uneven in quality, and vary in format from the minor anniversary pamphlet to the substantial volume. It would be superfluous to list individual titles here, but from the historical and bibliothecal standpoints their existence must be recognized. With the exception of being far fewer in number, the statement is germane to the histories of Lutheran educational institutions in America while keeping in mind that the reciprocal relationship between a denomination and its schools is recorded in sources beyond the published accounts of the institutions themselves.

The fund of information in the historical area is considerably extended by periodicals Lutheran (in addition to non-Lutheran ones carrying occasional articles about this denomination). Although the literature of this type has been enormous, a few suggestive references must suffice. E.F. Giese wrote about "The Chasm Between the German and English in the General Synod," in The Lutheran Church Quarterly, Vol. VI, Oct., 1887, pp. 296-324. J. W. Richard traced "The Confessional History of the General Synod" in The Lutheran Church Quarterly, Vol. XXV, Oct., 1895, pp. 458-490. "The Swedish Evangelical Lutheran Church in America," by E. Norelius, appeared in The Lutheran Church Review, Vol. V, Jan., 1886, pp. 24-44. E. Fortenbaugh's, "The Representative Lutheran Periodical Press and Slavery, 1831-1860," was carried by The Lutheran Church Quarterly, Vol. VIII, April, 1935, pp. 151-172. Sam Rönnegård, "The Religious Movements in Northern Sweden a Hundred Years Ago and the Augustana Synod," is in The Augustana Quarterly, Vol. XXVII, July, 1948. Something of the nature of Lutheran periodicals in America in an earlier era can be gleaned from the illustrated article (re-published as a separate) from The Lutheran Quarterly, April, 1912, by Frederick G. Gotwald, entitled, "Pioneer American Lutheran Journalism, 1812-1850." Currently the only periodical in Lutheran circles in America exclusively devoted to its history is The Concordia Historical Institute Quarterly, but it is predominately Missouri Lutheran in coverage and editorial slant. Lutheran theological journals also devote some space to church history. Indices for materials in the Lutheran periodicals category, especially publications which had a short life, are wanting in most cases. The literature on the history of the Lutheran Church in America awaits the compilation of a bibliography beyond the scope of anything which has yet been done.

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BIOGRAPHY

For the earliest volume of collected biographies of American Lutherans, one must turn to a biographer outside the Lutheran family, William B. Sprague, The Annals of the American Pulpit, (N.Y., Robert Carter and Brothers, 1856-1869), in nine volumes. Volume nine (1869) carries this title page, Annals of the American Pulpit; or Commemorative Notices of Distinguished American Clergymen of Various Denominations, from the early settlement of the country to the close of the year eighteen hundred and fifty-five. With historical introductions. The section on the Lutheran divines is the first one in Volume IX, and is shared with the Reformed Dutch, and three other groups in American protestantism. Although this work is well known, I give the title in full because the material on the Lutherans was published separately in 1869 by Carter and Brothers with a slight change in the wording of the title page, " ... Distinguished Clergymen of the Lutheran Denomination in the United States..." The spine has "Annals of the American Lutheran Pulpit." Sprague made free use of a long series (fifty-four out of eighty-four) of biographical articles of Lutheran ministers published in a Lutheran periodical, The Evangelical Quarterly Review. Volume XXI, the last number of this periodical, appeared in 1870, and contained an index of these "Reminiscences of Deceased Lutheran Ministers." J. G. Morris, in the 1895 issue of The Lutheran Church Review (page 186), has a list of twenty-nine Lutheran ministers beside those given in Sprague, 1734-1892.

Next in point of time is, J. C. Jenson, American Lutheran Biographies; or, Historical Notices of Over Three Hundred and Fifty Leading Men of the American Lutheran Church, from its Establishment to the year 1890. With a Historical Introduction and Numerous Portrait Engravings. (Milwaukee, 1890). This substantial volume is selective to the extent that a large proportion of the space is given to Scandinavian-American Lutheran ministers and history. There is some overlapping of Sprague and Jenson, with the latter giving biographical treatment to 54 individuals also included by Sprague. Eighty-two Lutherans are delineated in the 21 Volume Dictionary of American Biography, (New York, 1928-1937) only 13 of which are in Sprague and 63 in Jenson.

To bridge the gap from the turn of the last century over the early decades of the twentieth in collections of American Lutheran biographies, one must consult the cyclopedias, certain almanacs or their successors, anniversary volumes of institutions, etc., even though these may supply only sketches. One regular source for biographical information on Lutheran leaders and pastors is the necrology section in Synod Minutes. There is no comprehensive index in existence, or in prospect at the moment, for these widely scattered biographies of Lutherans in America. The Lutheran Church in America needs more volumes which perform a function in this area, such as, Peterson, Lysnes, Giving, A Biographical Directory of the Evangelical Lutheran Church (Minneapolis, Augsburg, 1952). The volume has 2,600 biographies with photographs for this ELC body of American Lutheran

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ministers from 1928-1952. A previous volume published in 1928 listed pastors in Norwegian Lutheran synods, 1843-1927.

Other works which perform the function of delineation in the galaxy of biographies are a blend of history and biography. A few examples must suffice. I. O. Nothstein, Lutheran Makers of America. Brief Sketches of Sixty-eight Notable Early Americans (Philadelphia, 1930). This work and others like it deal with Lutherans in the colonial and revolutionary period in American history. Lutherans in Colonial Days (Philadelphia, 1926). J. W. Richards, Penn's Lutheran Forerunners and Friends (Columbus, 1927). J. W. Mann, Life and Times of Henry Melchior Muhlenberg (Philadelphia, 1887). P. Anstadt, The Life and Times of Dr. Schmucker (York, Pa., 1896). D. W. Clark, The World of Justus Falckner (Philadelphia, 1946).

Biographies of various descriptions covering founders, and acknowledged leaders of the various movements within American Lutheranism, are to be had in goodly number for the years 1776-1917. No attempt will be made to draw up a specimen section because to select one biography would be to omit another. Suffice it to mention the coverage of one who was both "saddlebag preacher" and "patriarch of the Lutheran Church in America," Henry Melchior Muhlenberg, 1711-1787. Frick (1902), Mann (1887), Seebach (1934), Stoever (1856), have prepared single volumes about Muhlenberg. Many others have written about him in connection with other subjects. In addition to the "family portrait" by Paul A.W. Wallace, The Muhlenbergs of Pennsylvania (Philadelphia: U. of Pa. Press, 1950) there is the bibliography by Felix Reichmann, The Muhlenberg Family: A Bibliography Compiled from the Subject Union Catalog, Americana-Germanica of the Carl Schurz Memorial Foundation (Philadelphia, 1943). This enlarged extract of a union catalog on seven members of this distinguished family is in lithographed form, but its forty-three pages are not an exhaustive bibliography. Memoirs and journals of Lutheran stalwarts such as Muhlenberg supply an excellent source for biographical material, although original journals often have lacunae which need to be filled out. The Journals of Henry Melchior Muhlenberg (Philadelphia, The Muhlenberg Press, 1942) is the title of a work stemming from Muhlenberg's diaries, and is being translated by Theodore G. Tappert and John W. Doberstein. Two volumes of this extensive three volume work have been published; Volume 3 is expected this fall.

American Lutheranism awaits a skilled limner of character, and some agency headed by an indefatigable compiler, to work this wealth of source material into a Dictionary of American Lutheran Biography.

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DOCTRINAL AND CONTROVERSIAL WORKS

To know the Lutheran church aright her doctrinals and principles must be studied. Following the canonical Scriptures, and the three ecumenical creeds, are the symbolical books to which the major Lutheran bodies in America are pledged. An early edition of these official doctrinal writings by a famous press in American Lutheran history is The Christian Book of Concord; or, Symbolical Books of the Evangelical Lutheran Church; Comprising the Three Chief Symbols, the Unaltered Augsburg Confession, the Apology, the Smalcald Articles, Luther's Smaller and Larger Catechisms, the Formula of Concord, and an Appendix. To which is prefixed an Historical Introduction. Translated from the German. Second Edition, revised. (Newmarket, Virginia; Solomon D. Henkel & Brothers, 1854). The first edition had appeared in 1851. From the prolific pen of Henry Eyster Jacobs came two editions of the symbolical books. Still standard is his The Book of Concord; or, The Symbolical Books of the Evangelical Lutheran Church (Philadelphia; G. W. Frederick, 1882). Volume 1 contains the Confessions, Volume 2 has the historical introduction, notes, appendices and indices. In 1911 Jacobs edited the People's Edition of The Book of Concord; or, The Symbolic Books of the Evangelical Lutheran Church. Translated from the Original Languages, with Analyses and an Exhaustive Index. (Philadelphia, General Council Publication Board). The Concordia Publishing House issued a reprint of the English text of the Concordia Triglotta under the title, Concordia, or Book of Concord (St. Louis, 1922); and a reissue of the Concordia Triglotta (St. Louis) in 1956. A "companion volume" with a brief bibliography to the Book of Concord is by Willard D. Allbeck, Studies in the Lutheran Confessions (Philadelphia; Muhlenberg Press, 1952). Lutheran writers have produced many works centering about one or all of the symbolical books. This is instanced by a few titles: C. J. I. Bergendoff, The Making and Meaning of the Augsburg Confession (Rock Island, Ill., Augustana, 1930); J. L. Neve, Introduction to the Symbolical Books of the Lutheran Church, Second revised edition (Columbus Lutheran Book Concern, 1926). A work, concisely and popularly presented is C. H. Little, Lutheran Confessional Theology; a Presentation of the Augsburg Confession and the Formula of Concord (St. Louis, Concordia, 1943). In similar vein, but more recent, are: Stanley E. Carnarius, What Lutherans Believe with the Catechism of Martin Luther (Philadelphia, 1951); John Schmidt, The Lutheran Confessions: their Values and Meaning (Philadelphia, Muhlenberg Press, 1957).

Many factors beside ethnic and personal ones, during the middle decades of the 19th century, converged to form a period of internal discord (1830-1870) in the life of the Lutheran Church in America. A controversial literature of enormous bulk resulted from these antitheses between historical conservative Lutheranism and "American Lutheranism". Because the latter was a modified form of Lutheranism, care must be exercised lest the two words be used as a generic term for Lutheranism in America. The spirit of fraction which moved men to hurl such inverted compliments as "head Christians," "catechism Christians," "croaking old Lutherans," and "anti-symbolists," also moved them to voluminous support of their confessional distinctions in periodicals, pamphlets, and books. Much of it is in the German and Scandinavian tongues. Only a few of the more prominent titles can be mentioned here. A valuable work on the whole subject, with an appended bibliography replete with detail, and numerous quotations from minutes and periodical literature is Vergilius Ferm, The Crisis in American Lutheran Theology. A Study of the Issue between American Lutheranism and Old Lutheranism (N. Y.,

1927). A work by J. W. Richard contains a section on this subject as part of The Confessional History of the Lutheran Church (Philadelphia, 1909). Auxiliary material in this area is supplied by C. H. Little, Disputed Doctrines (Burlington, Iowa, Lutheran Literary Board, 1933).

One of the prominent advocates of "American Lutheranism" in his later years was Samuel Simon Schmucker. Three of his many writings are: Lutheran Manual on Scripture Principles; or, The Augsburg Confession Illustrated and Sustained . . . (Philadelphia, 1855); American Lutheranism Vindicated, or, Examination of the Lutheran Symbols, Including a Reply to the Plea of Rev. W. J. Mann on Certain Disputed Topics (Baltimore: Kurtz, 1856). The third work, published anonymously (although later S. S. Schmucker admitted being its author), was labeled by opponents as a "revised Augsburg confession," and was entitled the Definite Platform, Doctrinal and Disciplinarian, for Evangelical Lutheran District Synods: Constructed in Accordance with the Principles of the General Synod (Philadelphia, Miller & Burlock, 1855). Second edition, 1856. A work which could well serve to indicate a wide effort put forth over just one debated issue of the many troublesome questions once abroad in Lutheran history in America, is the large volume by G. H. Schodde on predestination, The Error of Modern Missouri: Its Inception, Development, and Refutation (Columbus, Ohio, 1897). At times the theological debate tended to move from the base of the Confessions to matters not covered by them, and these also served to uncover the talent of able theologians in the major branches of the Lutheran church. Conspicuous were three authors whose works were widely circulated and studied: Charles Porterfield Krauth, The Conservative Reformation and Its Theology (Philadelphia, 1871); Henry Eyster Jacobs, Summary of the Christian Faith (Philadelphia 1905); Theodore E. Schmauk and C. Theodore Benze, The Confessional Principle and the Confessions of the Lutheran Church (Philadelphia, 1911). The Krauth volume has bibliographical foot-notes; and the one by Schmauk and Benze, a full bibliography and detailed reference for an extensive body of information in periodicals and special works.

The interest of Lutherans on the American scene in doctrine is evident from the dogmatic works produced. Prominent in this corpus doctrinal are: Henry Schmid, The Doctrinal Theology of the Evangelical Lutheran Church (Philadelphia, Lutheran Publication Society, 1899), translated by Hay and Jacobs. A substantial two volume work by M. Valentine, Christian Theology, (Philadelphia, 1906), A. L. Graebner, Doctrinal Theology (St. Louis, 1898), a thetical compend with "orthodox Lutheran doctrines in 185 paragraphs"; Joseph Stump, The Christian Faith, a System of Christian Dogmatics (Philadelphia, Muhlenberg Press, 1942) is primarily a text-book and was copyrighted in 1932; J. T. Mueller, Christian Dogmatics (St. Louis, 1934) is a complete and authentic Missourian treatment of the subject; E. W. A. Koehler, Summary of Christian Doctrine (St. Louis, 1938) has a title similar to the volume by Jacobs, but is a Concordia publication; C. J. I. Bergendoff, The Doctrine of the Church in American Lutheranism (Philadelphia, Muhlenberg Press, 1956).

A compilation which presents in brief yet comprehensive form the doctrinal standpoints of the various general bodies of the Lutheran Church in America went through three editions, and was published by the Lutheran Board of Publication, The Distinctive Doctrines and Usages of the General Bodies of the Evangelical Lutheran Church in the United States (Philadelphia, 2nd Edition, 1893). A fourth edition thoroughly revised was issued in 1914.

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Despite diversity and acrimonious controversy, Lutheran constituencies had problems in common which served to draw them together, and this in turn has led to the literature of conference, organization, merger, and cooperative action. Several General Bodies met unofficially in 1877, and in 1878 to consider urgent doctrinal and practical problems of the hour; their published proceedings and essays were entitled, First Free Lutheran Diet in America (Philadelphia, 1878). The second Diet was reported in a similar volume, 1879. Twenty years later these bodies made official provision for these general meetings under the name General Conference. The First General Conference of Lutherans in America (Philadelphia, 1899) is the title of the published account of its proceedings and papers. Similar volumes were printed for the conference held in 1902, and 1904. H. E. Jacobs was the editor of all these Proceedings. Over twenty years ago the Missouri Synod historian Theodore Graebner included an essay on the history of Lutheran efforts to join their common life in his book The Problem of Lutheran Union and Other Essays (St. Louis, 1935). A fuller account of the Missouri Synod position is to be found in a joint account by T. Graebner and P. E. Kretzmann, Toward Lutheran Union (St. Louis, 1943). Reference has been made to Osborne, Lutherans Working Together, a history of the National Lutheran Council, but it is mentioned here as indicative of a practical expression of cooperative relations among various Lutheran bodies. The regional and synodical walls which must be surmounted for national seminars and joint undertakings among Lutherans can be gathered from Doctrinal Declarations. A Collection of Official Statements on the Doctrinal Position of Various Lutheran Synods in America (St. Louis, Concordia Publishing House, 1952). For the official text of the several declarations, statements, and clarifications, one must turn to the minutes of the respective synods and bodies concerned in each case.

The Lutheran periodical press has been a considerable source of information for these developments in times past and currently is the main media for material on the process of Lutheran unification. Important doctrinal statements especially for the late 19th and early 20th centuries, are found in the Augustana Quarterly, Columbus Theological Magazine, Concordia Theological Monthly, Evangelical Quarterly Review, Lehre u. Wehre, Lutheran Church Quarterly, Lutheran Quarterly, Lutheran Witness, Lutheraner.

A prominent leader in transcending national and linguistic boundaries on the American Lutheran scene was Nicholas Lenker (1858-1936). His landmark book was Lutherans in All Lands (Milwaukee, Wis., 1893). Lenker was the editor of the first extensive (14 volumes) edition of Luther's Works in English. Only 12 of the proposed 24 volumes of the "Standard Edition" appeared. The Precious and Sacred Writings of Martin Luther . . . (Minneapolis, 1903-1909). The Philadelphia Edition, " Works of Martin Luther, with Introduction and Notes . . . (Philadelphia, A. J. Holman Company, 1915-1932), in six volumes, as in print, but contains only 49 of the Reformer's works. Currently in process of publication in modern English is the monumental 55-volume edition of Luther's Works (St. Louis, Concordia Publishing House, 1955-), J. Peilkan, editor; a joint undertaking by the publishing houses of two Lutheran bodies, UCLA and the Lutheran Church - Missouri Synod. Seven volumes have appeared to date; and when all have been completed the volumes will form the largest and most authentic English edition of Luther's works available anywhere.

LITURGY AND HYMNODY

Sound conclusions about a denomination cannot be reached without a

consideration of its faith as exhibited in liturgy and hymnody. Early Lutheran congregations in America had to depend on hymnals of foreign publication, or American reprints of the same, for their congregational singing. The dominant hymnal was in all probability the Marburg book with its historic lessons and choral texts. One by a famous colonial press carries this title page, Vollständiges Marburger Gesang-Buch . . . (Germantown, Christoph Saur, 1770). Muhlenberg mentions in his journals ordering the "Freylinghausen," Johann Anastasii Freylinghausen . . . Geistreiches Gesang-Buch . . . (Halle, 1741). The Psalmodia Germanica; or the German Psalmody. Translated from the High Dutch . . . (New York, reprinted and sold by H. Gaine, 1756) is the only book in English in this pre-synodical period. The first Lutheran order for worship on the North American continent drew upon existing orders in Europe, and was prepared in 1748. Henry Melchior Muhlenberg and two other pastors prepared the outline of worship. It was carefully copied by hand forty times, but it was never printed although it was the only authorized order of service for American Lutherans for forty years. A materially altered form was published in 1786, Erbauliche Lieder Sammlung . . . Vereingten Evangelisch Lutherischen Ministeriums. (Germantown, Liebert und Billmeyer, 1786).

There were times of high tide and low tide in the liturgical development in the Lutheran Church in America. Many liturgical efforts after 1748 resulted in some forty different liturgies originating in various quarters of the Church during less than a century. The first synodical hymn book in English was A Collection of Hymns and a Liturgy . . . Published by order of the Evangelical Lutheran Synod of the State of New York (Philadelphia, Billmeyer, 1814). In 1828 the General Synod issued Hymns, Selected and Original (Gettysburg). This work went through 56 editions and several revisions. In 1849 the Ministerium of Pennsylvania issued The Deutsche Gesangbuch (Philadelphia, Wolleweber, 1849) to replace the 1786 book. Two years earlier the Missouri Synod issued its official Kirchengesangbuch (St. Louis, 1847). Several hymnals were published under private auspices such as the Church Hymn Book, by Paul Henkel (New Market, Va., Solomon Henkel's Printing Office, 1816). A harbinger of higher liturgical attainment possible was the development reached by Lutheran liturgical scholars and liturgical tastes as manifested in the Church Book prepared by the Pennsylvania Ministerium (Philadelphia, 1868), and the "Washington Service" prepared and adopted by the General Synod (Philadelphia, 1869).

The high point in liturgical achievement in the Lutheran Church since Muhlenberg's liturgy came with the completion of The Common Service (1888), and its immediate wide acceptance on the part of five major Lutheran bodies including the English Missouri Synod. Some evaluations in its day rated the Church Book as one of the best English hymnals in use in America.

The Common Service Book and Hymnal (Philadelphia, 1917) marked the third milestone in American Lutheran liturgical history, especially of the United Lutheran Church in America. The Common Service has been incorporated in the service books of other Lutheran bodies until it has become "the most typical order of American Lutheran worship."

A more complete account of Lutheran liturgy and hymnody in America would include developments in the other major bodies of Lutherans, and add to this specimen section such titles as, American Lutheran Hymnal, The Concordia Hymnal, The Lutheran Hymnal, The Wartburg Hymnal, plus a large number of miscellaneous works.

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Liturgical trends, developments in the field of Church music, and the formation of larger bodies in American Lutheran Church, require a revision of the Lutheran liturgy and hymnal. A Joint Commission on Liturgy and Hymnal representing eight bodies has labored fourteen years to produce what should be a fourth milestone in the liturgical development of the Lutheran Church in America. The new publication dated 1958 is to be an order for worship better than any previously produced in this country. The pre-print booklet Liturgical Music from the Service Book of the Lutheran Church in America (1957) has already been circulated. Six hundred, thirty-five thousand copies of the new Service Book and Hymnal have been printed and sold, and a second printing has been ordered.

Besides the numerous articles on the liturgy and hymnal to be found in Lutheran periodical literature, attention is called to Memoirs of the Lutheran Liturgical Association, vols. I-VII, 1898-1907. Essays From the . . . Institute of Liturgical Studies (Valparaiso, Inc., Valparaiso University Press, 1950-53), and the periodicals, Sursum Corda, and Una Sancta. An explanation of the Common Service; with Appendices on Christian Hymnody and Liturgical Colors, and a Glossary of Liturgical Terms, revised and enlarged (Philadelphia, United Lutheran Publication House, 1941). P. A. Strodach, A Manual of Worship, revised edition (Philadelphia, 1946). A volume containing both history and an extensive bibliography chosen from a vast number of published sources in this field is A Study of the Common Service of the Lutheran Church in America (Philadelphia, Muhlenberg Press, 1947), by Luther D. Reed. The Missouri Synod has issued through its Concordia Publishing House two volumes auxiliary to its Lutheran Hymnal. The first was compiled by W. G. Polack, The Handbook to the Lutheran Hymnal (St. Louis, 1942). The second is a word index compiled by E. V. Haserodt, Concordance to the Lutheran Hymnal (St. Louis, 1956).

CYCLOPEDIAS AND YEARBOOKS

Lutheran history, biography, and many other types of information germane to this Church, are served by its cyclopedias and yearbooks. The Lutheran Cyclopedic (N. Y., Scribner, 1899), by H. E. Jacobs and J. A. W. Haas, contains 752 pages giving "A Summary of the chief topics comprised in the doctrine, the life, the customs, the history, and the statistics of the Lutheran Church." Similar information, with special interests of Missouri Lutherans in mind, is presented by editors L. Fuerbringer, Th. Engelder, and P. E. Kretzmann in The Concordia Cyclopedic (St. Louis, 1927). Under Missouri Synod auspices a revised, enlarged, and up-to-date version of this reference volume appeared under the title, Lutheran Cyclopedic (St. Louis, Concordia Publishing House, 1954), Erwin L. Lueker, editor in chief. The volume offers information on 7,550 religious subjects including contemporary biography, some bibliography, and gives special emphasis to Lutheranism in America.

A standard source book in this category is The Lutheran World Almanac and Annual Encyclopedia (N. Y., National Lutheran Council, 1921-31/33, 34/37). More comprehensive than any of its kind in Lutheran literature, the work attempts to gather and compile all the information concerning the various Lutheran bodies, and is fullest for the Church in the United States. The

1931-1933 edition features a cumulative index covering the content of volumes I-VI. The successor to The Lutheran World Almanac is The Lutheran Churches of the World (Minneapolis, 1929). A. R. Wentz was the editor of the 1952 volume (Geneva, 1952), while the 1957 edition was the work of seven authors under the auspices of the Lutheran World Federation (Minneapolis, 1957). Each of these furnishes in a comparatively small, compact space, historical and current information in keeping with the title, including the Lutheran Church in America, but lacks the infinite detail and other features of its predecessor in lieu of narrative survey and interpretation.

For detailed parochial and institutional statistics, pastoral directory, necrology, and the usual yearbook type of information, one must consult official minutes and reports as well as the various almanacs and yearbooks of the Lutheran bodies and synods in America. A great variety of these works has appeared, and each major body continues to fill this storehouse of information. For its voluminous official proceedings the United Lutheran Church in America published a Comprehensive Index to Biennial Convention Minutes, 1918-1952 (Philadelphia). Space prohibits listing these highly specialized volumes which serve many purposes in addition to contributing to more comprehensive studies such as A Statistical Handbook for the Lutheran Churches in North America (New York, 1950). This useful handbook concerning the National Lutheran Council and its constituents was prepared by the Council's Department of Statistics of the Division of Public Relations. One of a series of factual studies on the Lutheran Church in the United States, directed by E. W. Mueller, draws from nine synodical yearbooks, plus some other statistical reports, and the 1950 U. S. Census Report, for its numerous profiles and maps. The study is A Profile of the Lutheran Church in the United States (Chicago, Division of America Missions of the N. L. C., 1954).

LOCATION OF MAJOR COLLECTIONS

One of the most complete collections of Lutheran historical literature in America dates from 1843, with the organization of the Lutheran Historical Society. Its depository at the Theological Seminary in Gettysburg lists more than 9,000 volumes relating to all Lutheran bodies, besides manuscripts, thousands of pamphlets, numerous fugitive materials, and the archives of several synods. Following a gradual decline in activity in recent decades the Society was described officially as "dormant" in 1952. Its functions are perpetuated in part regionally by the development of working collections on the part of Lutheran colleges and seminaries, particularly where they hold the archives or in other ways serve their constituencies; and by the files of official bodies, as well as private libraries of historians.

The Krauth Memorial Library, Lutheran Theological Seminary, Philadelphia, Pa., has another of the major collections on Lutheranism in America, especially material dealing with its origins in the eastern states, and source materials in liturgics. Here are preserved the journals of Muhlenberg, and other valuable manuscripts, the archive collections of the Ministerium, the Slovak Zion Synod, and the United Lutheran Church in America.

Extensive describes the resources to be had on the history and doctrines of the Lutheran Church in the two separate collections on the campus of the Concordia Seminary, St. Louis; one in the Pritzlaff Memorial Library, and the other

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in the library of the Concordia Historical Institute. The latter is the official depository for the Lutheran Church - Missouri Synod, and has underway a well-planned microtext program to extend its coverage of American Lutheran documents and source materials well beyond Missouriian nucleus. Concordia Seminary campus will also become the location for the library which is to house the materials collected by the recently incorporated Foundation for Reformation Research. Headed by a board of leading scholars, the foundation will concern itself with collecting and collating originals, or micro-reproductions, of all important sources, primary and secondary, dealing with the Reformation, and the Counter-Reformation, as well as related areas of history. The library and research center is to be a central clearing house and catalog of sources available in this country.

The Martin Luther Library, in the Lutheran Brotherhood Home Office, Minneapolis, is of recent origin, and contains a beginning collection on Martin Luther and the church.

The National Lutheran Council headquarters in New York has a collection of more than 1800 volumes with special reference to the American Lutheran Church, Lutheran foreign missions, and materials on world Lutheranism.

CONCLUSION

The Multum in parvo rule accounts for many of the limitations apparent in this bibliography. Not included was any treatment of American Lutheran materials in such areas as home and foreign missions, social work, homiletics, Sunday school and catechetics, and official and semi-official publications of the denomination's agencies. Of the numerous Lutheran periodicals only a few of the major titles were cited, and they were listed with their respective subject fields. Every item of value in Americo-Lutheran literature has not been included under the headings developed; the hiatus in each is quite apparent to the writer. Many other excellent works exist which have not been mentioned (such as works in the German and Scandinavian tongue), and a more comprehensive synthesis would be incomplete without them. The huge literature of each division of the Lutheran Church in America compelled broad representation. The selection problem touched many loyalties and crossed a maze of organizational boundaries in order to avoid chalking any line that separates. Scholarly moderation affected final choice of titles in some cases even though breadth of field, rather than depth, was a major objective in compilation. The design was not to make this bibliography an end in itself, but a means of guidance to the general user, and a challenge to definitive effort in this direction by Lutherans qualified for the attempt.

BIBLIOGRAPHIC SUMMARY OF NEW ENGLAND BAPTIST LITERATURE

By Robert W. Sillen

New England Baptists, since the founding at Providence in 1638 of the First Baptist Church in America, like their contemporaries in other religious bodies have in each generation made contributions to a growing literature.

Some have excelled in their fields — sermons, hymns, theology, or history. Samuel Francis Smith, while a student at Andover Seminary, wrote "My Country 'tis of thee" in 1831. In later years, from his great concern for missions he added "The Morning Light is Breaking." Alvah Hovey, called the most influential spokesman for American Baptists in his day, served the Newton Theological Institution for fifty-four years, thirty of them as president. There he wrote his theological text books. Ezekiel Gilman Robinson, New England-born, delivered the Yale Lectures on Preaching in 1882. Isaac Backus (1724-1806) was a champion of religious liberty and the political rights of Baptists in particular, as well as a pioneer historian of New England Baptists.

During the nineteenth century the writing of the histories of the local churches was usually committed to the minister, and his research was often made the basis of an anniversary or dedication sermon — "Mercy illustrated" or "The Safety and triumph of the church." We have in our own time numerous non-professional historians in our churches who undertake to write the histories, men and women who gather material and make notes after the day's work. Here I would sing the praises of these kitchen table historians, for the value of their labors of love cannot be measured.

The principal historical collection in the Andover Newton Theological Library is the New England Baptist Library. This library was founded in 1908 in Boston. The more valuable manuscripts were from time to time placed in the vault room of the library at Newton, until 1950 when the whole collection including the circulating library of current religious literature, was brought to the seminary.

Most of the historical material in the New England Baptist Library belonged to the Backus Historical Society. This society was organized in 1853 and named in honor of Isaac Backus. Its purpose was to stimulate interest in New England Baptist history. The jewel of the collection is the group of papers of Backus himself. These include his diaries, his correspondence, and Warren Association papers, probably brought together by Backus. Together with printed pamphlets by Backus the manuscripts constitute the most important single Backus collection in any place.

In the hand list which follows, I have tried to develop a reference work which, although limited in subject scope, will be useful to students of Baptist history. One could construct an almost complete history of the Baptist denomination in the six states from the sources given in this bibliography. The total Baptist history, perhaps more so than other denominations, is made up of the histories of the individual churches.

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As a New Englander and (if it were not a contradiction) a "birth-right" Baptist, as the Quakers put it, I have taken peculiar pleasure in preparing this list. At the risk of appearing sentimental I give it to you with the wish that as you scan it you may enter, as I have in the writing, a white frame church standing stoutly on a Maine coastal island or cradled in a sunny Berkshire valley, or, at the hour of the evening service, Tremont Temple, a church that serves the multitude in downtown Boston or, on a June morning, the stately meetinghouse recently restored near the Brown University campus in Providence.

HAND LIST OF HISTORIES OF NEW ENGLAND BAPTIST CHURCHES WHICH ARE LOCATED IN
THE ANDOVER NEWTON THEOLOGICAL LIBRARY,
NEWTON CENTRE, MASSACHUSETTS

compiled by

Robert W. Sillen, Librarian

States are listed in the following order: Maine; New Hampshire; Vermont; Massachusetts; Rhode Island; Connecticut. Cities and towns are given alphabetically in each state. Churches are given alphabetically in each town. Entries for each church are chronological.

These were written in Andover Newton Theological School, unless otherwise indicated.

A church is identified by the name it had when the history was written, except that the latest name is given for a church that changed its name but whose organization remained the same. Some churches later merged, and others went out of existence.

Not included in this list are histories of churches in general town and city histories, biographies of church leaders, which often contain information about their churches, periodical articles, except when they have been kept as clippings or cataloged separately, and original church records, a number of which are to be found in the Andover Newton Library.

Abbreviations: Bost., Boston; Hart., Hartford; Port., Portland; Prov., Providence; Worc., Worcester.

GENERAL WORKS ON NEW ENGLAND BAPTISTS

1. Backus, Isaac.
A history of New-England, with particular reference to the denomination of Christians called Baptists. Containing the first principles and settlements of the country; the rise and increase of the Baptist churches therein; the intrusion of arbitrary (sic) power under the cloak of religion; the Christian testimonies of the Baptists and others against the same, with their sufferings under it, from the beginning to the present time. Collected from most authentic records and writings, both ancient and modern. Vol. 1. ...Bost., 1777. 544, 15 p.
 2. Backus, Isaac.
A church history of New-England, Vol.2. Extending from 1690, to 1784. Including a concise view of the American war, and of the conduct of the Baptists therein, with the present state of their churches.... Prov., 1784. xvi, 432 p.
 3. Backus, Isaac.
A church history of New-England. Extending from 1783 to 1796. Containing an account of the religious affairs of the country, and of oppressions therein on religious accounts; with a particular history of the Baptist churches in the five states of New-England. Vol. 3. Bost., 1796. 334 p.
 4. Backus, Isaac.
An abridgement of the church history of New-England, from 1602 to 1804. Containing a view of their principles and practice, declensions and revivals, oppression and liberty. With a concise account of the Baptists in the southern parts of America, and a chronological table of the whole. Bost., 1804. 271 p.
 5. Backus, Isaac.
A history of New England. With particular reference to the denomination of Christians called Baptists. Second ed., with notes by David Weston. Newton, Mass., 1871. 2 v.
 6. Baxter, Norman Allan.
History of the Freewill Baptists: a study in New England separatism. Rochester, N. Y. [1957] 212 p. illus.
 7. Benedict, David.
A general history of the Baptist denomination in America, and other parts of the world.... Bost., 1813. 2 v.
 8. Benedict, David.
A general history of the Baptist denomination in America and other parts of the world. New York, 1850 [c1848] 970 p. illus.
 9. Burrage, Henry S.
A history of the Baptists in New England. Philadelphia, 1894. 317 p.
 10. Clarke, Henry.
A history of the Sabbatarians or Seventh Day Baptists, in America. Containing their rise and progress to the year 1811, with their leaders' names, and their distinguishing tenets, etc. Utica [N. Y.] 1811. 196 p.
 11. Cummings, Roswell Sherrard.
The early history of the Freewill Baptist movement. Thesis. 1952. 47 p. Manuscript.
 12. Elliott, Nelson R.
A history of the General Six Principle Baptists in America. Dissertation, Southwestern Baptist Theological Seminary. 1958. 257 p. Microfilm.
 13. Knight, Richard.
History of the General or Six Principle Baptists, in Europe and America. Prov., 1827. 367 p.
 14. McCorison, Joseph Lyle, Jr.
The rise of the Free Will Baptists in New England. Thesis. 1934. 54 p. Manuscript.
 15. MacNeill, Harold Arthur.
Baptist beginnings in New England. Thesis. 1940. 40 p. manuscript.
 16. New England Missionary Baptist Convention.
Diamond jubilee... Brief historical sketch, by F. M. Hedgman. 1949. [64] p. illus.
 17. Nielson, Raymond Joseph.
History of General, or Six-Principle, Baptists in America. Thesis. 1942. 30 p. Manuscript.
 18. Reinelt, Antone George.
Beginnings of Baptist history in the United States. Thesis. 1934. 34 p. Manuscript.
 19. Stewart, I. D.
The history of the Freewill Baptists, for half a century Vol. 1. From the year 1780 to 1830. Dover [N. H.] 1862. 479 p.
 20. Swedish Baptist Conference of New England.
A brief history...1899-1939.... Year Book, 1939-1940. [Bost., 1939] 80 p. illus.
- MAINE
21. Bowdoinham Association.
A centennial review.... By Edwin S. Small.... Port., 1887. 54 p.
 22. Burrage, Henry S.
Centennial discourse. One hundredth anniversary of the Maine Baptist Missionary Convention, Waterville, Oct. 5, 1904. Port., 1904. 20 p.
 23. Burrage, Henry S.
History of the Baptists in Maine. Port., 1904. 497 p. illus.
 24. Cook, Walter L.
The story of Maine Baptists, 1904-1954. [Waterville, 1954] 163 p. illus.
 25. Cumberland Association.
Historical discourse, by Adam Wilson. (In Minutes of the fiftieth anniversary.... Port., 1861. pp. 18-29.)
 26. Millet, Joshua.
A history of the Baptists in Maine; together with brief notices of societies and institutions, and a dictionary of the labors of each minister. Port., 1845. 472 p.
 27. Mount Desert Larger Parish.
Historic and descriptive manual of the first seven years of the organization, 1925-1932. [n.d.] 32 p. illus.
 28. Ricker, Joseph.
Personal recollections: a contribution to Baptist history and biography. Augusta, 1894. 434 p.
 29. Shailer, William H.
A historical discourse, delivered in Winthrop, June 16, 1874, before the Maine Baptist Missionary Convention. Port., 1874. 35 p.

30. Athens.
History.... (In Minutes of the twenty-first anniversary of the Piscataquis Baptist Association.... Dover, 1859. p. 10.)
31. Augusta. Free Will.
Sermon preached at the dedication of the Free Will Baptist meeting house... by Silas Curtis. Augusta, 1853. 46 p.
32. Bangor. First.
Semi-centennial anniversary, January 25th, 1868. Historical discourse, by A. K. P. Small. Bangor, 1868. 34 p. illus.
33. Bath.
A survey and an analysis of the churches in Bath, Maine, by John Edward Rouse. Thesis. 1939. 31 p. Manuscript.
34. Bath. First.
A history.... (In Minutes of the fortieth anniversary of the Cumberland Baptist Association.... Port., 1851. pp. 13-14.)
Berwick. North Berwick. See also Lebanon and North Berwick.
35. Berwick. North Berwick.
Centennial discourse.... By Edmund Worth. Biddeford, 1868. 32 p.
36. Berwick. South Berwick.
History.... (In Minutes of the seventy-sixth anniversary of the York Baptist Association.... Port., 1852. pp. 13-14.)
37. Bethel.
History... by L. Burnham. (In Minutes of the twenty-second anniversary of the Oxford Baptist Association.... Port., 1850. pp. 9-11.)
38. Bridgton.
History.... By A. B. Pendleton [and] Benjamin News. (In Minutes of the twenty-second anniversary of the Oxford Baptist Association. Port., 1850. pp. 12-15.)
39. Bristol.
A brief history of the Bristol and Misconigus Baptist Church. (In Minutes of the secondary anniversary of the Damariscotta Baptist Association.... Gardiner, 1844. pp. 11-12.)
40. Brunswick. East Brunswick.
Historical brief.... (In Minutes of the thirtieth anniversary of the Cumberland Baptist Association.... Port., 1841. p. 8.)
41. Buckfield. Second. West Buckfield.
History.... By E. Harlow [and] William Pearson. (In Minutes of the twenty-second anniversary of the Oxford Baptist Association.... Port., 1850. p. 16.)
42. Byron.
A history...by Luther Perkins. (In Minutes of the Oxford Baptist Association, at its twentieth anniversary.... Paris, 1848. pp. 13-15.)
43. Cambridge.
History.... (In Minutes of the twenty-second anniversary of the Piscataquis Baptist Association.... Bangor, 1860, p. 14.)
44. Canton.
A history.... By Winfield S. Shackley. (In Minutes of the Oxford Baptist Association, at its twentieth anniversary.... Paris, 1848. pp. 15-16.)
45. Corinna.
History.... (In Minutes of the twenty-first anniversary of the Piscataquis Baptist Association.... Dover, 1859. p. 11.)
46. Cornish.
History.... (In Minutes of the eighteenth anniversary of the Saco River Baptist Association.... Port., 1859. pp. 14-16.)
47. Cornville.
History.... (In Minutes of the eleventh anniversary of the Kennebec Association.... Port., 1840. pp. 15-16.)
48. Dover.
History.... (In Minutes of the twentieth anniversary of the Piscataquis Baptist Association.... Dover, 1858. p. 14.)
49. Eden.
History.... (In Minutes of the thirteenth anniversary of the Hancock Baptist Association.... Hallowell, 1847. pp. 12-13.)
50. Freeport.
History.... (In Minutes of the thirty-sixth anniversary of the Cumberland Baptist Association.... Port., 1847. pp. 8-11.)
51. Freeport.
Centennial.... [1907] Clipping.
52. Gray.
Anniversary. [1907] Clipping.
53. Greene.
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Greenwood. See Woodstock and Greenwood.
54. Hamlin's Gore.
A history.... By Ransom Donham. (In Minutes of the Oxford Baptist Association at its nineteenth anniversary Paris, 1847. pp. 14-15.)
55. Harrison.
History.... By D. Jewell [and] William P. Harman. (In Minutes of the twenty-third anniversary of the Oxford Baptist Association.... Port., 1851. p. 13.)
56. Hebron.
A history...by A. Bumpus. (In Minutes of the Oxford Baptist Association, at its twentieth anniversary.... Paris, 1848. pp. 8-12.)
57. Jefferson. First.
History.... (In Minutes of the fifth anniversary of the Damariscotta Baptist Association.... Hallowell, 1847. pp. 17-20.)
58. Jefferson. First.
Manual...consisting of its history, articles of faith, covenant, standing rules, and a list of officers and members in August, 1848. Gardiner, 1848. 27 p.
59. Jefferson. Second.
History.... (In Minutes of the sixth anniversary of the Damariscotta Baptist Association.... Gardiner, 1848. pp. 11-12.)
60. Kennebunk and Lyman.
History.... By I. M. Thompson. (In Minutes of the twenty-second anniversary of the Saco River Baptist Association.... Port., 1863. pp. 13-15.)
61. Kennebunkport.
...History of the Baptist Church...by I. B. Mower. Biddeford, 1890. 17 p.
62. Lebanon and North Berwick.
History.... (In Minutes of the eighty-first anniversary of the York Baptist Association.... Port., 1857. pp. 14-15.)
63. Livermore. First. North Livermore.
A history...by David Nutter. (In Minutes of the twenty-first anniversary of the Oxford Baptist Association.... Port., 1849. pp. 10-14.)
64. Livermore. First. North Livermore.
160th anniversary...1793-1953.... 4 p.
65. Livermore. Second.
History...by S. Safford. (In Minutes of the twenty-fourth anniversary of the Oxford Baptist Association.... Port., 1852. pp. 15-16.)
Lyman. See Kennebunk and Lyman.
Milton. See Rumford and Milton.
66. New Castle.
History of the New Castle and Alna Church. (In Minutes of the tenth anniversary of the Damariscotta Baptist Association.... Port., 1852. pp. 12-13.)
67. New Gloucester.
History.... (In Minutes of the thirty-first anniversary of the Cumberland Baptist Association.... Port., 1842. pp. 10-11.)
68. New Gloucester.
...An historical discourse, preached at the re-opening of the Baptist meeting-house...Sunday, August 16, 1857. By John Rounds. Port., 1857. 16 p.
69. Nobleboro. First.
A brief history... (In Minutes of the third anniversary of the Damariscotta Baptist Association.... Port., 1845. pp. 10-11.)
70. Norway.
A history...by Reuben Milner. (In Minutes of the twenty-first anniversary of the Oxford Baptist Association.... Port., 1849. pp. 18-19.)

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72. Paris and Woodstock.
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73. Parsonfield. First.
History... By W. W. Whitten. (In Minutes of the sixteenth anniversary of the Saco River Baptist Association... Port., 1857, pp. 11-14.)
74. Peru.
History... By S. S. Wyman. (In Minutes of the twenty-third anniversary of the Oxford Baptist Association... Port., 1851. pp. 11-12.)
75. Portland. First.
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97. Chappell, C. Raymond.
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141. Chester. First.
...One hundred fiftieth anniversary services. August 10, 11 and 13, 1939. 35 p. illus.
142. Cornwall.
History.... (In Minutes of the twenty-ninth anniversary of the Addison County Baptist Association.... Middlebury, 1863. pp. 11-14.)
143. Ferrisburgh.
History.... (In Minutes of the twenty-eighth anniversary of the Addison County Baptist Association Bost., 1862. pp. 10-12.)
144. Grafton.
...History.... [By] J. A. Swart. Jericho, [1903] 24 p. illus.
145. Manchester.
Historical sketch...by Joseph S. Brown. The Vermont Baptist Historical Society, 1916. 74 p. [17] p.
146. Middlebury.
History.... (In Minutes of the twenty-seventh anniversary of the Addison County Baptist Association.... Middlebury, 1861. pp. 13-16.)
147. Monkton.
A brief history.... (In Minutes, twenty-first [sic] anniversary of the Addison County Baptist Association.. .. Burlington, 1855. pp. 11-15.)
148. Orwell.
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149. Panton.
A brief history.... (In Minutes of the twenty-third anniversary of the Addison County Baptist Association Burlington, 1857. pp. 17-20.)
150. Royalton.
The Church of Baptised Bretherin.... A record of its meetings, conferences and councils for the years 1790 to 1806; from the original manuscript. [Comp. by Laura Billings Lee] Woodstock, 1919. 71 p.
151. Shoreham.
History.... (In Minutes of the thirtieth anniversary of the Addison County Baptist Association.... Middlebury 1864. pp. 9-12.)
152. Springfield. North Springfield.
Historical sketch...by R. G. Johnson, on the seventy-fifth anniversary of the organization, August 31, 1878. Ludlow, 1880. 49 p.
153. Whiting.
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154. Barnstable Association.
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140. Chester. First.
Elder Aaron Leland...founder of the First Baptist Church, Chester, Vt., and for forty-six years its pastor. By Henry Crocker. The Vermont Baptist Historical Society, 1906. 51 p.
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219. Boston. Charlestown. Bunker Hill. Historical sketch.... (In The eighth annual meeting of the Boston East Baptist Association.... Bost., 1901. pp. 23-27.)
220. Boston. Charlestown. First. [History] (In The fourth anniversary of the Boston North Baptist Association.... Boston, 1852. pp. 16-23.)
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224. Boston. Clarendon Street. The declaration of faith, with the church covenant and list of members of the Rowe Street Baptist Church. Constituted July 16, 1827. 5th ed.... Brief history of the church. Bost., 1848. 71 p.
225. Boston. Clarendon Street. Historical sketch of Rowe Street Baptist Church, 1853. By Augustus A. Gould. (In The fifth anniversary of the Boston South Baptist Association.... Bost., 1853. pp. 23-28.)
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227. Boston. Clarendon Street. A brief history of the Clarendon St. Baptist Church, (formerly Federal Street, afterwards Rowe Street Church) with the declaration of faith, church covenant, list of members, etc. Bost., 1872. 126 p. illus.
228. Boston. Clarendon Street. The fiftieth year: a sermon, preached on the semi-centennial.... October 21st, 1877. By A. J. Gordon. Bost., 1878. 35 p.
229. Boston. Dorchester. Berean Temple. Early history [by Herman G. Patz] 12 p. Manuscript.
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231. Boston. Dorchester. First. [History] by B. W. Barrows. (In The seventh anniversary of the Boston South Baptist Association.... Bost., 1855. pp. 20-21.)
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236. Boston. East Boston. Trenton Street.

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241. Boston. First.
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243. Boston. First.
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History...by Mrs. H. B. Goodwin. (In The thirty-ninth anniversary of the Boston North Baptist Association.... Bost., 1887. pp. 15-19.)
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251. Boston. First.
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A sketch of the First Baptist Sabbath School...by Elma A. and Jennie M. Stone.... [Bost., 1875] 32 p.
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They loved Him, by Samuel H. Bullock. A dialogue thesis written in diary form setting forth the dramatic story of the Pleasant Hill Baptist Church. (Bost., c1951) 244 p.
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(Eventful days, by Fannie Fowler Whittemore.) A short story of the Roslindale Baptist Church, including a sketch of the early church history of Roslindale, prepared from material supplied by records of the early Congregational Church, the Baptist Church, "Twentieth Anniversary" sketch by J. Herbert Weld and the recollections of personal friends. Read...April twenty-fourth, nineteen hundred and twelve. 29 p.
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History. [n.d.] [1] p. Manuscript.
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278. Boston. Roxbury. Dudley Street.
...Centennial celebration of the Dudley Street Baptist Sunday School... May eleventh-fifteenth, nineteen hundred and nineteen. [Historical survey by Frances N. Brooks] 20 p. illus.
279. Boston. Roxbury. Dudley Street.
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280. Boston. Roxbury. Dudley Street.
The great victory directory featuring the 125th anniversary of the church and the 25th anniversary of Dr. Arthur T. Brooks' pastorate. 1945-46.... 127 p. illus.
281. Boston. Roxbury. Dudley Street.
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282. Boston. Roxbury. Stratford Street.
A brief history.... [1906?] [3] p.
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283. Boston. South Boston.
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History of the South Baptist Sabbath School, Boston, by F. E. Blake. 1877. 43 p. Manuscript.
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History...with notes relating to the Fourth Street Baptist Church, comp. by Francis E. Blake. Bost., 1899. 51 p. illus.
287. Boston. South Boston.
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- Boston. Swedish. see Boston. First Swedish.
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289. Boston. Tremont Temple.
A history of the Union Baptist Church of Boston.... Bost., 1857. 32 p.
290. Boston. Tremont Temple.
Memorial sermons.... May 27th, 1860, by I. S. Kalloch. I. The Tremont Temple enterprise. II. Farewell words. Boston, 1860. 40 p.
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The work of God in Tremont Temple...by Justin D. Fulton; Sketches of Tremont Temple and its pastor, by Gilbert Haven and Norman Fox.... Bost., [1871?] 28 p.
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...The unfinished temple, by George C. Lorimer, as delivered by him on the occasion of the fourth anniversary of his settlement as pastor of the Union Temple Church, Sunday A. M., October 7, 1877. 30 p.
293. Boston. Tremont Temple.
Tremont Temple sketch book. Containing a brief history...by George C. Lorimer and a description of the edifice by C. H. Blackall.... Bost., 1896. [64] p. illus.
294. Boston. Tremont Temple.
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295. Boston. Tremont Temple.
Historical sketch...by Charles F. Jeffrey. (In The fifty-eighth anniversary of the Boston North Baptist Association.... Bost., 1906. pp. 21-27.)
296. Boston. Tremont Temple.
...Observes one hundredth anniversary. Boston Traveler, January 3, 1939. Clipping. illus.
297. Boston. Tremont Temple.
A brief history...from 1839 to 1947, by Edgar C. Lane. 8 p.
298. Boston. Tremont Temple.
Historical sketch book.... [By Guy T. Mitchell] Bost., [1952] 44 p. illus.
299. Boston. Twelfth.
History...from 1840 to 1874. With a statement and appeal in behalf of the church, by George W. Williams. Bost., 1874. 79 p.
300. Boston. Twelfth.
1840-1945. One hundred and five years by faith ... Rev. William H. Hester, D.D., Pastor. (c1946) 141 p. illus.
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301. Boston. Warren Avenue.
A discourse, delivered January 1, 1811, at the opening of the new meeting house belonging to the Second Baptist Church and Society...by Thomas Baldwin. Bost., [1811] 35 p.
302. Boston. Warren Avenue.
A discourse delivered in the Second Baptist meeting house in Boston, on the first Lord's Day in January, 1824. With an appendix, containing historical sketches of the church and society, from their commencement to the present time. By Thomas Baldwin. Bost., [1824] 32 p.
303. _____ . Same. Second ed. Bost., 1841. 24 p.
304. Boston. Warren Avenue.
A discourse, delivered at the one hundredth anniversary of the organization of the Baldwin Place Baptist Church, July 27, 1843. With an appendix. By Baron Stow. Bost., 1843. 107 p.
305. Boston. Warren Avenue.
A concise history of the Baldwin Place Baptist Church, together with the articles of faith and practice. [By T. F. Caldicott] Also an alphabetical and chronological calendar of the present members. Bost., 1854. 96 p.
306. Boston. Warren Avenue.
The memorial sermon preached in the Baldwin-Place Meeting house on the last Sabbath of its occupancy by the Second Baptist Church; by Daniel C. Eddy. With an appendix. Bost., 1865. 62 p. illus.
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History...by J. B. Read. (In Minutes of the Barnstable Baptist Association. at its thirty-seventh anniversary.... Harwich, 1868. pp. 9-13.)
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311. Brockton. First.
The rise and progress of the First Baptist Church, North Bridgewater, Ms. Being the first annual sermon, preached on Sunday, January 26, 1851. By James Andem. Bost., 1851. 16 p.
312. Brockton. Swedish.
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313. Brookfield. East Brookfield.
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314. Brookfield. East Brookfield.
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315. Brookfield. East Brookfield.
Historical sketch.... (In Sixty-second anniversary. Minutes of the Worcester Baptist Association.... Worc., 1881. pp. 17-22.)
316. Brookline.
[History] by Thomas Griggs. (In The sixth anniversary of the Boston South Baptist Association.... Bost., 1854. pp. 16-17.)
317. Brookline.
Celebration of the semi-centennial anniversary... with an historical discourse by Henry C. Mabie. Sunday

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WEDNESDAY, JUNE 18, 2 P. M. (continued)

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History.... (In The minutes of the sixty-eighth anniversary of the Sturbridge Association.... Amherst, 1869. pp. 9-10.)
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365. Egremont.
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442. Lowell. Fifth Street.
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461. Manchester.
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History.... (In Minutes of the thirty-sixth session
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463. Marshfield. First.
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Historical sketch of the Rock Baptist Sabbath School. By A. P. McKeen. (In The sixty-first anniversary of the Old Colony Baptist Association.... Plymouth, 1883. pp. 19-20.)
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507. Newburyport.
History.... (In Minutes of the thirty-fourth session of the Salem Baptist Association.... Bost., 1861. pp. 17-24.)
508. Newburyport.
Manual...1890. Newburyport, 1890. 47 p. illus.
509. Newburyport.
1805-1905. Centennial celebration.... May 7th and 9th, 1905. Newburyport, 1905. vi, 55 p. illus.
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...One hundred and fiftieth anniversary...1955. [Newburyport, 1955] [24] p. illus.
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A sermon, exhibiting the origin, progress and present state of the Baptist Church and Society.... Preached before them on the first Lord's Day in January, 1830. By Joseph Grafton. Bost., 1830. 16 p.
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[History] (In The first anniversary of the Boston South Baptist Association.... Bost., 1849. pp. 21-26.)
513. Newton. First.
Manual...Bost., 1865. 24 p.
514. Newton. First.
Manual.... July 5, 1780, to Nov. 30, 1876. Bost., 1876. 40 p.
515. Newton. First.
Centennial anniversary...November 14, 1880. Historical discourse, by W. N. Clarke. Bost., 1881. 105 p. illus.
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Covenant, articles of faith, by-laws and historical sketch...Newton, 1894. 37 p. illus.
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Commemorating the 175th anniversary...1780-1955. Historical sketch... by E. C. Herrick. 16 p. illus.
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Historical sketch...by A. L. Barbour. (In The forty-seventh anniversary of the Boston North Baptist Association.... Bost., 1895. pp. 21-25.)
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100th anniversary.... 1853-1953. [40] p. illus.
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[History] by W. W. Ryan. (In The sixty-fifth anniversary of the Boston North Baptist Association.... Bost., 1913. pp. 24-26.)
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Church is 100 years old.... [1908] Clipping. illus.
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History...from October 30, 1808 to October 30, 1878, by A. C. Osborn. Columbia, S. C., 1908. 115 p. illus.
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- North Bridgewater. see Brockton.
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530. Northampton. First.
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531. Norton. First.
Historical sketch.... (In Minutes of the thirty-second anniversary of the Taunton Baptist Association Fall River, 1867. pp. 26-32.)
532. Norwood. Evangelical.
...Dedication services, April 14th through 17th, 1955.... Summary of history.... [8] p. illus.
533. Osterville. First.
Year book...May, 1935. A century of Baptist history in Osterville, Massachusetts [By J. Wallace Chesbry] [28] p. illus.
534. Osterville. First.
This is your life...1837-1955 [comp. by Elsie Chadwick and Ester Flinkman] [10] p. Mimeographed.
535. Peabody. First.
History.... (In Minutes of the forty-fourth session of the Salem Baptist Association.... Bost., 1871. pp. 14-15.)
536. Pittsfield. First.
History...by Lemuel Porter. Pittsfield, 1853. 21 p. illus.
537. Pittsfield. First.
History.... (In The fifty-third anniversary of the Berkshire Baptist Association.... North Adams, 1880. pp. 21-27.)
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539. Pittsfield. Morningside.
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540. Pittsfield. Morningside.
Fifty years of Christian service, 1896-1946. 97 p. illus.
541. Plymouth. First.
Historical sketch.... By H. W. Coffin. (In The sixty-third anniversary of the Old Colony Baptist Association.... Plymouth, 1885. pp. 15-29.)
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A brief historical sketch and membership lists... by W. A. Kinsie. Plymouth, 1934. 107 p. illus.
543. Pocasset. First.
Our church--its heritage. [1957] [4] p. illus.
544. Quincy. Central.
1939 directory and year book.... Historical summary of the former Swedish Baptist Church, the former Calvary Baptist Church, the present Central Baptist Church [1939] 30 p. illus.
545. Quincy. Central.
A history. Swedish Baptist Church, 1885. Calvary Baptist Church, 1889. Central Baptist Church, 1922-1951... [By Robert W. Sillen] [Brockton, 1951] 35 p. illus.
546. Quincy. Central.
Thirty-fifth anniversary program and Fifth annual fellowship dinner... Friday, November 1, 1957.... Important dates. [9] p.
547. Quincy. Wollaston. First.
Manual.... Historical sketch. [1912] 36 p.
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Seventy-fifth anniversary...October 24, 1946. 27 p. illus.
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...Rededication worship service.... Brief historical note. [1957] [9] p. illus.
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Memorial of the North Baptist Church.... Semi-centennial celebration, November 7, 1869. Randolph, 1870. 65, 21 p. illus.
552. Reading. First.
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553. Reading. First.
Historical sketch...1895-1932. (In The fortieth annual meeting of the Boston East Baptist Association 1933. pp. 35-36.)
554. Reading. First.
125th anniversary.... [History, comp. by] Winslow Page Burhoe. [1957] [52] p. illus.
555. Rehoboth. First Freewill.
A historical sketch.... Pawtucket, R. I., 1850. 8 p.
556. Revere. First.
Histories of the First Baptist Church and of the Franklin Park Baptist Church, both of Revere. (In The sixteenth annual meeting of the Boston East Baptist Association.... Bost., 1909. pp. 21-23.)
557. Revere. First.
Historical sketch, 1937, by Alfred Meserve. 4 p. Manuscript.
Revere. Franklin Park. see Revere. First.
Rochdale. see Leicester.
Rock Village. see Middleboro.
558. Rockland. First.
1854-1904. Semi-centennial... (by) B. H. Lane. [Rockland, 1904] 30 p. illus. 4 manuscript pages of later history inserted.
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Manual...1915. [Rockland, 1920] 25 p.
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Centennial...May, 1954. History...by B. H. Lane, 1854-1905. History...by Raymond G. Smith, 1906-1954. Rockland, 1954. 80 p. illus.
561. Rockport.
Sketch of the history.... (In Minutes of the thirty-fifth session of the Salem Baptist Association Bost., 1862. pp. 17-22.)
Roslindale. see Boston.
562. Rowe.
Centennial history...by Lilian Crassy Peck, given at meeting of Franklin Baptist Association held in Rowe, September 14th and 15th, 1910. 11 p. illus.
563. Rowley.
History.... (In Minutes of the forty-second session of the Salem Baptist Association.... Bost., 1869. pp. 14-15.)
Roxbury. see Boston.
564. Royalston.
Circular letter. By Silas Kenney. (In Minutes of the thirtieth anniversary of the Wendell Association.... Fitchburg, 1854. pp. 11-22.)
565. Royalston.
Centennial discourse, preached in Royalston, at the first centennial anniversary...June 10th, 1868, by Amory Gale. Worc., 1868. 29 p.
566. Royalston.
...The story of the immortality of one country church, by Coe Hayne. New York, 1926. 19 [1] p. illus.
567. Salem. Calvary.
Sketch.... (In Minutes of the fifty-sixth session of the Salem Baptist Association.... Salem, 1883. pp. 21-24.)
568. Salem. Central.
History.... (In Minutes of the fortieth session of the Salem Baptist Association.... Bost., 1867. pp. 14-16.)
569. Salem. First.
A historical discourse, delivered on the fiftieth anniversary...December 24, 1854. By Robert C. Mills. Bost., 1855. 78 p.
570. Salem. First.
Sketch of the history.... (In Minutes of the thirty-second session of the Salem Baptist Association.... Bost., 1859. pp. 21-25.)
571. Salisbury and Amesbury. First.
History.... Four discourses, by B. P. Byram.

- Salisbury, 1860. 120 p.
572. Salisbury and Amesbury. First.
History.... (In Minutes of the thirty-ninth session of the Salem Baptist Association. Bost., 1866. pp. 15-19.)
573. Sandisfield.
Sketch.... (In The twenty-sixth anniversary of the Berkshire Baptist Association.... Lee, 1853. pp. 13-16.)
574. Sandisfield.
History...by J. H. Bigger. (In Seventieth anniversary of the Berkshire Baptist Association.... North Adams, 1897. pp. 37-45.)
575. Savoy. First.
History...by A. J. Walker. Second Baptist Church /By/ A. B. Whipple. (In The fifty-eighth anniversary of the Berkshire Baptist Association... North Adams, 1885. pp. 19-25.)
576. Scituate. First.
One hundred twenty-fifth anniversary.... History ...by Mrs. Evan F. Bailey. [1950] 19 p. illus.
577. Sharon. First.
/History/ by Mylon Merriam. (In The fifth anniversary of the Boston South Baptist Association.... Bost., 1853. pp. 18-20.)
578. Sharon. First.
...A historical discourse delivered March 26, 1882. By Lyman Partridge. Mansfield, 1882. 20 p.
579. Somerset. First.
Historical sketch.... By S. J. Carr. (In Minutes of the twenty-fourth anniversary of the Taunton Baptist Association.... Fall River, [1859] pp. 18-24.)
580. Somerville. East.
Historical sketch.../By/ Frederick C. Hosmer/ (In The twenty-third annual meeting of the Boston East Baptist Association.... Revere, 1916 [no paging])
581. Somerville. First.
Historical sketch...by Ray Greene Huling and Francis H. Rowley. (In The fifty-fifth anniversary of the Boston North Baptist Association.... Bost., 1903. pp. 13-14.)
582. Somerville. First.
Manual...1910. 72 p. illus.
583. Somerville. First.
Centennial anniversary, 1853-1953. [1953] 23 p. illus.
584. Somerville. Grace.
...One hundredth anniversary.... History...by John Russell Gow and Mable Conover. [1945] [16] p. illus.
585. Somerville. Perkins Street.
Historical sketch.... (In The sixth anniversary of the Boston East Baptist Association.... Bost., 1899. pp. 20-25.)
586. Somerville. Union Square.
History.... (In The nineteenth annual meeting of the Boston East Baptist Association.... Bost., 1912. pp. 27-28.)
587. Somerville. West.
A historic statement.... (In The sixty-third anniversary of the Boston North Baptist Association.... Bost., 1911. pp. 33-34.)
588. Somerville. Winter Hill.
History.... (In The seventeenth annual meeting of the Boston East Baptist Association.... Bost., 1910. pp. 19-20.)
- South Abington. see Whitman.
- South Reading. see Wakefield.
589. Southbridge. Central.
140th anniversary of a Baptist ministry in Southbridge, 1816-1956. 20 p.
590. Southbridge. First.
History of the division of the First Baptist Church in Southbridge, Mass. which took place in September, 1842.... Worc., 1843. 36 p.
591. Springfield.
A souvenir programme & handbook of the May anniversaries of the Baptist organizations meeting with the Highland Baptist Church, Springfield, Mass., May 20 to 28, 1901. Springfield [1901] 68 p. illus. Contains Historical sketches of the local Baptist churches.
- /First; State Street; Third; West Springfield; Carew Street; Highland; Belmont Avenue/
592. Stamford.
History.... (In The fifty-fifth anniversary of the Berkshire Baptist Association.... North Adams, 1882. pp. 18-21.)
593. Sterling.
History.... By Elizabeth R. Bailey. (In Thirty-fifth anniversary. Minutes of the Wachusett Baptist Association.... Ayer Junction, 1877. pp. 21-24.)
594. Sterling.
Semi-centennial...August 9th, 1887. Historical sermon, by D. B. Gunn.... Leominster, 1887. 24 p.
595. Stoneham. First.
Historical sketch...by George T. Hutchins. (In The twelfth annual meeting of the Boston East Baptist Association.... Bost., 1905. pp. 17-19.)
596. Sturbridge.
History...1866. (In Minutes of the sixty-fifth anniversary of the Sturbridge Association.... Springfield, 1866. pp. 11-18.)
- Sutton. see also Uxbridge.
597. Sutton. First.
The history...by C. F. Myers. (In Minutes of the Worcester Baptist Association, at its fifty-sixth anniversary.... Southbridge, 1875. pp. 23-27.)
598. Sutton. First.
Addition to the history.... (In Minutes of the Worcester Baptist Association at its fifty-seventh anniversary.... Springfield, 1876. pp. 29-30.)
599. Sutton. Second.
History.... (In Sixtieth anniversary. Minutes of the Worcester Baptist Association.... Worc., 1879. pp. 17-22.)
600. Swansea. First.
Historical sketch...from its organization in 1663 to 1863. By J. J. Thatcher.... Fall River, 1863. 17 p.
601. Swansea. First.
Historical sketch...by J. J. Thatcher. (In Minutes of the twenty-eighth anniversary of the Taunton Baptist Association.... Fall River, 1863. pp. 23-35.)
602. Swansea. First.
Proceedings and addresses at the dedication of the town hall, in Swansea, Mass., on Wednesday, September 9, 1891. Fall River, 1892. 80 p. illus.
603. Swansea. First.
...Year book and directory...1935.... Historical sketch.... 20 p. illus.
604. Swansea. First.
Year book and directory, 1936.... Elder Samuel Luther, 1636-1716, by Clair F. Luther. 16 p. illus.
605. Swansea. First.
Life in the First Church in Swansea, oldest Baptist church in Massachusetts; a study in church discipline, by Ray Merida Marshall. Thesis. 1952. 56 p. Manuscript.
606. Taunton. Winthrop Street.
Historical sketch.... By Andrew Pollard. (In Minutes of the thirty-first anniversary of the Taunton Baptist Association.... Fall River, 1866. pp. 22-34.)
607. Taunton. Winthrop Street.
A history...June 16, 1819-June 16, 1944, by A. Malcolm Mager. Taunton, 1944. 141 p. illus.
608. Templeton.
1782-1882. History...with an account of the centennial celebration at Baldwinville, August 22nd, 1882. By H. V. Dexter, West Gardner, 1882. 34 p.
609. Tyringham.
Historical sketch...by George Colesworthy. (In The sixty-fifth anniversary of the Berkshire Baptist Association.... Adams, 1892. pp. 22-27.)
610. Uxbridge. North.
Centennial year book.... Sesqui-centennial of the mother church, Second Baptist Church of Sutton, June 21-28, 1942. History of the Second Baptist Church of Sutton, 1792-1942 /By/ Etta H. Johnson. History of the North Uxbridge Baptist Church, 1842-1892, by A. J. Hopkins. History of the North Uxbridge Baptist Church, 1892-1942 /By/ Irving E. Howard. [60] p. illus.

611. Vineyard Haven.
Historical sketch...by J. P. Farrar. (In Minutes of the fifty-fourth anniversary of the Barnstable Baptist Association.... Nantucket, 1885. pp. 10-11.)
612. Wakefield. First.
An outline of the history of the Baptist Church in South Reading. (In Minutes of the twenty-ninth session of the Salem Baptist Association.... Bost., 1856. pp. 16-19.)
613. Wakefield. First.
Historical sketch...by Edward Mansfield. (In The first anniversary of the Boston East Baptist Association.... Bost., 1894. pp. 15-21.)
614. Wakefield. First.
History.... 1800-1900. Comp. by M. R. Everts. Malden, 1901. 131 p. illus.
615. Wakefield. First.
...Highlights of the past fifty years.... 1954. 40 p. Mimeographed.
616. Wakefield. First.
150th anniversary sermon, by Ralph Bertholf. January 31, 1954. "Our uncommon heritage." 3 p. Mimeographed.
617. Wales.
History.... (In Minutes of the sixty-fourth anniversary of the Sturbridge Association. Springfield, 1865. pp. 11-22.)
618. Waltham. Beth Eden.
1887-1937. History...presented at its fiftieth anniversary, October 20th, 1937... [comp. by John S. Starry] Newton, 1937. 24 p. illus.
619. Waltham. First.
A historical sketch...by Frederick P. Greul. [1902] 20 p. illus.
620. Waltham. First.
Historical sketch.... (In The fifty-fourth anniversary of the Boston North Baptist Association.... Bost., 1902. pp. 25-27.)
621. Waltham. First.
...Seventy-fifth anniversary services, November 3rd-6th, 1927. [8] p. illus.
622. Waltham. First.
...Eighty-fifth anniversary.... Historical sketch, by Herbert B. Allan. Waltham, [1937] 28 p. illus.
623. Waltham. First.
...100th anniversary, 1852-1952. 20 p. illus.
624. Watertown. Belmont Street.
...Church re-dedication services, Sunday, October 20, 1957. [Historical sketch] [8] p. illus.
625. Watertown. First.
A brief history...with the declaration of faith, the church covenant, by-laws, and list of members. [Bost., 1892] 47 p.
626. Watertown. First.
Historical sketch.... (In The forty-ninth anniversary of the Boston North Baptist Association.... Bost., 1897. pp. 21-22.)
627. Watertown. First.
A memorial history...1830-1930, by James E. Norcross. Cambridge [1930] 169 p. illus.
628. Webster.
A historical discourse, delivered on the fiftieth anniversary...October 30, 1864. By Charles W. Reding. Webster, 1864. 40 p.
629. Wenham.
History.... (In Minutes of the forty-first session of the Salem Baptist Association.... Bost., 1868. pp. 14-16.)
630. Wenham.
Address read at the fiftieth anniversary...Oct. 5th, 1881, by A. D. Gorham. 45 p. Manuscript.
631. Wenham.
History of the Female Benevolent Society...from 1833 to 1883, by Mrs. A. D. Gorham.... [1883] 8 p.
632. West Boylston.
History.... By Windsor N. White. (In Seventeenth anniversary. Minutes of the Wachusett Baptist Association.... Fitchburg, 1859. pp. 15-24.)
- West Dedham. see Westwood.
633. West Medway.
[History] by E. C. Messinger. (In The seventh anniversary of the Boston South Baptist Association.... Bost., 1855. pp. 16-19.)
634. West Medway.
History...by J. E. Burr; and biographical sketches of its pastors, by Lyman Partridge. Read at the fiftieth anniversary of the church, and rededication of the church edifice, November 15th, 1882. Mansfield, 1883, 30 p.
635. Westboro. First.
Historical sketch.... (In Fifty-ninth anniversary. Minutes of the Worcester Baptist Association.... Worcc., 1878. p. 13-28.)
636. Westfield.
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637. Westminister.
History....1830-1880. By J. Barber. (In Thirty-eighth anniversary. Minutes of the Wachusett Baptist Association.... Ayer, 1880. pp. 24-32.)
638. Weston. First.
...Historical discourses and addresses delivered on the occasion of its centennial anniversary, July 14th, 1889. Bost., 1890. 72 p.
639. Weston. First.
History...by Amos Harris. (In The forty-third anniversary of the Boston North Baptist Association.... Bost., 1891. pp. 16-19.)
640. Weston. First.
The Weston Baptists and their church, 1789-1939. 31 p. illus.
641. Westwood. First.
[History of] Baptist Church in West Dedham. (In The fifth anniversary of the Boston South Baptist Association.... Bost., 1853. pp. 20-23.)
642. Weymouth. First.
100th anniversary...1854-1954. Our heritage [by M. Allan Nickerson] [Weymouth, 1954] 28 p. illus.
643. Whitman. First.
The historical discourse given on the fiftieth anniversary of the Baptist Church, South Abington, Mass. November 6th, 1872. By Charles A. Snow.... South Abington, 1873. 32 p.
644. Wilbraham. South Wilbraham.
History...1867. (In Minutes of the sixty-sixth anniversary of the Sturbridge Association.... Palmer, 1867. pp. 11-16.)
645. Williamstown. First.
Sketch.... (In The twenty-eighth anniversary of the Berkshire Baptist Association.... Pittsfield, 1855. pp. 14-15.)
646. Williamstown. First.
History... [by] Charles F. Eldredge. (In Eightieth anniversary of the Berkshire Baptist Association.... Pittsfield, 1907. pp. 24-27.)
647. Williamstown. First-Central.
Historical statement prepared in connection with the fiftieth anniversary observance of the laying of the corner stone of the Central mission... July 22, 1956, comp. by Mrs. John Lee [and] Mr. and Mrs. Charles Young. [13] p. illus.
648. Winchendon.
History...1798-1881. By T. H. Goodwin. (In Thirty-ninth anniversary. Minutes of the Wachusett Baptist Association.... Hudson, 1881. pp. 34-38.)
649. Winchester. First.
Historical sketch.... 1852-1902, by E. Chaloner. (In The ninth annual meeting of the Boston East Baptist Association.... Bost., 1902. pp. 13-16.)
650. Winchester. First.
Historical sketch...1902-1928.... (In The fortieth annual meeting of the Boston East Baptist Association 1933. pp. 33-34.)
651. Winchester. New Hope.
Historical sketch.... (In The thirty-second annual meeting of the Boston East Baptist Association.... Bost., 1925. p. 20.)
652. Winthrop. First.
Historical sketch.... (In The fifteenth annual meeting of the Boston East Baptist Association....

- Bost., 1908. pp. 21-23.)
653. Woburn. First.
History...by D. D. Winn. (In The forty-first anniversary of the Boston North Baptist Association.... Bost., 1889. pp. 16-19.)
654. Woburn. First.
...One hundred and seventy-fifth anniversary, April 8 to April 15, 1956.... [History by Eva Burleigh] [12] p. illus.
655. Woburn. St. John's.
Historical sketch...1893-1932, by Henry W. Dickerson and Willis S. Pollins. (In The fortieth annual meeting of the Boston East Baptist Association.... 1933. pp. 29-32.)
- Wollaston. see Quincy.
- Woodville. see Hopkinton.
656. Worcester. Belmont Street.
65th anniversary program...November 14-18, 1945.... Historical highlights, 1880-1945. [4] p. illus.
657. Worcester. Belmont Street.
Seventy fifth anniversary...1880-1955.... [12] p. illus.
658. Worcester. First.
History.... (In Minutes of the Worcester Baptist Association, at its thirty-third anniversary.... Worc., 1852. pp. 16-18.)
659. Worcester. First.
An historical discourse on the fiftieth anniversary ...Dec. 7th, 1862. By Isaac Davis. With an appendix. Worc., [1863] 52 p.
660. Worcester. First.
Historical sketch...prepared for the Worcester Association...by B. D. Marshall. Worc., 1877. 17 p.
661. Worcester. First.
Historical sketch...by B. D. Marshall. (In Fifty-eighth anniversary. Minutes of the Worcester Baptist Association.... Worc., 1877. pp. 20-32.)
662. Worcester. First.
Method of work and other constitutional documents ...with historical data. 1903. [Worc., 1903] 33 p. illus.
663. Worcester. First.
...Covenant, charter, historical sketch, organization, by-laws. 1940. Worc. [1940] 29 p. illus.
664. Worcester. Grace.
History of the Harlem St. Baptist Church, 1896-1946 45 p. illus.
665. Worcester. Grace.
...A report of church activities from April 1946 to April 1956...by Mrs. Everett Anderson. [4] p. Mimeographed.
- Worcester. Harlem Street. see Worcester. Grace.
666. Wrentham.
History...by John Allen. (In The tenth anniversary of the Boston South Baptist Association.... Bost., 1858. pp. 18-19.)
- RHODE ISLAND
667. Backus, Isaac.
History of the Warren Association to 1785. 109 p. Manuscript. In author's handwriting.
668. Callender, John.
An historical discourse, on the civil and religious affairs of the Colony of Rhode Island. With a memoir of the author; biographical notices of some of his distinguished contemporaries; and annotations and original documents, illustrative of the history of Rhode-Island and Providence Plantations, from the first settlement to the end of the first century. By Romeo Elton. Prov., 1838. 270 p. (Collections of the Rhode Island Historical Society. Vol. 4.)
669. Guild, Reuben A.
Historical address delivered in the First Baptist Meeting House, Providence, June 4, 1890. At the fiftieth anniversary, of the Rhode Island Baptist Sunday School Convention. Prov., 1890. 15 p.
670. Historical Records Survey.
Inventory of the church archives of Rhode Island; Baptist. Prov., 1941. 231 p. Mimeographed.
671. Jackson, Henry.
An account of the churches in Rhode-Island.... Prov., 1854. 134 p. illus.
672. Narragansett Association.
Historical sketch...1860-1884, by George B. Peck. Prov., 1884. 15 p. illus.
673. Providence Association.
Historical account of the churches. West Wrentham [Mass.]; Providence, Fourth; Lime Rock and Albion; Valley Falls; Woonsocket; Pawtucket, Independent; Lonsdale; Providence, West; Cumberland Hill; Fruit Hill. (In Minutes of the first anniversary.... Prov., 1844. pp. 9-14.)
674. Warren Association.
A discourse preached in Warren at the completion of the first century... September 11, 1867, by Samuel L. Caldwell. Prov., 1867. 19 p.
675. Warren Association.
Historical discourse [by S. L. Caldwell] (In Minutes of the one hundred and first annual meeting.... Prov., 1867. pp. 22-38.)
676. Bristol. First.
A historical discourse, delivered on the fiftieth anniversary...by H. G. Hubbard. Prov., 1861. 18 p.
677. Bristol. First.
Interesting historical sermon delivered by Alfred S. Stowell...in connection with centennial observance. Bristol Phoenix, September 26, 1911. Clipping.
678. Cranston. Phillips Memorial.
Dedication services.... March 11-18, 1956. Historical sketch. 12 p. illus.
679. East Providence. First.
Historical address including Baptist history in ancient Rehoboth [by Albert Greene] and poems... in commemoration of the 100th anniversary of the founding.... [Prov., 1894] 50 p.
680. East Providence. Second.
Historical sketch...read at the fortieth anniversary of its organization... October 23, 1900. By Jennie A. Peck. Prov., 1900. 12 p. illus.
681. Exeter.
Historical sketch...by Willet H. Arnold. Central Falls, 1883. 23 p. illus.
682. Exeter.
Service in commemoration of the one hundred and eightieth anniversary.... The Chestnut Hill Baptist Church. November 30, 1930. [4] p.
683. Exeter.
Historical sketch...prepared for the one hundredth anniversary of the meeting house... [by Mary Kenyon Huling] Cranston [1939] 27 p.
684. Lime Rock.
[History, by John Cross. 1958] 1 p. Manuscript.
685. Newport. Central.
An historical discourse, delivered in the Central Baptist meeting house, Newport, R. I., January 8th, 1854. By Henry Jackson.... Also the articles of faith, and the covenant, adopted in church meeting Jan. 7th, 1847, together with a catalogue of its members, and its first letter to the Warren Association. Newport, 1854. 72 p.
686. Newport. First.
The First Church in Providence, not the oldest of the Baptists in America, attempted to be shown by S. Adlam. Newport, 1850. 28 p.
687. Newport. First.
A review of a report, presented to the Warren Baptist Association, at its meeting in 1849, on the subject of the true date of the First Baptist Church in Newport, R. I., prepared by a committee of the First Baptist Church in Providence, and read to the Warren Baptist Association September 12, 1850. Prov., 1850. 26 p.
688. Newport. First.
History.... A discourse delivered on Thanksgiving Day, November 30, 1876. By C. E. Barrows. Newport, 1876. 64 p.
689. Newport. First.
Manual.... Newport, 1885. 30 p.
690. Newport. First.
Historical facts versus historical fictions. Part

WEDNESDAY, JUNE 18, 2 P. M. (continued)

- I: The first Baptist church in America not founded or pastored by Roger Williams...but Dr. John Clarke was the founder and pastor of the first Baptist church in America at Newport, R. I....by S. Adlam; ed. by J. R. Graves. Part II: A brief history of Roger Williams, Dr. John Clarke and O. Holmes.... ed. by J. R. Graves. Memphis, Tenn. (c1890) 199 p. illus.
691. Newport. First.
"A hero of conscience." A dramologue of John Clarke and early Newport, by Clarence M. Gallup. (Written for the 300th anniversary of the First Baptist John Clarke Memorial Church, Newport, R. I.) 1938. 27 p. Mimeographed.
692. Newport. Second.
A sermon, preached November 26, 1829, being the day of Thanksgiving; containing a history of the origin growth of the Second Baptist Church.... By J. O. Choules. Prov., 1830. 27 p.
693. Newport. United.
310 years of Christian service, 1638-1948.... [An historical sketch] by Wilbur Nelson. 56 p. illus.
Pawcatuck. see Westerly.
694. Pawtucket. First.
Historical discourse commemorative of the seventy-fifth anniversary... by George Bullen. Delivered April 10, 1881. Pawtucket, 1881. 48 p. illus.
695. Pawtucket. First.
...One hundred and fiftieth anniversary, 1805-1955. A brief historical sketch... [comp. by Mary Louise Rector] 32 p. illus.
696. Providence. Brown Street.
Historical letter.... (In Minutes of the one hundredth annual meeting of the Warren Association.... Prov., 1866. pp. 22-24.)
697. Providence. Calvary.
One hundredth anniversary, 1854-1954. 28 p. illus.
698. Providence. Central.
Historical letter.... (In Minutes of the ninety-ninth annual meeting of the Warren Association.... Prov., 1865. pp. 23-25.)
699. Providence. Central.
The centennial services.... April thirtieth, May first, second and fourth, nineteen hundred and five. (Prov., 1906.) 82 p. illus.
700. Providence. Central.
...Complete proceedings of the one hundred twenty-fifth anniversary.... [1931] 79 p. illus.
701. Providence. First.
A list of members...with biographical sketches of the pastors. Prov., 1832. 48 p.
702. Providence. First.
A discourse in commemoration of the forty-sixth anniversary of the Mite Society; and the two hundred and fifteenth anniversary of the First Baptist Church in America. By Henry Jackson. Prov., 1854. 32 p.
703. Providence. First.
Manual.... [Outline of the history of the church] Prov., 1861. 43 p. illus.
704. Providence. First.
Discourse delivered in the First Baptist meeting house, Providence, Sunday morning, May 28, 1865, ninety years after its first dedication. By Samuel L. Caldwell. Bost., 1865. 22 p.
705. Providence. First.
Address delivered on the fiftieth anniversary of the formation of First Baptist Sunday School, Providence, Sunday, May 30, 1869. By John L. Lincoln. Prov., 1869. 36 p.
706. Providence. First.
Address delivered before the Charitable Baptist Society on the one hundredth anniversary of the opening of the First Baptist Church. Providence, R. I., for public worship, May 28, 1875. By Samuel Greene Arnold. Prov., 1875. 39 p.
707. Providence. First.
History...1639-1877. Prov., 1877. 23 p.
708. Providence. First.
Manual...March, 1880. Prov., 1880. 454 [1] p. illus.
709. Providence. First.
Manual...August, 1884. 44 p. illus.
710. Providence. First.
The two hundred and fiftieth anniversary... Historical discourse, by Samuel L. Caldwell. [Prov.] 1889. 121 p.
711. Providence. First.
75th anniversary, First Baptist Sunday School... June 3, 1894. Historical address by Henry M. King. 42 p. illus.
712. Providence. First.
The mother church; a brief account of the origin and early history... by Henry Melville King. Philadelphia [c1896] 85 p. illus.
713. Providence. First.
Historical discourse in commemoration of the one hundred and twenty-fifth anniversary of the dedication of the First Baptist meeting-house... Sunday, May 27, 1900, by Henry Melville King. Prov., 1900. 35 p. illus.
714. Providence. First.
Manual...April, 1900. Prov., 1900. 55 + [1] p. illus.
715. Providence. First.
Historical catalogue of the members...comp. and ed. by Henry Melville King (and) Charles Field Wilcox. October 1, 1908. Prov., 1908. 189 p. illus.
716. Providence. First.
Historical statement, by Henry M. King. [n.d] [1] p. illus.
717. Providence. First.
The meeting house of the First Baptist Church in Providence. A history of the fabric, by Norman M. Isham. Issued by the Charitable Baptist Society on the one hundred and fiftieth anniversary of the dedication of the house, May twenty-eighth, seventeen hundred and seventy-five. Prov., 1925. xiii, 33 p. illus.
718. Providence. First.
Historical statement, by Henry M. King and Arthur E. Watson. [1956?] [1] p. illus.
Providence. First Swedish. see Providence. Friendship Street.
719. Providence. Fourth.
A discourse delivered in the Fourth Baptist meeting-house...on the reopening of the house, after its enlargement, October 20, 1850, by Francis Smith.... Prov., 1851. 22 p.
720. Providence. Fourth.
Historical discourse, delivered in the Fourth Baptist meeting house, Providence, R. I., July 9th, 1873, it being the fiftieth anniversary.... By A. H. Granger. Prov., 1874. 36 p.
721. Providence. Friendship Street.
Femtiårsberättelse för Första Svenska Baptist-församlingen.... 1881-1931. [Bost., 1931] 23 p. illus.
722. Providence. Friendship Street.
Sixtieth anniversary.... 1881-1941. [42] p. illus.
723. Providence. Friendship Street.
A history...75th anniversary. [By M. J. Andresen] 6 p. Mimeographed.
724. Providence. Pine Street.
A list of members, with the rules and regulations and articles of faith.... Brief history.... Prov., 1851. 20 p.
725. Providence. Third.
A sketch...with the covenant and a list of officers and members. 1843. 24 p.
726. Providence. Third.
A list of members with the covenant and sketch of history. Prov., 1855. 40 p.
727. Providence. Third.
History...by E. H. Johnson. Prov., 1880. 44 p.
728. Scituate. North Scituate.
One hundred years in Scituate. A history...written in commemoration of its 100th birthday as an established church, April 22, 1935. 31 p. illus.
South Kingstown. see Wakefield.
729. Tiverton. Central.
Centennial celebration, 1808-1908.... Historical sketch, by Herbert E. Hatchman. [Fall River, Mass., 1908] 29 p. illus.
730. Tiverton. First.
A history of the Old Stone Church, by Wilbur Nelson. [1956] 18 p.

731. Wakefield. First.
Historical sketch of the First Baptist Church of South Kingstown, R. I., located in the village of Wakefield. [1878?] 9 p.
732. Warren.
A discourse delivered at the dedication of the new church edifice.... May 8, 1845. By Josiah P. Tustin. Prov., 1845. 193 p.
733. Warren.
Letter.... (In Minutes of the ninety-eighth annual meeting of the Warren Association.... Prov., 1864. pp. 22-24.)
734. Warren.
The centennial discourse on the one hundredth anniversary... November 15, 1864, by A. F. Spalding; with an appendix containing the proceedings connected with the occasion, the addresses at the reunion, an abstract of the memorial sermon, by Rufus Babcock, and historical notes. Prov., 1865. 76 p.
735. Warren.
Historical address, by Raymond L. Spoerri at the Rhode Island Baptist State Convention held in Warren, May 16, 1939. 3 p. Manuscript.
736. Warwick. Shawomet.
Historical sketch of the three tragic fires, by Clinton A. Phillips. 1957. [2?] p. illus.
737. Westerly. First.
Historical sketch... by Frederic Denison.... Westerly, 1876. 12 p.
738. Westerly. Pawcatuck. Seventh Day.
The first hundred years... 1840-1940. Westerly. 1940. 331 p. illus.
739. Westerly. Pawcatuck. Seventh Day.
Seventh Day Baptists in Westerly, Rhode Island, by John N. Cross. 1954. 27 p. Microfilm.
- CONNECTICUT
740. Ashford Association.
A brief history. (In Twentieth anniversary. Minutes.... Hart., 1844. pp. 15-21.)
741. Ashford Association.
Historical discourse delivered at the fiftieth annual meeting... held in Warrenville, (Ashford), September 2d and 3d, 1874, by Charles Willett. Danielsonville, 1874. 28 p.
742. Brush, John W.
Appointment with history; a pageant commemorating the 125th anniversary of the Connecticut Baptist Convention. 1948. 13 p. Manuscript.
743. Denison, John Ledyard.
Some items of Baptist history in Connecticut from 1674-1900. Philadelphia, 1900. 24 p.
744. Evans, Philip S.
History of Connecticut Baptist State Convention, 1823-1907. Hart., 1909. 297 p. illus.
745. Fairfield County Association.
History of the churches. (In Minutes of the first session.... [1838?] pp. 22-24.)
746. New Haven Association.
Historical sketches. (In Minutes of the first session.... New-Haven, 1826. pp. 7-11.)
747. New Haven Association.
Historical sketches of the churches composing the association. (New Haven; Branford; First New Haven.) (In Minutes of the seventeenth anniversary.... New Haven, 1842. pp. 9-12.)
748. Stonington Union Association.
A history of the several churches.... June, 1845. (In Minutes of the seventy-third anniversary.... Norwich, 1845. pp. 31-367.) Includes: Groton, First; North Stonington, First; Groton, Second; North Stonington, Second; Stonington Borough; Sterling; Preston; Packersville; North Stonington, Third; Anguilla; Groton, Third; Voluntown; Jewett City; Plainfield; Ledyard, First; Key West; Groton Bank; Noank.
749. True, Benjamin O.
Increase and characteristics of Connecticut Baptists. An address delivered at the centennial anniversary of the First Baptist Church, Meriden, Conn., October 7th, 1886. (Meriden, 1887) 19 p.
750. Ashford. First.
History... by E. Loomis. (In Thirty-first anniversary. Minutes of the Ashford Baptist Association.... Hart., 1855. pp. 10-25.)
751. Bridgeport. First.
Centennial history... 1837-1937. (By William J. Grippin) 93 p. illus.
752. Brooklyn.
History.... (In Thirty-second anniversary. Minutes of the Ashford Baptist Association.... Willimantic, 1856. pp. 13-16.)
753. Colebrook. North Colebrook.
History of church now 119 years old.... Winsted Evening Citizen, July 26, 1913. Clipping. illus.
Deep River. see Saybrook.
754. Eastford.
History.... (In Forty-third anniversary. Minutes of the Ashford Baptist Association.... Danielsonville, 1867. pp. 11-14.)
Essex. see Saybrook.
755. Hampton.
History.... (In Thirtieth Anniversary. Minutes of the Ashford Baptist Association.... West Killingly, 1854. pp. 10-14.)
756. Hartford. Central.
Baptists note anniversary of founding.... Hartford Daily Courant, March 9, 1940. Clipping. illus.
757. Hartford. Central.
Central Baptist Church rounds out 150 distinguished years. Hartford Times, March 11, 1950. Clipping. illus.
758. Hartford. First.
Memorials... with sketches of its deceased pastors, the Rev.'s S. S. Nelson; E. Cushman; G. F. Davis, and J. S. Eaton. Discourses, delivered after the dedication of the new church edifice, May, 1856. With "a pastoral decade," etc., by Robert Turnbull. Hart., 1857. 87 p.
759. Hartford. First.
Centennial memorial... March 23d and 24th, 1890. Hart., 1890. 256 p. illus.
760. Hartford. Italian Mission.
A history... by Charles Edward Prior. Clipping. [n.d.]
761. Hartford. Swedish Bethel.
1888-1938. Fiftieth anniversary.... History (by Helen B. Carlson) [?] p.
762. Killingly. East Killingly.
History.... (In Thirty-eighth anniversary. Minutes of the Ashford Baptist Association.... Danielsonville, 1862. pp. 12-16.)
763. Lyme. North Lyme.
History... by J. G. Ward and read at the roll call, Aug. 28, 1895. Andover [1895] 19 p. illus.
764. Mansfield. First.
Historical discourse, delivered on the fiftieth anniversary of his settlement by Henry Bromley, at Mansfield, Connecticut, June 5, 1887. Willimantic, 1887. 17 p.
765. Mansfield. First.
Historical letter... commemorating the centennial of the church and read at the meeting with it of the Ashford Baptist Association, September 28 and 29, 1909 (by) Leonard Smith (and) L. J. Storrs. Jewett City, 1910. 13 p.
766. Meriden. First.
... Celebration of the one hundredth anniversary... October 7, 1886. [Meriden, 1887] 80 p.
767. Meriden. First Swedish.
Historik... tjugoföriga tillvaro 1847-1907. Brooklyn, N. Y., 1907. 24 p. illus.
768. Middletown. First.
Historical sketch.... (In Minutes of the thirty-fifth anniversary of the New Haven Baptist Association ... Hart., 1860. pp. 14-21.)
769. Middletown. First.
History.... Concluded.... (In Minutes of the thirty-seventh anniversary of the New Haven Baptist Association ... Hart., 1862. pp. 14-25.)
770. New Haven. First.
An historical discourse, containing an account of the rise and progress... delivered April 3, 1842, by Thomas C. Teasdale. New Haven, 1842. 43 p.

771. New Haven. First.
The memorial sermon preached in the house of worship on Chapel Street, on the last sabbath of its occupancy by the First Baptist Church, December 10th, 1865. By S. D. Phelps. With an appendix. New Haven, 1869. 20 p.
772. New Haven. First.
A quarter-century sermon, preached... 22d January, 1871, by Dryden Phelps. New Haven. 1871. 22 p.
773. New Haven. Italian Mission.
Rapid strides that have been made by the Italian Baptists in New Haven. New Haven Union, August 9, 1908. Clipping. illus.
774. New London. First.
An historical sketch.... A discourse delivered June 29, 1879, by Byron A. Woods. New London, 1879. 22 p.
775. New London. First.
History and centennial anniversary...by Franklin G. McKeever. New London, 1904. 55 p. illus.
776. New London. First.
An historical survey...on the ... one hundred-fiftieth anniversary, by Dorothy N. Rogers. [1954] 34 p. illus.
777. Norwich.
Notes of the Baptists, and their principles, in Norwich, Conn., from the settlement of the town to 1850. By Frederic Denison. Norwich, 1857. 91 p.
778. Norwich.
Baptist beginnings in Norwich, Connecticut, by Orice Franklin Gracey. Thesis. 1953. 45 p. Manuscript.
779. Norwich. Central.
A manual.... Norwich, 1870. 40 p.
780. Norwich. Central.
Manual.... Norwich [1894?] 30 p. illus.
781. Norwich. First.
Eighty-four years of Baptist history. A sermon preached at the dedication of the First Baptist Church ...February 13, 1884, by Fenner B. Dickinson, together with a list of church officers and financial statement. Norwich, 1884. 50 p. illus.
782. Pomfret.
History....(In Thirty-fourth anniversary. Minutes of the Ashford Baptist Association.... West Killingly, 1858. pp. 20-23.)
783. Rainbow.
The religious development of Poquonock and Rainbow (By) Charlotte Phelps Kendrick. [1936?] 88 p.
784. Saybrook.
Historical sketch of the Baptist churches in Saybrook, Connecticut. Early history of the Baptist interest in the town of Saybrook. Baptist Church in Essex. History of the Baptist Church in Deep River. Hart., 1849. 24 p.
785. Saybrook. First.
Historical sketch.... (In Twenty-fifth anniversary. Minutes of the New Haven Baptist Association.... New Haven, 1850. pp. 11-14.)
786. Stafford.
History...during the first fifty years of its existence. (In Thirty-seventh anniversary. Minutes of the Ashford Baptist Association....Danielsonville, 1861. pp. 15-24.)
787. Stonington. North Stonington. First.
A discourse delivered at the one hundredth anniversary... September 20th, 1843... by Albert G. Palmer Bost., 1844. 72 p.
788. Stonington. North Stonington. First.
...The papers and addresses delivered at the dedication of a granite memorial on the site of the first church edifice, September 23, 1934 and "A discourse delivered at the one hundredth anniversary" of the church in 1843. Westerly, R. I., 1936. xv, 145 p. illus.
789. Suffield. First.
Historical sketch.... (In Minutes of the seventy-second anniversary of the Hartford Baptist AssociationHart., 1861. pp. 12-16.)
790. Suffield. Second.
A memorial discourse, preached September 25th, 1864, by Dwight Ives, on the twenty-fifth anniversary of his settlement as the pastor.... Hart., 1865. 23 p.
791. Suffield. Second.
"Set thee up way-marks." Historical sermon... on the seventy-fifth anniversary.... May 23, 1880, by J. R. Stubbert. Hart., 1882. 72 p.
792. Suffield. Second.
...One hundred and fiftieth anniversary...1805-1955. Narrative for "Pictures from the past" by Mrs. Fredrick B. Nash. Historical address, by E. Scott Farley [32] p. illus.
793. Thompson. First.
History of the Old Baptist Church.... (In Thirty-sixth anniversary. Minutes of the Ashford Baptist Association.... Worc. [Mass., 1860] pp. 10-24.)
794. Thompson. First.
A discourse delivered at the one-hundredth (sic) anniversary.... September 9th, 1873, in the East Thompson Baptist Church. By W. J. Pinkham. Putnam, 1874. 25 p.
795. Wallingford.
Historical sketch....(In Minutes of the thirty-fourth anniversary of the New Haven Baptist Association New Haven, 1859. pp. 10-13.)
796. Waterbury. First.
A century of history.... Hart., 1904. xii, 206 p. illus.
797. Willimantic.
History.... (In Thirty-first anniversary. Minutes of the Ashford Baptist Association.... Hart., 1855. pp. 25-30.)
798. Willington.
History.... (In Fortieth anniversary. Minutes of the Ashford Baptist Association.... Danielsonville, 1864. pp. 11-15.)
799. Willington.
A history... 1828-1928, by Edwin E. Sundt. New York, 1932. 95 p. illus.
800. Woodstock. First.
History.... (In Thirty-fourth anniversary. Minutes of the Ashford Baptist Association.... West Killingly, 1858. pp. 14-19.)
801. Woodstock. First.
Centenary discourse...by J. Torrey Smith. Danielsonville, 1867. 16 p.

REPORT OF THE ATIA BOARD OF MICROTEXT

The ATIA Board of Microtext submits the following report of its activities through June 15, 1958:

Meetings of the Board: Since the beginning of the project there have been three meetings of the full Board. An organizational meeting was held April 9, 1957, shortly after the funds for the project were turned over to the Association. A second meeting, July 22, 1957, considered policy and other matters incidental to the initiation of the work, and on June 2, 1958, the Board reviewed the work to date. Messrs. Turner, Pierson and Morris met on June 17, 1957, and Pierson and Morris met on February 1, 1958, to consider materials for inclusion in the project. Normally the meetings of the full Board will be limited to one a year. In order to prepare an annual report for the Association, henceforth the fiscal year of the Board has been set for May 1 through April 30.

The Board and Tenure: The present Board has been elected with tenures to provide continuity in administration. Its members are:

Jaroslav J. Pelikan, The Federated Theological Faculty,
University of Chicago; AATS appointment, term expires
June, 1960.

Decherd Turner, Jr., Southern Methodist University;
ATIA appointment, term expires June, 1959.

Roscoe Pierson, College of the Bible; ATIA appointment,
term expires June, 1958.

Raymond P. Morris, Yale Divinity School; ATIA appoint-
ment, term expires June, 1959.

Herman H. Fussler, The University of Chicago; elected
by the Board, term expired June, 1959, and re-elected
by the Board with term to expire June, 1961.

Members elected to the Board from this time forward will be for three-year terms.

General Summary of Work: The work of the Board has been directed to: (1) preliminaries necessary in developing policy and procedures; (2) a review of the needs of the libraries of the Association which could be met by the use of microtext. This has included an examination of desiderata submitted by the Association to determine their suitability for the project, i.e., whether files are available in full or in part in original or reprint form, etc.; (3) securing of permissions to microfilm from owners of publications; (4) development of standards and specifications for microfilming; (5) selection of the initial titles to be filmed and the assumption of procedures involved in filming, including provision for the collation of material, pricing, the sale, marketing of film, etc.; and (6) consideration of plans and strategy for the general promotion of the project. Six serial titles have been filmed or are in process of being filmed and an additional file is collated and ready for shipment to the photoduplication laboratory.

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Permission to microfilm has been secured by the publishers of the following serial publications and the microfilming of the files has been approved by the Board. These files are now in the process of being collated and filmed.

American Church History Society. Papers. 1st and 2nd Ser. 17 vols.

American Journal of Semitic Languages and Literature. 1896-1941. 46 vols.

Harvard Theological Review. 1908-21. 13 vols.

Hebraica. 1884-95. 11 vols.

Religious Education. 1906-53. 48 vols.

Social Action. 1935-54. 20 vols.

The following titles have been approved for filming by the Board and permissions to microfilm have been secured from their owners. It is planned that these files will be processed in the immediate future:

Archiv für Reformationsgeschichte. 1883-1956.

Christendom; a Journal of Christian Sociology. 1931-43. 13 vols.

Christian Advocate, N. Y. 1877-1956. 80 vols.

Christianity and Society. 1936-56. 21 vols.

Ethics. 1890-1950. 51 vols.

Federal Council Bulletin. 1918-50. 33 vols.

Indian Witness. 1871-1956. 66 vols.

Information Service. National Council of Churches. 1920-55. 36 vols.

Journal of Religion. 1921-50. 36 vols.

Additional titles, both monographs and serials, are in various stages of investigation. It is expected that henceforth not less than twenty serial titles per annum will be placed on film. In all, permissions from owners to film have been secured for about 500,000 pages.

Microfilming is a form of publication. Essentially it is the reprinting of a book in scroll form. As may be expected, the preliminaries of a project such as ours require much editorial and administrative spade work--much must be done before it can be seen. To have determined as desiderata and have secured the permission to microfilm a total of a half million pages, is, in itself, a no mean start.

There have been collateral benefits to our Association. To illustrate: one title requested by members of our Association was located "in print" and available, under certain conditions, for distribution at the cost of transportation. The total value to the recipient libraries of this title alone, computed at its list price, equals the expenditures of the entire project to date. Frequently we have been able to locate and assist various libraries in the Association in securing complete files for them or in filling in their gaps, etc. We have counseled with libraries concerning their use of microfilm, the purchase of equipment, etc.

We can also suggest potential savings in cost. To illustrate: The American Church History Society Papers, the first and second series, have been filmed and cost factors can be determined. According to the formula set down by the Board it appears that this film can be sold in any quantity to anyone at the convenience of the purchaser for about \$22.00, plus postage. This figures about .123 cents per lineal foot of positive film. The price includes collation, etc. and other cost factors relating to production. Had this file been filmed in like quality by a representative photoduplication laboratory, and assuming that five institutions could have agreed to purchase a film for their library at this time and would have cooperated by making payments for their film in advance, a positive film could have been produced for them at \$30.27, exclusive of collation and promotional cost. Or should a library have been successful in purchasing this file in its original format, when it was recently (and rarely) offered by the firm of J. S. Canner & Company, Inc., library booksellers, in their Catalogue 349, where an incomplete secondhand file was offered, it would have cost them as quoted; Ser. 1, nos. 1-8 (lacking no. 7) for \$52.80, and Ser. 2, nos. 1-3, 6, 7, at \$7.50 a number, or the entire lot for an incomplete set at \$90.30, plus transportation.

In light of our experience to date there can be no serious question both as to the need or the potential value of this project to our Association and others, if it is capably executed.

Purpose of the Project: The purpose of the project is to advance the interest of the Association and of scholarship in general at those points wherein microtext can be successfully employed. This will include not only production by microtext of materials which are required by the Association and theological scholarship, but also, where the Board feels competent to offer reliable advice, the provision of information to the Association concerning the use of microtext, equipment, etc.

General Policy: The project is an educational venture. It is non-profit in nature, though the finished product will be priced to return the initial capitalization within a period of time so that the resources may be used to extend the work. For the present, the cost for a film will be determined on the basis of an expected sale of five positive copies. The project is primarily concerned with publication where service factors outweigh the matter of profit, especially for those files or tools which are essential to the educational work of the Association but which may not lend themselves to commercial venture and hence may never otherwise receive publication. The aim is to develop a product which can be sold at the lowest price consistent with the production of material of high serviceable quality. The finished product will be supplied at a uniform cash cost, not only to members of the Association but to others who may need it. In general, pre-publication subscription will not be required but the product

will be available at the convenience of the purchaser. The project will be developed with the full cooperation and the consent of the owners of the publications to be filmed. Material now on film will be excluded from this project. The project does not consider itself as competitive or detrimental to the interests of the owners of the publications to be filmed or to commercial or to other microfilming establishments. Though the basis for selection of material to be filmed will reflect the library and research needs of the Association, in doing so the Board hopes to make a substantial contribution to scholarship in general. The Board will employ normal and necessary means of publicity in the development of its work but it does not expect to promote or "to sell" the use of microtext to the members of the Association or others. It is the primary responsibility of the Board to determine as best it can the needs for microtext of the Association and to meet these needs by producing a product of high and reliable quality at a cost consistent with the maintenance of such a service, insofar as its resources will allow.

Types of Material Adaptable to Microtext: The types of library materials which will lend themselves to this project are: (1) that which is out of print and no longer available; (2) materials difficult or excessively expensive to obtain; (3) material which is deteriorating and which contains information important enough to be preserved; (4) material which is bulky and expensive to house with conventional library equipment; (5) manuscript or unprinted material. For the present the Board has been concentrating on (1) to (4) inclusive, especially on periodical and newspaper files, and the titles which have been selected for filming are, by and large, those needed by our newer and developing libraries. Other types of library situations can be met in the future.

Expenditures Approved by the Board Since the Beginning of the Project: As may be expected the basic expenditures to date have been concerned with the costs for the three meetings which have been held by the Board since the inception of the project. These may be itemized as follows:

Meeting of the Board, April 7, 1957.....	\$ 388.21
Meeting of the Board, July 22, 1957.....	394.81
Meeting of the Board, June 2, 1958 (advance)....	425.00
To the Microcard Foundation.....	16.37
Total	<u>\$1,224.39</u>

The funds of the project are held for the Association by the American Association of Theological Schools. In consultation with the Board the funds have been invested under the direction of AATS by the Trust Department of The Winters National Bank and Trust Company, Dayton, Ohio. Accounting for these funds will be made to AATS and ATIA by Dr. Charles L. Taylor, Executive Secretary, AATS.

A working balance for the Board is held by the Treasurer of ATIA, Mr. Harold Prince, who will report directly to the Association.

It will be expected that heavy commitments against the funds will be made during the year which is ahead and will continue as the project is developed.

The Chairman of the Board gratefully acknowledges his appreciation for the cooperation and help of the Members of the Board; Mr. Cosby Brinkley, Head,

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Photoduplication Department, the University of Chicago Library; from Dr. Charles L. Taylor; and to the Membership of the Association. The success of the project will depend to no small degree upon the care and the wisdom by which materials to be filmed are selected in terms of their need and the quality and serviceability of the product which is manufactured. The latter is the unique responsibility of the Board. Every member of the Association is in some degree responsible for assisting in determining with the Board what types of material in terms of the project are required by our Association, so that first things may be put first. In this we earnestly solicit your continued cooperation, your criticism, your advice, and your help.

Respectfully submitted,

Raymond P. Morris, Chairman
ATIA Board of Microtext

REPORT OF THE COMMITTEE ON RECRUITMENT

Mr. Norman D. Dow, Chairman, being unable to attend the Conference, asked the President to make a verbal report. The statistical statement, which this Committee had originally appended to its 1957 Report to the Conference, was reconsidered during the past year. The Committee finds that it is inconclusive and asks the Conference to regard such 1957 Report as complete without any statistical supplement.

REPORT OF THE COMMITTEE ON PERSONNEL AND PLACEMENT

Presented by Dr. Theodore L. Trost, Chairman

By action of ATIA taken at Berkeley in 1956, "the work of the Committee on Personnel and Placement is to be limited to the function of acting as a clearing house for information concerning qualified applicants and library positions in theological libraries."

During the past year your Chairman has corresponded with eleven individuals who indicated they were receptive to a change in position. Two persons have been placed. Four theological seminaries made known their interest in obtaining a librarian, but it appears that in all cases no action will be taken until fall.

Data concerning applicants for positions is readily available from the Personal Information Form. It is more difficult to obtain pertinent information from the seminaries. In order to save time and correspondence it is proposed to request the following information from seminary administrators seeking the names of individuals available for library positions:

Salary offered and salary range
Does Librarian have faculty status?
Length of vacation
Retirement benefits
Social Security
Other benefits (Blue Cross, Blue Shield, etc.)

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Size of library staff
Annual book budget
Annual periodical budget
Total library budget

The availability of such information and data would, in my judgment, tend to insure a better placement of applicants for new positions.

Several letters have been received from members of the Association concerning individuals who have manifested an interest in the field of theological librarianship. Such communications should be addressed to the Chairman of Recruitment rather than to the Chairman of Personnel and Placement.

In closing, may I request that members of the Association who know of professional librarians interested in theological library positions communicate with the Chairman regarding placement.

Respectfully submitted,

Theodore L. Trost, Chairman

REPORT OF THE COMMITTEE ON THE INTERNATIONAL
ASSOCIATION OF THEOLOGICAL LIBRARIES

Presented by Dr. George B. Ehlhardt, Chairman

The work of the Committee on the International Association of Theological Libraries has been conducted largely by correspondence with representatives of the International Association of Theological Libraries in London. Unfortunately the work of the Committee has been severely handicapped by a lack of unified program and it was hoped that a meeting could be arranged in London with President Roger Thomas of the International Association of Theological Libraries. It was not possible to arrange such a conference but at the present time plans are going forward to have such a meeting in April of 1959.

The ATLA Committee on International Relations stands behind its decision of 1957 in regard to the bibliographical projects and the inadvisability of approaching foundations for support. It is believed that the best basis for future planning can be achieved through personal contact. In this way a better understanding of our mutual problems can be reached. At present we have no common ground for discussion.

Respectfully submitted,

George B. Ehlhardt, Chairman
J. Stilson Judah

On motion regularly made and seconded, all reports presented at this session were received, and thanks extended to the Committees for their work.

Regarding the reactivation of the Case Bibliographical Guide to the History of Christianity, or the providing of some substitute therefor, the Secretary reported: Dean Gerald Brauer of the Federated Faculty of the University of Chicago announces the publication of the first volume of a two-volume bibliography to be issued by Meridian Press in December.

WEDNESDAY, JUNE 18, 1958, 7:30 P.M. (Miss Clara B. Allen, presiding)

TRENDS AND AUTHORS IN CONTEMPORARY THEOLOGY

By L. Harold DeWolf

INTRODUCTION

It is the task of Christian theology to interpret to each generation the word which God has spoken. Inevitably, therefore, theology is in a certain tension between the Christian message, on the one hand, and contemporary culture, on the other. The understanding of theology in any period requires some knowledge, both of the past development of the Christian faith and also of the chief problems presented to faith by contemporary culture. In this company I shall take for granted some knowledge of the Christian faith, but review briefly a few problems posed for it by recent world culture. My perspective is frankly American, since the books handled in your theological libraries are chosen from an American perspective. This does not imply the lack of representation from books published in other lands--nor the lack, in the present lecture, of references to non-American authors.

Many problems posed for Christian faith in modern times are presented by the sciences. The vast advances of scientific studies and the technological changes which science has wrought in the last centuries constitute a revolution in human ways of thinking and living completely without parallel. So sharply have these developments seemed to challenge Christian beliefs that repeatedly the death of religion has been announced as near.

Here are some of the questions raised by the sciences: Is the universe a vast machine under causal law? If scientific laws explain all events, then what place is there for belief in God? Are human beings children of God, "a little lower than the angels," or are they only animals or even machines governed by a complex control box in the skull? More basically, is faith a legitimate way to comprehend truth or is it better to doubt every proposition presented, as scientists are said to do in their specialized fields?

Anthropology, confronting many different peoples with wide varying standards of morality, casts doubt on the Christian doctrine that there are absolute moral norms, based on the eternal judgments of God. Many people have concluded that morals are all relative to social traditions and there is no objective and permanent right or wrong.

Respect for the authority of the Bible has been shaken deeply by two kinds of development. The growing sciences and expanding historical knowledge have contradicted many Biblical accounts. How can an intelligent modern man or woman believe that the world and all its forms of life were made in six days or that pairs of all species of animals were once put into one boat for rescue from an impending flood? While such questions were being raised, a more scientifically exact study of the Bible was being made, including scholarly efforts to relate the events described in it to known times and places. In this process many internal contradictions were discovered, some books were found to have been assigned traditionally to authors who could not possibly have written them and passages previously regarded as prophetic predictions were found to have been written after the events "predicted."

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In recent years, historical events have presented other problems for Christian faith. How can such catastrophes as the two world wars and all their terrible aftermath of suffering among innocent people occur in God's world? Is it really reasonable to argue that this world was made by a good God? Moreover, in a world subject to such profound changes and covering its purpose and meaning in so dark a cloak of mystery, how can a human being find security? We need to put absolute trust in some meaning and value, but with so much of disagreement and doubt how can we find any ideas worthy of such absolute commitment?

These are a few of the questions which underlie recent theological writing. They will suggest others of related character.

In facing such problems, theologians have differed considerably in strategy. Some have eagerly accepted scientific methods and discoveries and sought to reshape their Christian beliefs in conformity to them. Others have insisted that Christian doctrine was divinely given, once and for all, so that any contrary evidence from the sciences or the reconstruction of history is simply false. They ask, "Shall the guesses of men be preferred to the revelation of God?" Yet others have sought to have their cake and eat it too, accepting the sciences as basically sound in their own sphere, but also accepting the real message of the Bible concerning man, God, Christ, the way of salvation and the end of history, as decisive for us. Of course such writers have differed in the definition of the real Biblical message and in the techniques for dealing with the tensions of this message with evidence from other quarters. Meanwhile, the Roman Catholic and Eastern Orthodox theologians continue to defend their formulas long adopted, while generally ignoring completely the problems posed by historical studies of the Bible and freely invoking their doctrines of absolute authority. Nevertheless, some Roman Catholic writers are putting their doctrines in attractive new ways, while some Eastern Orthodox laymen are writing with remarkable freedom and drawing readers from far beyond their own communions.

The fine shadings of theological teaching from one type of view to another make any system of classification seriously unsatisfactory. The very simple system which must be adopted in such a brief treatment as this is likely to be regrettably misleading at many points. Perhaps some day a theological librarian will develop a new cataloguing system, with appropriate numbers, decimals and letters, for putting all theologies in their proper places! However, this is doubtful, for before the system can be publicized many of the theologians will have changed their views and some will even have created new ideas. I hope, then, that you will understand the diffidence with which I proceed to the present rough classification and the warning I must give not to take it too seriously.

I. THEOLOGIES OF ACCOMMODATION

A. MODERATE LIBERALS

Among the theologians who would, in various ways and degrees, modify the traditional interpretations of the Christian faith in adaptation to our science-dominated culture, we observe first the moderate liberals. They regard themselves as unequivocally Christian, maintaining the essential

affirmations of Christian doctrine. They think these affirmations to be sound and true. Because they are true they may without fear or favor be subjected to all the tests and evidences which reason can muster. The moderate liberals believe that truth will have the best chance to win over error in the open arena of honest, critical examination. They believe also that doctrines ought to be stated as clearly and intelligibly as possible, in forms which make evident their relevance to contemporary life.

These moderate liberals have high respect for scientific method. They do not agree with all the ideas which are recommended in the name of science. They frequently debate such issues on scientific or philosophical grounds. At the same time they grant the propriety of criticizing religious ideas, where ever found, with similar freedom. They make much use of philosophical inquiry and sometimes make the line between philosophy and theology very thin.

They accept wholeheartedly the use of textual and historical criticism in the study of the Bible, while taking the Bible seriously as a great storehouse of divinely inspired wisdom. Some parts of the Bible they regard as much more valuable and authoritative than others. Supremely important are the accounts of Jesus and his teachings. The human nature of Jesus is stressed, but he is also regarded as uniquely endowed and uniquely faithful as revelation of God in human history.

Generally they emphasize strongly the need to apply Christian principles, not only to personal life, but also to the solution of the great social problems of our time. Such application is often called "the social gospel."

Some of the very recent and contemporary theological writers who represent various types of moderate liberalism will now be briefly introduced.

John Baillie, devout, liberal Scottish Calvinist, continues his remarkable international career which has been divided between America and his native Scotland, with important forays into theological debates on the Continent. His equally gifted brother, Donald M. Baillie, was later in coming to recognition and also earlier in departing from this earthly scene. Christendom will long be indebted to him for his study of the Person of Jesus, entitled, God Was in Christ. So persuasive and so deeply rooted in Scripture and history was it that this book has had favorable notice among thinkers of widely diverse points of view.

Writing principally in the field of Christian ethics, John C. Bennett, of Union Theological Seminary, by his saintly character and sweet reasonableness has deeply influenced many classes of students and a host of readers.

Robert L. Calhoun, of Yale Divinity School, is especially well known for his solid historical grounding of theology and for his challenging book entitled God and the Common Life.

J. V. Langmead Casserley has contributed both to the Church of England and the Protestant Episcopal Church in America several brilliantly written books the spirit and method of which are well symbolized by the title of the most important one, Graceful Reason.

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My own theological writing should be placed in this classification. I do not object to Walter Horton's calling me a "neo-liberal," by which he means to indicate that my thought shows the influence of neo-orthodoxy, the basic emphases of which I have opposed while yet learning much from it, as well as the formative influence of such older moderate liberals as my teachers, Albert C. Knudson and William Adams Brown.

Here, too, I should place my liberal Lutheran colleague, Nils Ehrenstrom who is devoting his humble, devout spirit and able scholarship to the furtherance of ecumenical understanding.

An especially hard man to classify is Nels F. S. Ferre. Seeking to mediate between a moderate neo-orthodoxy and a more rational and open-minded method, he has so far succeeded as to place himself near the neo-orthodox boundary of moderate liberalism. His popular devotional books are widely useful.

The most famous representative of this point of view in the pulpit is Harry Emerson Fosdick, who, even at the age of eighty, continues to wield an influential pen. The most prominent woman scholar in systematic theology also belongs here. That is Georgia Harkness, who has written several little books of devotion and of lay instruction in doctrine, but also the splendid scholarly work, John Calvin: The Man and His Ethics.

Walter Marshall Horton, who places himself by my side as a "neo-liberal," devotes himself mainly to the task of improving communication between opposing schools of thought. His book Christian Theology: An Ecumenical Approach is finding wide usefulness as an introduction to current problems, agreements and controversies in the theological circles of the world. Some critics think he has allowed his eirenic spirit to minimize unduly theological differences, but theologians are generally such a controversial lot that we need some persistent conciliators among us.

Walter G. Muelder, Dean of Boston University School of Theology, combines a strong emphasis on prayer life with ecumenical conversations and keen sociological and economic analysis of contemporary institutions from a Christian perspective.

Norman Pittenger is an Episcopal high churchman who calls himself a Catholic modernist. He combines high churchly views of the church and its ministry with liberal methods and many liberal interpretations of doctrine.

Harris Franklin Rall, long retired Methodist theologian of Garrett Biblical Institute, maintains influentially a liberal point of view influenced by the German theologian Albrecht Ritschl.

The late Archbishop William Temple not only had much to do with launching the ecumenical activities which have merged in the World Council of Churches. He also exercised much theological influence of his own. Though loyally and sometimes exclusively Anglican, Temple exercised generally a moderating and reasonable influence in theology. His Gifford Lectures, Nature, Man and God set forth confirming evidences of wide variety to support some of the main doctrines which we have learned from church and Bible.

An important writer on philosophical and Christian ethics is George F. Thomas.

Henry Pitney Van Dusen, president of Union Theological Seminary, has certainly been much influenced by such neo-orthodox members of his faculty as Reinhold Niebuhr. Yet he has often sharply attacked neo-orthodoxy in public and on the whole has become, in recent years, an increasingly outspoken liberal.

Several philosophers have been notably helpful in encouraging the cooperation of philosophy and theology in the manner recommended by the moderate liberals. All philosophers, not theologians, they have taken a keen interest in theology and contributed to it in various degrees. Among such philosophical writers must be mentioned Julius S. Bixler, who is further from traditional Christian positions than are most of the theologians named, and the late Edgar S. Brightman, outstanding personal idealist of Boston University and devout churchman, and William Ernest Hocking, versatile idealist, writing brilliantly even after years of retirement from teaching at Harvard.

B. RADICAL LIBERALS

Some theologians of liberal method have moved further from traditional doctrine, and might be spoken of as radical liberals.

Among such writers there is a tendency to doubt or deny a personal life after death, and to question the belief that God is a conscious, purposive Being, that is, personal. These writers tend to think of Jesus Christ as more significant in the symbolism of faith than in historical reality. There are very wide differences among the men I am about to name and some of them are very vigorous in opposition to others. Nevertheless, all, I believe, are radical liberals in the sense described.

Vergilius Ferm is a well-known liberal Lutheran scholar. He is eirenic in spirit despite his own radical views, and he has rendered invaluable service as editor of several volumes in which many theologians of diverse perspectives have collaborated—among these the indispensable Encyclopedia of Religion published by the Philosophical Library.

Paul Tillich is often classified among the neo-orthodox, but I believe this is due more to his language than to the substance of this thought. For him, God is the being-itself of all being, symbolically but not literally personal, while Jesus is a symbol of faith in the New Being in which existing man is true to his own essential nature. Tillich is especially brilliant in careful critique of other views, and in raising those questions of ultimate concern without which religion lacks reality, however pious the words may sound. He is able to communicate effectively with many persons not usually reached by the churches. This is no small service.

Daniel Day Williams should perhaps be classified with the more moderate liberals. He is devoutly concerned with the great Christian affirmations and is conciliatory in spirit. Nevertheless, I would place him at the moderate side of the radical group.

Henry Nelson Wieman belongs at the more radical side of the group, near

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the very boundary between a Christian orientation and an outright naturalistic humanism. Yet his eager concern with the great questions, his passion for reality and his religious empiricism have stimulated many of his former students to develop outstanding Christian leadership, even while most of them have left his actual doctrines for positions nearer the traditional Christian teachings.

II. CONSERVATISM AND "EVANGELICALISM."

In the 1920's many conservative Christians proudly announced themselves as "Fundamentalists," meaning that while allowing for doctrinal differences within the traditional Protestant limits, they defended the "fundamentals" of doctrine against the liberal accommodations which they thought had betrayed the true Christian gospel. They meant simply to be "old-fashioned" Christians. Actually they stressed heavily doctrines which the so-called "Modernists" or liberals neglected or denied. Hence Fundamentalist teaching and preaching took on a character of their own, which differed in important ways from the teaching and preaching of the Reformers and of contemporary conservative Christians in Europe.

In the last two decades, the word "Fundamentalist" has gradually become so strongly opprobrious that most conservatives now dislike it and prefer to be known as conservatives or as "Evangelicals." The latter term is confusing, since the word "evangelical" is used in many countries to mean simply Protestant Christian. In this country many moderate liberals regard their views as thoroughly evangelical, though not conservative and certainly not Fundamentalist. Labels can be confusing. However, I prefer to use the names which the defenders of a view themselves choose. Hence we will call the present heirs of yesterday's Fundamentalism Evangelicals or, simply, conservatives.

Like the Fundamentalists, our present Evangelicals base their teachings on the doctrine of an infallible Bible. Some go so far as to say that every word of it was divinely inspired and to be accepted as absolute truth. Recently, most of the more scholarly theological writers have objected to talk of "verbal" inspiration and spoken rather of "plenary," that is to say, full or complete inspiration and authority. Some now admit the great services rendered by textual critics in restoring a text closer to the original writings, but "higher criticism," that is, a historical approach to the understanding of the Bible, is attacked as irreverent, proud and a betrayal of "the Word of God."

In Christology, the Evangelicals have little to say about the human Jesus so heavily emphasized in the New Testament and in Christian history, while dwelling on his divine nature which, of course, has also been historically stressed. Often they speak of the "deity of Christ" and affirm that "Jesus was God"—an affirmation never quite made in the New Testament. Some times, especially among the less scholarly, the doctrine of the Virgin Birth is made identical with the doctrine that Jesus was the Son of God, whereas in the ancient tradition the Virgin Birth was regarded only as a sign or as a divine testimony to Jesus' sonship.

The conservatives in America think of salvation almost exclusively in

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individual terms. Hence there is a tendency to identify Christian work simply with the effort to convert individuals to saving faith in Christ's substitutionary Atonement. Since Jesus has paid the penalty for our sin, we have only to believe in him to be forgiven and started on our way to heaven. A saving faith is taken to include a trust in the sufficiency of Christ's sacrifice and a reliance on the grace of God. It is also taken to mean emphatically holding the right doctrines. Any intellectual deviation from the beliefs regarded as orthodox are regarded as dangerous to the soul. Hence there is much of warning against curiosity and open-minded questioning which might lead to dangerous doubts.

In ethics, the Evangelicals usually require certain individual resistance to prevailing habits of personal life, though these requirements differ greatly among the various conservative traditions. Unlike all the other theological groups the Evangelicals see little relevance between the Christian faith and the great social issues like those of racial discrimination, international war, and the wasting of natural resources for private gain. When they do take an interest in such issues they usually defend the more conservative social views in their communities. Often they say that all the evils of social life are due to sin in individual lives. When all have been truly converted, then and then only will the social evils be overcome. Some expect these evils actually to increase until a second coming of Christ to establish his reign in power.

Probably the book of doctrine most widely used by conservatives in America is Systematic Theology by Louis Berkhof. Berkhof was formerly president of Calvin Theological Seminary, Grand Rapids, Michigan. Librarians will recognize Grand Rapids as the capital of conservative writing in America, since it is the home of the William B. Eerdmans Publishing Company. Berkhof, of course, represents conservative theology of a Calvinist type.

One of the keenest minds among American conservatives is Edward John Carnell, president of Fuller Theological Seminary, in Pasadena, California. At Harvard and Boston he became well acquainted with other points of view and ably defends conservative doctrine in a form considerably more learned and somewhat more friendly to modern science and philosophy than was the Fundamentalism of the nineteen twenties. His colleague in the Department of Systematic Theology, Carl F. H. Henry, maintains a similar somewhat broadened conservatism and is one of the few Evangelical thinkers taking a serious interest in finding the relevance of Christian principles to social problems.

J. Gresham Machen and Cornelius Van Til are strong defenders of Calvinist conservatism. Machen is best known in scholarly studies of the New Testament and the kind of popular Greek (Koine) in which it was written. Van Til was one of the first conservatives in America to launch an attack against neo-orthodoxy and it was an able broadside. Under the title, The New Modernism, he philosophically analyzed the thought of Karl Barth and Emil Brunner, and concluded that they were even more dangerous to the true faith than the older "Modernists" had been.

Henry O. Wiley, the late dean of Nazarene scholars wrote an impressive historical and systematic study entitled Christian Theology, which has served Arminian conservatism as Berkhof's work has served the Calvinists.

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III. NEO-ORTHODOX REACTION

Like Fundamentalism in the twenties, the neo-orthodoxy of the thirties and forties was a reaction against liberal accommodation of the gospel. Unlike Fundamentalism, it is sophisticated and subtle. Neo-orthodoxy has appeared in so many forms and its major themes have combined with so many other types of thought that it is increasingly hard to identify and distinguish on the current scene.

Neo-orthodoxy freely uses both textual and historical criticism of the Scriptures and subscribes to no doctrine of Biblical inerrancy. Its representatives may defend or deny the Virgin Birth. They hold many doctrines concerning the person and work of Christ. They all have in common a high regard for what they regard as the basic gospel teaching of the Bible, and generally ask no other evidence for the truth of that teaching.

From neo-orthodoxy have come many strictures against the presumption and unreliability of human reason in efforts to determine the true substance of Christian faith. Many truths of revelation, it is insisted, are paradoxical or even mutually contradictory from the viewpoint of human reason. Our reason, like everything else in human nature, is so corrupted by sin as to be seriously unreliable.

Indeed, man is such a "fallen" creature (though Genesis 3 is not taken literally) that historical progress is a false hope. The recent wars and threats of atomic destruction should warn us that the liberals who hoped to develop a kingdom of God here on earth were foolishly presumptuous. Our only hope is in a divine intervention without continuity with observable historical processes. Only in Christ's coming again—conceived in many ways but usually without any precise interpretation—may we expect fulfillment of our hopes for a better world.

American neo-orthodoxy has generally welcomed the writing of the Swedish Lutheran theologians of Lund, Gustav Aulén, with his historical study of the Cross, Christus Victor, and Anders Nygren, whose Agape and Eros launched a long and fruitful discussion of Christian love.

The Lundensians, however, are very moderate in their views as compared with the dramatic, prolific and sharply polemic Karl Barth, the most conspicuous personality and the storm center of neo-orthodoxy. Emil Brunner, like Barth, a Swiss citizen, first came into view as a close ally of Barth, but Barth later disavowed his views. Brunner has been much in America and has wider appeal here, with his more reasonable and conciliatory spirit.

The German theologian Karl Heim has made a serious study of modern physics and written much on science and the Christian faith.

Leonard Hodgson, of Oxford, is best known for ably defending a social view of the Trinity. He is one of very few able Christian theologians who have believed that the three so-called Persons of the Trinity are fully individual persons in the literal modern sense.

Stanley R. Hopper, Carl Michaelson, H. Richard Niebuhr, and the philosopher John Hicks are all, in different ways, Christian existentialists.

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All contend that before reasoning can be effectively done certain prior assumptions must be made and there is no way to determine by reasoning what these assumptions should be. However, all believe that once a decision of faith in Christ has been made, the interpretation of this decision should be systematically and rationally undertaken. Richard Niebuhr would emphasize that the decision should be taken, interpreted and lived out in social context. In this he differs strongly from the extreme individualist who was the father of existentialism, the Dane, Søren Kierkegaard. Niebuhr has rendered great service in sociological analysis of various Christian movements, especially of denominationalism in America.

The German existentialist Rudolf Bultmann combines radical New Testament studies with a neo-orthodox theology. Karl Jaspers links psychiatry and philosophy with theology. He now rejects the label of existentialism as he defends a reasoned faith, but its influence is still evident.

Joseph L. Hromadka is known to most Americans as the center of international controversy in 1956 when he attended the Evanston Assembly of the World Council of Churches as a delegate from the churches of Communist-ruled Czecho-Slovakia. He is known to theologians as author of a searching book, written from the depths of European agony, Doom and Resurrection.

Hendrik Kraemer has written especially on the theology of Christian missions, denying that apart from Christ God has ever given any revelation of Himself whatever. As Director of the Institute of Ecumenical Studies in Geneva and in other relations with the ecumenical movement, Kraemer has been a most devoted, conciliatory and effective aid to understanding within Christendom.

Joseph Haroutunian and Paul Lehmann are brilliant defenders of Neo-Calvinism in America, Lehmann stressing gloomily the impotence of man and his infinite distance from God, Haroutunian exemplifying a more buoyant and generous spirit. C. F. Torrance of Scotland ably defends a more traditional Calvinism.

Edwin Lewis, emeritus professor at Drew, reacted strongly against his early cautious venture into a moderate liberalism and has since represented on the whole a Methodist type of neo-orthodoxy, though with frequent evidences in the later years of the more open-minded quest earlier in evidence.

Paul S. Minear combines a keen and radical use of historical criticism, in New Testament studies, with a conservative interpretation of most Biblical themes. He insists, more than most recent European New Testament scholars, on a genuinely scholarly approach to all Biblical citations, but he believes also, as his book The Eyes of Faith emphasizes, that the Bible cannot be properly understood without the perspective of Christian commitment.

The British New Testament scholar Vincent Taylor has made important contributions to theology, especially concerning the person and the work of Christ.

Reinhold Niebuhr is the most conspicuous figure in American neo-orthodoxy. He has devoted his writing principally to criticism of both

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Christian and naturalistic liberalism and of many movements for social reform. He stresses the depth of man's predicament, yet his continued responsibility to God for himself and the society of which he is a part.

IV. ROMAN CATHOLIC AND EASTERN ORTHODOX THEOLOGY

Meanwhile the traditional Roman Catholic theology and its union with Thomistic philosophy continue to be defended on the current scene. Roman Catholic doctrine is especially attractively presented by the Tübingen professor, Karl Adam, the American and English Jesuit M. C. D'Arcy and the American National Director of the Society for the Propagation of the Faith, Bishop Fulton J. Sheen, known to millions by television. The able Roman Catholic lay philosophers Étienne Gilson and Jacques Maritain have been creative contributors to world scholarship and Maritain a remarkably liberal one in regard to social issues. It is no accident that both of them and also the highly original, though often abstruse and distressingly vague Gabriel Marcel are all of French origin. Another highly original and more excessively obscure Roman Catholic lay philosopher is the German of Polish name, Erich Przywara, who is about as near as a good Roman Catholic can come to being a neo-orthodox existentialist.

In Eastern Orthodoxy, despite its rigid adherence to the authority of the first seven councils, much new life has stirred recently.

The late Nicolas Berdyaev, a Russian, living most of his life in exile in France, has stirred people of many communions and points of view by his passionate plea for the freedom and dignity of man and for his haunting, spiritual view of all life.

Another Russian, N. O. Lossky, is a personalist in some ways remarkably similar to the American personalists of Boston and Southern California, but depending much on a typically Eastern mystical intuition.

A third Russian, Georges Florovsky is less original in doctrine but is known for his able participation in the ecumenical movement and his persistence in communication with scholars outside Eastern Orthodoxy.

Speaking of communication between people of differing traditions, let me say, in conclusion, that no other persons are in a position to do more in promotion of genuinely truthful understanding among representatives of various theological viewpoints than are theological librarians. If this paper has added in the slightest degree to your preparation the better to continue this challenging and sacred task, I shall rejoice with you. Even if I have not been able to help at all, I thank you for the privilege of addressing you who are the guardians of the church's past and present diverse treasures for the enlightenment of her children today and on many tomorrows.

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REPORT OF THE COMMITTEE ON THE CONSTITUTION

Presented by Dr. Raymond P. Morris, Chairman

The draft of the proposed new Constitution and By-Laws of ATLA, which was given a first reading at the 1957 Conference, was again presented for consideration. (For action taken, see Summary of Business Sessions, p .)

On motion duly made and seconded a vote of appreciation was extended to this Committee.

SUPPLEMENTARY REPORT OF THE COMMITTEE ON PERIODICAL EXCHANGE

Presented by Susan Schultz, Chairman

Recommendations of the Committee on Periodical Exchange:

1. In regard to who may participate in the exchange, the Committee recommends that:
 - a. Those libraries now participating in the exchange continue to do so.
 - b. As of June, 1958, the exchange program be open to libraries which are institutional members of ATLA or to other libraries approved by the Executive Committee of ATLA; such as, historical libraries, or libraries whose schools are working toward AATS membership.
2. That the Chairman of the Exchange Committee send to new institutional members, as listed in the Newsletter, information about the exchange plan.
3. Anticipating that the present supply of manuals will soon be exhausted, the Committee recommends that a revised edition be prepared sometime within two years.
4. That standard periodical cards from library supply houses be used to send out "wants" and "haves."
5. That the new manual shall set a three year time limit for "want" and "have" cards to be kept by a recording library.
6. That in the near future, the chairman of the Exchange Committee send a letter to all participating libraries calling their attention to factors which have caused a breakdown in the program at certain points.
7. That there be no postage refunds for amounts of 25¢ or less.

Respectfully submitted,

Susan Schultz, Chairman
H. Eugene Craig
Frank H. Grisham

On motion regularly made and seconded, such report was approved.

THURSDAY, JUNE 19, 9:30 A.M. (Mr. James Tanis, presiding)

REPORT OF THE BOARD ON PERIODICAL INDEXING
Presented by Dr. Jannette Newhall, Chairman

At our meetings in Texas last June, the Board of Directors of the Index announced that Dr. Lucy W. Markley had accepted our invitation to become the editor of the Index. Her theological scholarship and her wide experience in cataloging and indexing made the choice ideal. Although she was not free to begin official work until September 15, she actually spent countless summer hours planning and inquiring about principles and methods of indexing, visiting the H. W. Wilson Company in New York and index offices in the Chicago area, and testing forms of subject indexing, as well as methods of reproduction.

We received an offer of housing at Seabury-Western Theological Seminary in Evanston, which the Board accepted with gratitude. It made the first steps of organization considerably easier than if Dr. Markley had been obliged to move at that time. Dr. Moreau and his staff have been most cordial and helpful.

The Board has met three times during the year, twice at Union and this week in Boston. In October we spent two days developing basic policy and working out the preliminary list of journals which we hoped to index. We accepted the following principles:

1. That the Index should cover scholarly journals in the broad field of religion and that it should include foreign as well as American journals;
2. That its chief concern should be to serve the seminary community but that it must be popular enough to attract many subscribers in the university and public libraries;
3. That we should expect journals to send free subscriptions for indexing purposes; and
4. That the first issue should be an annual for 1957 followed by a volume for 1958 and a three-year cumulation in 1959.

We have set the price for these three volumes at \$20 per year. This means that regular subscribers to the series will pay the same for the three-year cumulation as for the individual volumes that precede it. Those who wish the cumulation only will pay \$60, or the same total. This means that the indexing cost is approximately 40 cents per title indexed, a very modest figure as indexing goes.

Our members will be most interested to hear of the progress in indexing. Dr. Markley reports a basic list of 42 titles which are firmly on our list, and sending their issues free of charge. We expect the final list will cover about 50 journals. Dr. Markley made a rough count of the number of entries required to cover the first 42 journals and comes up with the figure of 9862 base entries, not to mention headings and cross references—a tremendous undertaking. She is well along with her work, but an enforced visit to the hospital has postponed our publication date to about October 1. We all regret the delay but feel confident that you will be proud of the Index

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when it does arrive.

After careful investigation by Calvin Schmitt and Dr. Markley, the Board accepted their recommendation that the Index be reproduced by the Flexoprint (Remington-Rand) process. This form allows for interfiling of entries at will, for photographing from original typing—thus cutting proof-reading and retyping costs, and for ease of storage of cards being held for the cumulative edition. Sample panels were brought to the Association meetings by Dr. Markley and you are encouraged to look at them in the Library and to offer any suggestions you may have.

An attractive brochure is being prepared to publicize the new volume of the Index. It will be mailed widely to the library world as well as to our own members in mid-September. You are urged to help at any point where you can in publicity. We must sell not less than 500 copies in order to meet our present budget estimates. This figure is not at all impossible when we consider that our stock of the first edition of 500 copies is almost if not completely exhausted.

Changes at Seabury-Western Seminary have made a move to new quarters in the near future necessary. The Board examined various possibilities and is happy to announce that it has received, and accepted, a generous offer of office space in the new Speer Library at Princeton Theological Seminary, where Dr. Gapp and other loyal ATIA members assure fine co-operation in our endeavor.

As the Association will remember, the Index is operating under a grant of \$30,000 from the Sealantic Foundation. This money is held by the American Association of Theological Schools and balances are invested by the Trust Department of the Winters National Bank and Trust Company, Dayton, Ohio. Reports are received quarterly from Dr. Taylor's office. Actual accounting for our Board is handled by our co-operative Treasurer of ATIA, Harold Prince, and will be reported by him. Let me indicate in general figures our financial transactions for the year, including the projected expenses for the summer quarter to October 1, 1958.

Receipts		Expenditures	
ATIA royalties on old Indexes		Salaries (to Oct. 1)	\$ 6,780.00
On hand 9-1-57	\$1,739.79	Seabury fees for ac-	
Received 1957-58	758.16	counting and phone	195.00
	<u>\$2,494.95</u>	Equipment to June 16	3,346.03
Sealantic Fund withdrawal	10,175.98	Board travel, etc.	<u>417.74</u>
	<u>\$12,670.93</u>		<u>\$10,738.77</u>
		Balance on hand June 16,	\$1,932.16

In addition to this balance which is in the hands of the ATIA treasurer, we have \$20,000 plus interest invested in government bonds. Exact reporting on this will come to the Board from Dr. Taylor in late June. We are most fortunate to have his loyal support in our undertakings.

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I would not be clear in my conscience if I closed this report without expressing my profound indebtedness to the members of the Board of Directors who have served so tirelessly in the past year.

Dr. Bruce Metzger of Princeton Theological Seminary, the AATS appointee to the Board, has brought to us his rich experience in teaching and bibliographic work and, more recently, has assisted in the plans for our move to Princeton in the fall.

Mr. Edwin Colburn, Chief of Indexing Services for the H. W. Wilson Company, was the choice of the Board for its indexing expert. His counsel on policy matters and on practical details has been invaluable and has saved us some bad mistakes. He has been generous with his time and talents. Marks of his skill will be seen in the brochure we are preparing as they have already been seen in the news releases in library journals.

The Association will not need to be told that Calvin Schmitt and Robert Beach have carried extremely heavy loads in negotiations, technical advising, and correspondence. Their steady encouragement and sturdy faith in the project have been vital to its success.

But the chief load has, of course, been carried by Dr. Markley, sometimes at great cost to herself and her health. We are grateful for her insight into details, the integrity of her work, and her devotion to this demanding undertaking.

Respectfully submitted,

BOARD OF DIRECTORS

Robert F. Beach
Union Theological Seminary
Edwin B. Colburn
H. W. Wilson Company
Bruce M. Metzger
Princeton Theological Seminary
Calvin H. Schmitt
McCormick Theological Seminary

Jannette E. Newhall
Chairman

On motion regularly made and seconded, it was voted to accept the report with thanks to the Committee. It was further moved, seconded, and voted:

That the Association expresses its appreciation to Seabury-Western Theological Seminary, Father Jules Moreau, and to Mr. George H. Kenyon as treasurer of Seabury-Western, for housing the staff of the Periodical Indexing Board; further, that the Association express gratitude to Princeton Theological Seminary and to President Mackay for receiving the project at Princeton.

FACETS OF NEW TESTAMENT ABSTRACTS

Presented by Father Brendan Connolly, S. J., Librarian
Weston College

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Some years ago I taught library science for several semesters at Catholic University in Washington. A course called "The Library and Society" quickly became my favorite for the very simple reason that two such broad concepts joined by the vague connective "and" enabled me to stalk confidently into class and speak on almost anything that came into my head. Your very obliging Vice-President and Program Chairman, Mr. Turner, gave me an almost equally free rein when he suggested as the title of this talk "facets" of NTA. I shall try to resist the temptation to formlessness and attempt, instead, an outline of, first, the development, second, the present operation, and, third, the plans and hopes of this venture in theological bibliography.

In the early 1950's the theological faculty at Weston College discussed at some length the possibility of trying to equal, in the field of theology, the abstracting service which is available in so many other fields of learning, most notably, perhaps, in the natural sciences. No one doubted the need for such a service, but the enormity of the task was an effective deterrent to any hasty commitment. To do the job adequately would seem to involve dealing with at least 400 periodicals.

During the same period the Professor of the New Testament, Father John J. Collins, S. J., had been urging the editors of the student publication, The Modern Humanist, to add to their magazine a department which would contain NT abstracts. The editors, though interested, finally decided that a distinct publication was preferable for the purpose, and enlisted the aid of a fellow student, Father Walter M. Abbott, S. J.. Father Abbott fortunately had the courage to attempt this part of the larger plan by abstracting periodical literature connected with the New Testament. In conjunction with some of his fellow students and under the direction of the Professor of New Testament, he issued an experimental number in January of 1956. This initial venture consisted of about forty typed pages reproduced by multigraph process. It covered forty-seven periodicals published during the last half of 1955. With the exception of several abstracts contributed by Father Collins all of the work was executed by the students.

It might be useful, at this point, to indicate something of the background of these pioneers whose student successors are still of invaluable assistance to the project. Jesuit students are, I believe, rather older than the average student beginning his first year of theology. At this stage of their academic careers all will have completed their B.A.'s; each will have earned a Master's Degree—generally in philosophy; most will have taught in some high school or college for two or three years; a fair proportion will have done additional graduate work in various subjects and in various universities either for an additional Master's Degree or, occasionally, for a Ph.D. Thus, Father Abbott, at the time he began the NTA had completed three years of his theology course and had, before he began it, undergone four years of work in the classics at Oxford. One of his assistants for this first issue, Father Raymond Dunn, S. J., had studied under Professor Albright of The Johns Hopkins University before beginning his course of theology at Weston College. G. W. MacRae of the present student staff enjoyed the same privilege. I mention these details for two reasons. First, we can more easily understand how the knowledge expected for competent abstracting could be found in men who had not completed their theological studies and, second, we find much more meaningful the fact that, as of now approximately 75% of the abstracting is done not by these students, but by theological professors both at home and abroad. This development has grown

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out of quantitative and qualitative changes in the materials abstracted. Something more must be said on this subject later, but, for the present, it will perhaps be better to return to our chronology.

This first experimental issue was sent to a group of prospectively informed and interested persons. Their response was overwhelmingly favorable. As a result, Father W.E. FitzGerald, S.J., at that time superior of New England Jesuits, appointed Father Collins editor and put at his disposal a rather generous sum of money to finance the first efforts of the new journal. By reason of this subsidy Father Collins was able, with the continued assistance of Father Abbott, to publish a second experimental issue in May of 1956. This issue was printed and almost doubled its predecessor's scope both in periodicals surveyed and in the number of abstracts it contained. Critical opinion was again solicited and again the reaction was generous enough so that we felt justified in committing ourselves to its continued publication. Volume 1, #1 appeared in the fall of 1956. The other two issues of each volume appear, respectively, in the winter and spring. If I may put on my librarian's hat for a moment I should like to say that I was rather unhappy about our launching date in that it meant a split-year volume which is something of a nuisance both for subscriptions and for binding. If we can ever find a graceful way of making volume and year coincide we shall certainly do so.

Our most recent issue which came out within the month completes the second volume and provides us with a good opportunity of analyzing the operation as it stands now. By way of preface it may be worth while to see what special field of bibliographic service we tried to occupy.

When we began, Volume I of New Testament Literature: an Annotated Bibliography was eight years old and the hope of its editors, "to publish additional volumes . . . at one or two year intervals," seemed unlikely of fulfillment. The periodical literature surveys published in the Catholic Biblical Quarterly, though very useful, frequently confined their comment to one line or even less. The Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete was as ambitious as the length of its name connotes and offered a far wider coverage than we proposed. This vast and praiseworthy undertaking, however, has labored under many difficulties and we thought that, with a more modest scope, we could more successfully keep abreast of the continuous flow of NT literature. The usefulness of presentation in English provided a further reason for believing that we were not merely duplicating efforts. Possibly, in time, some degree of collaboration may be achieved with the IZB (if I may be permitted to escape its full formidable title) as, from the beginning, we have desired. We had hoped, in our early days, to be able to appeal almost equally to two different audiences, the professional scripture group and a less easily defined group which would be made up of people generally interested in the New Testament, study clubs, students and the like. As of now it is quite clear that there is so much strictly scholarly, scientific material to be abstracted that such material must claim the far greater part of our energy and space. As you are probably aware, another entry into this field has recently been made by Religious and Theological Abstracts.

It will be some time, of course, before it can be seen to what degree this duplicates NTA. I believe its initial aim did not include any Catholic periodicals, but hoped to pick them up in later volumes as the publication grew.

The latest issue of NTA lists 179 periodicals as the stock from which

our abstracts came. Not all of these, of course, are represented in every issue. As they stand they divide roughly 60% Catholic, 40% other religious or secular sources. The articles actually abstracted run slightly less than 50% from Catholic sources. As abstracts, of course, they are completely neutral and without editorial bias. This, I might remark in passing, is a difficult art. Ideally, the abstractor must contrive to climb inside the author's mind and write his abstract from that vantage point avoiding even, when possible, such personal intrusion (and waste of words) as, "he holds that" Such understanding and judicious statement frequently requires a knowledge of the subject matter which is all but impossible except for a professional scripture scholar. The result is, as I indicated earlier, that we are now gratefully dependent on what might be called an international conspiracy of kindness on the part of scripture scholars all over the world. This is an appropriate occasion too, perhaps, to record our gratitude to several Protestant scholars who have graciously consented to handle several journals which we had been hitherto unable to include.

The assignment for covering various journals is made by Father Collins who also, in most cases, indicates a relative importance for the articles in question by suggesting a limit of 100, 200, or 300 words for each article to be abstracted. He and some of the student editors at Weston College direct the tremendously painstaking and tedious task of preparing copy for the printers and proof-reading the galley and page proofs. This is an onerous chore for any editor, but the style requirements of an abstracting journal with 200 entries to an issue make the chore infinitely more demanding.

So much for our evolution and the present "state of the nation." What are our difficulties and our plans? They are many. The first difficulty lies in the all too familiar realm of finance. Despite many changes in NTA we have been consistent in one respect at least. We have steadily lost money through our almost three years of operation. If we continue this somewhat dubious practice through volume three we shall have completely exhausted the subsidy with which we were able to begin, and we can hardly expect that the same authority can afford to repeat the initial benefaction. What other answer? We try to find another "angel," or we raise the price, or we do both. We should like to break even, but our hopes would be largely fulfilled if we could reduce our losses to the point where the modest budget of Weston College could absorb them. The difficulty comes from the constant pressure to expand coverage even in the face of higher standards of inclusion. Our initial price was \$3.00 for three issues which would amount to about 240 pages and would include a fair sprinkling of semi-popular articles. Volume 2, just completed, numbers about 320 pages, an increase over estimate of about 35%. We intend to add about 20 more periodicals in the next volume an increase of about 15% which will bring our total to 200. Subscriptions to Volume 2 were just under 1000, about 960. If they could have been doubled our losses would have been cut to manageable proportions. We expect a steady increase, but to expect double subscriptions would be a little unrealistic. If the answer to our prayers, in which I trust you will join, is not another financial angel I would suggest that you make an alternate prayer for gift of the virtue of resignation since the unhappy alternative is an increase in the price of subscription from the present \$3.00 to a probable \$5.00 a year. I can, however, offer you the reassurance of no increase for Volume 3 which will commence in the fall of 1958.

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Indexing policies constitutes another problem. By reason of their great condensation abstracts contain a potentially tremendous number of references. The actual usefulness of many references, however, is highly debatable. An index reference to some verse of Scripture, for instance which will draw a reader to a particular abstract may also cause him some small annoyance when he finds that there is no substantive discussion of the verse, but that it is simply mentioned as one of a long list. Allied to this problem is the question (which we still have two or three years to ponder) as to the utility of quinquennial indices. The idea seems attractive, but it will be a moderately difficult job, will entail additional expense, and may be largely duplicative of other periodical indexing.

I shall mention but one other difficulty. It lies in an area where you are very well placed to assist us. Because of the necessarily impersonal tone of the magazine, NTA does not provoke as much constructive and informed criticism as the editors might wish. We do have a very gratifying file of letters, literally from all over the world, assuring us that our services are of value to NT scholars. Librarians, however, are in a peculiarly strategic position for ascertaining with precision answers to many questions we would like to ask. Most generically, what is useful and what useless? What do readers like, what do they find bothersome? A great deal of thought has gone into such factors as format, typography, classification. Are our changes for the better, for the worse, or does no one else care either way? The length of abstracts means a great deal to us both editorially and financially. Are we too generous with space, too niggardly, or is anybody listening out there? It may happen that suggestions which you make yourselves, or retail from your clients may be impossible for us to accomplish or may actually have been voted down by other correspondents, but we are interested and will be glad to hear. Our list of books received and our biographical notes represent other attempts to be of service. Our books and opinions department is the end product of a good deal of change and discussion. We think it is a fair solution, but are willing to be convinced of the contrary. In brief, we are a service publication and so we cannot operate in a vacuum. One very practical subject on which we should welcome information is the problem of increasing our circulation. It is very puzzling to find, out of six libraries identical in purpose, budget, and general alertness that two subscribe and four do not.

These are difficulties. What are our plans? To a certain extent they are the reverse images of our difficulties. Thus, for instance, we plan, if it is humanly possible, not to exceed our present subscription price. Our reason, if it be not traitorous to say so, is less concern for libraries than concern for private theological scholars whose monetary reward is generally on the impecunious side. We hope to continue our increased coverage, especially in Scandanavian journals, to the point where we are omitting no really scholarly magazine which publishes frequently on NT subjects. We hope that, in time, the very tiny number of authors who send us abstracts of their articles can be increased to a degree which will significantly lessen the labors of our abstractors. We hope that the present gap between the spring issue about May or June and the fall issue about November may be filled with a summer number making our publication a quarterly. In this connection it is interesting to recall that a subscriber recently wrote us to the effect that he had lost the fourth issue of Volume 1. Inasmuch as we published only three issues this might safely be called "the neatest trick of the year!" Our most basic plan, however, is to continue what we have started at least well enough to justify the judgment of those who

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have encouraged us by a kind word, a co-operative act, or the mere fact of subscription and use.

Some time ago I heard of a little girl in the fifth grade who was required by her teacher to write a report on a book about penguins. The report was succinct and pithy. It read: "Dear teacher, this book told me more about penguins than I wanted to know." I should be sorry to think that I had similarly imposed on your kindness in inviting me to speak to you. I hope, on the contrary, that I have been able to communicate to you some of the affection, interest, and concern which I feel for this penguin of mine and which I think is proper for anyone engaged in the arduous and fascinating task of theological librarianship.

REPORT OF THE COMMITTEE ON CATALOGING AND CLASSIFICATION

Presented by Olive M. Grobel, Chairman

When Ruth Eisenhart, then chairman of the Committee on Cataloging and Classification, canvassed the members of ATIA, she was able to give us scientific information about your needs and interests. Subsequently, we have covered every topic checked on almost all of the questionnaires, with two exceptions--the Lubetsky Report and Liturgical Entries. As part of this report, then, we shall bring you up-to-date on the former. We are happy that the person best qualified to do this for us is our own Ruth Eisenhart, a member of this committee. Even as she so graciously accepted this responsibility, she suggested that I work out a preliminary statement on Liturgical Entries, probably because we do have a rich collection of works on this subject at the General Theological Seminary. Unfortunately, I have not been able to do this for this conference. Such a project would entail at least a visit to Catholic University. I believe that the subject affords scope for a doctoral dissertation in library service. We hope that a member of this committee may work out a harmony of cataloging practices with respect to the most highly organized liturgies--if a mere cataloger can bring harmony out of chaos. But we have postponed this effort to a future date.

Our only group project this year has been the detailed criticism of the 200's for the Dewey Decimal Editorial Office in anticipation of the forthcoming sixteenth Edition. The Dewey Decimal Committee has collaborated with us because there are not enough users of Dewey on either committee to make our influence felt. Clara Allen, a member of the larger committee, has also given us some assistance, although she is not using Dewey at the present time. At intervals throughout the summer, the Dewey Decimal Office sent each of us copies of the Preliminary Schedules, with a deadline for our comments. We found these Schedules to be thoughtfully prepared, with introductory explanations, relation to former editions, comments on relocations, and specific queries for us to answer. I checked every number with the fourteenth and fifteenth editions, with our own expansion, and with our shelf list--the latter to determine concentration in considering relocations. In addition, I consulted the catalogs of other New York libraries which use Dewey, for assistance in answering the queries and to reinforce my own opinion about relocations, most of which I found to have been anticipated by these libraries. At one point, in reporting to the Editorial Office, I made an innocent reference to a similar problem in the 100's. By return mail, I received the Preliminary

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Schedules for the 100's, and so I started over and covered the same ground in this field.

The members of your committee were in substantial agreement on general principles, but there were differences of opinion with regard to certain relocations. And we were not quite unanimous in our approval of other innovations. The sixteenth edition provides for alternative subdivision by denomination in the 230's, for instance. This has always been our practice at the General Theological Seminary. (We believe that the source is almost as important as the doctrine itself, for our purposes in classification, and we dislike separating them.) One committee member disapproved from the standpoint of the particular institution. All of us approved of subdivision under individual Books of the Bible, even though such subdivision might interfere with form numbers, which, it was felt, are not often used in this area. We were firm but not entirely united in our disapproval of one relocation. The new edition classes in the 800's all satires, religious allegories, and other fictional material, formerly in 244. One member thought that this would be desirable; all others opposed it vigorously. We are now awaiting the outcome of this and of our more constructive suggestions. All of us approved the relocation of devotional sermons, formerly in 252.4 to 242, the number for general devotions. We liked the expansion of 266 to provide for foreign missions, home missions, medical missions, and missionary stories. We were especially pleased with the fuller treatment of 296, Jewish literature, although it was felt that there is need for further subdivision in this crowded area.

When you receive your copy of the new edition, early in 1959, you will note, perhaps with satisfaction, that much of the fourteenth edition has been restored and that what we consider undesirable features of the fifteenth edition have been eliminated. But the greatest contribution of the sixteenth edition, in my opinion, is the vast improvement in the cross reference system. You who use Dewey only for reference purposes will appreciate this. Whatever your opinion of the work as a whole may be, you will find the new edition much easier to use than were its predecessors.

The Committee hopes that ATIA members will give us their reactions to the new edition. In criticizing the Preliminary Schedules we were urged to ignore the exigencies of our own situations and to consider every number, every relocation, every query from principle, which might apply to any library. This is not easy to do. Perhaps catalogers are afflicted with the myopia which has been mentioned several times during this convention. At any rate, it is difficult to divorce one's self from a specialized situation for theoretical purposes. Statistics, the great American playthings, are not always in good repute; nonetheless we do need many opinions to give weight and validity to our own. If we can tell the Editors that five or six persons have mentioned a problem, we can be very sure that they will scrutinize the matter carefully. We think that they consider all suggestions, and they seemed to appreciate our efforts. But, because their procedure is democratic, in part, we can function more effectively in groups. Since Mr. Custer and his staff took office rather late in the preparation of the sixteenth Edition, we can expect progress to be gradual, and we are looking forward to the seventeenth edition, which will be completely their work. We believe that we can influence expansions between editions before we reach the Preliminary Schedule stage. We ask you to give your ideas to Mr. Crismon, Chairman of the Dewey Committee, or to me. Under the present Editors, we have an admirable opportunity to play an important part in developing a classification

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system which will work. Should we fail to accept this challenge, we shall have only ourselves to blame.

Respectfully submitted,

Olive M. Grobel, Chairman
Clara B. Allen
Leo T. Crismon
Ruth C. Eisenhart
David Guston
Isabelle Stouffer

REPORT OF COMMITTEE ON CATALOGING AND CLASSIFICATION (contd)

A. L. A. CATALOG CODE REVISION COMMITTEE

Presented by Ruth C. Eisenhart

On the principle that it is one of the functions of our Committee to keep ATIA informed of developments in the field of cataloging and classification, we are taking this opportunity to describe briefly the activities of the A.L.A. Catalog Code Revision Committee.

The new code is being prepared by Mr. Seymour Lubetsky, Consultant on Bibliographic and Cataloging Policy of the Library of Congress, in line with the principles of his famous Report of 1953. The Revision Committee, an enormous one, is under the general chairmanship of Mr. Wyllis Wright, Librarian of Williams College Library. Among its subcommittees is one appointed to consider the rules for religious bodies and religious persons, specifically Rules 34, 47-53, 116-130. This subcommittee has Mr. Victor Schaeffer, Director of the Library of the University of Notre Dame, as its chairman. I am one of the subcommittee members, together with Mr. Mueller of the Library of Congress and Father Farrell of St. Benedict's College.

Mr. Lubetsky prepares the tentative draft, a section at a time, and sends it out to the committee and sub-committee members for comment and criticism. Then there is usually provision for a meeting of some of the members to consider the draft and the comments. I have never attended one of these meetings, but reports of their proceedings are sent to all of us.

I confess that I have been rather disappointed in the revision thus far. Coming out in bits and snatches, without a real chance to be seen as a whole, it seems both rigid and yet full of little inconsistencies. Mr. Lubetsky has tried to correct this situation by providing the sections with introductions explaining the principles in which he is grounding his rules, but it is still not entirely satisfying.

The arrangements for criticism and comment are getting much better. At first a single copy of the draft had to be circulated among three or four committee members, with just about ten days to complete the whole circuit and get the comment in. Now we receive copies of our own directly from the Library of Congress and a little more time to study them. A.L.A. conferences have

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provided opportunities for discussion which has been reported back faithfully to those members who did not attend. There is to be a four-day institute on the code revision at Stanford University preceding the San Francisco conference in July.

Two questions have been referred to the sub-committee on religious headings, both of which I reported in the Newsletter last February. One is the suggestion that Pseudepigrapha be entered directly under the name of the book rather than as subheadings under the Bible. My personal reaction to this is favorable. In fact, at Union we have never used a Bible entry for this material. We use "Apocrypha" for the collection of Septuagint books which are not in the Hebrew Bible but which are in the Vulgate. We also use "Apocryphal books" for Pseudepigrapha, whether collected or separately edited. Separately edited texts of both kinds are entered as subdivisions under "Apocryphal books." The suggestion of entering Pseudepigrapha directly under the name of the book would save us the trouble of deciding what is Pseudepigrapha and what is simply early Christian or Jewish literature.

I think I would be willing to do the same for the O.T. Apocrypha or "Deutero-canonical" books, but we still need some provision for a "Bible. O.T. Apocrypha" or "Apocrypha" heading for Protestant collections of these (and they are commonly printed as collections).

The second question was the suggestion that liturgical books also be entered directly under a conventional title for the book rather than under a Liturgy and Ritual subheading of the church authorizing them. This would be in line with the Vatican Rules. I presume that it would go farther than the Vatican Rules, however, and apply this principle to the liturgical books of all churches. (Under the Vatican Rules, Roman Catholic and Orthodox Eastern liturgical books are entered directly under their traditional Latin titles, but those of other churches under the name of the church.) I am not so happy about this suggestion. In a library like Union, where there are great collections of liturgical texts from a variety of churches, it is much easier and more useful to have these texts collected, as they are now, under the name of the church which authorizes them. There are so many liturgical books of the same or similar names authorized by different churches that I think the filing would become painfully confused if they were to be entered directly under the name of the book. The headings would have to be modified by the name of the church or the rite in parenthesis, and it is difficult to see how this would simplify anything, least of all the filing. To me this is comparable to the problem of undistinctive names of government departments; the names of so many liturgical books are not so distinctive as they may seem. And yet, as Dr. Markley has reminded me, we have been following this proposed principle quite peaceably with the Book of Common Prayer, Book of Concord, and Augsburg Confession. I would welcome an expression of opinion on both these points from ATIA members. Now is the time to speak up, before the rules are finally formulated.

At present, Mr. Lubetsky is coming to grips with the corporate entry problem. And he means business about not attempting to distinguish between "societies" and "institutions"; except for government departments, the aim seems to be all under name, never place. In this connection, note such examples as:

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St. Peter's Church (New York, Catholic)
St. Peter's Church (New York, Protestant Episcopal)
and
Diocese of Springfield, Ill. (Catholic)
Diocese of Springfield, Ill. (Protestant Episcopal)

I confess that I view without enthusiasm the prospect of drawers full of "First Baptist Church" followed by place in parenthesis, and those in turn followed by further displays of First Congregational churches, First Methodist churches, First Presbyterian churches, etc., etc. And the churches, as in Mr. Lubetsky's examples, which begin with the names of Saints are no better. I have protested this treatment of dioceses. It is hard to see why dioceses (and presbyteries, synods, Methodist conferences, etc.) do not qualify under Rule 28 or 41b, since they are genuine subdivisions of larger bodies, with very limited independence, and have indistinctive names, as is shown by the need to qualify in the examples.

I have brought along my copies of the tentative drafts which have been issued and will leave them here so that anyone interested may examine them.

Respectfully submitted,

Ruth C. Eisenhart

REPORT OF LIBRARY OF CONGRESS ACQUISITIONS PROGRAM IN RELIGION

Presented by Dr. Niels H. Sonne, Chairman

On June 27, 1956, Mr. L. Quincy Mumford, the Librarian of Congress addressed many seminary librarians asking questions concerning the extent and level on which institutional libraries are collecting denominational materials. More than twenty of us replied to this letter. What appears to have been an especially extensive answer was sent by Mr. Raymond P. Morris. This letter included a suggestion that the ATIA might sponsor a more systematic investigation of the topic. Mr. Mumford accepted this suggestion with the words:

The information that a committee of the Association plans to institute a survey which will locate bodies of material in theological libraries and describe the acquisitions programs now in progress is most interesting. I am happy to accept your kind offer and will be grateful for any factual data which the Association cares to send me.

At the Fort Worth meeting of ATIA I was made chairman of a committee to act on this suggestion. Imperative personal considerations have prevented action during the past year.

The survey requested by Mr. Mumford seems to fall clearly within the scope of this Association and to fall into line with a long discussed interest in a survey of holdings and acquisition programs of seminaries and church historical society libraries in denominational materials. I should like to pursue this investigation during the forthcoming year. The first step would be better

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clarification of the actual interest of the Librarian of Congress. This would, no doubt, result in a fairly searching questionnaire to be sent to all members of the Association. From this would result a typed report, to be sent with the approval of the Association, to the Librarian of Congress. The form in which this resulting report would be made available to the members of the Association, it would seem, should be the decision of a later conference of the Association.

Respectfully submitted,

Niels H. Sonne, Chairman

On motion regularly made and seconded, the reports presented at this session were accepted with expressions of approval.

JOINT MEETING WITH THE AMERICAN ASSOCIATION OF THEOLOGICAL SCHOOLS

AATS President, Walter N. Roberts, presiding

The American Association of Theological Schools met this morning to discuss the proposed statement of Library Standards for the B.D. and M.A. Programs as revised in June, 1958. Members of the ATIA were invited to this meeting, and ATIA President Calvin H. Schmitt spoke concerning the standards. President Walter N. Roberts called for discussion, and then a vote. The revised standards were approved. A copy of the standards follows:

American Association of Theological Schools

Library Standards
for B. D. and Master's Programs

Revised June 1958

The library program of an accredited theological school should be thoroughly integrated with the educational objectives of the school. The functions of the library should be clearly and concisely formulated. Means of communication between library staff, faculty, and administration should be provided. The following standards of policy and procedure should prevail as minimum for the library of an independent accredited school and as normative so far as possible for schools connected with a university.

A. PERSONNEL

The head librarian should have full responsibility for library administration. He should be professionally trained in library science and have general knowledge of theological subject matter and the prevailing teaching and research methods used by the faculty and students. He should have qualified professional and clerical assistance commensurate with the current requirements and the long range program of the library.

B. ACQUISITION

The acquisition policy should be governed by the following considera-

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tions: a) the theological curriculum, b) the research and teaching needs of the faculty, c) the need to understand contemporary culture nationally and internationally, d) the need to understand persons, e) the accessibility of materials in other libraries, f) the possibility of cooperative acquisitions policies with other libraries and g) the long range development of the school with reference to degree programs and research interests.

C. PHYSICAL FACILITIES

The following factors should be considered in determining the adequacy of physical facilities: a) fire-resistant building or rooms designated for library usage, b) heating, lighting, ventilation, quietness, and housekeeping adequate for the health and comfort of students, faculty and staff, c) care adequate for the preservation of the collections, d) reader space ranging from at least 35 to 50 per cent of the total enrollment, e) flexibility for expansion and other developments, f) ample work space for the staff, g) ample storage space for materials, h) space and equipment for new developments such as micro-texts and audio-visual materials, i) ease of accessibility, to both patrons and staff, of the card catalogues, periodical display, bibliographical and reference collections, and circulation desk.

D. FINANCES

a) The library should have a separate annual or biennial budget prepared and recommended by the librarian, reviewed by a library committee, and approved by the proper authority. The budget should be sufficiently itemized to show how it is governed by the factors noted in the previous paragraphs.

b) The following budget in terms of 1958 dollars is minimal for B.D. and master's programs: a total budget of \$12,500 per year or \$45 per student and faculty members, whichever is more, exclusive of janitorial service and maintenance. Not less than \$3,200 shall be spent for books and periodicals, apart from binding.

Connolly Gamble, Jr.
James Gustafson
Riley B. Montgomery
Charles L. Taylor - ex officio
Calvin H. Schmitt - Chairman

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The members of the Association met at the Boston Public Library where Mr. Zoltan Haraszti, Keeper of Rare Books, spoke of the treasures in the Library and guided members among a special exhibit of rare books of special interest.

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BANQUET AT ANDOVER NEWTON THEOLOGICAL SCHOOL, MR. ROBERT W. SILLEN, HOST

ARCHIVAL GOOD WORKS FOR THEOLOGIANs

By Lester J. Cappon, Director
Institute of Early American History and Culture
Williamsburg, Virginia

In addressing a group of librarians, an archivist may feel that his remarks should be guarded and discreet. In the history of the world I am not sure which occupation is the more venerable, that of librarian or archivist; but in the United States the latter is the younger professionally by a half-century. Some librarians had served in the capacity of archivists and helped them establish their new profession. Where no archivist is employed, the librarian still feels his responsibility for the records. Proof of this feeling is his concern today about the records of theological schools, where archivists are still seldom to be found.

In addressing a group of theological librarians, the professional archivist must regard himself very much as the layman in terms of subject matter of the records. Yet the archivist as historian deals with the records of a divinity school not with a narrow concern for their service to administrative and internal operations, but rather to reveal evidence of the school's impact on other institutions in the past and on the issues of the present. A dynamic society never lacks controversy. A dynamic theological seminary is perennially involved in religious and educational controversy. In one generation it may be between Old Lights and New Lights, in the next between slave owner and abolitionist, at another period over the relationship between church and state. Yet how many seminaries have archives worthy of the name to shed light on the past, thus making it possible to illuminate the present? How many are engaged in selecting and preserving current records for future use? The specific answers to these questions ought to be determined; for they would undoubtedly be provocative of what needs to be done.

I shall direct my remarks, therefore, to an analysis of the problems inherent in the field of theological and religious records. I shall try to explain how the records of the seminaries ought to be correlated with the larger bodies of religious material. In asking why we have not been more dutiful and steadfast in acknowledging an archival obligation and translating duty into good works, I find some justification for trespassing in the open spaces of homiletics, fortified by a text from the Old Testament and another from the New.

In the thirty-first chapter of Deuteronomy the following verses

reiterate a previous statement in the same chapter:

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying,

Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.¹

And in the third chapter of the Epistle of Paul to Titus:

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.²

As you know, much of the Book of Deuteronomy is devoted to the Hebraic law: the fundamentals of morality in the Ten Commandments and a kind of codification of the laws of religious observance, crime, and punishment--the "statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it"³ When these laws were actually written down is uncertain, but in the story of Moses their preservation was the responsibility of a particular tribe, the Levites, who were to keep them within the Holy of Holies. We may regard this ancient recording of the law as symbolic of the foundation of our own civilization, with its government of laws, not of men, shaped by law and modifying the law. Indeed, the laws, duly recorded, may be taken as symbolic of other basic records which stem from or contribute to them. In this sermon of mine, how shall we apply the text and the principle to theological schools?

"What is to be considered as material for American religious history?"⁴ asked Professor Allison when he began his Inventory of Unpublished Material for American Religious History, compiled fifty years ago. Source materials pertaining to religious history are difficult to delimit except by definition so circumscribed as to fall short of its very objective. The religious manifestations in the lives of most persons are not so separate and distinct that they can be isolated for examination, nor would such detached data yield reliable conclusions. Certainly the manuscript records of individuals are seldom accumulated in well labeled bundles, for men do not live by classification schemes concocted by librarians or archivists. Certain religious records, however, do lend themselves to separate treatment by denomination and thus by related institution, whether Catholic or Protestant. In fact, we are so accustomed to thinking of Christianity in terms of various sects that most depositories of religious materials have been established under their auspices, each concentrating on its particular brand of Christian doctrine and organized activity.

However much some scholars may complain about the wide dispersal of these sources for their research, we should not be surprised to find this

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condition prevailing in a country predominantly Protestant; for fragmentation not unification, is inherent in Protestantism. The spirit of religious liberty and individual freedom not only appears repeatedly within the records but is reflected in their widespread existence in the custody of countless autonomous organizations.

One segment of these diverse religious sources consists of the records of theological schools. I am referring to those materials which archivists clearly define as the official records, printed as well as manuscript. They are created during the daily administration—policy-making, financial, pedagogical, social, even extra-curricular—and operation of the school and, by benefit of an enlightened policy, they are refined as archives for permanent preservation and use. The basic archival problems of the theological seminary are no different from those of any other institution of higher learning. The archives, if they were established, would serve both administrative and research purposes. But this "would be" condition, contrary to fact, has long prevailed in the area of college and university records. Only a limited number of such archival establishments worthy of the name have appeared during the past twenty years of nurture by the Society of American Archivists.⁵ Yet many of these institutions have collected and preserved historical materials of great research value, and some theological schools have contributed notably to this cultural achievement. What is the explanation for this oversight or neglect?

The pioneer American historians and collectors envisioned the past in the heroic individual. The man was sufficient measure of the institution. The records most sought after, therefore, were personal papers, while selected individual documents were valued chiefly for the signatures they bore. The records of institutions, political or theological or educational, were preserved piecemeal for their personal associations rather than for their integrity and organic unity embodying institutional life and growth. The official records were not converted into archives; survival in toto or in fragments was usually accidental; preservation was seldom planned. Among such discarded volumes, old account books were seldom recognized for their historical value. The treasurer's accounts of Harvard College, 1669-1693, for example, were found in the stables of the Hancock House, Boston, when the property was destroyed.⁶ Minister-historian Lucius R. Paige of Cambridge discovered in the library of a deceased neighbor the quarter-bill books of eighteenth-century Steward Thomas Chesholm of Harvard, "a priceless record of college life and economy."⁷ In the early 1930's, after inquiries by the librarian of the University of Virginia into its early records, letters of Thomas Jefferson concerning the University came to light in the bursar's office. This discovery, and the indifference toward the records it implied, strengthened the movement for organizing the University's archives.⁸ But college records are not easily assembled and converted into archives. Normally scattered throughout the campus, they reflect in their very decentralization the local autonomy that is customarily defended against administrative directives. Sometimes archival programs can be initiated only in crisis!

The old question, "What's wrong with American education?" which is rampant currently with a new setting of satellites, has precipitated an abundance of prolix and inconclusive answers. Insofar as they result from ignorance of the past, one may presume that the source materials of educational institutions, of trustees, faculty, and students, have not been effectively utilized. In the

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field of higher education, as we have suggested above, only a few colleges and seminaries have organized archives and made their records serviceable. It is a paradoxical situation that in a number of instances the preparation of a university history has preceded the assembling of the records for inception of an archival program. This cart-before-the-horse sequence has proved at least that the records were useful, while the historian carried on his research under most disadvantageous conditions and brought to light valuable evidence to witness the need for the archives.

Thus, instead of the old saying, "No archives, no history," the new aphorism runs: "No historian, no archives." Professor Cheyney's History of the University of Pennsylvania (1940), for example, revealed records widely scattered and indifferently cared for. His labors suggested the desirability of a university archives, established forthwith at the close of World War II.⁹ Professors Curti and Carstensen strengthened the case for an archival department at the University of Wisconsin which could have eased the labor on their two-volume History (1949);¹⁰ the archives were eventually organized in the new University Library building. But among the numerous histories of colleges and universities published during the past quarter-century, often occasioned by centennial celebrations, few bibliographical references to the official records are to be found and fewer to anything in the nature of archives. It is still a strange, ill-defined, if not unknown, term on most campuses.¹¹

Although historians have contributed to the development of college and university archives, the history of education is a special field which, by and large, the professional historian has neglected. And where he has failed to tread, the educationist has rushed in, usually without adequate historical background, perspective, or the discipline of historical study for his sociological approach. If the crisis in education is assessed historically, we shall have to understand what education meant to past generations, as ideal and actuality, in theory and practice. Only when it is seen in its proper context can the past be of valid use to the present. To fill this gap the Fund for the Advancement of Education has recently called upon historians to provide the essential information on the history of American education.¹²

The case for the records of institutions of higher learning in general leaves much to be desired. Among them, theological schools are also found wanting in the care and evaluation of their records. A brief survey of the evolution of these institutions and the historical function of their libraries will help to explain why this is so. The theological seminary did not come into existence in America until the end of the eighteenth century. The primary purpose of the colonial college was to train men for the Christian ministry, whether Anglicans at King's College or Congregationalists at Yale or Presbyterians at the College of New Jersey. The professional school was still in the future. Besides, many a young man got his instruction in tutorial fashion from a theologian of repute who chanced to be minister of the local church,¹³ just as the young apprentice in the legal profession read law with a well established lawyer in the local community.

The theological seminary came into its own during the first half of the nineteenth century as a vigorous expression of evangelical Protestantism. It flourished in an atmosphere of denominational independence; it engaged in many a controversy on the right wing and on the left concerning doctrinal be-

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liefs as well as freedom of thought. The eighteenth century had its Great Awakening and its deism; the nineteenth century had its gospel message and its transcendentalism. As the Rev. Dr. John Holt Rice, distinguished Presbyterian of Virginia, put it in 1829: "The evangelical men are disputing, some for old orthodoxy, and some for new metaphysics." During the first quarter of the century, the leading denominations founded institutions for theological training and scholarship that have continued down to our own day. Among them Andover led the way in 1808. Union in Richmond, Virginia, dates from 1812 and Princeton Theological likewise, both Presbyterian General (Episcopal) in New York and the Episcopal Seminary in Alexandria, Virginia, appeared in 1817 and 1823 respectively; Colgate (Baptist), at Rochester, New York, in 1817; and the Lutheran Seminary at Gettysburg, Pennsylvania, in 1826.

Some of the colonial colleges had received public support as affiliates of the Established Church, but the new seminaries, dependent upon private funds, bespoke the spirit of the Revolution in the separation of church and state. In harmony with the prevailing temper of independence and evangelical piety the seminaries were influential in advancing the American democratic faith and the "Mission of America" in an age of progress.¹⁵ They multiplied steadily in numbers until by the mid-1880's there were some 140, including those of the Roman Catholic faith. As one writer pointed out at this time, "Not only ministers of the Gospel in the strictest sense ... but editors of the religious press, college presidents and professors, secretaries of ecclesiastical boards and other associations for advancing the kingdom of God on earth, are mostly graduates of these institutions."¹⁶

As the increase of seminaries developed hand-in-hand with the expansion of the churches that supported them, some churchmen began to inquire into the past of their denominations in order to trace their origins and to measure the contemporary progress of the Gospel. During the second quarter of the nineteenth century the nationalism of the American people gave vent to spontaneous expression as they witnessed the phenomenal growth of the Republic and material betterment for the common man. Their feeling was confirmed by the first generation of historians who wrote the early history of the colonies and the Revolution with undisguised pride and patriotic bias. Theologians were also spurred by this spirit of historical inquiry and documentation; indeed this generation of churchmen made some notable contributions toward assembling the sources of religious history and began to utilize seminary libraries as depositories for collections of church records.

This historical movement is well personified by the Rev. Francis Lister Hawks, who projected a great documentary collection on the Anglican Church of colonial America to pave the way for later historical writers. Hawks pointed out that the ecclesiastical history of the United States was "as yet an almost untrodden field." He helped to rectify this condition by writing a history of the Episcopal church in Virginia and a second volume on Maryland.¹⁷ In 1836 he was in England making transcripts of SPG and other records pertaining to the church in America; seventeen folio volumes were ultimately placed in the custody of the Church Missions House in New York City.¹⁸ As historiographer of the Church, Hawks was one of the founders of the Protestant Episcopal Historical Society in New York City in 1850.¹⁹

The Presbyterians, to cite another example, were moved by a similar spirit of historical inquiry. Ebenezer Hazard, pioneer archival collector and

editor, began, with the blessing of the church authorities, to assemble materials for a history, but it was not completed.²⁰ In 1839-40, the Rev. Charles Hodge, alumnus and professor of Princeton Theological Seminary, published a heavily documented, two-volume Constitutional History of the Presbyterian Church in the United States down to 1788, based upon available official records. He called for a comprehensive history of the Presbyterian Church throughout the United States, to be prepared perhaps as a cooperative work organized by states or regions, and without delay. "Much has already been lost," he lamented, "which the men of the last generation might have preserved."²¹ Hodge's labors and pleas doubtless help to explain the publication in 1841 of the Minutes of the synods of Philadelphia and New York for the period 1706-88, authorized by the General Assembly of the Presbyterian Church.²² These were also the early years of ministry of another Princeton theologian, the Rev. William B. Sprague, who served the Second Presbyterian Church of Albany for forty years. An avid collector of manuscripts and imprints, he gave the Princeton Seminary a valuable set of nearly a thousand pamphlets to enrich the library.²³

During the nineteenth century, in every denomination certain seminary libraries became centers for its historical collections, varying from official minute books of the highest administrative bodies in the ecclesiastical organization to records of local churches. These national, regional, and local archives, though seldom designated as such, received usually from relatives and descendants, the correspondence of clergy and laymen who had played influential roles in the life of the church. Thus almost imperceptibly at first, seminaries acquired research materials; by steady accretion their holdings became notable, attracting scholars and stimulating further research. Before the twentieth century, however, since these repositories did little or nothing to publicize their holdings, many a scholar overlooked them. Nevertheless the seminary was a vehicle for religious history in providing facilities, convenient and to some degree quite accidental, for preserving source materials of its particular denomination.

The Allison Inventory, published in 1910, which provided the first guide to manuscript materials for American religious history, had some serious limitations. It was confined to Protestant Christianity; the data from areas south of Maryland and Kentucky and west of the Mississippi River were derived only by a questionnaire circulated by mail; and, among the institutions represented, the amount of detailed information available varied widely.²⁴ Nevertheless this Inventory has been of lasting value. Nothing comparable has appeared since, except a limited number of Inventories of church archives, by denomination, state by state, compiled by the Historical Records Survey under the Work Projects Administration twenty years ago.²⁵ Among the institutions included in Allison are seventeen theological seminaries, listed either directly with their manuscript holdings or subordinate to other denominational records. In no instance, however, are the official records of the seminary itself listed in any detail. Instead, one finds, for example, according to the librarian of Auburn Theological Seminary, that it has the minute books of a few presbyteries of the neighboring New York State area and a few "biographical sketches of a local nature"; or that the record books of the Board of Trustees and of two local societies of Lane Theological Seminary were in the custody of its library; but most of the seventeen seminaries made no mention of their own records or archives. Only Andover supplied more than the most meager information of this kind; here the records were "kept in the office of the treasurer of the seminary."

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Fortunately the Harvard University Archives were already well established and included "various records of the Divinity School."²⁶

If theologians have neglected the records of their own seminaries, the foregoing survey may serve to explain how and why they have been absorbed in the wealth of other historical religious materials close at hand. But it is high time that they took stock of the records within their own bailiwicks before the forces of man and nature further dissipate and destroy them. It is high time that theologians in centers of learning give thought to archival good works in their midst which "are good and profitable unto men." Here is an almost unexploited field for historical research: not merely on the histories of theological schools, but on innumerable other subjects in American civilization to which seminary life and thought have contributed and left some evidence in the records. But first these records must be organized before they can be effectively used.

Such an archival project must take into consideration three basic principles. First, the current records of today become, by proper evaluation and reduction in bulk, the archives of tomorrow. This is accomplished through the techniques of records management, i.e., the setting of standards for paper, ink, etc., used in creating the records; the co-ordination of record-keeping among the various offices which create and file them; the designation of record groups in accordance with administrative organization and functions; the establishment of uniform practices in classification, filing, and servicing; the operation of a unified system of retention and disposal of records of temporary value; and the maintenance of an orderly procedure for transfer of non-current records to the archives. The second principle to be noted has already been implied in one of the foregoing points: viz. that the records should be maintained as they were originally filed, to serve the administrative functions for which they were created and to assure their optimum use for historical research. This is the respect pour les fonds which every knowledgeable archivist insists upon when he takes over from the records manager. It emphasizes the role of administrative history throughout the life-history of records.

The third principle concerns the dual service of the archives. The records of the seminary, like those of any other institution, are created primarily for administrative purposes. Even after the non-current records of enduring value have been segregated for maintenance as archives, they will still have administrative use--the basic raison d'etre for establishing the archives. (Note that records do not qualify as archives primarily because they are old, but because they have continuing value.) The second use of the archives is for research, chiefly historical research in its broad connotation. The older the records the less they will be consulted for administrative matters and the more for historical investigation. Yet the cultural functions of colleges and universities and theological seminaries are so diverse that first-hand information concerning the distant past, preserved (not buried!) in the archives, may have a significant bearing on current problems; and those problems may involve institutional policy--theological or political or ethical. Thus the administrator as well as the scholar has sound reasons for advocating the establishment and maintenance of the seminary's archives.

A recent "Appeal for Archives in Institutions of Higher Learning," by the Rev. Henry E. Browne, then archivist of Catholic University of America, is a forthright statement of the case. "It should become increasingly evident,"

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he wrote, "to the administrators of American Catholic colleges and universities that a well-ordered and functioning archives is not a luxury but an obligation they owe to the past, the present, and the future."²⁷ This statement may serve as the Catholic counterpart to my own references to Protestant institutions, and I suspect that conditions are no different in Jewish colleges and seminaries.²⁸ Many churches have established historical collections in conjunction with their national or regional headquarters, where the national archives of the denomination are preserved. Many of these are well known to scholars and are often cited in historical works. But theological seminaries, with a few exceptions, have yet to find their archivists and put them to work.

The crisis in education ought to stimulate archival activity at the nerve-centers of education, the institutions of higher learning. When the author, whoever he may have been, of the pastoral letter to Titus, admonished against "foolish questions, and genealogies, and contentions, and strivings about the law," he held to the vain hope that such issues could be avoided among Christians. Since they are an inevitable part of man's religious striving, they are interwoven in the records and add zest to the archivist's labors as he helps to make the past more meaningful to the present and as he contributes to the solution of our contemporary problems. Let archival good works be performed by theologians as well as for them.

NOTES

1. Deuteronomy 31: 24-26; compare vs. 9-11
2. Titus 3: 8-9
3. Deuteronomy 12: 1.
4. William H. Allison, Inventory of Unpublished Material for American Religious History in Protestant Church Archives and Other Repositories ... (Washington, 1910), iv-v.
5. The Society's Committee on Institutional Archives reported in 1944:
"Rarely is there evidence of a systematic policy with reference to the transfer of records (if an educational institution) from administrative offices to the archives." American Archivist, 8 (1945), 81.
6. Justin Winson, "The Present Condition of the Archives of Harvard College," American Antiquarian Society, Proceedings, new ser., 9 (1893-94), 111.
7. S. E. Morison, "Chesholm's Steward's Book," Colonial Society of Mass., Publications, 31 (1935), 9.
8. Cf. W. Edwin Hemphill, "A Bibliography of the Unprinted Official Records of the University of Virginia," Sixth Annual Report of the Archivist, University of Virginia Library for the Year 1935-36 (University, Va., 1936), 9-10.

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9. Edward P. Cheyney, History of the University of Pennsylvania, 1740-1940 (Philadelphia, 1940), vii-ix.
10. Merle Curti and Vernon Carstensen, The University of Wisconsin, 1848-1925
a History (Madison, 1949), II, 597-601. "The University's records . . . are abundant, though as yet uncentralized. Many are still uncared for . . ." Compare the conditions described in Samuel G. Heffelbower, The History of Gettysburg College, 1832-1932 (Gettysburg, Pa., 1932) v-vi.
11. There are important exceptions among the older colleges and universities, but very little has been published about the content of the archives. Note the Inventory of the Harvard University Archives, to 1800, in Samuel Eliot Morison, Harvard College in the Seventeenth Century (Cambridge, 1936), II, 662-681; Cornell University, Collection of Regional History and the University Archives, Report of the Curator and Archivist, 1950-1954 ([Ithaca? 1955?]) 17-32.
12. Paul H. Buck and others, The Role of Education in American History ([New York] The Fund for the Advancement of Education, [1957]), 16 pages.
13. George L. Prentiss, The Union Theological Seminary in the City of New York: Historical and Biographical Sketches of Its First Fifty Years (New York, 1889), 4.
14. Quoted, Ibid., 7.
15. Ralph, H. Gabriel, The Course of American Democratic Thought, an Intellectual History since 1815 (New York, 1940), ch. 2.
16. Prentiss, Union Theological Seminary in the City of New York, 3-4.
17. Francis L. Hawks, A Narrative of Events Connected with the Rise and Progress of the Protestant Episcopal Church in Virginia . . . (New York, 1835), viii; the volume on Maryland was published in 1839.
18. Allison, Inventory, 98-99; Edgar L. Pennington, "Manuscript Sources of Our Church History," Historical Magazine of the Protestant Episcopal Church 1 (1932), 19-21. Hawks' contemporary, Professor William R. Whittingham at General Theological Seminary in the late 1830's, became a great collector of church materials. Bishop of Maryland for almost forty years, he willed his collection to the Diocese and thereby gave scholarly prestige to its Library. Cf. William F. Brand, Life of William Rollinson Whittingham, Fourth Bishop of Maryland (2d edn; New York, 1886), I, ch. 8; Whittingham's will, in II, 369-370.
19. Hist. Mag. of P. E. Church, 1 (1932), 3-4
20. Hawks, Narrative of Events . . . Virginia, xi, note.

21. Charles Hodge, The Constitutional History of the Presbyterian Church in the United States of America (Philadelphia, 1839-40), I, iv.-v.
22. Records of the Presbyterian Church in the United States of America (Philadelphia, [1841?]). The first leaf of the earliest records were missing. The Methodists also thought enough of their early Minutes of the Annual Conferences, 1773-1828, originally issued as pamphlets, to assemble them in one volume (New York, 1840).
23. Hodge, Constitutional History of Presbyterian Church, II, vi; H. E. S. Starr, "Sprague, William Buell," Dict. Amer. Biog., XVII, 476-477.
24. Allison, Inventory, iii-v.
25. Work Projects Administration, Check List of Historical Records Survey Publications (rev. edn., Washington, 1943), 49-56.
26. Allison, Inventory, 22-25, 65, 94, 143.
27. American Archivist, 16(1953), 226.
28. The American Jewish Archives was established at Hebrew Union College, Cincinnati, in 1947, but during the ten years' publication of the quarterly magazine of the Archives there has been no indication that the records of the College are embraced within the program of the AJA. American Jewish Archives, 1, No. 1 (June 1948), 2-5, 23-26, et seq.

FRIDAY, JUNE 20, 1958, 9:30 A. M.

REPORT OF ATIA REPRESENTATIVE ON AIA COUNCIL

Presented by Miss Betty Jane Highfield

(Mr. Ernest M. White, having been unable to attend the meetings, appointed Miss Betty Jane Highfield as his proxy).

The 1958 Midwinter meeting of A.L.A. was the largest and busiest in many recent years: registration, 1461; scheduled meetings, 267.

COUNCIL AND MEMBERSHIP MEETINGS

The Council Committee on Membership Participation in Midwinter Meetings led a discussion on whether Midwinter meetings should be enlarged to include program sessions in addition to business meetings of the various units. Recommendations will be made in San Francisco. A straw vote indicated that the Council was inclined to limit meetings to those of Council, boards and committees. The Council Committee on Chapter Alternates presented the problem as one not covered in the present Constitution. There are the following choices possible:

1. No alternates from chapters;
2. Elected alternates in regular election;
3. Alternates appointed;
4. All Councilors elected at large

The Committee asked that fuller information on the attendance at Council meetings be obtained so that it could look into the cause of absences, and proposed to make specific recommendations to Council at the 1959 Midwinter meeting. This would seem to have some application to ATIA and would have helped at the last Midwinter when the appointed delegate found it impossible to attend. There would have been an official representative if an alternate could have been known beforehand. We would hope for action toward elected or appointed alternates.

Council heard a progress report from the Committee on location of A.L.A. Headquarters which is trying to find a new Chicago site and plans to make recommendations at San Francisco. The proposed amendments to the Constitution and by-laws published in the January, 1958 BULLETIN were adopted. They had to do with filling a vacancy in the elected membership of the Executive Board and with the establishment of divisions of A.L.A.

Germaine Krettek, director of the A.L.A. Washington office, described the situation on several matters relating to libraries and stressed the urgency for citizens to write Congressmen in support of the full appropriation for the Library Services Act. The President had cut the request from \$7,500,000 to \$3,000,000, which would greatly hamper the programs already put into effect in various states.

Enthusiasm ran high for National Library Week which was to take place March 16-22. Mr. John Robling, director of the week, reported on the nationwide efforts to make the venture a success. He said, "In almost every community there were book fairs, bookmobile demonstrations, lectures, sermons, special radio and television programs--all emphasizing the value of the printed word

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and discussing the resources and needs of libraries."

Respectfully submitted,

Betty Jane Highfield

REPORT OF THE ATIA REPRESENTATIVE
ON THE AIA COMMITTEE ON REPRINTING

Presented by Dr. Frank Vanderhoof

In 1955 the AIA Resources and Technical Services Division established the Committee on Reprinting which consolidated numerous library groups concerned with o.p. books needed by libraries in all fields. In fields having library associations a representative serves the Committee on Reprinting in the capacity of consultant for books in his field. The Committee itself thus acts as intermediary between libraries and publishers, just as the consultants link their own associations and the Committee.

The actual work of the AIA Committee on Reprinting is done through the Reprint Expediting Service (Cooper Union, Cooper Square, New York 3, N. Y.). The RES publishes a quarterly Bulletin, as its means of communication, issued to libraries at a subscription price of \$5.00 per year. The work of the representatives or consultants is done through the RES, as described in my two previous annual reports to ATIA. So much for the machinery--now, what has been accomplished and is still to be?

About 10% of the approximately 100 religious titles suggested in the past three years has been reprinted during that time. The beginning has been slow but the past year's progress bodes well. For instance, the unabridged English translation of Schleiermacher's On Religion finally was reprinted this spring.

In New York earlier this week I talked with Joseph N. Whitten, co-chairman of the AIA Committee on Reprinting. With more financial support from the AIA (which he hopes for) and revision of RES procedures (now underway) he expects the committee to move ahead toward closer cooperation with its consultants in the various subjects or fields. This means that the ATIA representative will have to work out more and better contacts with the association's bibliographers.

Book selection links the theological bibliographer closely with the teaching and research of his seminary. He must select not only for acquisition but also for discard and transfer and for cooperative specialization with related libraries in his university, city, region, denomination, etc. To these ends of selection I trust the ATIA will add another: selection for reprinting. This is necessary not only because of the new direction of the AIA Committee and its RES but because the flood of paperbacks has reprinted or soon will reprint the obvious o.p. titles in religion, as in other fields--and also in order to correlate with various microtext projects, including ATIA's own.

The ATIA is thus challenged to discover o.p. religious books worthy of

FRIDAY, JUNE 20, 1958, 9:30 A. M. (continued)

reprinting and to report these to your new reprint representative, who will soon send ATIA members a sheet of "policies and procedures." But in the meantime, please observe the following principles in selection for reprinting; i.e., choose:

1. Significant religious subjects of wide interest,
2. Established authors of continuing importance,
3. Books in English (whether originals or translations),
4. Books definitely o.p. (so far as can be determined without excessive research), and
5. Books which will probably sell at least 200 reprint copies—but publishers are much more likely to be interested in a 400-500 minimum sale (including non-theological buyers). It is barely possible that some publishers would reprint a book with potential sale of only about 200 copies, but the likelihood definitely increases for reprinting as the potential sales approximate 500 and up.

For o.p. books with less than 500 potential sale and for all scarce books wanted immediately, it is fortunate that libraries can now fall back on xerography an electrostatic process of printing from microfilm. Precautions here to note are:

1. Price of 3-4¢ per page usually advertised does not include cost of microfilm, which must be added when microfilm is not yet made. Several ATIA Libraries might arrange, however, to share the cost of a microfilm.

2. Legal and other problems of duplication of copyright material, now under study, can usually be obviated if library writes copyright holder and states purpose of copy as "for library use" (or words to that effect) and sends the reply (if permission is granted) along with the order for a Xerox print.

Respectfully submitted,

Frank M. Vanderhoof

On motion regularly made and seconded, these reports were received.

REPORT OF COMMITTEE ON THE NEWSLETTER

Presented by Dr. Connolly Gamble, Chairman

The Committee on the Newsletter recommends:

1. That the Association express its deep appreciation of the services rendered by the editor of the Newsletter, Donn Michael Farris, and elect him to the third term as editor for three years.

2. That, in view of a growing mailing list as the membership of the Association grows and the plans for supplements to some issues of the Newsletter during 1958-1959, an appropriation of \$350.00 be included in the budget for the coming year.

FRIDAY, JUNE 20, 9:30 A. M. (continued)

Respectfully submitted,

Connolly Gamble, Chairman
Pamela Quiers
Donn Michael Farris, ex officio

Dr. Gamble moved the adoption of this report. Being duly seconded, it was unanimously adopted.

Dr. Raymond P. Morris reported that the World Council of Churches in Geneva is seeking a grant from a foundation to insure the adequate preservation of its archives and records.

SUMMARY OF CONFERENCE BUSINESS SESSIONS

(President Calvin H. Schmitt, presiding)

WEDNESDAY, JUNE 10, 1958, 10:30 A. M.

1. The President announced the pro tem committees as follows:

Auditing: Mrs. Florence Baker; Elinor Johnson; Frank Grisham.
Resolutions: Arthur E. Jones, Jr.; John Hodges; Ivy Olson

WEDNESDAY, JUNE 18, 1958, 7:30 P.M.

2. Dr. Raymond P. Morris, Chairman of the Committee on the Constitution, presented the proposed new Constitution and By-Laws for its second reading. By unanimous consent the formal reading was omitted. After a discussion period, it was regularly moved, seconded and unanimously VOTED:

That the Constitution and By-Laws here presented for a second reading, and in form as follows, be adopted; and that such Constitution become effective immediately upon the close of the 1958 Conference.

**AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
CONSTITUTION**

Article I. NAME

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

Article II. PURPOSE

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

Article III. RELATIONSHIP TO OTHER ASSOCIATIONS

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

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

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

Article IV. MEMBERSHIP

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

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

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

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

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

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

Article V. OFFICERS

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

Sec. 2. Term. The president and the vice-president shall be full members of the Association and shall serve for one year or until their successors are elected and qualify. The executive secretary shall be chosen from the full members of the Association by the Executive Committee and shall hold office at its pleasure. The treasurer shall be a full member

of the Association and shall serve for three years or until his successor is elected and qualifies. Change in status shall not disqualify an officer after election from completing his term of office if he is able to do so.

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

Article VI. EXECUTIVE COMMITTEE

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

Sec. 2. Duties and Responsibilities. The Executive Committee shall have general oversight and direction of the affairs of the Association, and shall perform such specific duties as may be given to it in the Constitution and By-laws, or those assigned by action of the Association. It shall conduct all business of the Association between annual and other meetings of the Association, and shall have authority to make decisions for the Association during the periods between meetings. It shall decide upon the investment and the expenditures of all funds belonging to the Association as a whole, and shall be authorized to allot such funds to projects and committees, and it may enter into specific agreements with AATS to act as agent for funds designated for ATIA purposes. It shall provide the Association at the annual meeting with an audited report of all funds held, received and disbursed.

Article VII. MEETINGS

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

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

Article VIII. RIGHT TO VOTE

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

Article IX. AMENDMENTS

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

of the Association not less than one month before final consideration.

BY-LAWS

Article I. DUES

Sec. 1. Full Members, Associate Members, Institutional Members. The annual dues for full members shall be \$4, associate members, \$3; and institutional members, \$5. Full members on retired status are exempt from payment of dues.

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

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

Article II. NOMINATIONS AND ELECTIONS

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

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

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

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

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

Article III. QUORUM

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

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

Article IV. COMMITTEES

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

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

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

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

Article V. VACANCIES

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

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

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

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

d. Vacancies on the Executive Committee shall be filled by election at the next regular election after the vacancy occurs.

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

Article VI. YEARS

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

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

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

Article VII. RIGHTS TO FULL MEMBERSHIP

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

Article VIII. RULES OF ORDER

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

3. It was unanimously VOTED to accept the Treasurer's report, as follows, and to express the Association's gratitude for his meticulous work.

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
Treasurer's Report, 1957-58

Balance on hand, June 6, 1957	\$ 2,645.94
Credit during year	<u>21,441.00</u>
TOTAL	\$24,086.94
Debits during year	<u>12,897.00</u>
Balance on hand, June 4, 1958	<u><u>\$11,189.94</u></u>

Fund Balances, June 4, 1958

General Fund	\$ 2,423.17
Index Fund	1,932.16
Microtext Fund	<u>6,834.61</u>
	<u><u>\$11,189.94</u></u>

GENERAL FUND

Balance, June 6, 1957		\$ 909.15
Receipts		
Dues	\$ 1,324.75	
Proceedings	90.49	
Sale of Exhibit Books	1,004.77	
Misc. Contribution	1.95	
Stale-dated check re-entered	24.40	
Repaid from Microtext Fund	388.21	
		<u>\$ 3,743.72</u>

Expenditures

President's office: clerical	\$	34.50	
Executive secretary: Postage, etc.		85.59	
Ex. Sec.: travel, Honorarium		300.00	
Newsletter		300.00	
Comm. on Bldg. and Equipment		15.34	
Shipping Exhibit Books		38.01	
Mimeographing Proceedings		540.44	
Treasurer: postage, etc.		6.47	
Exchange on checks		.20	
Balance, June 4, 1958			<u>1,320.55</u>
			<u><u>\$ 2,423.17</u></u>

INDEX FUND

Balance, June 6, 1957		\$ 1,736.79
Rec'd: A.L.A. Royalties	\$ 758.16	
Withdrawals: Winters Nat'l. Bank	10,175.98	
		<u>10,934.14</u>
Total expenditures		\$12,670.93
Balance, June 4, 1958		<u>10,738.77</u>
		<u><u>\$ 1,932.16</u></u>

MICROTEXT FUND

Balance, June 6, 1957		\$ 388.21
Withdrawals: Winters Nat'l. Bank	(Debit of)	8,059.00
		<u>\$ 7,670.79</u>
Total Expenditures		836.18
Balance June 4, 1958		<u><u>\$ 6,834.61</u></u>

Respectfully submitted

Harold B. Prince
Treasurer

4. VOTED to accept the report of the Auditing Committee, with thanks.

The books have been examined by the auditing committee, and found to be in good order.

Respectfully submitted,

Mrs. Florence S. Baker, Chairman
Elinor C. Johnson
Frank P. Grisham

FRIDAY, JUNE 20, 1958, 7:30 A.M.

5. VOTED to adopt the recommendations of the Committee on the Newsletter, as follows:

That the editor of the Newsletter, Donn Michael Farris, be re-elected for a term of three years.

That an appropriation of \$350 be given the Committee for 1958-1959 expenses.

6. VOTED to adopt the recommendation of the Committee on Membership, as follows:

That a special Committee on the Seal be appointed by the Executive Committee, to determine its design and its use.

7. Mr. Dechard Turner, Chairman of the Committee on Program, reported on methods developed by this committee during its first year. VOTED to approve his recommendation:

That the Committee on Program be continued.

8. Mr. Alec R. Allenson of the Blessing Book Store presented the following report:

REPORT OF THE A.T.L.A. BOOK EXHIBIT 1958

Presented by Alec. R. Allenson

55 U. S. and British Publishers participated in the A.T.L.A. Book Exhibit for 1958, offering a total of 760 books.

Under the 50% arrangement your treasurer will receive approximately more than \$1,000.00 from the allocations to the several libraries who responded to the Advance Listing.

A word about the allocation. While your committee does not use priority to determine the allocation of books, the lists should be sent in before the end of May. Five books including at least one of the more expen-

sive titles on the list, are first allocated to each responding library. Continuing this method books are then allocated five at a time until all the books requested are assigned. It takes your committee an entire day to complete the work.

And a word about the 20% option clause. The best way to prove to the publishers that it is worth their while to continue their enthusiastic support of this project, is to send them a really significant combined A.T.L.A. order. This you can do by allowing us to complete your orders at 20% discount. While it does mean business for us, which we duly appreciate, it is your own treasury which will directly benefit in succeeding years.

We enjoy the privilege of working with the A.T.L.A. and are happy to be engaged in such a mutually helpful and satisfactory project.

Respectfully submitted,

Alec. R. Allenson

The President thanked Mr. Allenson for providing the book display and also for substantially augmenting the ATIA treasury.

9. Mr. Neil G. Smith extended to the Conference an invitation to meet at Knox College, Toronto, in 1959. VOTED unanimously, to accept.

10. Mr. Harold B. Prince, Treasurer, submitted a list of estimated expenditures for 1958-59, which report was approved.

President's office	\$100.00
Vice-President's office	100.00
Secretary's office	50.00
Treasurer's office	25.00
Executive Secretary's travel and Honorarium	300.00
Executive Committee travel	850.00
Stationery	100.00
Affiliation dues: ALA	12.00
Committees	200.00
Newsletter	350.00
Proceedings	600.00
	<u>600.00</u>
	\$2,687.00

11. Mr. Arthur E. Jones, Jr., presented the report of the Committee on Resolutions, which was accepted.

In their attempt to express the feelings of the entire group gathered for this conference, the Committee on Resolutions places before you and moves the adoption of the following Resolutions:

1. Resolved, that we, the Twelfth Annual Conference of the American Theological Library Association, convened June 18-20, 1958, express our appreciation to our hosts, Dr. Walter G. Muelder and Dr. Jannette Newhall, and to their staffs, for the hospitality extended to our Conference by the Boston University School of Theology.

2. Resolved, that we thank Mr. Decherd Turner, program chairman, Mr. Calvin H. Schmitt, our President, Dr. Newhall, Mr. James Tanis, Mr. Robert W. Sillen, Mr. John A. Harrer, and all those who have helped arrange the interesting and useful program of this Conference.

3. Resolved, that we express our thanks to the Conference speakers--Dr. Herbert H. Schmidt, Dr. L. Harold DeWolf, Father Brendan Connolly, and Dr. Lester J. Cappon--for their contributions to our edification and enjoyment.

4. Resolved, that we ask that special thanks be conveyed to Dr. Zoltan Haraszti and his staff for the exhibit of rare books arranged for us in the Boston Public Library.

5. Resolved, that we thank Alec Allenson for again being willing to undertake the publishers' exhibit and sale of books.

6. Resolved, that we express our appreciation for the service so capably rendered ATIA since 1954 by Miss Alice M. Dagan in her capacity as Executive Secretary.

Respectfully submitted,

Arthur E. Jones, Chairman
Ivy T. Olson
John Hodges

12. Since the new Constitution provides for the Nominating Committee to meet during Conference, the President appointed the following to serve for 1958-1959:

John B. McTaggart, Chairman
Elinor Johnson
Frank P. Grisham

13. Miss Betty Jane Highfield, chairman of the current Nominating Committee, presented the following slate of officers:

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

Upon motion regularly made and seconded, the Conference unanimously ADOPTED such slate of officers.

Mr. Schmitt congratulated the new officers and turned the chair over to Mr. Turner.

14. VOTED that a message of greeting be sent to Dr. L. R. Elliott from the Conference.

15. There being no further business, the Twelfth Annual Conference of ATIA stood adjourned at 10:30 A.M.

ALICE M. DAGAN

Executive Secretary

APPENDIX

ATIA MEMBERS AS OF DECEMBER 1, 1958
(* - attended 1958 Conference)

ACTIVE

- * Allen, Clara B. - Fuller Theological Seminary, 135 N. Oakwood Ave., Pasadena 1, Calif.
- * Arnold, Harvey - Chicago Theological Seminary, 5757 University Ave., Chicago 37, Ill.
- Atkinson, Marjorie M. - Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley 9, Calif.
- * Baker, Florence S. - Yale Divinity School Library, 409 Prospect, New Haven 11, Conn.
- * Ballantyne, Agnes L. - Pittsburgh-Xenia Theological Seminary, 616 W. North Ave., Pittsburgh 12, Pa.
- * Balz, Elizabeth L. - Evangelical Lutheran Theological Seminary, Capital University, Columbus 9, Ohio.
- * Beach, Robert F. - Union Theological Seminary, 3041 Broadway, New York 27, N.Y.
- Berky, Andrew S. - Schwenkfelder Library, Pennsburg, Pa.
- * Bestul, Valborg - Luther Theological Seminary, 2375 Como Ave., St. Paul, Minn.
- Boell, Margaret - Meadville Theological Seminary, 5701 Woodlawn Avenue, Chicago, Ill.
- * Bouquet, Francis L. - San Francisco Theological Seminary, 124 Seminary Road, San Anselmo, Calif.
- * Bricker, Rev. George H. - Lancaster Theological Seminary, Lancaster, Pa.
- Brimm, Henry M. - Union Theological Seminary, 3401 Brook Rd., Richmond 27, Va.
- Buder, Christine L. - Christian Board of Publication, 2640 Pine Blvd., St. Louis 3, Mo.
- Burdick, Oscar - Pacific School of Religion, 1798 Scenic Ave., Berkeley 9, Calif.
- Camp, Thomas Edward - The School of Theology Library, University of the South, Sewanee, Tenn.
- * 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 Avenue N, Nashville 3, Tenn.
- * Corcoran, Wilma - Zion Research Library, 120 Seaver St., Brookline 46, Mass.
- * Crawford, Elizabeth L. - Princeton Theological Seminary, Princeton, N. J.
- * Crismon, Leo T. - Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Ky.
- * Dagan, Alice M. - Chicago Lutheran Theological Seminary, 1670 South 11th Ave., Maywood, Ill.
- 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, La.
- * DeKoster, Lester - Calvin Library, Calvin College & Seminary, Grand Rapids 6, Mich.

ACTIVE, contd.

- Dow, Norman D. - Austin Presbyterian Theological Seminary, 100 West 27th St., Austin 5, Texas
- * Dunger, George A. - North American Baptist Seminary, 1605 S. Euclid Ave., Sioux Falls, S. D.
- Ehlert, Arnold D. - Talbot Theological Seminary, 558 South Hope Street, Los Angeles 17, Calif.
- * Ehlhardt, George B. - Theological Seminary, University of Dubuque, Dubuque, Iowa.
- * Eisenhart, Ruth C. - Union Theological Seminary, 3041 Broadway, New York 27, New York.
- Else, James P. - Southern California School of Theology, 433 South College, Claremont, Calif.
- Evans, Esther - Duke University, 708 Louise Circle, Durham, N. C.
- * Farris, Donn Michael - Duke Divinity School, Duke Station, Durham, N. C.
- Filion, Paul-Emile - Scolasticat de l'Immaculee-Conception, 1855 Rue Rachel Est, Montreal 34, Quebec, Canada.
- Fisher, Ilo - Hanna Divinity School, Wittenberg College, Springfield, Ohio.
- Frank, Emma L. - Oberlin Graduate School of Theology, Oberlin, Ohio.
- * Friesen, Magdalen - Mennonite Biblical Seminary, **3003 Benham Avenue, Elkhart, Indiana.**
- Fritz, William R. - Lutheran Theological Seminary, Columbia, S. C.
- * Gamble, Connolly - Union Theological Seminary, 3401 Brook Road, Richmond 27, Va.
- * Gapp, Kenneth S. - Princeton Theological Seminary, Box 111, Princeton, N. J.
- * George, Esther D. - United Theological Seminary, 1810 Harvard Blvd., Dayton 6, Ohio.
- Gleason, Henry A. - Hartford Seminary Foundation, 70 Lorraine St., Hartford 5, Conn.
- * Goodman, Delena - Anderson Theological Seminary, Anderson, Indiana.
- Goodwin, John H. - Virginia Theological Seminary, 4901 South 30th Street, Arlington 6, Va.
- Gray, Ruth M. - Northern Baptist Theological Seminary, 3040 West Washington Blvd., Chicago 18, Ill.
- * Grisham, Frank P. - Joint University Libraries, Nashville 5, Tenn.
- * Grobel, Miss Olive M. - General Theological Seminary, 175 Ninth Avenue, New York 11, N. Y.
- * Guston, David - Bethel College & Seminary, 1344 North Snelling Avenue, St. Paul, Minn.
- * Hand, William J. - Eastern Baptist Theological Seminary, City Line & Lancaster Avenue, Philadelphia 31, Pa.
- * Harrer, John A. - Congregational Library, 14 Beacon St., Boston 8, Mass.
- * Henderson, Mrs. Kathryn Luther - McCormick Theological Seminary, 2330 N. Halsted, Chicago 14, Ill.
- * Henderson, William T. - McCormick Theological Seminary, 2330 N. Halsted Street, Chicago 14, Ill.

ACTIVE, contd.

- * Highfield, Betty Jane - North Park College & Theological Seminary, 3225 West Foster Avenue, Chicago 25, Ill.
- * Hodges, Elizabeth - Episcopal Theological School, Brattle St., Cambridge, Massachusetts.
- * Hodges, John H. - School of Theology, University of the South, Sewanee, Tenn.
Hodges, Thelma F. - Christian Theological Seminary, Indianapolis 7, Ind.
Hollenberg, Delbert E. - Theology Library, Southern California School of Theology, Claremont, Calif.

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